THE UNIVERSAL JEWISH ENCYCLOPEDIA

IN TEN VOLUMES

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

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This volume is
inscribed to the
honored memory of



Isaac Leeser
(1806-1868)

Intrepid and steadfast pathfinder in American Judaism, universal letters, and Jewish publishing endeavors during the formative years of Jewish community life in the United States

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

BIBLE

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

NEW TESTAMENT

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

TALMUD

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

EDUYOTH ("testimonies"), seventh tractate of the fourth division of the Mishnah, Nezikin. It is also known in the Talmud as Behirta ("choice"; *Ber.* 27a), hence some scholars have thought that its name is to be derived from the word *'iddith,* which also means "choice," to indicate that this tractate is a selection from the Halachic literature. It is more probable, however, that the name is derived from the fact that so many of the statements in the tractate begin with the word *he'id,* "he gave testimony." The Mishnah Eduyoth has eight chapters; there is a Tosefta to it, with three chapters, but no Gemara either in the Babylonian or the Palestinian Talmud.

Eduyoth differs from all the other Halachic tractates of the Talmud in that it is not arranged by subjects, but by controversies and disputed points in Jewish law. Many of its statements are to be found in other parts of the Mishnah, under their appropriate headings. It is not, however, a selection from the other tractates, since, according to one tradition, it was compiled on the day when Rabban Gamaliel II was deposed in favor of Eleazar ben Azariah (about 90 C.E.), and, according to another, it was begun by Johanan ben Zakkai at Jabneh, after he had escaped from Jerusalem (about 70 C.E.). It therefore represents an early form of the Mishnah; Hoffmann holds that it was the earliest Mishnah collection and was originally far more extensive. It is probable that Johanan ben Zakkai, when he reorganized the Sanhedrin after the fall of Jerusalem, called for the teachers to bear evidence as to the older teachings, and that this formed the nucleus for the collection. Other sections were added in the time of Gamaliel II and still others at a later period, in order to comprise in a single tractate the various laws on which the sages had expressed diverse opinions.

The first chapter opens with three laws in which the opinion of the majority differs from both that of Hillel and that of Shammai. Next comes the explanation of the reason why the rejected opinions are cited; it is to teach the coming generations that even the greatest of teachers bowed to the will of the majority, and to prevent the rejected opinions from being advanced anew at a later date. The principle is also laid down that no assembly can annul the decree of a previous assembly unless it exceeds its predecessor in both numbers and in wisdom. The remainder of the chapter gives further examples of disagreements, in this case between the schools of Hillel and Shammai; the end of the chapter gives instances of discussions between the two schools as a result of which the school of Hillel yielded to the school of Shammai.

The second chapter is devoted to special laws transmitted by Hananiah, the proxy of the priests, Ishmael, Joshua ben Mathiah, and Akiba, as well as differences of opinion between Ishmael and Akiba. The third contains opinions of Dosa ben Harchinas, Joshua ben Hananiah, Zadok, Rabban Gamaliel II and Eleazar ben Azariah, as well as the opinion of the majority. The fourth chapter is devoted to cases where the school of Shammai, which generally followed the more rigorous interpretation of the Law, this time gave a more lenient interpretation, while the more lenient school of Hillel gave a more rigorous ruling.

The fifth chapter continues the discussion of the fourth chapter, but in these passages an authority is invariably given for the authenticity of the tradition. Next comes a statement of the four dissenting opinions of Akabiah ben Mehalalel, and how he was offered the position of vice-president (Ab Beth Din) of the Sanhedrin if he would retract them; he refused, saying, "I would rather be called a fool all my life than be wicked before God for a single hour." This is followed by the account of how he was excommunicated because he insulted the other teachers, and how on his deathbed he advised his son to follow the opinion of the majority. The remaining chapters of the tractate are made up of similar opinions recorded by the individual teachers; it closes with traditions as to the end of the world, and in particular as to the mission of Elijah when he comes back to earth (*Mal.* 3:23-24).

Eduyoth is one of the most interesting tractates of the Mishnah. Not only is it a mine of information as to the development of the Halachah, but it gives a valuable insight into the history of the period in which the Mishnah was written and into the prevailing spirit of the Jewish teachers. It is a testimony to the democracy cultivated in Judaism; the opinion of each individual is carefully weighed and discussed, yet it is the will of the majority, and not that of the individual, that finally renders the decision. SIMON COHEN.

Lit.: Klueger, *Über Genesis und Composition der Halachasammlung Edujot* (1895); Hoffmann, D., *Die erste Mischna und die Controversen der Tannaim* (1882); Feuchtwang, D., in *Hoffmann Festschrift* (1914) 92-96; Dünner, J. H., in *Monatsschrift für die Geschichte und Wissenschaft des Judentums* (1871) 33-42.

EDWARDS, GUS, composer, actor, theatrical producer, b. Prussia, Germany, 1881. Soon after his birth, his parents moved to Poland. When still a boy, he came to the United States, where two elder brothers had settled. While en route Edwards earned money with his songs for the first time, singing them to the steamer

passengers of the first and second class. He received some education in the public schools of Brooklyn, and then, like his brothers, went to work in a cigar factory.

Negro dialect songs were popular at this time. Edwards wrote one, *All I Want Is My Black Baby Back,* almost before he knew English well. Hardly more than a boy, he was soon singing in vaudeville and composing popular songs. Of these, *School Days* (1906), *Sunbonnet Sue* (1908), *By the Light of the Silvery Moon* (1909), *If I Wuz a Millionaire* (1909), *Good-by, Little Girl, Good-by,* and *Tammany* were most popular, some selling more than a million copies.

In the meantime Edwards was performing in vaudeville, heading his own cast of youngsters who sang and danced in a brief revue variously known as "School Days," "Kid Kabaret," and "Gus Edwards' School Boys and Girls." In these "tabloid" revues Edwards gave many bright youngsters who were afterwards to become famous their first professional employment; among these were Eddie Cantor, Walter Winchell, "Groucho" Marx, George Jessel, Georgie Price, Ray Bolger, Jack Pearl, Earl Carrol, Mervyn LeRoy (the motion-picture producer), Mae Murray, Lila Lee, Eleanor Powell, Lillian Lorraine, the Duncan Sisters, the Lane Sisters (Priscilla, Rosemary, Lola and Leota) and Jeanie Macpherson (scenario writer for Cecil B. De Mille).

In 1939 Paramount Pictures produced a motion picture *The Star Maker,* based on Edwards' career.

EFODI, ISAAC BEN MOSES HALEVI, *see* DURAN, PROFIAT.

EFRATHI, DAVID TEBELE, Talmudist and genealogist, b. Horodek, government of Vitebsk, Russia, 1850; d. Frankfort, 1884. At the age of fourteen he published a collection of responsa, *Dalthoth Zahab;* at fifteen he contributed to *Halebanon.* He engaged in business in order to earn a living, and continued his studies under the most adverse conditions. The printing of his main work, *Migdal David,* was interrupted by his arrest, in 1873, on a false charge. When his innocence was established he had time before his death to prepare but one more part of this book, besides *Toledoth Anshe Shem* (1875) and *Kohcleth David Haefrathi* (1884). About a thousand responsa of his remain unpublished. He was editor of *Etz Hayim* (Lemberg, 1881; Berlin, 1884) and of *Hatebunah* (with Israel Salanter).

EFRON, ILYA A., publisher, b. Vilna, 1847; d. 1915. In 1889 he undertook the publication of the first great encyclopedic dictionary in Russia, in eighty-six half-volumes; the publication was completed in 1907. The firm of Brockhaus and Efron at Leningrad, which became one of the largest publishing houses of Russia, issued a number of important scientific works and popular scientific periodicals. Efron, in collaboration with the Society for the Publication of Jewish Scientific Writings, published the *Yevreiskaya Entzyklopedia,* in sixteen volumes.

EFRON, JEDIDIO, educator and administrator, b. Grodno, Lithuania, Russia, 1878. He attended the Yeshiva at Vilna, and in 1894 went to Argentina where he received the degree of Professor of Rural Schools at the Escuela Alberdi in 1910. He was teacher, then inspector, and finally director (1930) of the Hebrew schools of the Jewish Colonization Association (ICA) in the Argentine and Uruguay. In 1937 and 1939 he was director also of ICA Hebrew schools in Chile and Brazil. Efron was appointed inspector for South America for the HICEM in 1939.

DAVID EFRON (b. Villaguay, Entre Rios, Argentina, 1904), his son, studied at the Sorbonne on a fellowship from the National University of Buenos Aires and later came to the United States on Carnegie and Rockefeller fellowships (1932-34). For three years, as research associate to Franz Boas at Columbia University, he investigated the cultural assimilation of Jewish and Italian immigrants in the United States. In 1936 he was appointed professor of Spanish and Latin American culture at Sarah Lawrence College. He was also executive secretary of the Council for Pan American Democracy in 1940. A report by Efron on Fascist infiltration in Latin America was published by the foreign affairs committee of the United States Senate in 1939.

TOBIAS EFRON (b. Dominguez, Entre Rios, 1908), another son of Jedidio, studied at the Royal Academy of the Navy at Genoa, Italy, on a fellowship from the Argentine government. He supervised the construction of destroyers for the Argentine navy in Liverpool from 1936 to 1938, and was thereafter posted at the Argentine naval base, Puerto Belgrano.

EFROS, ISRAEL, rabbi and Hebrew poet, b. Ostrog, the Ukraine, Russia, 1891. He came to the United States in 1906, and was graduated from Columbia University (Ph.D. degree) and ordained rabbi at the Jewish Theological Seminary in 1915. In 1916 he was principal of the Talmud Torah in Baltimore, and in the following year Rayner Fellow at Johns Hopkins University. In 1918 he helped found the Baltimore Hebrew College and Teachers Training School; he served here until 1928, when he became lecturer in the Semitics Department of the University of Buffalo, of which he was made head in 1934. He has been active in the Histadruth Ivrith of America for a number of years, and in 1939 was elected its president. From 1938 to 1939 he was visiting professor of Hebrew at the Jewish Theological Seminary, New York City.

Efros' first Hebrew poem was published in *Hatoren* in 1912, and since then he has been a frequent contributor to periodicals. In 1932 his poems were issued in book form. This was followed by *Wigwamim Shothekim* (Silent Wigwams, 1933), a long poem dealing with the sad fate of the American Indians. His scholarly works include: *Space in Jewish Medieval Philosophy* (New York, 1917); *Philosophical Terms in the More Nebukim* (New York, 1924); an English-Hebrew dictionary (with B. Silkiner and J. Kaufman; 1929).

EFSHER, *see* PHRASES, POPULAR.

EGER, city of western Bohemia; in 1938 it had a population of about 32,000, including 600 Jews. Eger was originally an imperial city, but in 1322 was pawned to the Bohemian crown and thus became a Bohemian possession. There was a Jewish community there as far back as the 13th cent., which in the 14th cent. numbered between 2,500 and 3,000. In 1350 the greater part of the community fell victims to persecutions at the time of the Black Death; a modern street recalls

these bloody happenings with its name, Mordgasse (Murder Street). But the community soon recovered, and in 1373 the synagogue was rebuilt. In 1430 Emperor Sigismund drove all the Jews out of the city; the synagogue was turned into a church, which later burned down, and in its place stands the Bruderhaus for pauper citizens. Later, permission was given from time to time for single families to settle in Eger, but it was not until 1853 that a new community arose.

The city of Eger, located close to the German border and with a heritage of persecution of Jews, became a center of anti-Semitism in the 1930's. On September 26, 1938, before the German occupation of the Sudetenland, all the Jews fled from the city to Prague. The synagogue in Eger was the first in the Sudetenland to be burned; the cantor of the community, Armin Wilkowitsch, after leaving a note saying that his life had by this act lost its meaning, committed suicide.

EGER, noted family of rabbis and Talmudists originally known as Egers, Eiger, Güns, Gins, and Ginsmann. It takes its name probably from the town of Eger in Bohemia, to which it traces its origin to the beginning of the 17th cent. A branch of the family established itself in Halberstadt, Germany, where its progenitor, Meir Ginsmann, lived (d. 1674). The famous Rabbi Akiba Eger used to sign his name "Akiba Gins of Eisenstadt." Descendants of the family settled in many cities of Germany, Poland and Bohemia. In addition to the rabbis Akiba Eger the Younger and Akiba Eger the Elder, other descendants of the family are:

ABRAHAM EGER, Hasidic Zaddik, great-grandson of Akiba Eger the Younger, b. Lublin, Poland, 1848; d. 1917. Upon the death of his father in 1888, he became his successor and the acknowledged leader of the Hasidic sect.

JACOB EGERS, educator and author, b. Halberstadt, 1834; d. Berlin, 1891. From 1874 until his death he was instructor in religion at the Lehrerbildungsanstalt in Berlin. He published the diwan (collection of poems) of Abraham ibn Ezra entitled *Hai Ben Meḳitz* (Berlin, 1886), and was co-worker of and contributor to the Historische Kommission für die Geschichte der Juden.

LÖB BEN AKIBA EGER, Talmudist and rabbi, son of Akiba Eger the Elder, d. Halberstadt, 1813. In 1775 he succeeded his teacher, Isaac Schwanfeld, in the rabbinate of the Jewish community of Halberstadt.

Lit.: Auerbach, *Geschichte der israelitischen Gemeinde in Halberstadt* (1866) 32-33, 71 et seq.; Lewin, *Geschichte der Juden in Lissa* (1904) 209, 242 et seq.; Lewysohn, *Vollständige Biographie des R. Akiba Eger* (1875) 35; *Österreichische Wochenschrift* (1891) vol. 8, pp. 886-87.

EGER, AKIBA (The Elder) Ben Simhah Bunem, rabbi, b. Halberstadt, Germany, about 1720; d. Pressburg, 1758. In 1747 he became rabbi of Zülz, Upper Silesia, and in 1756 was appointed assistant director of the Yeshiva at Pressburg. He was a noted Talmudic scholar, and corresponded with the outstanding Talmudists of his time. A collection of his notes (novellae; Fürth, 1781) and some of his responsa were published in the *Bene Ahubah* of Rabbi Jonathan Eybeschütz (Prague, 1819); both appeared posthumously.



Akiba Eger, the Younger, from a contemporary portrait

EGER, AKIBA, THE YOUNGER, rabbi and Talmudist, b. Eisenstadt, Hungary, 1761; d. Posen, 1837. He was the grandson of Akiba Eger the Elder, and son of the latter's daughter Gittel and of Rabbi Moses Gins (or Guens); he sometimes called himself Akiba Gins of Eisenstadt. He attended the Yeshiva of his uncle, Rabbi Benjamin Wolf Eger, in Breslau, and later directed other Yeshivas in Polish Lissa, as well as in other towns. From 1791 to 1815 he was rabbi in Märkisch Friedland, West Prussia. One of his daughters was married in 1813 to the celebrated rabbi of Pressburg, Moses Sofer.

The circumstances under which Eger was called to Posen in 1815 are characteristic of the strife between modernism and traditionalism that raged in that community. The progressives, giving as reason that they needed "only such a teacher of morals as would by powerful preaching enliven all to every virtue, and warn against every evil," protested to the president of the province against Eger and called him a fanatic whose election "would be a reproach to the age and arouse feeling." It was only after long and lively dis-



The Eger home for the poor at Eisenstadt

cussion that the election was confirmed. Incidentally, Eger, despite his strict orthodoxy, was by no means unworldly. As far back as 1807, in connection with the creation of the Grand Duchy of Warsaw by Napoleon I, when he was entrusted by the communities of Posen and Lissa with the leadership of a delegation, he showed understanding of the striving for emancipation. At that time he agitated for the elimination of the recruiting fees, a step which would lead to Jews' performing military service, as well as for that of the fees for marriage and business transactions.

Eger was one of the greatest savants of his time. By teaching and writing, as well as through his individual methods of teaching, he exerted a strong influence upon the Jewish learned bodies, especially in Poland and Germany. Without having the official title of chief rabbi, he was, as a matter of fact, the spiritual head of the province of Posen. Non-Jews called him "the Jewish pope." Many important personages of the time in rabbinic districts in Eastern and Western Europe were in constant touch with him. He himself took part from time to time in the questions relating to Jewry in general. In a decision about the Berlin and Hamburg Reform movement he said that if the public worship could not be held in Hebrew and with the use of the customary forms, he would rather not hold it at all. His regulations about the cholera epidemic in Posen in 1831, and especially for the important feast days, were wise and tolerant.

His numerous writings, many of which were not published until after his death, are principally about the Mishnah, the civil and marriage laws of the Talmud, Maimonides, and Talmudic problems in general. His legal decisions were especially highly prized, and some were printed during his life time. His glosses on the *Shulhan Aruch* have been published by A. M. Bleichrode (Berlin, 1862). Eger exercised great care over his communities. His numerous pupils included Zebi Hirsch Kalischer, David Jöel, Moses Ephraim Pinner, Jacob Levy, Saul Isaac Kaempf, Joseph Zedner, Julius Fürst, and many others. The people wove about him a wreath of legends, that tell of miraculous healings, and similar occurrences. His widely scattered descendants bear in the male line the family names Eger, Egers, and Eiger.

A reunion of 250 of Rabbi Akiba Eger's descendants was held in Berlin (1913) under the auspices of the Vereinigung der Familie Eger. An etching of Eger was made by Hermann Struck for the occasion.

The hundredth anniversary of Eger's death was observed (1937) in most of the capitals of the world. An Eger medal was struck off in Germany, and the Museum of Eger Relics was established at Eisenstadt. A fresco covering one of the panels in the City Hall of Eisenstadt depicts the illustrious Rabbi Eger on a mission of mercy in the streets of Posen.

The epitaph on his tombstone reads: "He was the servant of God's servants." HEINRICH LOEWE.

Lit.: Kaempf, *Biographie des . . . Eger* (1838); Bleichrode, *Toledoth Rabbi Akiba* (1862); Lewysohn, *Vollständige Biographie des R. Akiba Eger* (1865); Bloch, Philipp, in *Graetz-Jubelschrift* (1887) 194 et seq.; *Mimichtabav shel Rabbi Akiba Eger* (a selection of Akiba Eger's letters, edited by Isaac Werfel, 1938; reprint from *Sinai*); Obadia, A., "Rabbi Akiba Eger," *Sinai*, vol. 1, No. 1 (1937) 510-50.



Tombstone of Akiba Eger in the Eisenstadt cemetery

EGER, SAMUEL Ben Judah Leib (Peretz Sabel), rabbi, grandson of Akiba Eger the Elder, b. Halberstadt, Germany, 1769; d. Brunswick, Germany, 1842. His Talmudical lectures were distinguished by lucidity and simplicity. In 1809 he was appointed rabbi at Brunswick, where he served for many years. In 1829 he founded a modern religious school, and in 1831 he introduced the ceremonial confirmation of boys and girls. Although not averse to reforms, he regarded the service in Hebrew as an indispensable unifying factor in Judaism. In 1835 he became blind, but persevered in his Talmudical instruction despite this handicap. His collections of notes (novellae) appeared under the titles *Atereth Paz* and *Rimmon Peretz* (Altona, 1823).

EGER, SOLOMON, rabbi, b. Lissa, Poland, 1786; d. Posen, 1852. He married the daughter of Israel Hirschsohn Zenzyminer and engaged in business, but lost his fortune and accepted a rabbinical position, at Kalisz (1831). In 1839 he succeeded his father, Rabbi Akiba Eger the Younger, in the rabbinate of Posen. His responsa are scattered in his father's works. He attempted colonization work for the Jews of Posen, but his endeavors were frustrated by the events of 1848. He wrote notes on Alfasi (Vilna, 1860), on the Talmud (Vilna, 1880), and on *Shulhan Aruch Yoreh Deah,* and composed a biography of his famous father.

Lit.: *Lewin, Geschichte der Juden in Lissa,* pp. 245-48.

EGG (Hebrew *betzah,* Aramaic *be'a*). The Bible mentions the eggs of birds, including those of the ostrich (*Job* 39:14), and the eggs of vipers (*Isa.* 59:5); the Talmud has a reference to the eggs of locusts. According to the rabbis the egg develops either from the chalaza, or from lying in the sand; they make a distinction in their discussions between eggs that have been laid and those that are found within slaughtered fowls. Eggs of clean birds are said to be rounded on one end and pointed at the other, with the yolk surrounded by the white (*Hul.* 64a). On the other hand the eggs of unclean birds are said to have both ends either rounded or pointed, and sometimes the yolk is on the outside and the white on the inside. According to the law of the Bible (*Deut.* 22:6), the mother-bird was not to be taken at the same time as the eggs in the nest. The rabbis, in discussing this law, debate upon cases where a clean bird sits upon eggs of an unclean species and vice-versa, also the case where the male bird sits on the eggs. In this latter case they conclude that the law does not apply.

The Talmud speaks frequently of eggs as food. The tractate *Betzah,* which deals with the regulations about the holidays, gets its name from the fact that it opens with the discussion as to whether an egg that is laid on a festival may or may not be eaten on the same day. The egg is considered to have a high nutritional value; it was a welcome addition to meat, fish, pease and bread and cake, and was eaten not only plain, but with milk, wine and honey. The prohibition of the eating of blood is extended to the prohibition of eating an egg if there is a speck of blood in the yolk. Measurements are frequently reckoned in dimensions of eggs, since these were always available in the home.

The egg is used in the ritual in setting an Erub and on the Seder plate. The Seder egg is said to bring the owner the fulfillment of all his wishes; ordinarily, however, it is eaten on the first Seder evening. Eggs also are the first food given to mourners, and pious Jews eat eggs, besprinkled with ashes as a sign of mourning, on the eve of the Ninth of Ab. Eggs are given to school children—this time as a token of joy —on Lag Beomer.

A popular custom in Russia is that the bride carries an egg in her bosom prior to the religious ceremony; in this case the egg is a symbol of fertility. In the Orient a bride steps over fish eggs. It is a widespread popular belief that if a childless wife finds an egg with a double yolk she can be sure of having children.

SAMUEL KRAUSS.

Lit.: Lewysohn, *Zoologie des Talmuds,* sections 18, 183, 240; Krauss, S., *Talmudische Archäologie,* vol. 1, p. 124 et seq.; *Jewish Encyclopedia,* vol. 5, p. 54.

EGGER, DÁVID (dates of birth and death unknown), head of the Hungarian branch of Egger Brothers, widely known goldsmiths and antiquarians. A master craftsman, frequently employed by royalty and by the ecclesiastical hierarchy, he was at the peak of his popularity during the 1870's. Thus the municipality of Budapest entrusted him with the manufacture of its official wedding gift, wrought of gold inlaid with precious stones, to the arch-duchess Stephanie (1880). The National Museum of Technology purchased one of his magnificent chalices, and Bishop Arnold Ipolyi, an outstanding dignitary of the Catholic church, was among his patrons.

EGLAH ARUFAH, a heifer the neck of which is broken. *Deut.* 21:1-9 commands that if a corpse be found on Israelite soil, and the murderer can not be discovered, the elders of the nearest village must take a heifer which has never done any work whatever, and bring it down to a wady or rocky gorge (*nahal*), which has never been tilled, and through which runs a perennial stream. There they must break the heifer's neck, after which they wash their hands in the running water and recite a formula affirming their innocence of this murder and praying that they may accordingly be freed from responsibility therefor and the consequences thereof.

Obviously this ceremony was of great antiquity in Israel. The underlying principle is the primitive belief that the spirit or ghost of a person who has been slain and whose death has not been avenged upon the actual murderer or some member of his clan, and above all whose corpse has not been properly interred, is a dangerous evil spirit, and particularly malicious towards passers-by and the inhabitants of the nearest village. The ceremony was manifestly designed to allay the evil spirit and to secure to the endangered village immunity from his attacks. Hence the declaration of innocence by the village elders and likewise the character of the sacrifice and the place where it was offered. Female animals were regularly offered to evil spirits, and particularly to the ghosts of the dead (see *Num.* 19), while as a rule only male animals were offered to Yahveh. Furthermore, wild, untilled, rocky gorges were regarded as the favorite lodging-places of evil spirits; and finally running water was thought to carry away all sin and guilt, and the washing of hands over it was a symbolic affirmation of innocence (see *Ps.* 26:6; 73:13). Manifestly this ceremony was performed originally in honor of the ghost of the slain person to whom the sacrifice was offered directly. Like so many rites associated with the dead, this ceremony seems to have persisted in the folk practice of Israel until well into the post-Exilic period. Apparently then the priests, despairing of ever rooting it out completely, determined to make the best of the situation by reinterpreting the ancient ceremony as a rite performed in honor of God. They achieved this end by providing a role for the priests in the ritual, which they did not perform originally, by recasting somewhat the declaration of innocence recited by the village elders, and by representing the sacrifice as being offered to God. Despite these modifications of the ceremony, however, its actual nature was changed but little and its original character and purpose are still easily perceived.

JULIAN MORGENSTERN.

Lit.: Morgenstern, J., "The Book of the Covenant," part II, *Hebrew Union College Annual,* vol. 7 (1930) 190-96.

EGYPT, the valley land of the Nile in Northern Africa. Egypt is a Greek name, the origin of which is still unclear; it is not found either in the Bible or in Egyptian documents; in the latter the land is called, among other names, Kam (Black Land). The Biblical name Mizraim, which is undoubtedly Semitic, since it actually appears only in Semitic languages (Muzur in Assyrian, Mizir in Babylonian, and Mizr in Arabic), does not occur in these documents. The view that Mizraim means "frontier fortress," and the explanation of its dual form as meaning the two sections, "Upper" and "Lower Egypt," are very probably correct, although Upper Egypt bears the proper name, Pathros (*Isa.* 11:11). The latest archeological researches, according to which the Egyptians came from the Sudan and Ethiopia, confirm the Biblical tradition which designates Cush (Ethiopia) as the elder brother of Mizraim and thereby regards the Egyptians as Hamites; the Egyptian name Kam corresponds to the Biblical Ham (*Gen.* 10:6). Also, no doubt exists today about the original Asiatic homeland of both the Cushites and Egyptians. All other Biblical descriptions of the social and cultural characteristics peculiar to Egypt are definitely confirmed by the contemporary monuments. Thus the supervisors of the corn granaries mentioned in the story of Joseph's life appear always among the highest dignitaries of the state. The Egyptians' dislike of nomadic cattle-breeders (*Gen.* 46:34) is clearly evidenced in the monuments. This hatred of shepherd



The Egyptian Pharaoh Merneptah

peoples was not merely of religious origin (*Ex.* 8:22), but had essentially historical and political motives also.

The history of Israel and Palestine from the earliest periods was bound up with that of Egypt politically and economically. In the prehistoric period relations already existed between the population of Northern Egypt and that of Palestine and Syria by way of the Isthmus of Suez, as was proven by archeological discoveries of Palestinian jug-handles (ostraka) in Northern Egypt.

I. Pre-Biblical, Biblical and Post-Biblical Epochs. A. History. Egypt's ancient history, according to the testimony of the historian Manetho (3rd cent. B.C.E.), who wrote in Greek, is divided into the twenty-six or thirty-one dynasties, respectively, which ruled up to the time of the Persian domination. They are divided as follows:

1). First and Second dynasties: Kingdom of the Thinites, 3315-2895 B.C.E. During this period, in which Menes, the builder of Memphis, a most energetic ruler, was especially prominent, the political union of Upper and Lower Egypt was effected.

2). Third to Fifth dynasties: the so-called Old Kingdom, 2895-2540 B.C.E. Ruled by powerful kings like Cheops, Chefren and Mykerinos, who built the famous pyramids near Gizeh, Egypt extended its power to almost all the countries on the Eastern Mediterranean, including Palestine and Syria. Memphis became the capital. Egypt organized expeditions to the Sinai Peninsula for the exploitation of the copper-ore and precious stone mines, and for commercial navigation to Byblos, whither papyrus was exported in exchange for cedar-wood. From this period many artistic and literary monuments have been preserved, bearing testimony to the historic relations between Egypt and Syria-Palestine and to the contact of Egypt with the Semitic inhabitants of these countries (*shasu*).

The religious culture of this period was characterized by the worship of Re (or Ra), the god of the sun, who was made the official god of the country, replacing Horus, the god of light. At Thebes the former was worshipped under the name of Amon (*Jer.* 46:25).

3). Sixth to Tenth dynasties: Transitional Period, 2540-2160 B.C.E. During these centuries the central power of royalty was often weakened by local princes and ambitious priests (feudal rule).

4). Eleventh and Twelfth dynasties: The so-called Middle Kingdom, 2160-1785 B.C.E. The most important kings of this period were three rulers by the name of Amenemhet and three by the name of Senusret. They again extended Egyptian power by foreign conquest. Senusret III (19th cent. B.C.E.) again subdued Palestine and Syria. Egypt, with its capital at Thebes (the Biblical No, *Jer.* 46:25; No-amon, *Nahum* 3:8), in Middle Egypt, had active commercial intercourse with the Greek islands; the early Greek culture was even then strongly influenced by the culture of Egypt. The peaceful immigration of certain Semites under a prince named Abshai during the 12th dynasty (about 1900 B.C.E.) is pictured on a relief in Benihassan; here we have a plastic representation of these migrations of Semitic nomads from Palestine to Egypt such as are mentioned in the Bible in the narratives concerning Abraham, Isaac and Jacob.

5). Thirteenth to Seventeenth dynasties: The Hyksos Kingdom, 1785-1580 B.C.E. For the first time in Egyptian history the land, or at least the northern part thereof, after many changes of rulers, came under the power of foreign conquerors. The Hyksos, Semitic or Asia Minor Bedouin tribes (called *Amu,* i.e. Asiatics, in Egyptian texts), removed the native rulers. Manetho's claim of vandalism perpetrated in the land by these tribes has been refuted by the old monuments. It has rather been proved that they were possessed of a culture which, although divergent from the Egyptian, none the less left traces behind when they were finally expelled. Their possession of an advanced culture is not refuted by the fact that these tribes, according to Josephus, were called "Hyksos," equivalent to robber-shepherds, or shepherd kings, by the oppressed Egyptians. The Hyksos were compelled to defend the country from the then advancing Assyrians by means of strong fortifications and military forces at the eastern and northeastern frontier.

Whether and to what extent perhaps Israelite tribes (Jacob tribes) too came to Egypt with the Hyksos has not yet been definitely ascertained. The period of the Hyksos rule corresponds approximately with the traditional patriarchal period of Bible history. At any rate the Israelite immigration must have taken place in this or during the next period (*Gen.* 37; 39 to 50); the conditions prevailing in Egypt in this period agree with the Biblical description. The "new king who knew not Joseph" (*Ex.* 1:8) may easily have represented the purely Egyptian dynasty which returned to power after the Hyksos.

6). Eighteenth to Twentieth dynasties: The New Empire, 1580-1100 B.C.E. The Hyksos were driven out of Thebes. With the pursuit of the fleeing Hyksos the sphere of the power of Egypt, under its own kings, was tremendously extended to the north, for a time up to the Euphrates. Thutmose II and III, reigning jointly, established their rule over Syria and Palestine in seventeen victorious campaigns in the 15th cent. B.C.E. Decisive battles in the plain of Jezreel near Taanach and Megiddo assured them control of Palestine. The inscriptions in the gigantic temple of Amon at Thebes (near the present Karnak), with the "Palestine-list," enumerating 119 conquered Syro-Palestinian cities, bear witness to these occurrences.

Already in the 14th cent. B.C.E., however, under



Egypt: remnants of the ancient court of Ramses. Reproduced by courtesy of the Union of American Hebrew Congregations

Amenhotep III, called Memnon by the Greeks, and Amenhotep IV (Ikhnaton, i.e. "splendor of the disk of the sun"), the first indications of the waning of the Egyptian power in Asia are manifested by reason of the sedition of many subjugated peoples. The latter, beginning in Heliopolis (the Biblical *On, Jer.* 43:13: *Beth-shemesh,* City of the Sun), incited a sort of monotheistic revolution by centralizing the cult around Aton, the disk of the sun, and by destroying all other deities.

The foreign political conditions of this period are pictured plainly in the so-called Tel el-Amarna letters (in the Accadic language, at that time used throughout the entire Near East for diplomatic and commercial intercourse, and in the Babylonian cuneiform characters), which contain reports to the Egyptian kings from subjugated Babylonian, Assyrian, Hittite and Syro-Palestinian princes. These letters tell of Palestine's constant invasion by the "Habiru," who are now generally identified with the Ibrim or Hebrews, even if they are not to be considered as the direct ancestors of Israel in the narrower sense. But the Palestinian princes did not get the assistance they requested from the Pharaohs against the Habiru, who were able, through their conquests, to gain an increasingly firm foothold in the land.

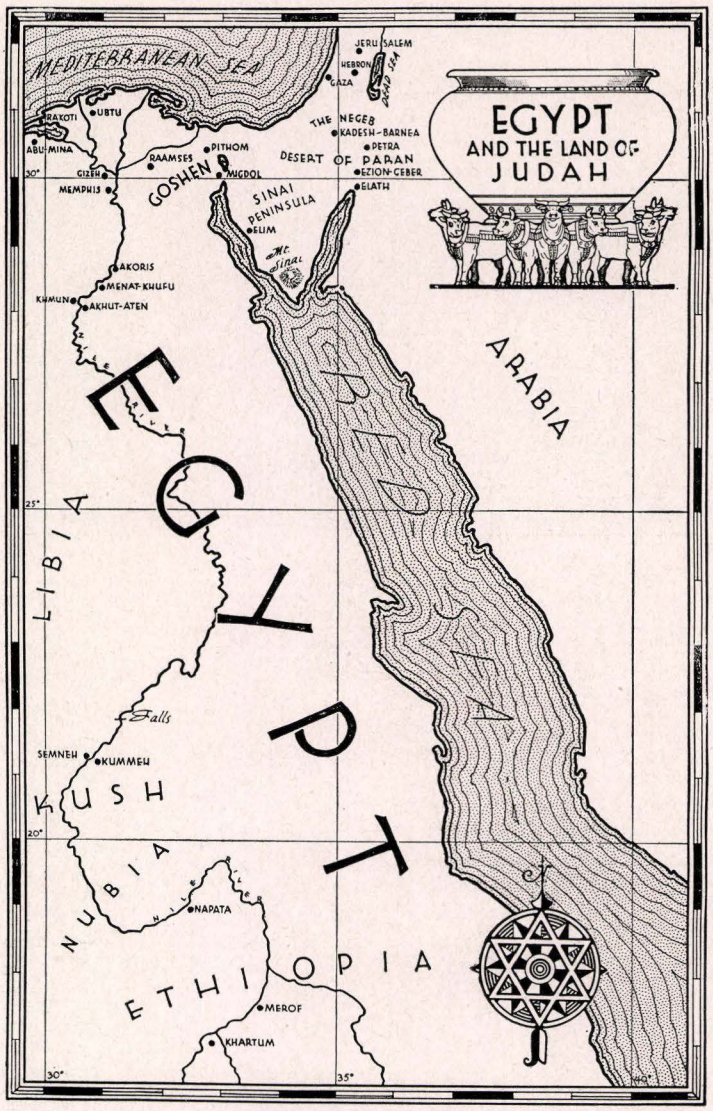
This period brought considerable contact with the Cretan and Mycenean culture. Under Tutankh-Amon, whose tomb was opened in 1922, the restoration of the old Egyptian religion was effected; his original name of Tutankh-Aton was changed, in accordance with the principles of the religious restoration. His successors, Seti I and Ramses II, in the 13th cent. B.C.E. (18th dynasty), the creators of the massive buildings near Luxor and Karnak, appear in the early stages of Israelite history. Active commercial trade was maintained with the princes of Lebanon. In the Egyptian reports of this period Palestine, curiously, is called "The Canaan." A war with the Hittite Empire for the possession of Palestine, lasting fifteen years, ended with a division of power over this country; Northern Palestine was taken by the Hittites, and Southern Palestine by the Egyptians. A Palestinian revolt at the end of the 13th cent. B.C.E. was suppressed by the succeeding Pharaoh, Merneptah, whose name may be contained in the place name Me Nephtoah (*Josh.* 15:9). ("Israel [Isira'al], his people are few, his seed exists no more," is inscribed on the column of victory in his Temple of the Dead.)

It may have been Seti and Ramses who used the Israelite tribes for compulsory labor in the building of Pithom (Egyptian *pr-itm,* "house of the god Atum") and *Raamses* (Egyptian *r-ms-sw,* "the sun god Re is his father"). Egyptian texts of the 15th to the 11th centuries B.C.E., compiled by Jirku to *Gen.* 10:21, mention likewise a foreign people called *'pwrj* (Apuriu?) residing in Egypt and performing the services of slaves. These *'pwrj* are often identified with the above-mentioned Habiru-Hebrews. The representation of the slave-labors (carrying stones for the Raamses buildings and reports of the overseers armed with rods) reminds one of the Biblical narratives. The bricks found in this field of ruins bear the stamp of the name Ramses Meriamon and contain straw. The variety of the racial types of the working Semites and Cushites and of their Egyptian overseers is marked, as usual, by striking contrast. Merneptah is often supposed to have been the Pharaoh of the Exodus (about 1200 B.C.E.).

After Ramses III (Rampsinit), in the 12th cent. B.C.E., the slow but final downfall of Egyptian power in Palestine began.

7). Twenty-first to Thirty-first dynasties: The foreign rule of the Lybians, Ethiopians, Assyrians, Persians and others, 1100-332 B.C.E.

The declining royal power was in the hands of the high priests of the temple of Amon at Thebes. In the 10th cent. B.C.E. Psibkhenno II and Shishak I ruled in Egypt. During the reign of the former the relations with Israel were friendly. He was evidently Solomon's father-in-law (*I Kings* 3:1; 9:16; 11:1), whom he presented with the conquered city of Gezer as a bridal-gift. Under Shishak of Pebest (Hebrew Pi-beseth, *Ezek.* 30:17), however, a change took place; he protected Jeroboam, the fleeing insurgent (*I Kings* 11:40), and after Solomon's death he pillaged Jerusalem and the Temple under Rehoboam (*I Kings* 14:25-28). He records this in a relief on the wall of the temple at



Map of Egypt and the Land of Judah. Reproduced by courtesy of the Union of American Hebrew Congregations

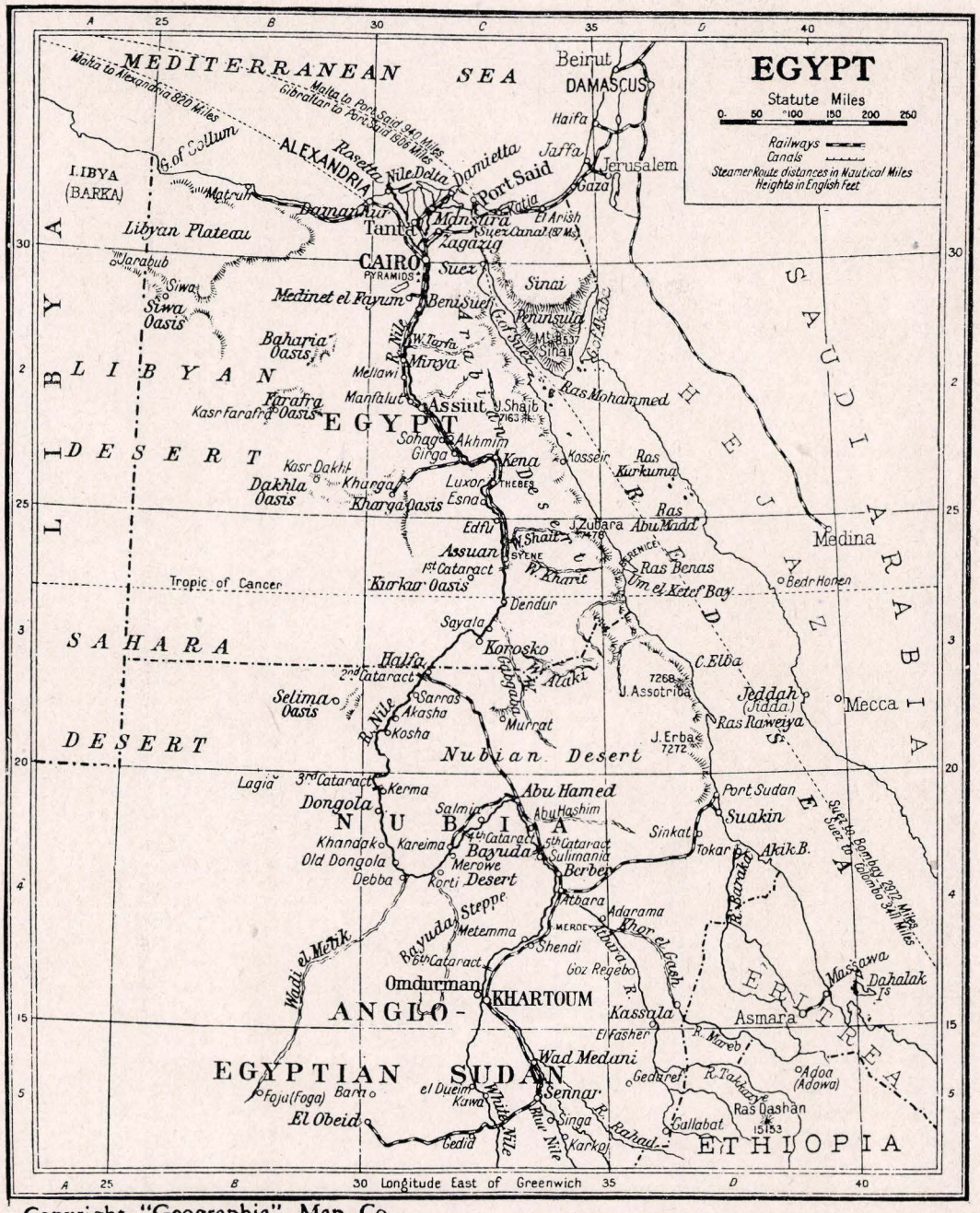
Karnak; his tomb, with rich sarcophagi, was discovered by Montet in 1939. Shishak's successor, Osorkon I, is supposed to have been Zerah, probably of Ethiopian descent, who was defeated by Asa of Judah (*II Chron.* 14:8; 16:8).

The ensuing period was marked by continuous defensive battles of Egypt against Assyria, in which Hoshea of Israel, about 730 B.C.E. (*II Kings* 17:4), and Hezekiah of Judah, about 705 B.C.E. (*Isa.* 20:1-6), assisted Egypt. Under So (Sewe? Sibu?), 671-663 B.C.E., Egypt fell prey to the Assyrian rule, but regained its independence under Psammetichus I, to whom *Isa.* 19:4 alludes. Necho, his son, became ruler over Palestine by reason of his victory at Megiddo over Josiah of Judah, who stood in his way (*II Kings* 23:29-35) in a campaign against Babylonia in 608 B.C.E., but was defeated three years later, in 605, by Nebuchadrezzar in the battle of Carchemish (*II Kings* 24:7; *Jer.* 46:2). Hophra (Apries), a later king, unsuccessfully met a Babylonian army on Palestinian territory in 587 B.C.E. This ended the power of Egypt in the Orient.

After the destruction of Jerusalem in 586 B.C.E. many Jews, carrying the prophet Jeremiah with them by force, fled to Egypt (*Jer.* 43:5-7; 44:27-30), forming there the first larger Jewish communities. A number of them were settled as military colonists in the southern part of the country (Elephantine and Assuan) by the Egyptian kings. Others remained in the larger cities (Thebes and Memphis), engaged in agriculture, commerce and trade. The activities of the Jewish colonists in Elephantine in the 5th cent. B.C.E. are testified to by the Aramaic papyri found there in 1895.

In 525 B.C.E. Egypt came under Persian rule, and in 332 B.C.E., after a short period of independence, under the domination of Alexander the Great and his successors.

B. Culture of Egypt. 1. Ancient Egypt evidently had a uniform religion only once, and this by compulsion in the 14th cent. B.C.E. at the time of the monotheistic reformer Amenhotep IV, Ikhnaton. Ikhnaton's religious conceptions were indeed lofty, and his appreciation of the revelation of God, Aton, in the world, is equalled only centuries later in the Biblical psalms. He conceived of a world-lord, the creator of nature,



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Map of modern Egypt. Communities inhabited by Jews are mainly north of the 25th parallel

who with beneficent purposiveness showed kindness toward even the lowest of his creatures. He called Aton "the father and mother of all that he had made." For Ikhnaton the natural was the true, and he exemplified this belief in his daily life, with a magnificent disregard of tradition. The art of the time was naturally influenced by his attitude. It became a simple, beautiful realism, reflecting more clearly than any previous art the world of man and nature. Ikhnaton died young, about 1358 B.C.E., and his religious reforms, which had never been popular among the masses and the priests, were soon swept aside. During the earlier or later periods of Egyptian history, according to the different districts of the land, from which the house of the Pharaohs came, local deities were venerated, such as:

Horus, god of light, the offspring of Osiris and Isis, the oldest Egyptian deity;

Re' (Ra), the sun god with the sparrow-hawk's head, at Heliopolis (On);

Thoth in Shmun, the god of the moon (also the inventor of music);

Amon, the prince of the gods, at Thebes;

Ptah, the god of creation, at Memphis;

Neit, the goddess of war, at Sais;

Osiris, the judge of the dead in the underworld;

Hator-Isis, his sister and wife, the horned goddess of the heaven and the moon, the protectress of womanhood and patron of music.

The Egyptian heaven of gods was populated by many other figures, essentially grouped, however, about the circle of myths of Osiris and Re'. The worship of foreign gods also, such as Canaanite and Babylonian, was practised here and there.

The worship of animals was common; many wild domestic animals, among them the Apis-bull (with the burial-place in the Serapeum of Memphis), the crocodile, and a few birds were regarded as sacred, because they were believed to be the abode of a deity, or its earthly embodiment.

The dead, after their vindication before Osiris, were assigned that fate, in the life beyond the grave, which their earthly life merited. The worship of the dead was greatly developed, and the mummification of corpses was connected with this cult. A book of the dead was buried with the dead; these books are an important source for the knowledge of the religious concepts of ancient Egypt.

Priests, headed by the king—Pharaoh, in Egyptian *pr'aa,* equivalent to "the great house" (cf. High Gate, Holy Seat)—regulated the cult of the Egyptian gods; they were subjected to circumcision (cf. *Josh.* 5:9; the "reproach of Egypt" mentioned there is being uncircumcised). The interpretation of dreams and magic were of great importance, and the former was fostered as a kind of science.

2. The language of ancient Egypt shows many points of agreement with the Semitic languages; this, however, does not justify its being directly classed with the Semitic family of languages. Many peculiarities of the ancient Egyptian language which it had in common with other African languages (such as the Libyan and the Berber) led to the grouping of all these languages into the special family of the so-called "Hamitic" languages. The Egyptian alphabet contains twenty-four letters; the vowels, however, as in the Hebrew language, originally did not appear in writing. The development of the Egyptian language is most intimately connected with that of the script.

3. The Egyptian writing appears in four systems:

a) Hieroglyphics (sacred script-characters), illustrated writing for use on monuments (inscriptions); the subjects treated were represented by full pictures. Besides pictorial signs picturing the respective word, there were simplified pictorial characters and signs with particular meanings, similar to the Chinese and Hittite script and the cuneiform writing.

b) Hieratic (priestly) writing, which simplified the originally elaborate illustrative characters; an illustrative sign, originally signifying only its individual content, stood later also for syllables or consonants which sounded or began similarly but had a different significance.

c) Demotic or enchorist (popular) writing, developed first about 800 B.C.E. in abridged form for practical use. It flourished especially in the Graeco-Roman period, and was preserved, like the above-mentioned writing, on innumerable papyri (letters, agreements, reports).

d) The Coptic, i.e. (the increased) Greek alphabet, which displaced the demotic alphabet in post-Christian times and which has been conserved in ecclesiastical use in writing and language.

4. In the literature the religious element prevailed over the secular, the latter showing itself chiefly in historical notations. As in Hebrew, poetry made use of parallelismus membrorum (parallelism of thought in succeeding lines) and alliteration.

5. Of the highly developed Egyptian architecture, which decisively influenced the Greek, the pyramids (tomb-chambers of the priest-kings), sphinxes, temples with obelisks (stone-worship; cf. Matzebah), palaces, and the like have been preserved. The worship of the dead led to a high development of sculpture, portrait-painting, and relief-art.

6. Egypt's economics were determined by its natural wealth. Known as one of the most fertile countries of antiquity, Egypt was the corn-chamber of Rome. Grape-vines and medicinal plants, also the papyrus-shrub, thrived there. The yearly inundations of the Nile, which facilitated agriculture considerably, were the source of this wealth (cf. *Gen.* 13:10). But periods of famine were possible when, by reason of excessive dryness, the Nile failed to rise.

C. Egypt's Historic Relations with Israel. The sojourn of the Israelite tribes in Egypt, which, according to tradition (*Ex.* 12:40), lasted for 430 years, and their final oppression for political reasons—the Egyptians were afraid of an aggressive coalition of the foreign people of Israel at the northeastern frontier with their other northerly enemies—impressed themselves deeply upon Israel's historical memory and decisively influenced its national collective consciousness. The recollection of the Exodus (*Ex.* 11 to 13) as the birth-hour of the nation became the basic element of Israel's historical consciousness. Emphasized in Biblical and liturgical literature, and signalized by the special Passover festival, with a subsequent special liturgy, the Exodus from Egypt and the freedom from slavery have been the subject of thankful remembrance on the part of Jews up to the present time. Characteristic of the tenor of the Passover festival are the Biblical words: "And a stranger shalt thou not oppress; for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt" (*Ex.* 23:9). The invasion of the Hyksos into Egypt and their expulsion from it may form the historical background for the sojourn of the children of Jacob in Egypt and their exodus from it.

D. Egyptian Literature and the Bible. Egypt exercised a profound influence upon Palestine, as literary and archeological remnants reveal. The dependence of a large part of the book of *Proverbs,* i.e. *Prov.* 22:7 to 24:22 and 24:23-34, upon the Egyptian Proverbs of Amenemopet, or perhaps better the intimate relationship between them, has been pointed out. *Ps.* 104 is strikingly similar to the hymn of Ikhnaton, written centuries before it was penned. The story of Joseph and Potiphar's wife in *Gen.* 39 is anticipated in an Egyptian account of a similar nature contained in the d'Orbiney Papyrus. The wife of an older brother attempts to seduce the younger brother, and when he refuses to yield to her desires, accuses him of having attacked her. Egyptian influence is attested to in the Egyptian names and titles found in the Bible, such as Potiphar, Moses, Phinehas, Pharaoh, Zaphenath-paneah, Asenath, Poti-phera (*Gen.* 41:45), Raamses, Pithom.

On the other hand, Palestinian history is frequently reflected in numerous Egyptian literary monuments. For example, we see from such documents, disregarding the evidence of various conclusive archeologi

cal finds, that there was constant cultural interchange between Egypt and Asia. In the Romance of Sinuhe, a classic of the 12th dynasty, the story is told of an important personage, Sinuhe, who at the death of Amenemhet found it advisable to flee to Palestine until eventually he was pardoned and returned to Egypt. He reached Byblos during his flight, passed on to the east, and attained prominence among the Bedouins, with whom he lived for many years. On one occasion he defeated the champion of the opposing Asiatics and despatched him with his own battle-ax (cf. David and Goliath, *I Sam.* 17:51). This romance, it has been assumed, may have left its traces in the story of the rise of David and his fight with Goliath. An extant papyrus informs us of the capture of Joppa by a general of Thutmose III. The Amarna Tablets indicate the political dependency of Palestine upon Egypt in the 14th cent. B.C.E. Of interest is the "Israel" stele of Merneptah (1225-1215 B.C.E.), reporting that Ashkelon, Gezer and Yanoam had been destroyed "and Israel is few and has no seed," indicating that whatever tribal groupings the name "Israel" may have then connoted, it was already a settled community in Palestine when Merneptah had this monument erected. Inscriptions of Shishak on the temple at Karnak in the 10th cent. B.C.E. testify to his invasion of Palestine. The Aramaic papyri of the 5th cent. B.C.E. found on the island of Elephantine in the Nile are of great importance for our knowledge of the Jewish community in Egypt during the rule of the Persians. A Jewish military colony lived on the island, and had a temple of its own devoted to Yahu.

NELSON GLUECK.

Lit.: 1. **Old-Egyptian History:** Breasted, *History of Egypt* (1921); idem, *Ancient Records of Egypt* (1906); *The Cambridge Ancient History,* vols. 1-2; Hall, *Ancient History of the Near East* (1924).

2. **Egyptian Religion:** Budge, *Literature of the Ancient Egyptians* (1914); Mercer, *Religious and Moral Ideas in Egypt* (1919); Breasted, *Development of Religion and Thought in Ancient Egypt* (1912).

3. **Connections with Israelite History:** Gressmann, Hugo, *Altorientalische Texte und Bilder zum Alten Testament* (1927); Barton, George A., *Archaeology and the Bible;* Jirku, Anton, *Altorientalischer Kommentar zum Alten Testament* (1923); *The Cambridge Ancient History;* Glueck, Nelson, "Recent Archaeological Work in Palestine," *Central Conference of American Rabbis Year Book,* vol. 39 (1929) 265-92.

II. Greek and Roman Times. In 332 B.C.E. Egypt was conquered by the Macedonians. The conquerors lured many Jews from Palestine to Alexandria, then newly founded, presumably by offering them extensive privileges. During the reigns of the first Ptolemean rulers the Jews received reinforcements, partly through prisoners of war from Palestine, partly by voluntary immigration. Due to many conversions from heathendom their number vastly increased. Simultaneously a strong wave of assimilation set in. About 250 B.C.E. Greek was the principal language of the Jewish masses in Egypt, and the Scriptures had to be translated into this language.

Next in importance to Alexandria was the eastern Nile-delta (Biblical Goshen) Jewish settlement; the Jews here were engaged actively in agriculture, handicraft, and trade, with a sufficient degree of success as thereby to incite the envy of the Greeks and Egyptians. The consequence was a strong hatred of the Jews which, however, was successfully combatted by most of the Ptolemean kings.

The political influence of the Jews increased in the first half of the 2nd cent. The Syrian yoke in Palestine caused a large migration of Jews from Palestine into Egypt, and the Ptolemies tried to reestablish their influence in Coelesyria with the aid of the Jews. Onias IV, a priest, about 160 B.C.E., obtained permission to erect a large temple in Lower-Egypt. His sons and descendants became the highest dignitaries; at the end of the 2nd cent. they were generals-in-chief of the Egyptian army and used their power for the preservation of their brethren's liberty in Palestine. From the 3rd cent. on the Jews developed a very fruitful literary activity, striving chiefly for a synthesis of Judaism with Hellenistic culture.

In 47 B.C.E. the Jews in Egypt rendered valuable services to Julius Caesar in the Alexandrinian War. Emperor Augustus, after the annexation and incorporation of Egypt in 31 B.C.E., recognized this by acknowledging their civic rights, which they had already enjoyed in the Ptolemean period. He also confirmed the privileges regarding their national and religious autonomy. At the beginning of the Common Era the number of Jews in Egypt may have been between one and one and a half million. During the rule of Caligula a massacre of Jews took place at Alexandria (40 C.E.), and another in 66 in connection with the rebellion of the Jews in Palestine.

After the destruction of the Temple at Jerusalem the temple of Onias also was destroyed in 73, the Egyptian Jews were compelled to pay a special new tax to Jupiter Capitolinus, and their political status was considerably reduced. The increasing resentment of the Jews discharged itself in the great revolt against Emperor Trajan (115-17); the Jews conquered a large part of the lowland and were subdued only after a hard struggle. The hardest blow to the Jews was the rapid extension of Christianity in the country.

In the 4th cent., when Christianity was proclaimed the religion of the state, there followed severe persecutions of the Jews by the clergy and by fanatical mobs. These persecutions persisted until the middle of the 7th cent., or up to the downfall of the Roman rule in Egypt.

JAKOB NAPHTALI SIMCHOWITSCH.

Lit.: Mann, Jacob, *The Jews in Egypt and in Palestine under the Fatimid Caliphs* (1920-22).

III. Egypt in the Talmud and Midrash. After the destruction of the Second Temple the spiritual leaders of the Jews always endeavored to make the memory of the period of slavery in Egypt and the deliverance therefrom an indelible part of religious and national Jewish consciousness by repeatedly pointing to the lives of the patriarchs Abraham and Jacob, the sojourn of Israel in Egypt, the divine redemption, and the religious institutions which originated there. The life of Abraham, with all the events of his life, his perils and his selection by God, are considered to form a true picture of the history of Israel. Parallels to most of the details of Abraham's destinies as reported in the Bible are given from the history of Israel by Talmud and Midrash. The following features as examples for the often necessary harmonization may be mentioned in detail:

When God concluded the covenant with Abraham,

He made him the promise that the servitude of his descendants would last 400 years (*Gen.* 15:13). In *Ex.* 12:40, however, the period of slavery is given as 430 years. To explain this contradiction the following twofold attempt at reckoning is given:

1. The figure 430 refers to the time between the conclusion of the covenant with Abraham and the Exodus from Egypt, and is accounted for in this way:

From the making of the covenant to the birth of Isaac (see Rashi to *Ex.* 12:40)	30 years
From the birth of Isaac to the birth of Jacob (*Gen.* 25:26)	60 years
Jacob's years of life up to the arrival in Egypt (*Gen.* 47:9)	130 years
The stay of the Israelites in Egypt (see Rashi to *Gen.* 42:2)	210 years
	430 years

2. According to another conception, the actual stay in Egypt lasted only 210 years; adding the five years by which the birth of Manasseh and Ephraim preceded Jacob's arrival would give 215 years. God, however, intended to shorten the sufferings of His people and counted the nights also, whereby the figure of 430 years is reached (*Yalḳut* 1:77).

In Talmudic literature, too, many statements about Isaac and Jacob are found with regard to Egypt. No proof is needed for the assumption that the Egyptian period itself, and of its figures especially Pharaoh, Joseph, and Moses, were elaborately pictured by the poetical fantasy of the Talmudic teachers. After the death of Joseph, Pharaoh, according to *Sotah* 11a, convoked a council to devise the best method for subduing the Israelite people; Balaam, Job, and Jethro took part in the deliberation. Balaam later was killed as a punishment for his evil advice; Job, who silently attended the gathering, was visited with severe sufferings; Jethro, however, who secretly had escaped, was rewarded by a seat and vote in the Sanhedrin granted to his descendants. Egypt's punishment by means of the infliction of the "Ten Plagues" is compared in all its details to the chastisement inflicted by a king on a seditious province (in *Midrash Ex.* 12:5; *Tanhuma to Vaera* 14). The joy over the deliverance is pictured anew again and again, but is also limited, as the following example shows, by natural sympathy with the destruction which the Egyptians brought on themselves in the Red Sea, when they pursued after Israel. A Midrash (*Arach.* 10b) tells that when the Egyptian legions went down in the flood the angels were about to intone a song of praise in honor of God, when a divine voice was heard calling: "My creatures are perishing, and you want to sing a psalm?" The disposition thus shown is proof of the mental nobility to which the leaders of the Jewish people, though wronged for centuries, had educated themselves in questions of national and world history and wherein they had instructed their people also; *see* EXODUS; TEN PLAGUES.

SCHULIM ABI TODOS.

Lit.: Ginzberg, *Legends of the Jews,* vol. 2.

IV. The Middle Ages under Islam. Egypt was conquered by the Arabs in 639 to 641. From that epoch to 969, the time of the Fatimid conquest of Fostat (near the later Cairo) by Jauhar, very little is known concerning the history of the Egyptian Jewry. Documents discovered in Cairo-Fostat and known as the Genizah of Cairo added much light to unknown chapters of the life of the Jews in Egypt under the Arabs. Seventy thousand Jews had left Alexandria shortly before that city surrendered to Amr ibn Al-Azi in 641. According to the treaty of capitulation, he permitted the forty thousand Jews remaining in the city to continue there.

The Jews, as was the case with the other non-Moslem inhabitants, were treated as *ahl al-dhimmah* or "people of the tribute" and were distinguished from the others by different garments. Some Jews brought a complaint before Omar ben Abd Al-Aziz in 716 claiming that Ibn Hujairah, a judge, had taken money from them. A religious disputation between the Jewish physician of Ahmad ibn Tūlūn (868-84) and a Coptic Christian took place in the presence of this ruler. The rulers oppressed the Christians as well as the Jews; thus Michael, a patriarch of the Copts, had to sell to the Jews a church in Fostat, which was converted into a synagogue, also church property in Alexandria, besides the herds of camels of a monastery, in order to pay the money extorted from him by Ibn Tūlūn.

The numerous Babylonian Jews settled in Egypt supported materially the Babylonian academies and helped in keeping Egyptian Jewry under their spiritual influence. A Baghdad Jew was at the head of the large Jewish congregation that existed in Fostat in 750. The Palestinian Jews often requested the intervention of their influential coreligionists of Fostat after the occupation of Syria and Palestine by Ibn Tūlūn in 878. A Jewish apostate served as governor of Palestine under the Ikhshidids (934-69).

After the conquest of Egypt by Jauhar for the Fatimid Caliph Al-Moizz (969-75), the Jews, including the Samaritans and Karaites, rose to great importance. Paltiel, a Jew, was trusted vizier of Al-Moizz and of his son and successor Al-Aziz (975-96). According to a chronicler (Ahimaaz) he had helped the Fatimids in the conquest of the country and thus the Jews had in his person a powerful advocate at the court. It is interesting to mention that some identify Paltiel with the above Jauhar who founded Cairo (Mizr al-Kahira or the Victorious) and concerning whose origin little is known, and others with the apostate Jew Jakub ibn Killis who became a high official after his conversion to Islam and was vizier of Al-Aziz from 978-89 till his death in 991. Paltiel most likely was the first to hold the office of Nagid in Egypt, in which he was succeeded by his son Samuel and the latter's son Yehoseph (d. about 1065). Besides Cairo-Fostat and Alexandria, large Jewish congregations existed in Bilbeis, Bēnhē, Sahrugt, Damsis, Sambutia, Damietta, Milig and Mahalla during the 10th cent. The Karaites congregated mostly in Cairo and Alexandria, where also the Samaritans, who settled in Egypt at an early date, were well represented. The Jewish congregations had considerable autonomy, headed by a Nagid, who acted as their chief and political representative, and had authority over all Jewish sects. This secular Jewish leader bore the title Rais al-Yahūd or "Chief of the Jews," resided chiefly in Fostat and was recognized by the state, which vested in him authority similar to that of the exilarch in Iraq. Most of the Nagidim were court physicians and were therefore very influential. They had charge

also of the supervision of the Syrian and Palestinian Jewries before the Crusades, but after Saladin's victory (1169) a separate Nagid was named for these countries. A separate Nagid is also mentioned as acting for the Karaites.

Next to the Nagid, and subordinate to him, stood the heads of every sect and congregation (Rosh Hakehaloth). The Rais, or "chief" of the congregation (Rosh Kahal), performed also the functions of judge. He was assisted by a council of Parnasim. Thanks to the lenient attitude of the caliphs and their viziers, the Jews, who had learned the Arabic language, enjoyed relative prosperity in Egypt at this period. They maintained active commercial and spiritual intercourse with coreligionists of Palestine and Iraq. The religious leader (Haber) of the Egyptian Jewry was named by the Palestinian academy and he presided over the courts. There existed a superior tribunal court in Cairo-Fostat, similar to that of Palestine, whose president bore the title Dayan al-Yahud or Ab Beth Din Shel Kol Yisrael and who had supervision over the provincial courts.

The Talmudic schools which existed in Egypt at the end of the 10th cent. participated in the regulation of the differences that arose between the Rabbinites and the Karaites. Such a school was founded in Fostat by Shemariah ben Elhanan. The list of noteworthy Jews who lived in or came from Egypt at this period includes: Manasseh ben Ibrahim Al-Kazaz who was delegated as chief deputy to Syria in 995 by the Christian vizier Issā ben Nestorius and was later arrested for having caused much strife in that country; Moses ben Eleazar or Mūssa Al-Razzan Eleazar, his sons Ishak (Isaac) and Ishmael and his grandson Yakub (Jacob) ben Ishak ben Mūssa with Abn Sakariya ben Sada, all physicians in the service of the caliph; Isaac ben Solomon Israeli or Abn Yakub Ishak Sulaiman al-Isra'ili (d. Kairwān, 932) and Isaac Hakohen ben Furat, "lord of the community," and his son Abraham, court physicians; Saadia ben Joseph (or Said al-Fayyumi), renowned scholar (892-942) and Gaon of Sura.

The favorable conditions enjoyed by the Jews of Egypt under the Fatimids continued till the last years of the reign of Al-Hakim (996-1020). This ruler, who was tolerant to the Jews up to the year 1006 and had Jews in his employ, including a Jewish physician named Al-Hakir al-Nafi, was informed that the Jews oppressed the Moslems and reviled the Mohammedan religion, whereupon he began such ruthless persecutions against all the non-Moslems as to win for himself the surname "the mad caliph." The Jewish district "Jaudariyya" in Cairo, including its synagogue, was destroyed by fire on his orders and a special quarter near the gate Zawila (Zuweila) was assigned to the Jews in order to prevent their intercourse with the Muslims. In order to avoid total extermination, a number of Jews gave up their faith in 1012 and adopted the Mohammedan religion. Several others emigrated to Yemen and to the Byzantine colonies. Under Al-Zahīr (1020-35) the persecutions ceased and both Jews and Christians who previously had embraced Mohammedanism were permitted to return to their former faiths. During Al-Mustansir's reign (1036-94) two Jewish merchants, Abū Sa'ad Ibrahim (Abraham) and his brother Abū Nazr Hārūn (Hesed ben Yashar), sons of Sahl or Sahlan of Tustar (Shuster, in Persia), became prominent and exercised much power in the state. Abū Sa'ad (Abraham) ben Sahl (Sahlan), who was also spiritual head (Haber) of the Babylonian community, was the most influential at the court. Abū Nazr or Hesed ben Yashar probably took an active part in Jewish communal affairs, and with Abraham and Abraham's son Sahlan ben Abraham, chief judge (Alluf) of the Babylonian community, were considered benefactors of the community. Among those mentioned as prominent at this period were: Abraham ben Solomon, Gaon in Fostat (about 1028-41), and Isaac Hakohen ben Haggai with his brother Abraham, elders of Fostat.

When Badr al-Djamali, an Armenian, became vizier, chief commander of Egypt in 1074, and thus a de facto ruler of the country, conditions were chaotic, for the population had suffered from the famine of 1066-72. His son Abū al-Kasim Shahansha, known also under his title "the excellent prince" Al-Malik Al-Afdal (1094-1121), succeeded him and, imitating his father, he ruled justly but firmly, insuring internal order and prosperity. Under the auspicious rule of the above viziers, Jewry benefited greatly, several Jews having held high state positions. Abu Al-Munayya (Solomon) ben Shaya was head of the agricultural department. He gained much fame through the construction of a sluice to the Nile in 1112 but he was later imprisoned, having been held responsible for the great expense of this canal. Nagid Yehuda ben Saadia, court physician (1065-79), and his brother Meborak, Nagid and also a physician (about 1079-1110), supported by Yakin ben Netaneel, counteracted the endeavors of a certain Yohanna, brother of a Christian Patriarch, who, after having attained great influence with vizier Al-Afdal, endeavored to remove all Jews from government offices. Yohanna was put to death in 1134. After Nagid Meborak's death the enemies of the Jews had the upper hand. A certain Shifitz or Sheifetz, state dignitary and probably vizier, issued decrees restricting the use of Jewish cemeteries, confiscating Jewish property, forbidding ritual slaughtering and imposing other oppressive measures. This official, who is perhaps identical with the Vizier Ibn Al-Bata'ihi who succeeded Al-Afdal in 1121 and was convicted of conspiracy against the caliph and crucified in 1127 with his five brothers and several dignitaries, was overthrown through the activities of the influential Nagid Moses (about 1110-40), son of the above Meborak. In 1141 Nagid Moses was succeeded by Nagid Samuel ben Hananya (or Abū Mansūr), chief physician of Caliph Al-Hafiz (1131-49).

The Jewish communities of Alexandria, Fostat-Cairo and of several other places spared no effort for the redemption of Jewish captives brought to Egyptian ports from the Byzantine possessions by Saracen pirates during the 10th, 11th, and 12th centuries. Among persons mentioned as having shared the duty of freeing these prisoners and considered as benefactors were: Abū Al-Ma'ali (Samuel ben Yehuda, about 1159), Abu Al-Sūrūr ben Tarif, David ben Isaac Halevi, a prominent elder, Netaneel ben Elazer Hakohen (Abū Al-Fakar), who also built a synagogue, Ephraim ben Shemarya, a native of Gaza, president (Ab) of the Beth Din and spiritual head (Haber) of the Palestinian congregation of Fostat. The usual price paid the pirates for the liberation of Jewish prisoners was 33 1/3 dinars per head. In about 1046 a son of Solomon ben Yehuda, gaon of

RABBI GEORGE WOLF



Depiction of four of the ten plagues in Egypt: (upper left) turning of the Nile to blood; (lower left) frogs; (upper right) vermin; (lower right) wild animals. Reproduced from the Sarajevo Haggadah

Palestine, was sent to Egypt on a mission in behalf of certain Jewish prisoners held in Jerusalem, probably for debts, but he was unsuccessful because of communal strife in Fostat.

Among the prominent Jews of Egypt in the 11th cent. were: Samuel Hakohen ben Abtalion, president of the Palestinian community in Fostat (about 1024-41); Ephraim Hakohen, Dayan of the Cairo-Fostat congregation (about 1021-24); Ali ben Amram, spiritual head (Haber) of the Palestinian congregation in Fostat; Nahrai ben Nissim (d. about 1098), scholar of the Babylonian congregation; and his son Nissim, chief Dayan (d. about 1147).

At the beginning of the Crusades, many European Jews, including numerous learned men, fled to Egypt for safety. Abū Yakūb Ibrahim, the Samaritan, was state counselor of Caliph Dur Al-Amir (1101-31) and Abū Al-Damm Al Yahudi, also a Jew, was secretary of state at the same period. Judah Halevi, the poet, visited Egypt in 1141. He praised Joshua ben Dosa, a prominent member of the Cairo-Fostat Jewry who presided over a school (probably the academy founded there by David ben Daniel before 1094). He was then in disfavor with the vizier and though imprisoned he was still supervisor of the Beth Din in 1144. Mazliah Hakohen, son of Solomon Hakohen, was Gaon of Egypt from 1127 to 1138 and officiated at the Palestinian synagogue in Fostat. After 1141 he was succeeded by Gaon Abraham ben Mazhir. Benjamin of Tudela who visited Egypt in about 1165 found 6,000 native Jews in Cairo-Fostat (2,000 families), 200 Italian Jews, who formed a separate congregation, and eight synagogues; also 3,000 families in Alexandria; 300 souls in Bilbeis; 700 souls in Damira; 500 souls in Mahallan (Mahallat-al-Kabir); 200 souls in Damietta; 200 souls in Sefitah; 200 in Al-Butij Fayum. In his time Jews were also living in Manijija, Bubaig, and Rosetta (Reshid); here they had two synagogues. Division of authority probably existed then in Cairo-Fostat, for two Nagids are mentioned, i.e. Netaneel Halevi (about 1160-65) and Nasi Daniel (about 1164-65), as having held the office at the same time. A certain Zuta or Sar Shalom (1170-89) usurped the office of Nagid by supplanting and denouncing Nagid Samuel ben Yehuda but the community refused to recognize him. After Nagid Samuel's death, he bought this dignity from Saladin and from 1185 to 1189 he imposed heavy taxation upon the congregations. Zuta was driven out of office by Maimonides with the aid of Rabbi Isaac ben Shoshan Hadayan.

During the reign of Saladin (1169-93) and his successors, the position of the Jews was entirely favorable. Abū Al-Bayyam al-Mudawwar (d. 1184), a Karaite physician, and Abū Al-Ma'ali, physician and brother-in-law of Maimonides, were in his service. Moses Maimonides (Rambam) settled in Fostat in 1165 and soon became famous there as a physician. In 1170 he was named physician of Saladin's family and of the Vizier Kadi Al-Fadilal Baisami and Rais al-Umma or Rais al-Milhah (Chief of the Faith or Chief of the Nation). His son Abraham succeeded him as Nagid in 1205 and the office remained the privilege of the Maimonides family for several generations. Many Jews from countries far and near were attracted to Egypt by the fame of Maimonides, who taught at the Fostat academy. He found in Egypt a code written in the year



Threshing wheat among the Jews of present-day Egypt

1008 and fragments of the Talmud (of the Gemara) which he estimated to be 500 years old.

During the lifetime of Maimonides and his son Abraham, the separation between the then numerous Karaites and the Rabbinites became more pronounced, but many of the Karaites of Egypt were converted to Rabbinism by Abraham Maimonides. The latter became court physician of Malik Al-Kāmil (1218-38). Prominent Jews of the 12th cent., among others, were: Sar Shalom (not Zuta), savant of the Academy and (Ab) Beth Din; Abū Al-Barakat, a state official, and his son Eleazar or Sa'ad Al-Mulk; Jehudah Hakohen ben Eleazar and his son Yekutiel, physician; Jacob ben Isaac (Assad Al-Din al-Mahalli), physician and son of a state official and trade inspector. To them must be added numerous Jewish scholars from Christian countries who lived in Egypt during the 12th cent. Among these were: Isaac ben Benveniste of Narbonne; Joseph ben Gerson and Anatoli ben Joseph; and Judah Al-Harizi, the poet who visited Egypt in about 1216.

The rise of the Mamelukes to power in 1250 initiated the downfall of the Jewry of Egypt. Though Jews were in the service of both the Bahrite or Tur-Koman Mamelukes (1250-1390) and the Burdjites or Circasian Mamelukes (1382-1517) several old restrictions concerning the wearing of special garments, the use of horses, and housebuilding were reimposed upon them. Synagogues were closed, heavy taxation levied, Jews were excluded from public offices and cruelties committed. The Mameluke persecutions against the Jews were especially violent under Sultan En-Nasir (1293, 1298, 1309), when the fanatic Magribs had the upper hand. Joseph Caspi, the French exegete, found the Jews of Egypt in a pitiful state in 1314. In Fostat they were accused of incendiarism in 1324 and had to pay the heavy fine of 50,000 gold pieces. The Jews suffered also from the plague and famine of 1201 and 1438, and from the destruction and bloodshed that accompanied the Mameluke rule (1250-1517). In 1488 Fostat was in ruins and both the Alexandria and Cairo communities were small. Meshullam Voltera (15th cent.) found 500 Jewish families and only sixty Rabbinite families in Alexandria. There were twelve synagogues in Fostat in the beginning of the 15th cent. During this century the Jewish communities of Egypt received a great impulse through the influx of Jews fleeing from Spain. NICHOLAS SARGOLOGOS.

Lit.: Lane-Poole, *A History of Egypt in the Middle Ages;* Mann, J., *The Jews in Egypt and in Palestine under the Fatimid Caliphs;* Benjamin of Tudela, *Itinerary,* vol. 1, pp. 97-107; Makrīzī (translation by Quatremère), *Histoire des Sultans Mamelouks,* vol. 1, section 2, p. 153; Hacohen, Solomon ben Joseph, *The Turkoman Defeat at Cairo;* Graetz, *History of the Jews,* vol. 6, pp. 259-60 and index; *Jewish Encyclopedia,* vol. 5, pp. 60-66; *Revue des études juives,* index 1910, p. 132.

V. Modern Period. With the conquest of Egypt by the Turks in 1517 the oppression of the Jews of Egypt came to an end. New settlers were encouraged to come to Egypt, and the Jewish community gradually grew, especially in Cairo. European Jews began to come in the first decades of the 19th cent. when Mohammed Ali (1805-49) encouraged foreign capital to invest in the country. Since then the Jews of Egypt have prospered to a remarkable extent and have contributed greatly to the economic development and industrial progress of the country.

According to the census of 1937, the Jewish population of Egypt was 70,300, an increase of 7,000 in ten years, and 0.4% of the total population. The majority of the Jews live in Cairo, Alexandria and Port Said, and there are smaller communities in Tantah, Damanhour, Mehalla El Kobra, Mansoura and Mit Gamr. There are nine Jewish families in Benha, and but two Jews, the brothers Elie and Albert Schoulal, in Zifta.

The Jews of Egypt are divided into three groups: Ashkenazim, Sephardim and Karaites. Each has its own synagogues, school organization, charitable institutions and autonomous councils. In Alexandria, however, the Ashkenazim, though as numerous as in Cairo, have no separate organization, but pay their communal dues to the Sephardic community. The provincial communities are autonomous; in religious matters they are guided by the chief rabbis of Alexandria and Cairo. All efforts to form a general consistory of Egyptian Jews have been unsuccessful; the B'nai B'rith lodges, however, have created a certain amount of communal unity. About 80% of the Jews of Egypt



Inmates of the Maimonides Home at Cairo, Egypt

are native-born; of the remainder, about 40% are from Morocco, Algeria and Libya, 30% from Syria and Palestine, and the remaining 30% from Europe, especially Italy and Greece. The Karaite community, about 800 in number, is mainly in the city of Cairo.

Cairo and Alexandria are the chief centers of Jewish social and intellectual life, and have produced numerous spiritual leaders. Among them was Yom Tob Israel, chief rabbi of Cairo from 1869 to 1891, who was appointed a member of the legislative assembly by Khedive Ismail. His successor, Raphael Haron ben Simon, was noted as the author of numerous treatises, including *Nahar Misraimi* (4 vols.), *Torath Halissah* and *Toub Misraim*. Haim Nahoum Effendi, a former Turkish diplomat and distinguished scholar, has been chief rabbi of Cairo since 1922; he was appointed a senator and is the only Jewish member of the Egyptian Royal Arabic Academy.

In Alexandria, where the chief rabbi for many years had absolute authority in matters religious, the position was always held by a member of the Israel family for a hundred years (1730 to 1830). The last member of the family to hold the office, Jedidiah Israel, was famous for his knowledge and piety. His successors were Solomon Hazan, Moses Hazan, Nathan Amram, Moses Prado and Elijah Hazan. The latter organized the Jewish educational system of Alexandria and stimulated the existing charitable and cultural organizations to such an extent that, largely owing to his efforts, the Jewish community in Alexandria became one of the most important communities in the Mediterranean area.

In 1908 Raffaele della Pergola succeeded to the chief rabbinate of Alexandria. During the World War he directed his efforts to the thousands of Jewish refugees who streamed in from Palestine. His successor, Davide Prato (1926-36), after a term in office which won general recognition for his spiritual leadership and communal activities, was called to Rome to be chief rabbi there. The present chief rabbi, Moise Ventura, an authority on Hebrew and Arabic literature, has notably inspired the cultural life of the community. The Club of Jewish Youth, founded in March, 1930, has over 400 active members (1941) and is the center of Jewish social and intellectual life. Due to its proximity to Palestine, Egyptian Jewry takes a lively interest in the work of colonization. Many pioneers and settlers pass through Egypt on their way to Palestine.

The Jewish press of Egypt was represented by the weekly, *Aurore,* edited by Jacques Maleh, and by *Israel,* which is published by Mrs. Mathilde Mosseri, the widow of its founder, Dr. Albert Mosseri. In 1939 *Israel* was merged with *La Tribune Juive* of Alexandria. A monthly review, *Kadima,* which was founded in 1935 by Maurice Fargeon, developed a high literary standard and protested courageously against Nazi persecutions and propaganda directed towards Egypt and the Near East; however, it was forced to suspend after two years, following protestations made by the German Legation at Cairo to the Egyptian government. DAVIDE KLEINLERER.

EHAD MI YODEA, *see* HAGGADAH, PASSOVER.

EHRENBERG, RICHARD, political economist, grandson of Samuel Meyer, b. Wolfenbüttel, Germany, 1857; d. Rostock, Germany, 1921. In 1899 he became

professor at the University of Rostock. His writings deal mostly with the history of trade in Hamburg; the most important are *Zeitalter der Fugger* (3rd ed., 1922); *Grosse Vermögen* (1902-5); *Gegen den Kathedersozialismus* (1909 et seq.). He founded the Institut für exakte Wirtschaftsforschung.

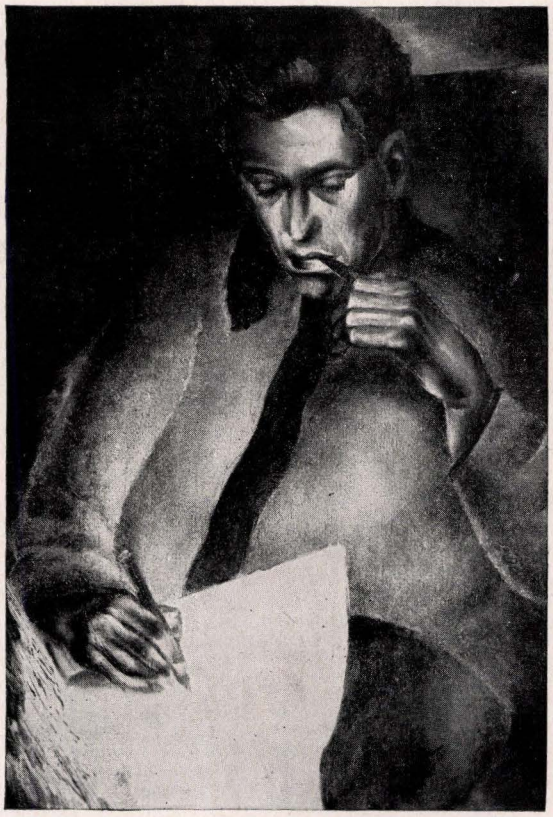
EHRENBERG, SAMUEL MEYER, educator, b. Brunswick, Germany, 1773; d. Wolfenbüttel, Germany, 1853. A graduate of the Samson School in Wolfenbüttel, he became its inspector. It was his intention to change it from a traditional Yeshiva to a modern Jewish high school. In 1846 he turned over the administration of the school to his son, Dr. Philip Ehrenberg. Isaac Marcus Jost, who dedicated his first work, *Geschichte der Israeliten,* to Ehrenberg, and Leopold Zunz, who wrote his biography, received their education in this school. Ehrenberg continued a lively and friendly correspondence with both of them, calling himself "the little light, at which you kindled yourselves"; the letters discussed all topics of German and Jewish contemporary history. When Israel Jacobson began to introduce reforms in Jewish religious life, he found in Ehrenberg a loyal supporter and coworker who subsequently became a leader of the movement among the Jews of northwestern Germany. Before the ceremony of confirmation was introduced into the synagogue, Ehrenberg is reported to have confirmed a boy at Wolfenbüttel as early as August, 1807.

Lit.: Zunz, *Samuel Meyer Ehrenberg* (1854).

EHRENBERG, VICTOR, professor of commercial and insurance law, b. Wolfenbüttel, Germany, 1851; d. Göttingen, 1929. In 1882 he joined the faculty of the University of Rostock, and in 1888 was called to Göttingen. At that time he became one of the editors of *Iherings Jahrbücher für die Dogmatik des heutigen römischen und deutschen Privatrechts.* In 1902 he was appointed a member of the imperial board of supervisors of private insurance. In 1911 he became professor at the University of Leipzig, retiring in 1922. His fundamental work is the *Beschränkte Haftung des Schuldners nach See- und Handelsrecht* (1880); the first volume of his work on insurance law (1893) is pioneer work in that field. He was editor of the *Handbuch des gesamten Handelsrechts.* He embraced Christianity, and was raised to a privy councillorship.

EHRENBURG, ILYA GRIGORYEVICH, author, b. Moscow, 1891. He was born into a well-to-do family which provided him with no traditional Jewish education. In his teens he served a short prison term for revolutionary activity; he then went abroad, where he tried his hand at journalism and started writing verse. The end of the old régime enabled him to return to Russia. He witnessed the Bolshevik revolution, toward which he was hostile, had a taste of military communism and saw something of the horrors of civil war. Since 1921 he has lived largely in Western Europe, making occasional visits to the Soviet Union.

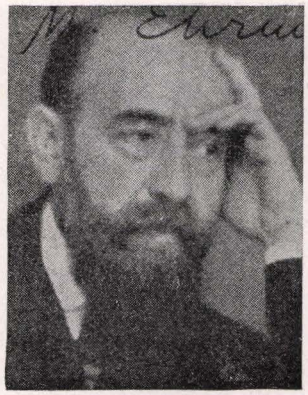
A prolific and facile writer, he is the author of a dozen novels, several volumes of verse, and a number of books occupying the borderland between fiction and journalism. His first novel, *The Adventures of Julio Jurenito,* is a pamphlet against communist regimentation. Some of his early books excoriate bourgeois civilization, but contain also caustic comment on the more sordid aspects of Soviet realities. Latterly, he has pictured Soviet life in his novels with sympathy and even admiration. Although the Soviet critics have spurned his writings as alien to the forces that are shaping the new order, and although not all his books are permitted to appear in the Union, he has a considerable vogue there as well as among the émigrés. His novels have been translated into several languages, including English, such as *The Love of Jeanne Ney* (1930). He has also written on European life and the civil war (1936-38) in Spain.



Ilya G. Ehrenburg

Lit.: Autobiography in Lidin, *Literaturnaya Rossiya* (1924) 375-80.

EHRENFELD CODEX, a codex conceded to be the first complete Hungarian book of codes, and hence the oldest Hungarian book; it is believed to date back to the 15th cent., possibly much earlier. It is now the treasured property of the Hungarian National Museum. This codex was named after its finder, one Adolf Ehrenfeld (b. Nyitra, 1835; date d. unknown), an attorney, legal counsellor to the ducal family Esterházy. The record has it that in the month of July, 1851, young Ehrenfeld, then a high school student, entered the classroom to find a battle royal in progress, with his classmates hurling books and manuscripts at one another. Being a precocious youth, he realized that ancient manuscripts, worthy of preservation, were in danger of destruction. Then and there, by means of barter, he obtained one of these, which proved to be an indispensable link in the etymological development



Marcus Ehrenpreis

of the Magyar tongue. He inscribed his name and the year of discovery within the first table in the manuscript. Years later the National Museum purchased it, for 1,000 pounds sterling, from the heirs of Ehrenfeld and renamed it the Jókai Codex on the occasion of a centenary celebration in memory of Mór Jókai, noted Hungarian author and neologist, whose enrichment of the Magyar tongue is nationally recognized.

EHRENFEST, PAUL, physicist, b. Vienna, 1880; d. Leyden, 1933. In 1912 he succeeded H. A. Lorentz as professor of theoretical physics at the University of Leyden. In collaboration with his wife, Tatiana Ehrenfest-Afanasieva, he undertook the investigation of the kinetic theory of matter, and they published *Die begrifflichen Grundlagen der statistischen Auffassung in der Mechanik*. His writings deal mostly with the quantum theory of Planck and Debye, and with Einstein's theory of relativity. His other works include *Welche Rolle spielt die Dreidimensionalität des Raumes in den Grundgesetzen der Physik*.

Lit.: Poggendorff, *Biographisch-Literarisches Handwörterbuch zur Geschichte der exacten Wissenschaften,* vol. 1; Kramers, *Nature* (1933) vol. 132, p. 667.

EHRENFRIED, ALBERT, surgeon, b. Lewiston, Me., 1880. He took his M.D. degree *cum laude* at Harvard in 1905. From 1905 to 1907 he was surgical house officer at Boston City Hospital. After entering private practice in Boston in 1907, Ehrenfried was made surgeon of the sanatorium division of Boston City Hospital, and later first assistant surgeon of the hospital. He was also affiliated with Beth Israel and Children's hospitals, and an assistant in surgery at the Harvard Medical School.

Ehrenfried was responsible for surgical innovations in skin grafting, bone deformities and pulmonary tuberculosis. He was a fellow of the American Association for the Advancement of Science and the American College of Surgeons. With L. R. G. Crandon, he wrote *Surgical After Treatment* (1912) and he was the editor of the Krause-Heyman Ehrenfried *Textbook of Surgical Operations* (1915). During the World War Ehrenfried was instructor in bone and joint surgery to army surgeons.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America,* pp. 234-235.

EHRENHAFT, FELIX, physicist, b. Vienna, 1879. He was appointed assistant professor at the University of Vienna in 1911 and associate professor in 1920. In 1913 he invented an apparatus for the atomizing of conductive fluids into gases by means of colloids; in 1907, discovered the Brownian movements of the molecules in gases; and in 1918, positive and negative photophoresis (transportation of very minute particles by light). He has projected a condenser to observe the individual microscopic and sub-microscopic particles and to measure the electric charges of the individual particles.

EHRENKRANZ, WOLF (Wölwel Zbarazer), poet and satirist, b. Zbaraz, Galicia, 1819; d. Constantinople, 1883. At the age of seventeen he set out wandering through Roumania, southern Russia and Galicia, making his living as merchant, teacher, and scribe. He finally devoted himself to the vocation of singer, and became a modern Badhan, rendering his own compositions in family circles, inns, and wine-cellars. A master of both Hebrew and Yiddish, he ridiculed political and religious bigotry in his satires, and was therefore expelled from Roumania about 1870. He settled in Vienna, where he associated with Perez Smolenskin, his enthusiastic critic. From there he moved to Constantinople, where he ended his days in great misery.

His chief work was *Maḳel Noam,* a collection of songs (four parts, 1865-78), printed in parallel form in Hebrew and Yiddish. In his poems, some of which have become popular, Ehrenkranz often reaches high levels of pure poetry. His main satires are *Romaniyah* (1874) and *Maḳel Hobelim* (1869). A new collection of his unpublished poems was printed by Bernhard Wachstein in *Yivo-Bleter,* vol. 12 (1938) 181-192.

EHRENPREIS, MARCUS (MORDECAI), chief rabbi of Sweden, b. Lemberg, Galicia, 1869. He studied in a Heder until he was thirteen, then in a Gymnasium at Lemberg, at the Hochschule für die Wissenschaft des Judentums, and at the University of Berlin, from which he received his Ph.D. degree in 1895. From 1896 to 1900 he was rabbi in Djakovar, Croatia; he then became chief rabbi at Sofia, Bulgaria, serving until 1914, when he was appointed chief rabbi of Sweden.

In his early youth Ehrenpreis translated some pamphlets into Yiddish and contributed to Yiddish periodicals. In *Dos Yiddishe Folḳsblatt,* which he edited in 1895, he published several novels and a translation of David Frischmann's "Three Who Ate." His first Hebrew writing appeared in *Hamaggid* in 1884, and since then he has contributed frequently to periodicals in Hebrew, Yiddish and German. His essays dealt mostly with modern Hebrew literature, and he joined with Berdyczewsky in demanding that Hebrew literature acquire the spirit of European culture.

Ehrenpreis was active as a Zionist, beginning when he was still a young man. In 1893, as president of Jung Israel, he summoned a preliminary conference and discussed the question of a world Zionist congress. In 1897 he served as secretary to Theodor Herzl, helped him organize the Basel Congress, and reported on the problems of Jewish culture. Since that time he has been an active Zionist.

In Bulgaria Ehrenpreis contributed to Ladino and Bulgarian periodicals, at the same time encouraging the study of Hebrew and Yiddish literature. In Sweden he organized a society for Jewish literature

which published, under his editorship and that of R. Josephson, an anthology, *Ny hebreisk Lyrik* (covering the period from 1870 to 1920). In 1920 he began to edit the literary collection *Judarna*. He published translations into Swedish from Ahad Haam, Agnon, and other Jewish writers in the series *Judiska Literatursamfundet,* which he founded. In the 1920's he was editor of the monthly *Israeliten,* later called the *Judisk Tidskrift,* which dedicated a special number to him on his sixtieth birthday (1929). In 1927 and 1928 he served as editor of the department of modern Hebrew literature in the *Encyclopaedia Judaica.*

His other writings include: *Osterlandets Sjal* (1926; English trans., *The Soul of the East,* New York, 1928); *Die Entwickelung der Emanationslehre in der Kabbala des zwölften Jahrhunderts* (Frankfort, 1895); *Lande mellam Öster ach Väster* (1927); *De Som Byggt Israel* (2 vols., 1929-31); *Talmud. Fariseism-Urkristendom* (Stockholm, 1933).

EHRENREICH, ADAM SANDOR, engraver, b. Pressburg, 1784; d. after 1840. He learned die-cutting from his father; in 1803 he attended the Vienna academy, devoted himself entirely to engraving, and later settled in Budapest. From 1823 on he issued a series of portrait etchings of noted Hungarians under the title *Icones Principuum . . . Illustrium Virorum,* containing 120 plates (a new edition was published in 1904 from the original plates). Toward the end of his life he lived in Vienna, and was an exceedingly productive artist, making many portraits, mostly in stipple.

EHRENSTEIN, ALBERT, poet and novelist, b. Vienna, 1886. In his work he presents an unruly spirit seeking an escape from an unsympathetic environment. His poetry, as reflected in *Die Weisse Zeit* (1914), *Die Rote Zeit* (1917), and especially in the *Pe-Lo Thien* (1923), a collection of Chinese lyrics, is full of melancholy and *Weltschmerz.* After the War he devoted himself to prose. In his *Bericht aus einem Tollhaus* (2nd ed., 1917; 7th ed., 1919), *Zaubermärchen* (1920), *Ritter des Todes, Nicht da, nicht dort* (1916), *Affen und Menschen,* and others he is a satirist of modern civilization and society, and an enemy of war.

EHRENTREU, HEINRICH, rabbi, b. Altofen, Hungary, 1854; d. Munich, 1927. He was an "Illui" (brilliant student) at the Yeshiva of Suran (Nagy-Surány), studied at the University of Heidelberg, and in 1885 became rabbi of the Verein Ohel Jacob in Munich. He was in charge of all the religious institutions of the community and from 1914 until his death served as member of the rabbinical council of the Agudas Jisroel. His chief work was the publication of the last volume of Rabbinowicz's *Dikduke Soferim* (Przemysl, 1893); his Halachic discourses, *Minhath Pittim,* appeared in 1928.

EHRICH, LOUIS R., antique dealer, b. Albany, 1849; d. New York, 1911. He was the only delegate from the Rocky Mountain region to the Palmer-Buckner Convention (1896). He was active in politics and was for a time a member of the firm of art dealers, bearing his name, in New York. His writings include *The Question of Silver* (1892); *Perfection and the Democratic Party* (1904).

EHRLICH, ARNOLD BOGUMIL, Biblical exegete and lexicographer, b. Wlodawa, Poland, 1848; d. New York city, 1919. He studied in Germany, and worked with Franz Delitzsch, the Christian Biblical scholar. In the United States, to which he came in 1878, he suffered many vicissitudes as business man, social worker, and instructor. Ehrlich was original and daring in his work in Biblical exegesis and Hebrew lexicography and grammar. He disregarded questions of composition and separation of sources, which have to do with the higher criticism, as he considered them unimportant. He published an original three-volume commentary on the Bible in Hebrew, under the title *Mikra Kifeshuto* (The Scriptures According to their Literal Meaning, Berlin, 1899-1901); a commentary on the *Psalms* in German (Berlin, 1904); a *Talmudic Chrestomathy;* and a seven-volume work, *Randglossen zur hebräischen Bibel,* in German (Leipzig, 1908-14).

Lit.: Pool, David de Sola, in *Dictionary of American Biography* (1931) vol. 6, p. 57.

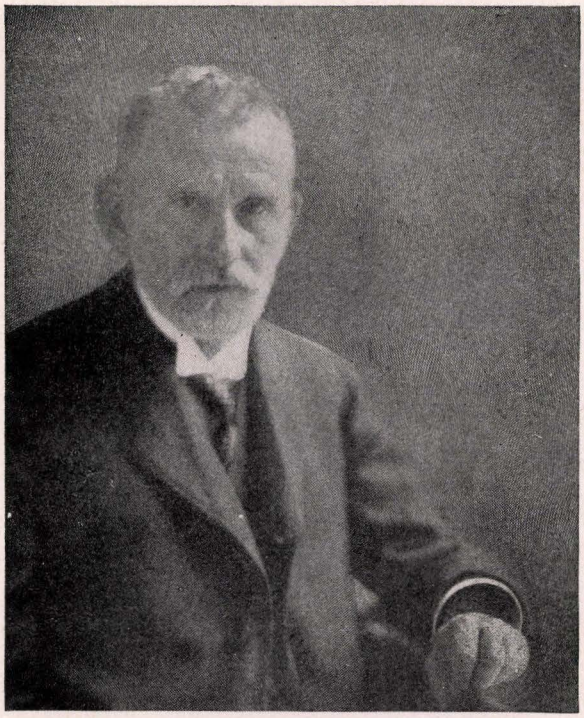
EHRLICH, EUGEN, jurist, b. Czernowitz, 1862; d. Vienna, 1922. From 1899 to 1914 he was associate professor of Roman law at the University of Czernowitz. After Bucovina was annexed to Roumania in 1919, Ehrlich was attacked by the student body and the nationalistic press, and did not remain in his teaching position. His importance as a sociologist in matters of law has never been disputed. Although he left Judaism, he interested himself in his later years in Jewish problems. His treatise *Die Aufgabe der Sozialpolitik im österreichischen Osten* (4th ed., Munich, 1916) discusses the question of the Jews and the peasants. He published also *Bismarck und der Weltkrieg* (Zurich, 1920) and *Science of Legal Method* (Boston, 1917).

Lit.: Norst, *Alma Mater Franzisca-Josephina* (1900); Kassner, *Czernowitzer Tagblatt,* May 5, 1909; Sinzheimer, H., *Jüdische Klassiker der deutschen Rechtswissenschaft* (1938).

EHRLICH, PAUL, chemotherapist, winner of the Nobel Prize, b. Strehlen, Germany, 1854; d. Homburg, Germany, 1915. While Ehrlich's chief fame rests upon his development of the arsenical treatment of syphilis, this was but the culmination of a series of medical discoveries and the product of the method of chemotherapy, of which he was the greatest exponent.

After studying at the Universities of Strasbourg, Freiburg, Leipzig and Breslau (Ph.D., 1877), Ehrlich became head physician at the Berlin Charité (1878) and assistant professor (1881). In 1887 he was forced to spend some time in Egypt in order to recover from tuberculosis. In 1890 he was appointed head of a division of the Robert Koch Institute for Infectious Diseases; in 1896 he became director of the Institute for Serum Research at Dahlem, which in 1899 developed into the Institute for Experimental Therapy at Frankfort. While he was devoting his time to this institute, the facilities of which were greatly enlarged as a result of the beneficence of the Speyer family, he was appointed honorary professor at the University of Göttingen (1904) and associate professor of the University of Frankfort (1914). In 1908 he was awarded the Nobel Prize in Medicine.

The career of Ehrlich coincided with the great development of scientific medicine in Germany which



Paul Ehrlich

occurred in the years from 1870 to 1914. He started with histology (microscopic anatomy) and chemistry. Shortly before this time biologists had discovered that certain dyes have specific attraction for certain germs and certain parts of tissue; this fact enabled microscopists to differentiate between different cells and types of tissue, since some took the stain more deeply than the others. Ehrlich's contributions to this field included a method for staining white blood cells with acid, alkaline and neutral dyes, thus making it possible to distinguish between three different kinds of white blood cells. Since the ratios of such cells differ in various diseases, Ehrlich thus gave medical practitioners a simple means of diagnosis.

All this work had been done in test tubes. Next Ehrlich tried a non-poisonous dye, methylene blue, on living animals. By tracing the progress of this dye he was able to analyze the function of oxidation in living bodies.

His next study was that on the phenomenon of immunity, whereby the body, in response to the poisons generated by bacteria, produces antitoxins to resist the disease, not only at the time when attacked, but for a period in the future. To explain this phenomenon Ehrlich developed his "side-chain" theory, which, while general enough to explain many immunological problems, has since been superseded by more advanced theories based on a greater knowledge of physico-chemical reactions. At the same time Ehrlich discovered that tuberculosis bacilli were resistant to acids (1882) and the diazo-reaction of the urine (1886). His work in the evaluation and standardization of diphtheria serum rendered possible the world-wide use of diphtheria antitoxin.

As a result of his study of dyes which have a specific affinity for certain tissues, Ehrlich eventually began to think of dyes which would be absorbed by germs and would kill them without at the same time injuring the infected host; he hoped to secure a specific cure as effective as quinine in the treatment of malaria. He picked as the object of his attack the spirochete of syphilis, which, introduced into Europe about 1500, has become one of the greatest scourges of civilization. Though mercury compounds and potassium iodide had previously been used as amelioratives, there was no real remedy. Ehrlich believed that in arsenic he had the specific chemical that could destroy syphilis; but since arsenic is poisonous also to the human body, it was necessary to try out various combinations of arsenic with other substances until he found out one that would destroy syphilis without harming the syphilitic. It was not until he had made 606 experimental modifications of arsenic that he achieved success (1909). This compound, technically known as diaminohydroxyarsenobenzene, was more familiarly known as salvarsan by Germans, arsenobenzol by the English and arsphenamine by Americans. Ehrlich himself called it "606," after the number of the experiment which had produced it.

Ehrlich had planned "606" to be a complete cure for syphilis. In this he was not entirely successful, for though the victim ceases to become infectious to others soon after he starts treatment and progress in checking the disease is excellent, it is only after a long additional treatment with mercury and bismuth that one can be practically sure of cure. A few fatal results in some of the early experiments led Ehrlich to make further researches, which resulted in a less poisonous anti-syphilitic drug, "914" or neo-salvarsan (a still later and safer modification is called mapharsen). "606" itself was found useful, not only in syphilis, but in other kindred diseases. It cures relapsing fever with one injection, Oriental sore and Vincent's angina, has almost completely eradicated the tropical disease yaws, and is of aid against Hodgkin's disease and malaria. Ehrlich's work, as continued by his pupils, especially Wassermann, has given humanity its most effective method against these destructive plagues.

MYRON WEISS.

Lit.: Ehrlich, Paul, *Studies in Immunity,* trans. C. F. Bolduan (1910); idem, and Gonder, P., "Chemotherapie," *Handbuch der pathologischen Organismen* (1912-13); *Paul Ehrlich: eine Darstellung seines wissenschaftlichen Wirkens* (60th anniversary volume, 1914); De Kruif, Paul, *The Microbe Hunters* (1926); Major, Ralph H., *Disease and Destiny* (1936); Sigerist, Henry E., *The Great Doctors* (1933); Marquardt, Martha, *Paul Ehrlich als Mensch und Arbeiter* (1924).

EHRLICH, SIMON M., judge, b. Boston, Mass., 1852; d. 1895. He attended the Columbia Law School; shortly after his graduation he became associated with the Honorable Leo C. Dessar, a civil justice of New York city. In 1884 Ehrlich was elected a judge of the New York city court by a considerable majority, and later became chief justice of that court, which position he held for many years, until his death in 1895. Ehrlich was a member of several Jewish fraternal organizations and charitable groups; he was deeply interested in Jewish welfare matters.

EHRMANN, HERBERT BRUTUS, lawyer, b. Louisville, Ky., 1891. After graduation from Harvard

Law School in 1914 he was admitted to the Massachusetts bar and began the practice of law in Boston. He was chairman of the Women's Clothing Wage Board of Massachusetts from 1915 to 1919, a member of the War Labor Policies Board in 1918 and 1919, and a director of the Industrial Relations Division of the United States Shipping Board (1919). He was also president of Hale House, a settlement house in Boston, and of the Greater Boston Federation of Neighborhood Houses from 1934 to 1937.

In 1926 and 1927 Ehrmann was junior counsel for the defense in the famous trial of Sacco and Vanzetti. He later wrote *The Untried Case* (1933), a discussion of a confession attributing the murders for which Sacco and Vanzetti were executed to the Joe Morelli gang of Providence, R. I.

EHRMANN, SALOMON, dermatologist, b. Ostrowitz, Bohemia, 1854; d. Vienna, 1926. He was a talented painter and was at first a historian of art, but later became a physician, devoting himself to physiology and then to dermatology. His writings deal mainly with the coloring matter of the skin and the microscopic changes produced in it by diseases, occupational disorders and syphilis. His chief work was *Atlas der Hautkrankheiten und Syphilis.* In 1900 he was appointed assistant professor and in 1908 associate professor of dermatology at the University of Vienna.

Ehrmann was a leader and president of the Vienna Jewish community. He was grand president of the B'nai B'rith in Austria and head of the Gesellschaft der Freunde des Palästina-Aufbaus. He wrote numerous articles on Jewish subjects, occasionally using the pseudonym Salomon ben Meir. In the last years of his life he worked ardently for the rebuilding of Palestine.

EHUD, second in the list of the Judges of Israel. His story is related in *Judges* 3:12-30. Ehud was a Benjamite and left-handed. By a clever ruse he contrived to be left alone with Eglon, king of Moab, in the upper chamber of the latter's palace at Jericho, and there killed the unsuspecting king. Ehud succeeded in escaping and, through the report of his exploit, in arousing his people to revolt against Moab. The revolution was successful. The dominion of Moab over Israel was overthrown and independence regained. Thereafter Ehud was judge over Israel for the remainder of his life.



Salomon Ehrmann

The historical facts behind this narrative seem to be these. Benjamin had severed its old and close relations with its kindred northern tribes, Ephraim and Manasseh. This probably followed upon the incident recorded in *Judges* 19 to 21 and the ensuing intertribal war. Benjamin lost this war and its strength had been greatly impaired. Apparently taking advantage of this condition the Moabites, under the leadership of Eglon, contrived to extend their power into the country west of the Jordan, the territory of Benjamin, and in particular to take possession of Jericho, the "city of palms." Apparently, too, Eglon made Jericho his headquarters, if not his actual capital; and from there the Moabite yoke rested heavily upon Benjamin. From this state of subjection Ehud succeeded in freeing his tribe in the manner which the Biblical narrative relates.

The entire incident must have occurred near the end of the period of the Judges, for only in that late period Benjamin seems to have preferred tribal isolation and to have severed its relations with Ephraim and Manasseh; the consequence was loss of tribal strength, which made it for a time an easy prey to its Moabite neighbor. In all likelihood, therefore, the story of Ehud stood originally near the very end of the original book of Judges and probably served in part to link the story of the period of the Judges to the narrative of the deeds of Saul, the next great Benjamite hero. It was transferred from this original position in the book of *Judges* to its present position near the beginning of that book by the late Deuteronomic editor. This fact gave rise to the generally prevailing impression that Ehud was one of the earliest of the Judges and that his deliverance of Israel from Moabite domination happened near the beginning of the period of the Judges. JULIAN MORGENSTERN.

EIBENSCHITZ (also Eibeschütz, Eibenschütz and Eybeschitz), a Jewish family name very common in Eastern Europe, and derived from the name of a Moravian town, Eibenschitz (Ivančice). The Jewish settlements there date back to the 16th cent. In 1727 the Jewish community of Eibenschitz was segregated from the rest of the population, after which it lived in a separate section of the town, preserving its full autonomy.

EIBENSCHITZ, JONATHAN, *see* EYBESCHÜTZ, JONATHAN.

EICHBERG, JULIUS, violinist and composer, b. Düsseldorf, Germany, 1824; d. Boston, 1893. He received first prize for violin playing and composition upon graduation from the Conservatoire in Brussels in 1845. He directed an opera troupe at Geneva, where he remained for eleven years as a conservatory professor. Coming to New York in 1857, he was engaged two years later as director of music at the Boston Museum, which position he held for seven years. He then established the Boston Conservatory of Music, and was appointed general supervisor and director of music in the city high schools. He was distinguished primarily for his light operas. His *The Doctor of Alcantara* (1862) had an unusual success. His other compositions include the operettas, *The Rose of Tyrol* (1865), *The Two Cadis* (1868), and *A Night in Rome* (1874). He also composed instrumental pieces and songs.

EICHELBAUM, SAMUEL, novelist and playwright, b. Dominguez, Entre Rios, Argentina, 1894. Eichelbaum's play *God's Torment* (in Spanish) won him the first prize awarded by the municipality of Buenos Aires in 1930; and he won a similar award for *Señorita* in 1937. In 1940 he was vice-president of the Society of Argentine Writers.

EICHENBAUM, JACOB, Hebrew poet, mathematician and educator, b. Krasnopolye, Eastern Galicia, 1796; d. Kiev, Russia, 1861. At the age of two he was reputed to have been able to read Hebrew fluently. At eight he was sent by his father, Moses Gelber, into the family of his future father-in-law, at Orekhov, where he had his first lessons in mathematics. His inclination toward secular knowledge caused his break with his family and his divorce from his wife. He changed his name, settled temporarily in Zamość (Poland), and married again (1815). Here he devoted himself to the rational interpretation of the Bible and to the study of German, philosophy, and mathematics. A period of privation followed, while Eichenbaum, with his new family, was wandering from town to town as a tutor in the homes of rich families. In 1836 he opened a private school in Odessa; in 1844 he became inspector of the Jewish schools in Kishinev, and in 1850 was appointed to the same position in Zhitomir.

Eichenbaum attracted much attention through his discussion, with Samuel David Luzzatto, of certain points in the writings of Ibn Ezra, and emerged victorious. His dispute and victory over the French mathematician L. B. Francoeur created a sensation. He translated into Hebrew Euclid's *Elements of Geometry* and Francoeur's works, and wrote *Hochmath Hashiurim,* a text-book on arithmetic. He had little opportunity to develop his poetical talent, which is best revealed in his poem "Four Seasons." His poem "Hakerab," on the beauty of chess, was translated into Russian. In 1836 he published a collection of poems, *Kol Zimrah.*

Lit.: Zederbaum, "Eleh Toledoth Yaakob," *Hamelitz,* vols. 2 and 3; *Yevreiskaya Entziclopedia,* vol. 16, pp. 186-89.

EICHHORN, JOHANN GOTTFRIED, famous Christian Orientalist and Bible critic, b. Dörrenzimmern, Germany, 1752; d. Göttingen, Germany, 1827. His *Historisch-kritische Einleitung in das Alte Testament* (Leipzig, 1780-83) was epoch-making for Biblical criticism. It was the first attempt at a study of the Biblical documents from a literary and critical viewpoint; it emphasized the esthetic side of Bible study and greatly stimulated Jewish exegetes. His second important work, *Die hebräischen Propheten* (1816-20), is a poetical translation of the Prophets, with a brief interpretation. He wrote a number of books on various historical and literary subjects, including works on both the Old and New Testaments.

Lit.: Wright, *Introduction to the Old Testament* (1890); Briggs, *Study of Holy Scripture* (1800).

EIDELSBERG, DAVID, journalist, b. Staszow, Poland, 1893. He came to the United States in 1913, and in 1917 became associate editor of the Cleveland Yiddish daily, *The Jewish World,* and from 1920 to 1925 its managing editor. From 1925 to 1929 he was city editor of the New York *Yiddishes Tageblatt,* and since that time has served on the staff of the *Jewish Morning Journal.* Eidelsberg has written numerous articles of communal interest, and defends the views of Orthodox Judaism. Among his published works are translations of Jack London's short stories, a collection of Jewish legends published by Tashrak (Zevin) in Yiddish (which Eidelsberg edited and compiled), and several tracts in English on Jewish education.

EIDLITZ, LEOPOLD, architect, b. Prague, 1823; d. New York city, 1908. He studied at the Vienna Polytechnic and came to America in 1843, where he became a member of the firm of Blesch and Eidlitz, architects. Eidlitz was architect of some of the most beautiful buildings and churches in New York. Among his achievements are the old Temple Emanu-El, at 5th Avenue and 43d Street, Dry Dock Savings Bank, The Broadway Tabernacle, Church of the Holy Trinity, Christ Church, and The Capitol at Albany. He is the author of *Nature and Function of Art* (New York, 1881), which was considered the last word on the subject in his day.

Lit.: Montgomery Schuyler, in *The Architectural Record,* July-December, 1908, pp. 163-179, 277-292, 364-378.

EIG, ALEXANDER, botanist, b. Minsk, Russia, 1894; d. Jerusalem, 1938. Eig was brought to Palestine when he was a child; he studied at the Herzliah Gymnasium in Tel-Aviv and at the agricultural school at Mikveh Israel, after which he continued his studies at the universities of Berlin, Leningrad and Montpellier. After a short period of teaching, he served in the Jewish Legion, where he was librarian (1918-20). He next was librarian of the central library of the Workers' Federation (1920-23), assistant in botany at the Zionist Agricultural Experiment Station at Tel-Aviv (1926), after which he was appointed to the botanical department of the Hebrew University at Jerusalem, as assistant (1926), lecturer (1934) and head of the department (1935). In addition to articles in publications, Eig wrote: *Luhoth Lehagdarath Mishpehoth Tzimhe Eretz Yisrael* (with Faktorovsky, 1925); *Tosefeth Liyediath Hatzimhiah Shel Eretz Yisrael* (1926); *Tosefeth Sheniyah Liyediath Hatzimhiah Shel Eretz Yisrael* (1927); *The Plants of Palestine* (with M. Zohary and N. Feinbrunn, 1931).

EIGER, MARIAN, physiologist, b. Poland, 1874; d. Krynica, Poland, 1939. He was the great-grandson of Akiba Eger. After completing his medical studies he was for some time a lecturer at Swiss universities, but at the outbreak of the World War in 1914, he enlisted in the Polish forces as a volunteer. He gained many decorations and attained the rank of colonel. In 1923 he was appointed professor of physiology at the University of Vilna, where he built a special laboratory at his own expense and made a number of discoveries, including that of the "Eiger cell," an electric nerve cell in the human heart. He was the first scientist to treat diabetes with insulin. His death occurred soon after the university authorities pensioned him off at the age of sixty-five.

EIGHTEEN, *see* NUMBERS IN MYSTICISM.

EIGHTEEN BENEDICTIONS (*shemoneh 'esreh,* which means eighteen, with the word *berachoth,* "benedictions," understood), designation for the principal

supplicatory prayer of the Jewish liturgy, for which reason it is called Tefillah ("prayer") in old Jewish sources. Since it is recited while the worshippers are standing, it is frequently called *'Amidah* ("standing"), especially among Sephardic Jews. The name Eighteen Benedictions is derived from the fact that at the time of its redaction the prayer consisted of eighteen paragraphs, each one of which concluded with a benediction and with one of the characteristic attributes of God (*hathimah,* "conclusion"; such a *hathimah* is usually called "eulogy" or "praise of God" in the liturgy). Today, however, there are nineteen paragraphs in the Eighteen Benedictions, since in later times the fourteenth was divided into two parts. Despite this, however, the old name for the prayer has been retained and has become so popular and widespread that it is erroneously employed today even for the Seven Benedictions recited on the Sabbath and on all holidays, though strictly speaking it is only in the week-day prayers that all the benedictions are recited.

The names and contents of the nineteen sections of the Eighteen Benedictions are as follows:

(1) *'Aboth* ("Fathers"), referring to God's covenant with the Patriarchs; conclusion, "shield of Abraham."

(2) *Geburoth* ("Might"), a description of God's omnipotence; this paragraph is called also *tehiyyath hamethim* ("resurrection of the dead"), because the resurrection is mentioned several times therein and the conclusion reads "Who quickenest the dead."

(3) *Kedushoth* ("Sanctification," called also *ḳedushath hashem,* "sanctification of the name of God"), the praise of God's holiness, with the conclusion "holy God."

(4) *Binah* ("intelligence"; called also *de'ah,* "knowledge," or *birḳath hochmah,* "the prayer of wisdom"), containing the petition for knowledge, and concluding with the phrase "gracious Giver of knowledge"; this phrase is employed also as a designation of the entire paragraph.

(5) *Teshubah* ("Repentance"), a petition that God might bring about the repentance of men; this section concludes with the phrase "Who delightest in repentance."

(6) *Selihah* ("forgiveness"), a prayer for the forgiving of sins, with the conclusion "Who art gracious, and dost abundantly forgive."

(7) *Ge'ullah* ("Redemption"), a prayer that God might bring about the redemption; it concludes with the words "The redeemer of Israel."

(8) *Refu'ah* ("Healing"), a petition for the healing of the sick, concluding with the words "Who healest the sick of His people Israel."

(9) *Birḳath hashanim* ("Prayer for the [good] years"), a petition that God might grant an abundant year, concluding with the words "Who blessest the years."

(10) *Kibbutz galuyyoth* ("Gathering together of the dispersed"), a prayer for the reuniting of the dispersed of Israel, with the conclusion "Who gatherest together the banished ones of His people Israel."

(11) *Birḳath mishpat* ("Prayer for justice"), called also *hashibah shofetenu* ("Restore our judges"), from the opening words of the prayer, a petition for acquittal by God in the final judgment at the end of time, concluding with the words "O King who lovest righteousness and justice."

(12) *Birḳath haminim* ("Prayer against the heretics"), a prayer for the annihilation of heretics and of the wicked, concluding with the phrase "Who breakest the enemies and humblest the arrogant."

(13) *Birḳath tzaddiḳim* ("Prayer for the righteous"), a prayer for the pious, especially for proselytes who have accepted Judaism out of inner conviction, with the conclusion "the support and trust of the righteous."

(14) *Birḳath yerushalayim* ("Prayer for Jerusalem"), originally a petition for God's protection of Jerusalem. Today this petition is interpreted to refer to the reconstruction and rebuilding of Jerusalem. It concludes with the words "Who rebuildest Jerusalem."

(15) *Birḳath David* ("prayer for David"), a prayer that God might cause the Messiah of the house of David to come, concluding with the words "Who causest the horn of salvation to flourish."

(16) *Tefillah* ("Prayer"), a petition that God might hear the entire prayer of His people Israel, concluding with the phrase "Who harkenest unto prayer."

(17) *'Abodah* ("Service" or "Worship"), a prayer for God's gracious acceptance of offering and prayer; it concludes with the words "Who restorest His divine presence unto Zion."

(18) *Hoda'ah* ("Thanks"), a prayer of thanksgiving for the continual signs of God's grace and favor, concluding with the words "Whose name is good, and unto Whom it is fitting to give thanks."

(19) *Birḳath ḳohanim* ("Priestly Blessing"), a petition for peace, which is reminiscent of the last word of the Priestly Blessing and concludes with the words "Who blessest Thy people Israel with peace."

These nineteen paragraphs may be divided into three groups. The first three and last three paragraphs are recited throughout the entire year in all the Tefillahs, whereas the thirteen middle blessings are omitted on the Sabbath and holidays as "petitions for human needs" and are replaced by an appropriate petition dealing with the consecration of the particular festival.

According to an early tradition, the order of the Nineteen Benedictions is as follows: the first three represent an introduction in the form of a hymn; the middle thirteen form the petitions proper; the final three benedictions represent thanksgiving for the anticipated fulfilling of the prayers. Such an arrangement would correspond to that of numerous psalms as well as various prayers contained in the post-Exilic books of *Ezra, Nehemiah,* and *Daniel;* however, the contents of the last three benedictions are not in keeping with this assumption, for only the eighteenth benediction contains thanks to God, while the seventeenth and nineteenth likewise are petitions. Furthermore, the prayer presents difficulties likewise as regards the time of its origin, in that the seventeenth benediction contains both a petition for the favorable acceptance of the sacrifices and a petition for the restoration of the sacrificial system, and in other passages mirrors the period before and after the destruction of the Jewish state.

Furthermore, the reason for the sequence of the thirteen middle paragraphs is not clear. The Talmud (*Ber.* 34a) expresses the opinion that these had no fixed order and many ideas appear to be repeated in them. Tradition asserts the following contradictory statements as regards their time and origin: (a) "the men of the Great Assembly fixed the Tefillah for Israel" (*Ber.* 33a), with which another Talmudic statement agrees, namely, "one hundred and twenty elders, among them several prophets, fixed the Eighteen Benedictions in the proper order" (*Yer. Ber.* ii, 4; *Meg.* 17b). (b) But on the contrary, it is stated that Simeon Hapakuli (i.e. the worker in flax; according to others, the name Hapakuli is derived from the name of a place) arranged the Eighteen Benedictions in order before Rabban Gamaliel II in Jabneh (*Meg.* 17b). This represents a discrepancy of several centuries, and the solution usually given in the Talmud in the case of such contradictions, "It was enacted, but then was forgotten

and was reenacted," contravenes all historical experience and presents derogatory testimony as to Jewish religious life. A solution to all these difficulties is provided only by the assumption that the prayer was not composed at one and the same time, and that it contains various component parts dating from various periods. Of course there have been many attempts to demonstrate that the prayer is a unity and the product of one particular period; however, all such attempts have proved unavailing in view of the definite Jewish tradition recorded in the Talmud; this can not be explained away.

The oldest phrases that resemble those of the Eighteen Benedictions are found in the Psalm at the conclusion of the Hebrew *Ben Sirach* (51:12), which contains several of the concluding phrases, for instance "Give thanks to Him who gathers the banished ones of Israel" and "Give thanks to Him who rebuilds His city and His Sanctuary." An ancient report concerning the liturgy usually recited in the Temple at Jerusalem in the course of the daily morning sacrifice states that the prayer there closed with the seventeenth and nineteenth paragraphs (*Tamid* 5:1). These petitions were already in existence when the regular communal prayer was supplemented with petitions. Undoubtedly at that time an introduction in the form of a hymn was added, in accordance with the above-mentioned pattern of the *Psalms,* and the paragraph of thanksgiving was added at the conclusion. It is improbable that from the very beginning the prayer was broken up into several paragraphs; it would have been quite sufficient for the hymn-like introduction and the petitions to have formed each a separate paragraph. However, after the Eighteen Benedictions had come to form an integral part of the Jewish liturgy and had become the means for the intensification of Jewish piety, the breaking up of the prayer as a whole into various sections or paragraphs took place in order that each individual idea might be contained in a separate paragraph.

The first three and the last three paragraphs undoubtedly formed the oldest component parts of the Tefillah. Even at an early date these six possessed definite designations and, as has been observed, they were retained for recital on all the days of the year. In the second paragraph the resurrection of the dead was stressed as a special sign of God's Omnipotence, assuredly in order to oppose the Sadduceans' denial of this belief. Petitions such as eight and nine dealing with the bases of physical existence, as well as petitions four to six treating of the bases of spiritual and moral life, and petition sixteen concerning the hearing and answering of prayer may be regarded as part of the earliest nucleus of the Eighteen Benedictions. It is in keeping with the Jewish conception of the all-important significance of Jerusalem and of its sanctuary that a petition, corresponding to paragraph 14, is also reckoned among these original component parts.

These petitions, which might be called the natural ones, are balanced by the national ones, which presuppose the existence and the general acceptance of and respect for prayer. The national consciousness displayed itself for the first time in the Maccabean revolt, and it flamed up anew under the mighty blows of the descendants of Herod and the Romans. Petitions ten, eleven and also thirteen, which originally immediately followed them, are in harmony with the ideas of the writers of the apocalypses. According to their views, the Messianic "time of the end" (*'eth ḳetz*) will see the gathering together of those who were scattered, and the separation of the pious from the wicked, the punishment of the evil-doers and the rewarding of the pious. These national petitions were assigned a place before the petition for Jerusalem.

It has still not been sufficiently explained why petition seven was included in the Eighteen Benedictions. This petition, to judge from those before and after it, would have to be counted as a personal one; however, in contents it forms one of the national petitions. It was probably taken over from the liturgy for the fast days, where it is placed directly after the petition for the forgiving of sins, as in the Eighteen Benedictions. Thus the paragraphs of the prayer gradually were joined together, and there may very well have been additional petitions in one or another of the original versions.

The prayer became the "Eighteen Benedictions" when Rabban Gamaliel II, about the year 100, added the present twelfth petition, which received the name "prayer against the heretics." The original contents of this petition can no longer be recognized from the text as we have it today; church censorship and the fact that the petition was no longer applicable in later times led to its alteration until today it is hardly recognizable. Originally the petition unquestionably was directed against religious renegades, and in addition to heretics in general mentioned "the Notzerim" (i.e. the Jewish Christians). It is a strange petition little in keeping with the general contents of the Eighteen Benedictions, and can be understood only on the grounds of the special occasion for its introduction into the prayer. This petition was one of the means adopted to separate Christianity from Judaism and to expel the Jewish Christians from the synagogue so as to render it impossible for the Jewish Christians to utilize as places of propaganda the synagogues in which they occasionally prayed. For this reason there was introduced a petition which they could neither listen to nor pronounce themselves. The tension between the Jews and the Jewish Christians had grown so great that complete separation had to be achieved. Rabban Gamaliel undertook this measure against the Jewish Christians, and at his instigation Samuel Hakatan composed this prayer against the sectarians, and it was stringently insisted upon that no reader of the services should suppress or omit it; it was to be heard, was to be acknowledged by the entire community by means of the word Amen, and was intended to keep Jewish Christians away from the synagogue. The new petition was inserted after eleven, which deals with the punishment of the wicked, and in effective contrast with it stood a petition, contained in number thirteen, in behalf of the proselytes who at that time accepted Judaism in great number.

At the same time Rabban Gamaliel undertook and completed a redaction of the entire Eighteen Benedictions. He fixed the number of the paragraphs at eighteen; thus ever since, the prayer was known as Eighteen Benedictions (Shemoneh Esreh). It is not known whether he had in mind any symbolical significance for the number eighteen; but attempts were



Opening paragraphs of the Eighteen Benedictions, as given in an Egyptian manuscript prayer-book believed to date from the 14th cent. Right page shows also musical notes for the blowing of the Shofar. Reproduced by courtesy of the Jewish Theological Seminary

made almost at once to deduce various analogies from the Biblical prayers and narratives. Be that as it may, the number eighteen was retained, and it was recommended that additional material for the prayer be inserted at the proper place in the Eighteen Benedictions already in existence. The only restriction was that the number of paragraphs and conclusions was not to exceed eighteen.

However, one deviation was made therefrom in later times. In Babylonia, out of respect for the exilarch who then resided there, a special petition for the speedy coming "of the descendant of David" was introduced. The content of petition fourteen with the old conclusion "God of David, Builder of Jerusalem" was divided so as to form part of the fourteenth and fifteenth petitions of today. Thus the Eighteen Benedictions now contain nineteen paragraphs. In this form, as the result of the great influence of the Babylonian Jewish authorities, it was accepted and disseminated among all Jewry, but the old name was never displaced. In Palestine for several centuries thereafter the old form containing eighteen paragraphs was retained. Eleazar Hakalir utilized this older formulation as the basis of his poems, and there is evidence of its use in the 11th cent. in the Palestinian synagogues of Egypt.

The Eighteen Benedictions is a communal prayer, hence it is composed in the plural (us, our) or in the collective (Thy people); even Biblical verses which are singular in the original passage were changed into the plural when they were taken over into the Eighteen Benedictions (cf. for example, the beginning of paragraph 7 and *Ps.* 119:153-54, or paragraph 8 and *Jer.* 17:14). Originally only the "deputy of the congregation," the cantor or Hazan, recited it; it was not until the Eighteen Benedictions were to be recited that he "came before the Ark" (with the scrolls of the Torah). The congregation listened to the recitation of the Eighteen Benedictions while standing, and answered each conclusion of a paragraph with the word Amen, thus making the prayer their own. Individual pious persons may have pronounced the blessings themselves; hence Rabban Gamaliel II ordained that each individual was obligated to recite the prayer for himself but that the reader should then repeat the entire prayer aloud; such repetition of the Eighteen Benedictions is called *hazarah*. This repetition occurs at every recitation of the Eighteen Benedictions, with the exception of the Evening Service (Maarib); in the course of such repetition various insertions, such as the Kedushah (Sanctification) and the Priestly Blessing (Birkath Kohanim), are made in it. When Moses Maimonides in Egypt perceived that the congregation was nullifying the meaning of the repetition by lack of attention, he introduced an exception to the general regulation requiring the two-fold recitation of the Eighteen Benedictions. Similar considerations in modern times have induced even Conservative congregations to recite the Eighteen Benedictions aloud the first time and to omit their repetition, whereas in Reform Jewish congregations only the first three and last three paragraphs are recited aloud, the rest being for the most part omitted.

As a communal prayer the Eighteen Benedictions are closely connected with the course of the synagogal year, special insertions being made in them for special

days. According to a generally observed rule, various petitions are inserted into the Eighteen Benedictions, such as the Yaaleh Veyabo petition in paragraph seventeen on New Moon and Hol Hamoed, as well as various expressions of thanksgiving, as for example the Al Hanissim prayer in paragraph eighteen, recited on Hanukah and Purim. In addition, there are several other insertions; for example, on communal fast-days the cantor recites the petition *'anenu* ("Answer Us") for the favorable acceptance by God of the fast-day. In the period of the Geonim there were inserted into paragraphs (1) and (2) and into paragraphs (18) and (19) for the Ten Days of Penitence brief sentences telling of God's judgment over life and death; these were strenuously opposed by the Halachists (followers of the Halachah or Law), but eventually they were incorporated permanently into the Eighteen Benedictions. In subsequent centuries, chiefly under the influence of Isaac Luria, there were inserted various additions for individuals, as well as special prayers for the forgiving of sins and petitions for the healing of diseases and the granting of life sustenance. Furthermore, there were permanent additions dating even from the period of the Talmud, such as a Biblical passage at the beginning of the Eighteen Benedictions, *Ps.* 51:17; in the Middle Ages many added *Deut.* 32:3 or *Ps.* 65:3, and one at the end, i.e. *Ps.* 19:15. Later the prayer of Mar bar Rabina, *'elohai netzor* ("O God! Guard my tongue from Evil"), was added before the latter, in connection with an amplification in the style of a Piyut (liturgical poem); nor was there any reluctance to amplify, toward the end, the text of the Eighteen Benedictions which at this point was no longer recited aloud.

Whenever there was necessity, it was permissible to shorten the Eighteen Benedictions, as for example when one was on a journey or in danger, or when at the Afternoon Service the time remaining before the coming of the night was not sufficient for the recitation of the entire Tefillah. When such abbreviation of the Eighteen Benedictions was made, usually a single paragraph was substituted for the thirteen middle paragraphs; best-known in this connection is the formula *habinenu* ("Give us understanding") composed by Mar Samuel (Samuel Yarhinaa), which is printed in most prayer-books.

At first the text of the Eighteen Benedictions was not fixed, and emphasis was placed only upon the recitation of the exact words of the concluding benedictions, and of the twelfth paragraph. Even after Rabban Gamaliel II's redaction of the Eighteen Benedictions, the opinion was expressed by many that the middle paragraphs could be arranged in accordance with individual inclination; many teachers of the Law opposed any attempt to fix the exact text, and required that the text of the Eighteen Benedictions be composed anew as frequently as possible. Thus citations in the Mishnah and Talmud show that as late as the period from the 2nd to the 5th centuries differences of opinion prevailed concerning the text of the Eighteen Benedictions. About the year 1350 David Abudraham of Seville wrote that there were no two Jewish communities on earth in which the text of the Eighteen Benedictions was the same word for word. All theories regarding the Eighteen Benedictions which deal with a definite text or which are based upon the enumeration of the words in the individual paragraphs or sentences are untenable. Nor can any definite laws of style, such as the use of names of God and the employment of a definite style formula for the petitions or conclusions of the prayers, lead to any logical conclusions. Indeed, the peculiar use made of the various Biblical passages which were taken over into the Eighteen Benedictions more or less literally forms an obstacle against such theories.

Two basically different versions of the Eighteen Benedictions must be distinguished: first, the generally accepted Babylonian version; second, the Palestinian one first published by Solomon Schechter (Elbogen, Ismar, *Der jüdische Gottesdienst,* 2nd ed., pp. 517-18). The second is distinguished not only by reason of the fact that it contains only eighteen paragraphs and all the other peculiarities of the Palestinian sources, but also by the fact that it contains much more Biblical material and retains the hymn-like arrangement of the prayer in a purer form. However, it has a free formulation in paragraph eight, where all the other texts cite a Biblical sentence. The pattern of the Babylonian textual form may very well have been provided by the Siddur of the Gaon Amram, but its text has not been preserved. The prayer-book of the Sephardic Jews probably reproduces it in a fairly faithful manner, whereas all the other prayer-books are strongly influenced by Palestinian formulas (for details cf. Elbogen, *ibid.,* pp. 43-60).

In the Genizah at Cairo, Egypt, numerous elaborations and amplifications of the Eighteen Benedictions in the form of Piyutim were found; these are based on the Palestinian text, and content themselves solely with the retention of the "conclusions" of the paragraphs, and reproduce the rest of the text for the most part in short but completely free paraphrases. Thus, for example, a version was found there which is based on the alphabetical *Ps.* 34:2-19. We do not know whether all these versions were employed in the communal prayer, but there is definite testimony that some versions were. The method of amplification and elaboration is in keeping with the efforts of the Palestinian Jews to provide their prayers with ample variations and testifies to a strong religious creative power. There was even a Targum (Aramaic translation) of the Eighteen Benedictions.

The Reform Movement in Judaism (19th cent.) changed the Eighteen Benedictions both as to content and as to text. The Reform Movement opposed the national petitions and the petition for the restoration of the sacrificial system contained in the Eighteen Benedictions, and later also the belief in resurrection and in the personal Messiah. In several passages, such as in the conclusion of paragraphs eight and seventeen, Reform Judaism inserted ancient literary material. The number eighteen or nineteen of the paragraphs of the Eighteen Benedictions was generally retained, until David Einhorn and subsequently the Union Prayer-Book eliminated or shortened many of the paragraphs and in part translated them into the vernacular. Even Conservative Jewish congregations opposed the text of paragraph twelve, which had become superfluous and practically unintelligible in the course of the centuries, and changed the imprecations contained in this



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paragraph so as to apply not to the wicked but to wickedness and evil; Reform Jews have either attempted such changes or have eliminated this petition entirely. ISMAR ELBOGEN.

Lit.: Elbogen, Ismar, *Der jüdische Gottesdienst,* §§ *8* and *9;* Mann, in *Hebrew Union College Annual,* vol. 2, pp. 269-338; Finkelstein, L., "The Development of the Amidah," *Jewish Quarterly Review,* New Series, vol. 16, pp. 1-43, 127-70; Aptowitzer, V., in *Monatsschrift für die Geschichte und Wissenschaft des Judentums* (1930) 109; Dembitz, L. N., *Jewish Services* (1898) index; Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book of the United Hebrew Congregations of the British Empire* (1922) 44-54, lv-lxxii; Idelsohn, Abraham Zebi, *Jewish Liturgy* (1932) 93-109 (with literature).

EINHEBEN, *see* PHRASES, POPULAR.

EINHORN, DAVID, rabbi and leader in the Reform Movement, b. Dispeack, Bavaria, Germany, 1809; d. New York city, 1879. He received the Morenu title when he was seventeen from the Yeshiva at Fürth conducted by Wolf Hamburger, and continued his studies at the Universities of Würzburg and Munich. His liberal views, which he embraced from the start of his career, brought upon him the violent opposition of the Orthodox Jews and the conservative governments of Germany. In 1838 the Bavarian government refused to confirm his election to Wellhausen, but in 1842 he became rabbi at Hoppstädten and Birkenfeld. In 1847 he became chief rabbi of Mecklenburg-Schwerin and in the same year was charged with heresy for having pronounced a blessing over an

uncircumcised Jewish child; however, he was easily able to prove that his action was entirely permissible under Jewish law.

During this same period Einhorn took an active part in the rabbinical conferences. He advocated the use of the vernacular in the services and the omission of the prayers for the restoration of the sacrifices, at the Frankfort conference of 1845, and in the following year, at Breslau, he was chairman of the committee on the dietary laws.

In 1852 Einhorn endeavored to escape from the control of the reactionary Bavarian government by accepting a call to the Reform congregation in Budapest. But the Austrian government was equally afraid of innovations, and the temple was closed after a short period. Accordingly, Einhorn eagerly accepted an invitation to be the rabbi of Har Sinai Congregation in Baltimore, then a small, struggling congregation. Thanks to his eloquent preaching and vigorous leadership, it soon became a leading Reform Jewish congregation in the United States. In the first year of his ministry Einhorn's attack on Isaac M. Wise for his compromise acceptance of the Talmud as a binding authority in Judaism made him the leader of the radical wing in Jewry. The *Sinai* magazine (in German; 1856-62), a monthly in which he published his most important sermons and his views on the topics of the day, spread his influence through the East.

In 1858 Einhorn published his prayer-book, *Olath Tamid* (A Perpetual Offering), which was the embodiment of his Reform views. He shortened and modified the services, omitting references to the sacrifices and stressing the ideas of the universality of Judaism and the mission of the Jewish people, furnished a German translation of the Hebrew prayers, and added a number of original prayers in German. This prayerbook, either in its original form or in the English translation by Emil G. Hirsch (1896), was used for many years by Reform Jewish congregations in the United States, until it was superseded by the *Union Prayer Book* (1892 and 1895), which adopted most of Einhorn's arrangement of the liturgy and some of his prayers in the vernacular.

Einhorn was a vigorous opponent of slavery, which he attacked vehemently in his sermons in the turbulent years before the Civil War. As a result, his life was threatened by the pro-slavery party in Baltimore, and in the night of April 22, 1861, he was compelled to flee from a mob, and take refuge in Philadelphia. Here he became rabbi of Keneseth Israel Congregation; in 1866 he accepted a call to Adath Yeshurun Congregation of New York city (which in 1874 merged with Anshe Chesed Congregation to form Temple Beth-El), where he remained in active service until a few months before his death. He continued to work in behalf of Reform Judaism, and was a leading spirit in the Philadelphia Conference of 1869.

In addition to numerous articles and essays, Einhorn wrote *Princip des Mosaismus und dessen Verhältnis zum Heidenthum und rabbinischen Judenthum* (Leipzig, 1854) and *Ner Tamid,* a catechism. A collection of his sermons was edited by Kaufmann Kohler, under the title *David Einhorns Ausgewählte Predigten und Reden* (New York, 1880). His inaugural address at the Har Sinai Congregation was translated by Charles A. Rubenstein and published in pamphlet form on the occasion of the celebration of the centenary of his birth (Baltimore, 1909). MARTIN KANDEL.

Lit.: The files of *Sinai;* Kohler, K., in *Central Conference of American Rabbis Year Book* (1909) 215-70; *American Israelite,* supplement, Nov., 1879.

EINHORN, DAVID, Yiddish poet, b. Karelicze, White Russia, 1886. The son of a Russian army physician, he received a traditional Jewish education. He began to write Hebrew poetry at the age of thirteen, but devoted himself entirely to Yiddish writing after 1904. As a result of his participation in the Jewish workers' movement, he was arrested and spent some months in prison (1911-12) in Vilna; he then fled to Switzerland. From 1915 to 1920 he was again in Poland, but after that time he lived also in Berlin and Paris. In 1940 he settled in New York city. His poetry, which reveals the work of a talented lyricist who plays upon the tender emotions, has been collected in *Stille Gesangen* (Vilna, 1909; 2nd ed., 1910), *Meine Lieder* (Vilna, 1912), *Halomoth fun a Wanderer,* and other publications. In 1928 Einhorn began to edit the Yiddish monthly, *Epoche.*

He has been a contributor to the New York *Vorwerts* since 1920. He is active in the Bund movement and a bitter and effective critic of Communism. His latest works include *Fun Berlin bis San Francisco* (Warsaw, 1930); *Violet* (Paris, 1933).

EINHORN, IGNATZ (Eduard Horn), preacher and political economist, b. Vágujhely (now Nové Mesto), Hungary, 1825; d. Budapest, 1875. He began to write at an early age for the *Pester Zeitung,* the *Allgemeine Jüdische Zeitung,* and the *Orient.* In 1847 he published his *Zur Judenfrage in Ungarn,* and in 1848 he established the weekly *Der ungarische Israelit,* which was instrumental in the formation of the Reform congregation of which he became the preacher. Because of his participation in the Hungarian struggle for liberty, as speaker and army chaplain, he had to flee Hungary. He went to Leipzig, Germany, where he published several books and articles concerning Hungary, and at the same time studied philosophy and political economy.

In 1851 he published the first volume of his *Ludwig Kossuth,* and again he had to flee to avoid extradition. He went to Brussels, where he devoted himself to the study of French and English and published statistical works concerning Belgium. In 1856, he moved to Paris, where several of his works on economics were published in the *Journal des Débats,* and in 1867 he received the Grand Prix of the French Academy for his *L'économie politique avant les Physiocrates.* He was also made an honorary member of various scientific societies of France and England.

After the Austro-Hungarian treaty of 1867, Einhorn returned to Hungary. In 1869 he was elected to the Parliament, and in 1875 became assistant secretary to the Hungarian Ministry of commerce, the first Hungarian Jew to hold this office.

EINHORN, MAX, gastroenterologist, b. Grodno, Poland, Russia, 1862. He studied in Riga and Kiev, and took his medical degree in Berlin in 1884. The following year Einhorn came to New York city and



Max Einhorn

began medical practice, specializing in the pathology of digestion. In 1888 he was appointed instructor in the diseases of the stomach and intestines at the New York Post-Graduate Medical School and Hospital. He became assistant professor in 1898 and full professor in 1899. He retired as professor emeritus in 1922.

Einhorn inaugurated new systems for the diagnosis and treatment of intestinal disorders. He succeeded in introducing an electric light into the stomach, so that it became transparent through the anterior abdominal wall (gastrodiaphany), and he evolved a "string test," through which a swallowed string shows the location of active ulcers. Through the invention of a score of special instruments and through his success with the treatment of stomach diseases by all methods, Einhorn became internationally known. He was a member of leading medical associations in the United States and of several German and French societies.

Among his written works were a number of standard textbooks which were published in several editions and widely translated: *Diseases of the Stomach* (1896); *Diseases of the Intestines* (1900); *Practical Problems of Diet and Nutrition* (1905); *Lectures on Dietetics* (1914) and *The Duodenal Tube and its Possibilities* (1920). In 1937 the $400,000 Max and Flora Einhorn Memorial Building, a gift of Einhorn's, was dedicated by the Lenox Hill Hospital in New York city.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1934) 61-63; *National Cyclopedia of American Biography,* vol. 9, p. 559; *Cattel's American Men of Science,* vol. 5 (1933).

EINHORN, MOSES, gastroenterologist, b. Wolkovysk, Russia, 1896. Although Einhorn contributed significantly to medicine by invention of several devices to study the stomach and intestines and their contents, his greatest significance lies in his promotion of Hebrew as a modern language for medical exposition. Upon graduation from Herzlia College, Palestine, he went to New York city (1915). There, after service in the U. S. Army (World War, 1917-18), he attended New York University's medical school. Upon graduation (1922) he went to Berlin for a year's postgraduate study. Back in New York city and beginning medical practice, he founded (1926) *Harofe Haivri, the Hebrew Medical Journal,* of which he has been editor. It is the only medical journal printed in Hebrew outside of Palestine. One of its outstanding departments is its dictionary of Hebrew medical terms.

EINSON, MORRIS, lithographer, b. Vilna, Russia, 1883; d. Jerusalem, 1936. He was brought to the United States by his parents while still a boy, and the family settled in Philadelphia. He started making original drawings while he was a newsboy. When he was fourteen he came to New York, where he ran his own show-card business. He later formed his own firm for lithographic work, which became one of the largest in the country. He contributed a number of ideas to window display, receiving more than seventy-five patents in this field.

Einson was active in the Jewish community of Yonkers, where he resided. He was for a time president of Temple Emanu-El, of the Jewish Federation of Yonkers and of the Yonkers Jewish Community Center. He was an active Zionist.

EINSTEIN, ALBERT, physicist, b. Ulm, Germany, 1879. His father, Hermann, was engaged in a small way in an electro-chemical business which he moved, with his family, to Munich in 1889 and to Milan in 1894. Einstein attended primary school up to his tenth year, and then, for a short time, the Luitpold Gymnasium at Munich. From Milan he went alone to Switzerland, where he entered the Cantonal School at Aarau in 1895 to prepare for the Technical Academy at Zurich, at which he studied from 1896 to 1900. Becoming a Swiss citizen in 1901, he was enabled to secure a position in the Patent Office at Bern as an examiner, which position he retained until 1908.

In 1905 he published four important scientific papers which almost immediately attracted attention; at the time, he held an unsalaried position as a lecturer at the University of Bern. In 1909 he became assistant professor of theoretical physics at the University of Zurich, in 1911, professor at the University of Prague, and in 1912 he returned to Switzerland to become professor at the Technical School at Zurich; during that year he lectured at the University of Leyden, forming there associations which greatly encouraged his progress. By this time his fame had become such that he was called in 1914 to Berlin as director of the Kaiser Wilhelm Academy of Science, which position he retained until 1933, when he resigned and renounced his German citizenship. Since then he has been at the Institute for Advanced Study at Princeton, N. J. He became an American citizen in 1940.

Einstein's genius exhibited itself early; of the four papers which he published at the age of twenty-six, any one, in the opinion of competent critics, would have made for him a place of importance in the realm of science, aside from his theory of relativity, with which alone his name is popularly associated. In 1920, at the time of a bitter attack on him in Berlin, three of Germany's leading scientists, Von Laue, Nernst and Rubens, stated over their signatures that "quite apart from Einstein's relativistic research, his other works have already claimed for him an eternal position in the history of science." In this connection it is significant to recall that the Nobel prize, which he received in 1922, was awarded for his work on photo-chemical equivalents and not for his theory of relativity.

One of his earliest scientific papers gave an explanation of the so-called Brownian movement which had puzzled scientists for nearly a hundred years. When minute particles of a powder are allowed to float on the surface of water they take on a vigorous and irregular motion and show no tendency to come to rest; this agitation never ceases for days and even years. Einstein defined his explanation mathematically and showed that "rest and equilibrium can only be an outward semblance which masks a state of disorder and unrest and prepares us for a profound alteration in the aspect of the universe as soon as we alter the scale of our observations." Thus early did the boldness of his deductions and the wide scope of his imagination win for him the admiration of scientific men.

His paper on the Quantum Law of Emission and Absorption of Light signalled the retreat of scientific thought from the "wave theory" of light back again to the "corpuscular" theory and paved the way for rapid advance in the explanation of "rays" which have since occupied such an important place in both theory and practice. In his early papers he also began his first series of researches leading to the kinship of matter and energy. These were later to be enlarged until now the dream of a "philosopher's stone" which would transmute base into precious metals and tremendous energy out of small masses seems no longer in the range of the impossible.

The foundation of his theory of relativity, which was later to be broadened and enlarged, was also expressed in one of these early papers, which held that "Nature is such that it is impossible to determine absolute motion by any experiment whatever." Of this paper, written by Einstein at the age of twenty-six, Jeans says: "The signal for the revolution (i.e. the dethronement of the hypothesis of a mechanical ether) was given by Einstein in his short paper published in June, 1905. And with its publication, the study of the inner workings of nature passed from the engineer-scientist to the mathematician," and, further, "Nature provided three ways of deciding observationally between Newton and Einstein; when tests were made the decisions were favorable to Einstein in every case."

One of these confirmations of Einstein's theory was spectacular in the extreme and did much to advance his fame in both scientific and lay circles. He had predicted mathematically in 1916 that light would be deflected in a strong gravitational field and that if a proper observation were made of the position of a star near the limb of the sun during a solar eclipse (when alone a star in such a position can be seen), and if this observation were then compared with the star's position in the absence of the sun, the comparison would show a deflection of the firmamental position of the star observed in the limb of the sun from that observed in the sun's absence; he even predicted the precise quantity and direction of the deflection. Owing to the World War, it was impossible for astronomers to send out the necessary expeditions to the places favorable for the observations. It was therefore not until 1919 that two expeditions confirmed the deflection to the astonishment of the scientific world.

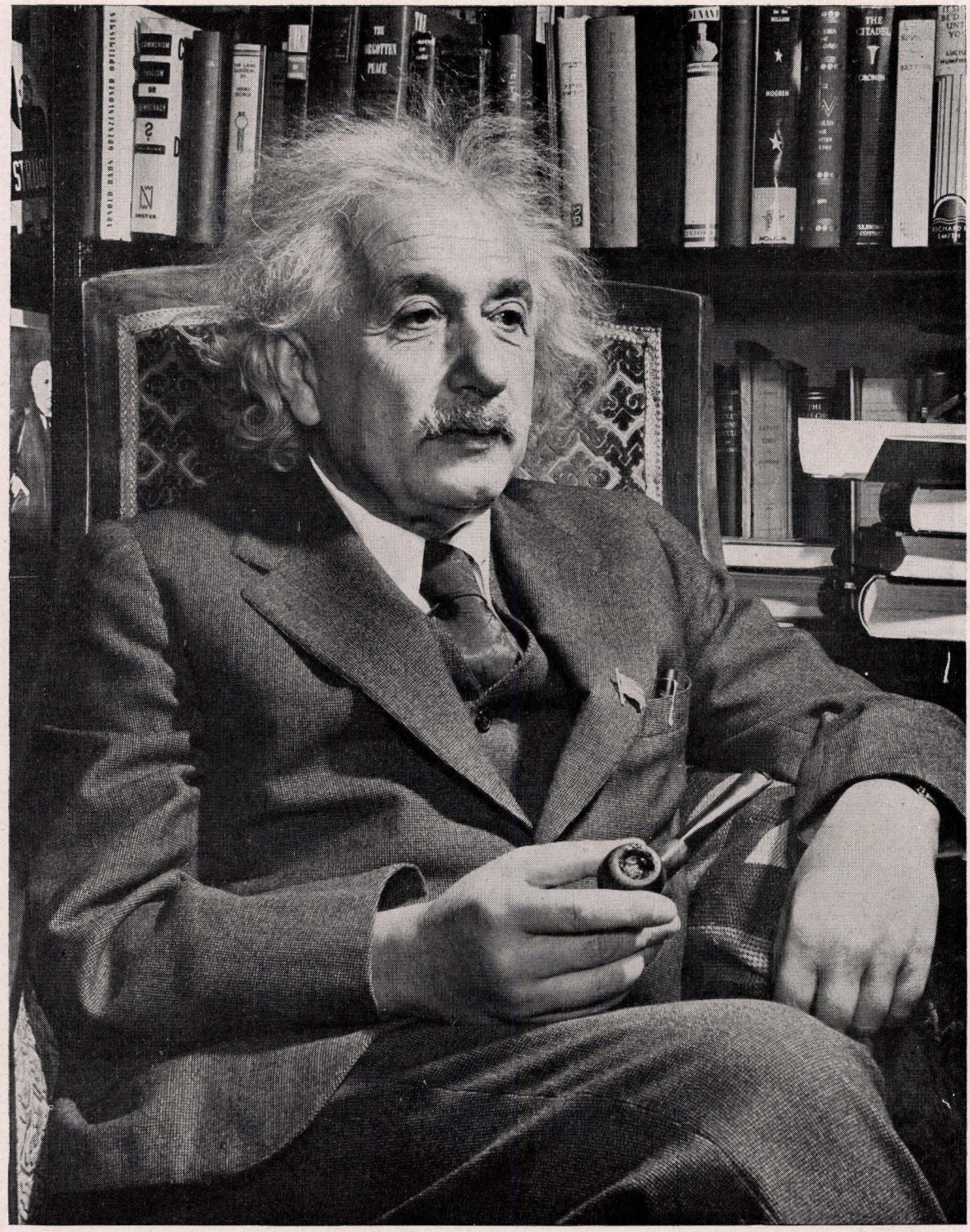
His theory of relativity had its inception in Einstein's study of the results of the experiments of two American scientists, Michelson and Morley, who, while endeavoring to establish accurately the speed of light, had failed to show evidence of the "ether," a hypothetical, all-pervading "fluid" which scientists had conceived of to explain certain physical laws, and of an equation known as the "Fitzgerald-Lorentz" transformation. Furthermore, the variation in the orbit of the planet Mercury was not capable of explanation under the Newtonian laws of gravitation. It is curious to recall that a variation of eight minutes in the arc of the motion of the planet Mars by Tycho Brahe caused Kepler to devise a revolutionary theory of the motions of all planets. Just so, "a difference of 43 seconds in the motion of Mercury in the hands of Einstein revolutionized our 19th century conceptions, not only of purely astronomical mechanism, but also of the nature of time, space and of the fundamental ideas of science." From his initial paper he has progressed through many stages to his most recent attempt to link the fundamental laws of nature into one all-embracing formula.

Contrary to the popular belief that the work of Einstein tends to complexity, he takes the view that his aims are uniformly toward a simplification of the laws of nature using mathematical formulae as a sort of "shorthand" in their expression. Likewise, contrary to the popular idea, Einstein is not an experimental physicist or a laboratory worker. His only tools are pencil and paper, but his results and conclusions are proved by laboratory workers and astronomers with apparatus. It is essential to note that Einstein's work lay not in the discovery of new facts but rather in the discovery of systems which accounted for the facts already known and the causes underlying these facts. His work has consequently profoundly affected both science and philosophy.

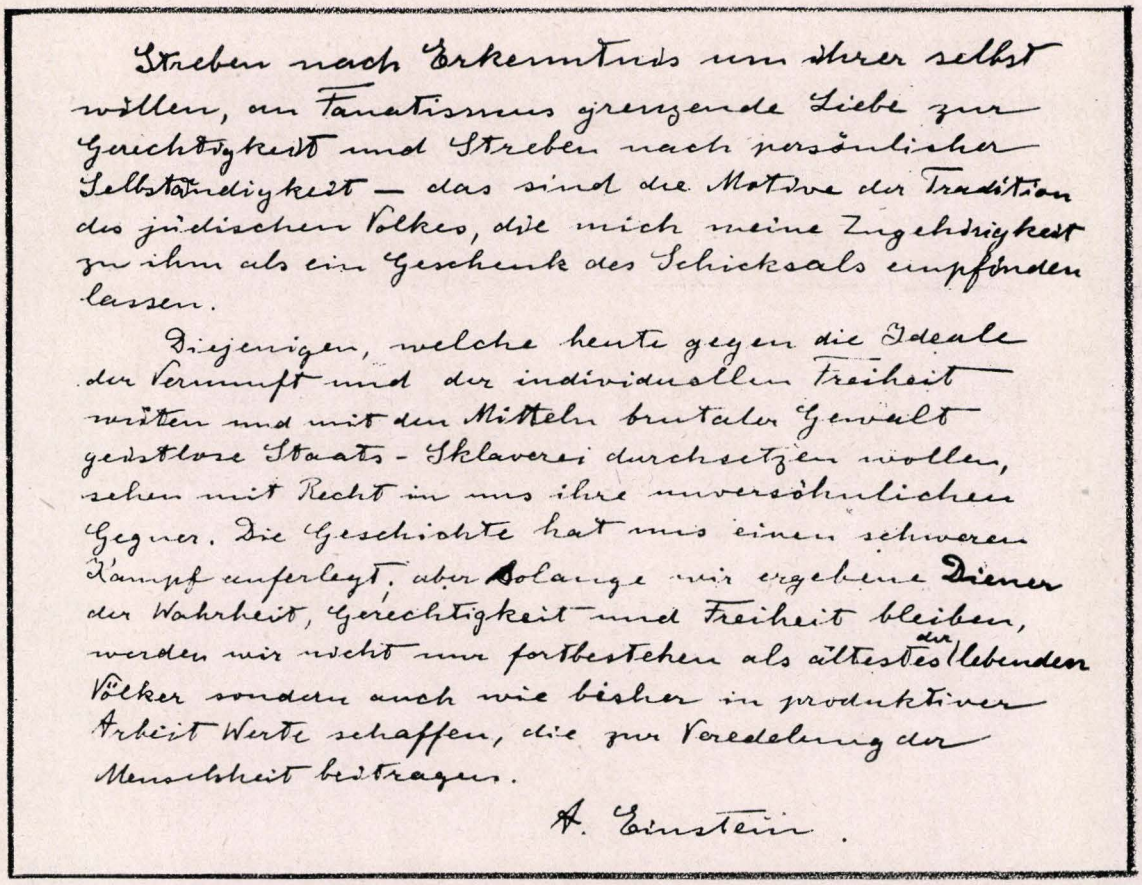
Eddington defined Einstein's theory as "one of the greatest generalizations of all time." As to Einstein's



Albert Einstein as a youth. From a rare photograph



Albert Einstein, photographed on the day he became an American citizen (1940). PM photo by David Eisendrath, Jr.


Streben nach Erkenntnis um ihrer selbst
willen, an Fanatismus grenzende Liebe zur
Gerechtigkeit und Streben nach persönlicher
Selbständigkeit — das sind die Motive der Tradition
des jüdischen Volkes, die mich meine Zugehörigkeit
zu ihm als ein Geschenk des Schicksals empfinden
lassen.

Diejenigen, welche heute gegen die Ideale
der Vernunft und der individuellen Freiheit
wüten und mit den Mitteln brutaler Gewalt
geistlose Staats-Sklaverei durchsetzen wollen,
sehen mit Recht in uns ihre unversöhnlichen
Gegner. Die Geschichte hat uns einen schweren
Kampf auferlegt, aber solange wir ergebene Diener
der Wahrheit, Gerechtigkeit und Freiheit bleiben,
werden wir nicht nur fortbestehen als ältestes der lebenden
Völker sondern auch wie bisher in produktiver
Arbeit Werte schaffen, die zur Veredelung der
Menschheit beitragen.

A. Einstein.

Albert Einstein's credo as a Jew. See English text on page 33.

place in the history of science, it may yet be too early to judge, but it seems probable that he will be added to those who have contributed conspicuously to the "world systems" which have been accepted at various periods in our scientific advancement (in succession), Pythagoras, Ptolemy, Copernicus, Newton and Einstein. Such seems to be the verdict of his contemporaries. Probably no scientist has ever received so much publicity as has Einstein during his lifetime. His name is known through the entire world as a synonym for profoundness. It is estimated that in excess of 4,000 books and pamphlets in every known language have been published about him and his work. In the New York Public Library alone there are 513 books on relativity and 106 books and pamphlets about Einstein, plus 271 magazine articles.

When Einstein is considered as a man, his most outstanding traits may be expressed as his intellectual honesty, his humanity and his humility, all of which have been praised from many and diverse sources. When his conclusions are based upon convictions, he boldly and unhesitatingly expresses them without reserve; when they are based upon existing evidence and subject to alteration on further inquiry, he invariably and with equal candor makes his reservations clear. When he first proposed his conception of light traveling in "parcels," he modestly called his article "heuristic," meaning "serving to discover or find out"; not until 1915 did he eliminate "heuristic" from his description, for the scientific world had, by that time, come to accept his theory fully. His papers exhibit what has been termed a "scientific cleanliness." He is apt in his choice of words and phrases and equally frugal with them. When asked some years ago as to the practical possibility of releasing great amounts of energy by atomic bombardment, he replied characteristically: "Atomic bombardment is like shooting at birds in the dark in a country where there are few birds."

Einstein's religious views can be expressed in his own words, as follows: "My religion consists of a humble admiration of the illimitably superior spirit who reveals himself in the slight details we are able to perceive with our frail and feeble mind. Ethics are a more important matter for us, not God. That deeply emotional conviction of the presence of a superior reasoning power, which is revealed in the incomprehensible universe, forms my idea of God; in the conventional manner of expression it could therefore be designated as 'pantheistic.'"

In respect to that stage of religious experience which Einstein designates as "cosmic," he states that it is difficult to explain to anyone "who possesses nothing of it."

Einstein's interest in the lowly and oppressed has been a logical development of his private attitude toward religion. Underlying all his affiliations to specific philanthropic groups and causes is his humanitarian point of view. He has never been a practising Jew,



The erstwhile "Einstein Tower" at Potsdam where, under the auspices of the Astro-Physical Institute of Berlin, Professor Albert Einstein used to devote time (in pre-Nazi days) to the observation of stars

in a ritualistic sense. But since 1920, he has put forth special effort toward the furtherance of the Zionist development of Palestine, and more particularly in the interests of the Hebrew University.

Einstein's first visit to the United States, in 1921, when he came with Chaim Weizmann, president of the World Zionist Organization, was in behalf of the Hebrew University. He has been a member of the Board of Governors of the University since its establishment in 1925. One of the buildings, the Einstein Institute of Physics (which was opened in 1932), is named after him, and his manuscript on relativity is in the possession of the University. His credo as a Jew (see facsimile on page 32) was stated in these words:

"The striving after knowledge for its own sake, the love of justice verging on fanaticism, and the quest for personal independence—these are the motivating traditions of the Jewish people which cause me to regard my adherence thereto as a gift of destiny. Those who rage today against the ideals of reason and of individual freedom, and seek to impose an insensate state slavery by means of brutal force, rightly see in us their irreconcilable opponents. History has imposed upon us a severe struggle. But as long as we remain devoted servants of truth, justice and freedom, we shall not only continue to exist as the oldest of all living peoples, but we shall also, as hitherto, create, through productive effort, values which shall contribute to the ennobling of mankind." LEON L. WATTERS.

Lit.: Reiser, A., *Albert Einstein* (1930); Reichenstein, D., *Albert Einstein* (1934); Garbedian, H. G., *Albert Einstein, Maker of Universes* (1939); Eddington, Arthur S., *The Nature of the Physical World* (1927); Ginzburg, Benjamin, *The Adventure of Science* (1930); Talmey, *Relativity Theory Simplified;* Durell, C. V., *Readable Relativity;* D'Abro, A., *Evolution of Scientific Thought from Newton to Einstein;* Sheldon, H. H., *Space, Time and Relativity;* Lieber, L. R., *Einstein Theory of Relativity.*

EINSTEIN, ALFRED, musicologist, b. Munich, Germany, 1880. He was the music reporter for the *Münchener Neueste Nachrichten* after studying musicology in Munich and receiving his doctorate. For many years he was a brilliant music critic on the *Berliner Tageblatt,* as well as the German music correspondent of the New York *Times.* From 1918 to 1933 he was also editor of the *Zeitschrift für Musikwissenschaft.* During this period he edited Riemann's *Musiklexikon* (11th ed., 1929).

With the rise of the Nazi government in Germany, Einstein was forced to escape, and settled in London.

There he did much valuable research in the British Museum, the principal fruit of which was his monumental new edition of Köchel's catalogue of Mozart's works, which included several works of Mozart newly discovered by Einstein. More recently, Einstein spent some time in Florence, Italy, doing research for a book on Italian music of the 16th cent. Einstein's other works include *Gluck* (New York, 1936) and *A Short History of Music* (New York, 1937).

In 1940 Einstein settled permanently in the United States, joining the faculty of Smith College.

EINSTEIN, EDWIN, American Congressman, b. Cincinnati, 1842; d. New York city, 1905. He was elected to Congress for a single term from New York from 1879 to 1881. In 1892 he was the unsuccessful Republican candidate for mayor of New York. From 1895 to 1898 he was commissioner and treasurer of the New York City Department of Docks.

EINSTEIN, HANNAH (Mrs. William), communal worker, b. New York city, 1862; d. New York city, 1929. Her chief achievement was welfare work for women and children. She served on the original commission appointed by Governor Whitman (1904-05) to study the problem of the dependent widow, and she was largely responsible for the passage of the New York state laws providing pensions and other aids. In 1908 she founded the Widowed Mothers' Fund, of which she was president for twenty-one years until her death. She served on the New York Board of Child Welfare from its establishment in 1915 to her death in 1929.

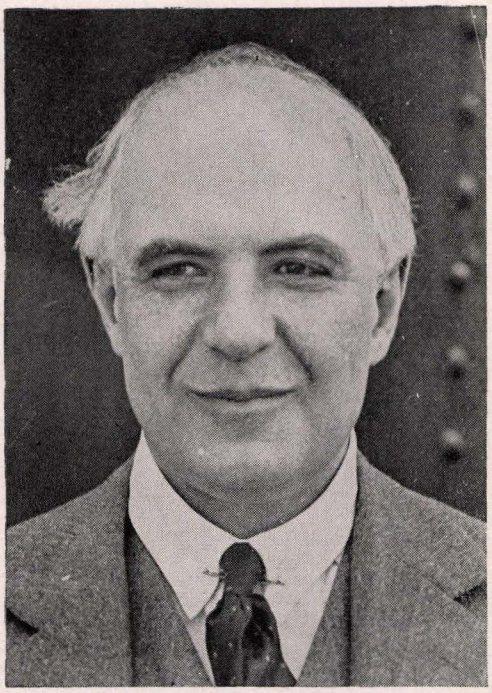
Deeply religious, Mrs. Einstein was for twenty-five years (1897-1922) president of the Emanu El Sisterhood, and honorary president after 1922. From 1917 to 1918 she served on the executive board of the New York Kehillah, and she was one of the founders and honorary president of the Federation of Jewish Women's Organizations.

Lit.: Remy, Nahida, *The Jewish Woman* (1923) 277.

EINSTEIN, LEWIS, diplomat and author, b. New York city, 1877. He graduated from Columbia in 1898, received the A.M. degree the following year, and almost immediately turned to research work in history and literature. He published *The Italian Renaissance in England* and *Luigi Pulci and the Morganite Maggiore* in 1902, and *The Relation of Literature to History* in 1903. In the latter year he entered the diplomatic service as third secretary at the American Embassy in Paris. He remained there for two years and then was sent to London. In 1906 Einstein was sent to Morocco with the American commission at the Algeciras Conference.

After the conference he served as second secretary and as first secretary and chargé d'affaires at Constantinople until 1908, when he was appointed secretary to the American Legation at Peking. In 1911 he was appointed envoy extraordinary and minister plenipotentiary to Costa Rica. He served here until 1913.

In the meantime Lewis Einstein was writing history. *American Foreign Policy by a Diplomatist* appeared in 1909. In 1914, shortly before the outbreak of the World War, he wrote in the *National Review* in London a series of articles entitled "Prophecy of War," later published in New York (1918) and London (1917) in book form.



Lewis Einstein

When war did break out Einstein was sent to Constantinople as special agent of the state department. Shortly afterwards he went to Bulgaria as American diplomatic representative in charge of British interests, remaining there until 1916. For his services he received the thanks of the King of England. Upon his return to England he wrote *Inside Constantinople* (1917), his diplomatic diary during the Dardanelles expedition. After the close of the war, Einstein was appointed envoy extraordinary and minister plenipotentiary to the newly established republic of Czechoslovakia. He kept that post for nine years, from 1921 until 1930.

After his retirement from the diplomatic service Einstein published his *Roosevelt, His Mind in Action* (1930) and *Divided Loyalties—Americans in England During the War of Independence* (1933).

In recognition of his services he was made a commander of the Legion of Honor (France) and grand officer of the S. S. Maurice and Lazarus (Italy). He received the Grand Cross in the order of White Lion (Czechoslovakia) and a presentation plate from the British Government.

EINSTEIN, MAX, soldier and diplomat, b. Buchau, Württemberg, Germany, 1822; d. Philadelphia, 1906. He came to the United States in 1844, entered military life in 1852, and in 1853 formed the Philadelphia Artillery Company, of which he was chosen captain. He rose rapidly until in 1856 he was appointed paymaster-general of Pennsylvania (with the rank of brigadier-general). In 1861 he organized the Twenty-Seventh Regiment, which, under Einstein's command, succeeded in covering the retreat of the Union Army in the first battle of Bull Run, and won credit for its

conduct. Einstein was subsequently appointed United States Consul in Nuremberg, Germany, by President Abraham Lincoln.

Lit.: Morais, H. S., *The Jews of Philadelphia* (1894) 481-82.

EIRE, *see* IRELAND.

EISENBAUM, ANTON, journalist and educator, b. 1791; d. Warsaw, 1852. Born of a poor family, Eisenbaum attended the Warsaw lyceum and became an outstanding example of the first generation of Jews to become completely Polonized. The Russian regime placed much hope in him and subsidized his publication, *Dostrzegacz Nadwislanski* (Yiddish title, *Der Beobachter am Weichsel*), the first Jewish periodical published in Polish; forty-two issues appeared in 1823 and 1824, and its articles were in Yiddish and Polish.

An extreme devotee of assimilation and religious reform, Eisenbaum was appointed (1823) to the post of administrator and later director of the Warsaw rabbinical school (which failed to graduate any rabbis) established in 1823 by the *Komitet Starozakonnych* (Committee of Jews) created by the government to "civilize" Polish Jewry. He guided the school in the direction of extreme dejudaization, opposing both the Orthodox and the Maskilim. Before 1831 he published, under the initials A.Z., a number of articles in Polish periodicals in defence of the Jews. During the Polish insurrection of 1830-31, Eisenbaum was one of the signatories of a petition addressed to the Temporary Government, calling for complete civic equality for the "progressive" Jews, and for their admission into the National Guard. He became a member of this body as well as a member of the Administration (*Dozór*) of the Jewish elementary schools during this period.

Lit.: Schiper, I., *Zydzi Krolestwa Polskiego w Dobie Powstania Listopadowego* (1932); Sawicki, A., "Szkola Rabinow w Warszawie," *Miesiecznik Zydowski,* vol. 3, March, 1933, pp. 244-74.

EISENBERG, MAURICE, violoncellist, b. Königsberg, Germany, 1900. He was studying at the Peabody Conservatory in Baltimore when, in his fifteenth year, he was discovered by Leopold Stokowski, who engaged him for the Philadelphia Orchestra. Three years later, Walter Damrosch appointed him solo cellist of the New York Symphony Society. At the advice of Pablo Casals, Eisenberg abandoned orchestral work to continue his musical study in Leipzig, Berlin and, finally, in Paris. In Paris, Casals once again heard him, and this time accepted him as his private pupil; only one other cellist has ever studied with Casals.

In 1926, Eisenberg made his concert debut in Berlin. Since then he has performed extensively throughout Europe. The young Russian French composer, Julien Krein, composed a concerto expressly for his use, which Eisenberg featured in Paris, Berlin, London and Barcelona. In Paris, Eisenberg succeeded Casals as the head of the violoncello class at the École Normale. In addition to teaching, Eisenberg also appeared in chamber music performances with Yehudi and Hephzibah Menuhin. In 1937, after an absence of ten years, Eisenberg returned to the United States and gave a successful recital in New York city. He has since that time reestablished his home in the United States and has appeared extensively throughout the country.

EISENDRATH, DANIEL NATHAN, urologist, b. Chicago, 1867; d. Paris, 1939. He took his A.B. degree at Johns Hopkins University in 1889 and his medical degree at Northwestern University in 1891. After serving on the staff of Cook County Hospital for a year and one half, Eisendrath studied abroad, and was assistant surgeon in the Hamburg General Hospital for a year. On his return to the United States he was made assistant clinical professor of surgery at the Rush Medical College (Chicago) and attending urologist at Michael Reese Hospital.

In 1930 Eisendrath moved to Paris and was made consultant neurologist at the American Hospital. He was a member of the Western Surgical Association, the Chicago Surgical Association, the American Urological Association, a fellow of the American College of Surgeons and a member of medical and urological associations in France and Belgium. Eisendrath was the Paris correspondent for the American Medical Association. He was the author of *A Text Book of Clinical Anatomy* (1903); *Surgical Diagnosis* (1907); *Clinical Urology* (with H. C. Rolnick; 1928), and he prepared the section *Fractures and Dislocations* in Keen's *Surgery: Principles and Practice.*

EISENDRATH, MAURICE NATHAN, rabbi, b. Chicago, 1902. He received his A.B. degree from the University of Cincinnati in 1925, and was graduated as a rabbi from the Hebrew Union College the following year. From 1926 to 1929 he was rabbi in Charleston, W. Va. In 1929 he was invited to the pulpit of the Holy Blossom Synagogue, Toronto, Canada's largest Reform congregation.

In Toronto, Eisendrath quickly rose to the fore through his energy and organizing ability. He developed and enlarged his congregation, and became known as Canada's outstanding Jewish promoter of interfaith goodwill and co-operation.

Eisendrath was intimately associated with the Canadian Jewish Congress from the time of its re-organization in 1934. He was a member of the executive of the national body, and chairman of the public relations committee of the Central Division of the Congress (1940). In this position he was responsible for the handling of problems of Jewish-Gentile relations in Canada's most heavily populated area. In 1938 he made a tour of the smaller centres of the Province of Ontario with the Rev. Dr. Claris E. Silcox, prominent Anglican clergyman, to expound the doctrine of interfaith co-operation.

For almost ten years following his arrival, he was contributing editor of the *Canadian Jewish Review.* He also conducted a weekly Forum of the Air broadcast and delivered addresses over the dominion-wide network of the Canadian Broadcasting Corporation. In 1940, a collection of his most important sermons and addresses was published in book form in Toronto under the title *The Never Failing Stream.*

Eisendrath was vice-president of the Canadian Conference of Social Work, and a member of the board of managers of the Union of American Hebrew Congregations. Along with many prominent British, American and Canadian figures, he was invited as guest speaker to the Hart House Debates of the Uni-

versity of Toronto, the only North American equivalent of the Oxford Union.

Lit.: *Canadian Jewish Review* (Montreal) 1929-1939; Hart, A. D., *The Jew in Canada* (1929).

EISENDRATH, SIMEON B., architect, b. Chicago, 1868; d. New York city, 1935. He studied at the Massachusetts Institute of Technology and at the University of Chicago and entered the practice of architecture in Chicago in 1889. At the age of twenty-seven he was appointed commissioner of buildings of the midwestern metropolis, which position he held two years. He later practiced in Pittsburgh, and in 1902 came to New York city, where he resided the latter part of his life.

He was known especially for the numerous buildings which he designed for Jewish institutions. These include: the Home for Aged Jews and the Home for Jewish Orphans, Chicago; Temple Israel, Terre Haute, Ind.; Temple Shaari Zadek, Congregation Beth Elohim's temple, the Hebrew Home for the Aged, and the Hebrew Educational Society building, Brooklyn; and the Community House of the Free Synagogue, New York city. He was also known as the designer of some of New York's famous restaurants, including Rector's, the Palais Royal and the Carleton Terrace.

EISENMAN, CHARLES, manufacturer and philanthropist, b. New York city, 1865; d. Cleveland, 1923, where he had resided since he was fourteen. In 1903 he was elected president of the Federation of Jewish Charities in Cleveland. In 1907 he retired from active business and devoted himself almost exclusively to Federation matters until March, 1917, when he became vice-president of the supplies committee of the United States Council of National Defense, under Julius Rosenwald. Acknowledgment of his valuable service to the government was made by Newton D. Baker, then Secretary of War, and later confirmed by the award of a Distinguished Service Medal. In February, 1918, his task completed, he retired from government service and continued his Federation activities until his death.

Lit.: *Publications of the American Jewish Historical Society,* No. 29, p. 158.

EISENMANN, LOUIS, historian and author, b. Haguenau, France, 1869; d. Paris, 1937. In 1905 he became professor at the University of Dijon and in 1913 at the University of Paris. He was appointed professor of Slavic cultural history and general secretary of the institute for Slavic learning at the University of Paris in 1922. He was one of the editors of the reviews *Le monde slave* and *La revue historique.* He wrote: *Le compromis austro-hongrois* (1904); *La Hongrie contemporaine* (1921); *La Tchécoslovaquie* (1921).

EISENMENGER, JOHANN ANDREAS, anti-Jewish writer and Orientalist, b. Mannheim, Germany, 1654; d. Heidelberg, 1704. While a student in the Collegium Sapientiae at Heidelberg, Eisenmenger specialized in Hebrew studies which he continued in later years in England and in Holland. Pretending a desire to embrace Judaism, he undertook the study of rabbinical literature—a task to which he devoted nineteen years of his life—under the guidance of Jewish teachers



Johann Andreä Eisenmengers/
Professors der Orientalischen Sprachen bey der
Universität Heydelberg
Entdecktes Judenthum/
Oder
Gründlicher und Wahrhaffter Bericht/
Welchergestalt
Die verstockte Juden die Hochheilige Drey-Einigkeit/
GOtt Vater/Sohn und Heil. Geist/erschrecklicher Weise lästern
und verunehren/ die Heil. Mutter Christi verschmähen/ das Neue
Testament/ die Evangelisten und Apostel/ die Christliche Religion
spöttisch durchziehen/ und die gantze Christenheit auff das äusserste
verachten und verfluchen;
Dabey noch viel andere/ bißhero unter den Christen
entweder gar nicht/ oder nur zum Theil bekant gewesene Dinge
und grosse Irrthüme der Jüdischen Religion und Theologie/
wie auch viel lächerliche und kurtzweilige Fabeln/ und andere
ungereimte Sachen an den Tag kommen.
Alles aus ihren eigenen/ und zwar sehr vielen mit grosser Mühe
und unverdrossenem Fleiß durchlesenen Büchern/ mit Auszlehung
der Hebräischen Worte/ und derer treuen Uebersetzung in die Teutsche
Sprach/ kräfftiglich erwiesen/
Und
In Zweyen Theilen
verfasset/
Deren jeder seine behörige/ allemal von einer gewissen Materie
außführlich handelnde Capitel enthält.
Allen Christen zur treuhertzigen Nachricht verfertiget/ und mit
vollkommenen Registern versehen.
Mit Seiner Königl. Majestät in Preussen Allergnädigsten
Special-Privilegio.
Gedruckt zu Königsberg in Preussen/ im Jahr nach Christi Geburt 1711.

Title page of Johann Andreas Eisenmenger's "Entdecktes Judenthum," published in 1711

at Heidelberg and at Frankfort. He then wrote his *Entdecktes Judenthum* (Frankfort, 1700), in which he brought together and distorted numerous passages from rabbinical texts, interpreting them falsely in order to charge the Jews with committing such crimes as the poisoning of wells, ritual murder, and the prohibition against saving the life of a Christian. Fearing that the appearance of this work might bring about riots against the Jews with dire consequences, the Jews denounced it, pointing out its libelous character, and with the help of Samuel Oppenheimer and Jospa von Geldern, great-grandfather of Heine's mother, they persuaded Emperor Leopold I to have it confiscated. Two thousand copies were kept under lock and key at Frankfort for fifty-one years. Meanwhile the Jews offered 12,000 florins for the destruction of the work, but Eisenmenger's persistent demand of 30,000 florins was rejected and no agreement was reached.

After Eisenmenger's death his heirs enlisted the aid of the Prussian king, Frederick William I, in 1705, who, influenced by the denunciations of two renegade Jews against their former coreligionists, unsuccessfully attempted to secure the rescinding of the act of confiscation, first from Leopold I, and then from Joseph I. With the approval of the Prussian king, a new edition of the book was published in 1711. Though actually printed in Berlin, the title page gives Königsberg as the place of publication, since the latter was beyond the jurisdiction of the imperial censorship. Almost forty years later the confiscation of the original edition was lifted. Another new edition appeared in Dresden in 1893, and excerpts from it were issued by Jacob

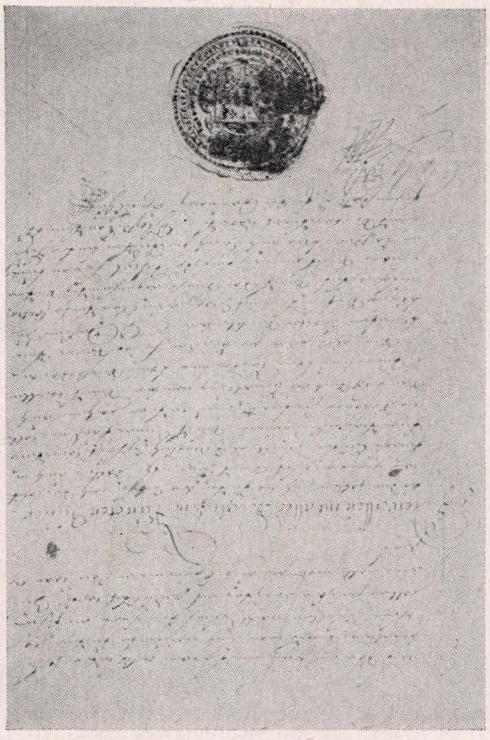
Eckes (Stuttgart, 1924). An English adaptation of the work, by J. P. Stekelin, appeared under the title *The Traditions of the Jews, with the Expositions and Doctrines of the Rabbins etc.* (London, 1732-34). While the publication of the book did not have the effect which the Jews had feared and for which their enemies had hoped, yet it continues to serve as an inexhaustible source for all writings hostile to the Jews. In 1694 Eisenmenger, in conjunction with Leusden, had published a Hebrew Bible with an unvocalized text. Later he occupied the chair of Oriental languages at the University of Heidelberg.

Lit.: Graetz, H., *History of the Jews,* vol. 5, pp. 187-93; Hartmann, *Johann Andreas Eisenmenger und seine jüdischen Gegner* (1834); Kahane, *Rosh Hapethanim* (1883); *Jewish Encyclopedia,* vol. 5, pp. 80-82.

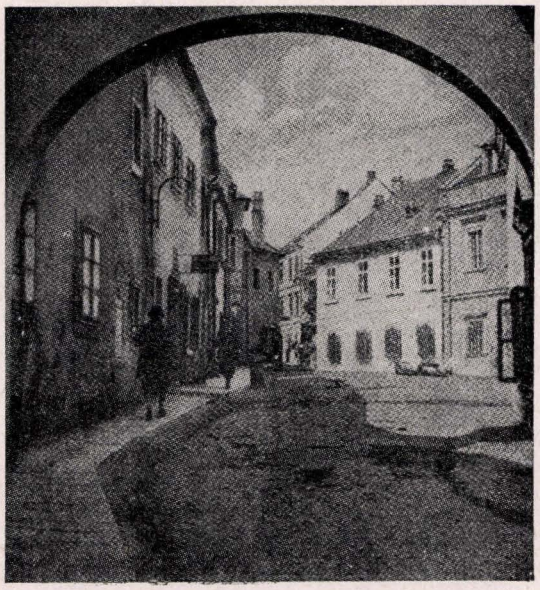
EISENSTADT, the chief city of the small Hungarian state of Burgenland, ceded to Austria in the Trianon Treaty (1920). The city had a long Jewish history, which included both political autonomy and a period of intensive cultural and religious life. In early records it is referred to as *Ir Barzel,* the iron city, which is the translation of its German name.

The peculiar Jewish significance of Eisenstadt was not the result of a large Jewish population, for the number of Jews resident there never reached 1,000. Its significance arose rather from a combination of circumstantial and intellectual causes. The generosity of non-Jews provided the hospitality in which Jewish cultural ambitions could thrive.

There were Jews in the city as early as 1388, and some evidence of even earlier settlement. Specific records give the names of several of the leaders of the community toward the end of the 15th and the beginning of the 16th centuries. From 1480 to 1500, Rabbi David was the leader, and in 1522 there is mention of Rabbi Jacob Margolioth. In 1522 the Jews of Ödenburg, which lay to the south of Eisenstadt, were expelled, having been held too friendly to the Turks and therefore responsible for the defeat suffered by the Hungarians at Mohacz when Suleiman overran the country. Ernst Fürst, the lord of the castle at Eisenstadt, took the Ödenburg Jews into his community.



Eighteenth century document attesting Jewish congregational activity at Eisenstadt



Eruh gate leading to the Jewish quarters at Eisenstadt

During the intermittent peasant (Kurucz) rebellions of the 16th cent., the Jews of the entire Burgenland region were harassed again and again. In 1671 they were expelled from Eisenstadt as the result of the general orders issued by Leopold I. But by 1675 they were returning under the protection of the Esterhazy family, of whose dominions Eisenstadt had been a part since 1626. Prince Palatine Paul Esterhazy, in 1690, issued a special decree outlining the rights and privileges of the Jewish community. It was to be concentrated in a specific section, on land which he granted, and was to have practical autonomy. The specific occasion for the decree was the settlement in Eisenstadt of a number of Jews who had been expelled from Nikolsburg.

In 1735 there were about 600 Jews in the community. The street of settlement, called Jews' Lane, contained thirty-one houses, leading to the cemetery. In the center of the street was the synagogue, and near it stood the community house which Samson Wertheimer had donated. Well into the 20th cent., the ghetto retained its autonomous character and the aspect of social segregation. Politically, it resembled one of the small Italian city-state republics of the Renaissance, having its own judiciary and its mayor, though, according to the Esterhazy decree, it paid certain taxes and dues to the general government. On the Sabbath and on Jewish holidays the community voluntarily barred itself behind an iron gate. On weekdays the crier knocked on every door in summons



The Wolf Museum of Jewish objects at Eisenstadt

to synagogue service. Various festival customs, such as eating in the Sukkah and the burning of Hametz, were carried out publicly. A museum, founded by Sandór Wolf, descendant of a long line of Eisenstadt residents, housed many relics of medieval European Jewish life. The Jews of Eisenstadt had a special Yiddish dialect of their own, as well as numerous local customs.

During the 18th cent., Eisenstadt was the seat of the Sheba Kehilloth, the seven Jewish communities of Burgenland. The three Glogaus and Rabbi Akiba Eger, later rabbi of Posen, were born there. Dr. Israel Hildesheimer founded a rabbinical seminary in Eisenstadt in 1851, antedating the establishment of the Breslau Seminary by four years. The schism in Hungarian Jewry, which in 1869 finally imposed the will of the majority, who were opposed to the adoption of the *Shulhan Aruch* as one of the fundamentals of Jewish religious life, on the more orthodox will of the minority, brought about the end of the Eisenstadt academy. During its lifetime, however, the academy created a sphere of influence out of proportion to its modest mode of existence; its students came from distant parts of the world and returned to them to spread the knowledge they had gathered in Jews' Lane.

When Hitler's armies annexed Austria in the spring of 1938, the territory of Burgenland was immediately cleared of its Jews. The Jewish community of Eisenstadt suffered the same end as the other towns which had once formed the Sheba Kehilloth, and temporarily, at least, a peculiarly rich episode in the history of Central European Jewish communities was brought to a close. LIBBY BENEDICT.

See also: BURGENLAND; HILDESHEIMER, ISRAEL; WOLF, SANDÓR.

Lit.: Markbreiter, M., *Beiträge zur Geschichte der jüdischen Gemeinde Eisenstadts* (1908); Wolf, Sandór, *Eisenstädter Forschungen* (1922 and 1926); Stalek, R., in *Filologishe Shriften,* vol. 2 (1928) 265-80.

EISENSTADT, BENZION, rabbi and Hebrew author, son of Moses, b. Kletzk, province of Minsk, Russia, 1873. He preached in many of the large cities of Russia, and came to the United States in 1903, settling in Brooklyn, N. Y. He has written a number of lexicographical works with short biographical and bibliographical reports about contemporary rabbis and authors, including *Dor Rabbanav Vesoferav* (six parts, 1895-1905), continued in *Doroth Haaharonim* (2 vols., 1913-37); *Rabbane Minsk Vahachameha* (1899); *Hachme Yisrael Beamerikah* (with photographs, 1903). He published also a collection of poems, *Zion* (Warsaw, 1895), and a supplement to the collection of responsa *Noda Biyehudah,* under the title *Vezoth Liyehudah* (1901). His other publications include: *Otzar Hatemunoth Geone Yisrael* (1909-15); *Doresh Leshebah* (1910); *Sefer Or Lifne Hadoreshin* (1916); *Sefer Or Hadash Lamattifim* (1918); *Liyemin Ebyon* (1922); *Imre Yaai* (1923); *Debaro Al Leb* (1927).

EISENSTADT, MEIR BEN ISAAC, rabbi, b. about 1670; d. Eisenstadt (Kismárton), Hungary, 1744. He was the grandson of Sabbatai ben Meir Hakohen's sister. When his father-in-law became impoverished, he accepted a rabbinical position at Szydlowiec, in the province of Radom. In 1702 he became rabbi at Prossnitz, Moravia, where he was at the same time head of the Yeshiva. In 1714 he accepted a call to Eisenstadt, and adopted the name of the city as his own surname. Here he remained for the rest of his life, winning increasing reputation as an authority in Talmudic law and answering requests for counsel from scholars in Italy, Germany and other countries. He wrote *Panim Meiroth* (4 parts; Amsterdam, 1716-39), responsa and notes; *Or Haganuth* (Fürth, 1766), a penetrating legal interpretation of the tractate *Kethuboth* and the corresponding section of the *Shulhan Aruch;* and a homiletic commentary to the Pentateuch, *Meore Esh* (Fürth, 1766).

EISENSTADT, MOSES, rabbi and author, b. Nieswiez, Poland, 1870. After studying at the University of Berlin and at the Hochschule für die Wissenschaft des Judentums, he became in 1899 rabbi at



Tombstone over the grave of one Isaac Jeruschalem (d. 1722) in the cemetery of Eisenstadt

Rostov on Don, and in 1910 at Leningrad. He is known as a reformer of Jewish elementary education in Russia. Eisenstadt wrote: *Mehaye Bene Lita* (1893), a Hebrew work descriptive of the life of the Jews of Lithuania (later translated into Russian and German); *Bibelkritik in der talmudischen Literatur,* a doctor's dissertation (Berlin, 1894). He translated into Hebrew the first part of Dembo's work on ritual slaughtering, *Hashehitah Vehabedikah* (Warsaw, 1896), and Chwolson's work on Hebrew printing, *Reshith Maaseh Hadefus Beyisrael* (Warsaw, 1897). In 1920 he taught at the Yiddish institute in Leningrad, and since 1926 has been rabbi of the Russian emigrant congregation at Paris.

EISENSTEIN, FERDINAND GOTTHOLD MAX, mathematician, b. Berlin, 1823; d. Berlin, 1852. In 1847 he was instructor at the University of Breslau, and in 1852 a member of the Breslau Academy of Science. Gauss wrote of him to Von Humboldt: "Eisenstein belongs to those talents who are born but once in a hundred years." He left fifty mathematical essays on algebra and the theory of numbers, published mostly in the *Journal für die reine und angewandte Mathematik.* His collected works were published by Gauss in 1848.

EISENSTEIN, JUDAH DAVID, scholar and editor, b. Miedzyrzec, Poland, 1854. He came to the United States in 1872, settling in New York, where he was active in business until 1899. Thereafter he devoted himself to literary work, which he had begun as early as 1878 with an article in *Hatzefirah.* He was the first to translate the Declaration of Independence and the United States Constitution into Yiddish and Hebrew, with explanatory notes in Hebrew (1891). He followed this with a number of works, including: *Maamare Bikoreth* (1897), a criticism of Rodkinson's translation of the Talmud; *The Classified Psalter* (1899); *Tamtzith Shulhan Aruch: Orah Hayim* (1900), Hebrew text and English translation of the first part of the *Shulhan Aruch; History of the First Russian-American Jewish Congregation* (1901); *Development of the Jewish Casuistic Literature in America* (1904); *Tales of Rabbi bar bar Hana* (1937), Aramaic text with Hebrew and English translation and notes. In addition he wrote a number of articles for the *Jewish Encyclopedia.*

Eisenstein's chief contribution to Jewish scholarship has been the compilation of encyclopedic works which give all the material on certain subjects in handy, compact form. The first of these was the Hebrew encyclopedia *Otzar Yisrael* (10 vols., 1910-13). This was followed by: *Otzar Midrashim* (2 vols., 1915); *Otzar Dinim Uminhagim* (1917); *Otzar Derushim Nibharim* (1918); *Otzar Derashoth* (1919); *Otzar Perushim Vetziyurim el Haggadah shel Pesah* (1923); *Otzar Maamare "Hatzal"* (1922); *Otzar Maamare Tanach* (1925); *Otzar Massaoth* (1926); *Otzar Vikkuhim* (1928). In 1929 he published his memoirs, with a collection of essays and a bibliography of his writings, the work being entitled *Otzar Zichronothai.*

EISENSTEIN, SERGEI MICHAILOVITCH, film director, b. Riga, Latvia, 1898. He studied civil engineering, and during the first World War he served in the engineering corps. Demobilized from the army in 1920, he embarked upon a career in the drama. He joined the Proletcult Theatre in Moscow where one of his first assignments was to dramatize a story of Jack London. He then joined Meyerhold's group but soon returned to the Proletcult Theatre as director. He soon became convinced, however, that the theatre would not allow him the opportunity to get close to the masses, and hence he decided to turn to the production of films.



Sergei M. Eisenstein

His first film, *The Strike,* which dealt with the theme of a worker who turned stool-pigeon, was released in 1924. The next year there followed *Potemkin,* and two years later *Ten Days that Shook the World.* These two films, which were revolutionary not only in theme but treatment, brought Eisenstein world wide fame. His next film, variously called *The General Line,* and *The New and the Old,* issued in 1929, was a quiet pastoral, celebrating the new agriculture of Soviet Russia.

In 1931, Eisenstein came to Hollywood under contract to make some films for Jesse L. Lasky, but he was unable to secure approval for any of the scenarios he offered. With the assistance of Upton Sinclair, however, he secured financial backing to enable him to go to Mexico to make a film to be called *Que viva Mexico!* dealing with the history of the Mexican revolution. He spent two years in Mexico, shooting over 200,000 feet of film, but was compelled to return to Russia before he could arrange the material. A portion of the footage was thereupon edited in Hollywood and issued under the title *Thunder Over Mexico.* The release of this film in 1933 led to a violent controversy in which it was attacked by one group of critics as

spurious and a perversion of Eisenstein's art. Another section was issued in 1940 under the title *Time in the Sun*.

In 1937, when work was stopped on a film Eisenstein was making in Soviet Russia, there were rumors that he had been "liquidated," but he continued his work of film production, and in 1938 issued his *Alexander Nevsky,* the story of the Prince of Novgorod who in the 13th cent. led the Russian people in driving out the Teutonic invaders.

Since 1929 Eisenstein has been professor at the State Institute of Cinematography in Soviet Russia, and has written and lectured on film production. His films are remarkable for their handling of mass movement, their emotional impact, their satiric symbolism. He often employed ordinary peasants and workers rather than professional actors. His theory and practise of *montage,* his technique of cutting films into separate units and assembling them in a given order, has attracted wide attention. Eisenstein has been awarded the Order of Lenin by the Soviet government.

WALTER SEAGLE.

Lit.: Barr, A. H., "Sergei Eisenstein," *The Arts,* vol. 14 (1928) 316-21; Lozowick, L., "Soviet Cinema, Eisenstein and Pudovkin," *Theatre Arts Monthly,* vol. 13 (1929) 664-75; Sinclair, Upton, "Thunder over Eisenstein," *New Republic,* vol. 75 (1933) 75; Hoellering, Franz, in *Nation,* vol. 199 (1939) 413-14.

EISLER, HANNS, composer, b. Leipzig, Germany, 1898. He studied at the Vienna Academy of Music, where he was a pupil of Arnold Schönberg in composition and counterpoint. After winning first prize in composition, he spent eleven years in Berlin teaching music privately. Forced to leave Germany, he came to the United States, where he lectured extensively, and conducted concerts of choral music. More recently, he has lived in the Soviet Union. As a composer, Eisler is best known for his proletarian music, particularly for his workers' choruses which are distinguished for their rhythmic vitality and contagious melodic appeal. He has composed also many works in larger and more ambitious forms, works intensely modern in their construction and in their harmonic independence. His best works include an opera, *Goliath,* a suite for orchestra, a *Deutsche Symphonie* for orchestra, chorus and soloists, several chamber-music works, and a few cantatas. One of his compositions, a suite for orchestra with *Capriccio,* is based on Jewish folk-songs.

EISLER, MÁTYÁS, orientalist, b. Páty, Hungary, 1865. After the completion of his rabbinical studies at the Budapest and Berlin seminaries, he took a doctor's degree in philosophy at the University of Budapest. In 1890 he became a teacher of Hebrew at the training school for Jewish teachers, and a year later he was elected rabbi of the principal congregation at Kolozsvár, where he also became lecturer in Oriental sciences at the Academy of Science.

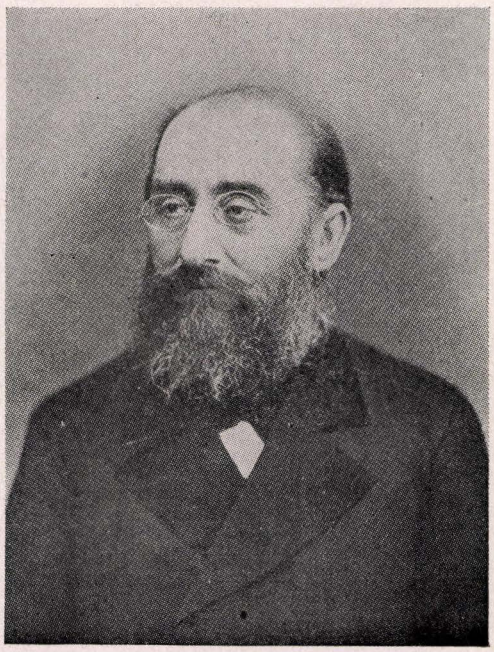
Eisler's dynamic leadership soon won him the presidency of the rabbinical associations of Transylvania and of the Bánát. He was also a prime figure in the national committee which extended aid, during the post-War period, to those students who were forced by adverse domestic circumstances and official academic hostility to attend schools of higher learning outside of Hungary. His extensive researches on the history of the Jews of Transylvania are embodied in his *Az erdélyi zsidók multjából* (1901). He contributed to the *Jewish Encyclopedia* most of the pertinent articles on this subject.

In 1914 he published a facsimile volume, *A tenger a biblia költé szetében,* dealing with the sea as a subject in Biblical poetry. His *Maimun és az Agáda* appeared in 1905. He contributed numerous essays and feature articles to the *Pester Lloyd* (Budapest), *Allgemeine Zeitung des Judentums* (Berlin), *Egyenlöség, Uj Kelet* and *Magyar Zsidó Lexikon* (Budapest), and *Erdélyi Muzeum* (Kolozsvár).

EISLER, MORITZ, pedagogue and philosopher, b. Prossnitz, Moravia, 1823; d. Troppau, Eastern Silesia, 1902. In 1853 he became a teacher of religion at the Gymnasium in Nikolsburg, and principal at the Israelitische Hauptschule. As early as 1859, through the periodical *Ben Chananja,* he opposed the method of teaching by rote. In 1862 he founded an organization to provide for invalid Jewish teachers, later known as the Mährisch-Schlesischer Israelitischer Lehrerverein; Eisler served as its president until his retirement in 1893. His lectures on Jewish philosophy of the Middle Ages (3 vols., Vienna, 1870-83) were an attempt at systematizing Jewish religious philosophy. He published also "Quellen des Spinozistischen Systems" (in Ulrici's *Zeitschrift für Philosophie,* Halle, 1882) and "Die Philosophie der Karäer" (in Grunwald's *Zentralblatt,* 1889).

Lit.: Heller, H., *Mährens Männer der Gegenwart* (1889) vol. 3, p. 28.

EISLER, PAUL, pianist and conductor, b. Vienna, 1878. As a pupil at the Vienna Conservatory he studied with Bruckner and Fuchs. In 1893, he made his debut as concert pianist in Vienna. He soon turned to the baton, directing orchestral concerts in Riga and Vienna. After coming to the United States, he served as accompanist to many outstanding artists, including Caruso,



Moritz Eisler

Ysaye, Hempel and Farrar. For several years he was a conductor at the Metropolitan Opera House, distinguishing himself in the German repertory. He has served also as a guest conductor of the National Symphony Orchestra, the Society of Friends of Music, and the New York Philharmonic Orchestra at the Lewisohn Stadium.

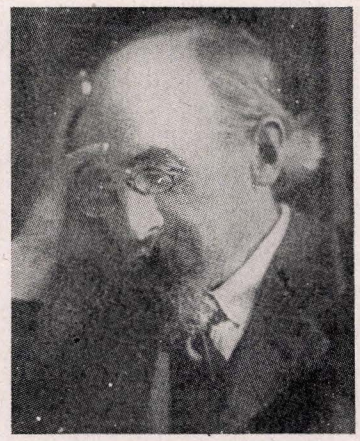
EISLER, RUDOLF, author and philosopher, b. Vienna, 1873; d. Vienna, 1926. His monumental work, *Wörterbuch der philosophischen Begriffe und Ausdrücke* (1909), made him universally known. This was followed by numerous writings, including *Geschichte des Monismus* (1909) and *Kritische Einführung in die Philosophie* (1905), and translations of the works of French and English philosophers.

EISMANN, DAVID YAKOVLEVICH, writer, b. Nikolaev, Russia, 1869; d. 1922. He studied painting in Odessa and Paris, but in 1901 turned to the writing of fiction. His first stories, which were published in the collection *Tcherniye Dni* (1904; 2nd ed., under the title *Raskazy,* 1906), deal with the relations of Jewish intellectuals to their own people and to Russia. His later stories *Bog Vzemogushtshi* and *Zertze Bytia* (1907), *Utro Angela,* as well as the play *Tyernovi Kust* and the novel *Krovavi Razliv* treat of modern conditions in Russia. His collected works were twice published, in two-volume and seven-volume editions, the latter in 1911 to 1916. He was sympathetic to Jewish nationalism, his brothers being members of the Bilu movement. Some of his stories were translated into Yiddish.

EISNER, KURT, author and Socialist leader, founder and first premier of the Bavarian Republic, b. Berlin, 1867; assassinated Munich, 1919. He studied philosophy at the University of Marburg, and from 1891 to 1893 was editor of the *Frankfurter Zeitung.* After he had served a prison term for lèse majesté (1897-98), Liebknecht invited him to join the staff of the *Vorwärts,* where he remained until 1905. In 1907 to 1910 he was editor of the *Fränkische Tagespost* of Nuremberg; in 1910 he moved to Munich to become one of the editors and theatrical critic of the *Münchener Post* and to publish his "Arbeiter-Feuilletons."

Eisner supported the Revisionists in their fight against the orthodox Marxists, but when the World War came, he was one of the opponents of war credits. For his cooperation with the peace strike of the Munich metalworkers he was arrested and held for trial as a traitor (Jan. 31, 1918). In the fall of the same year he was released as a Reichstag candidate for the independent Social Democratic party. He was speaker at the peace demonstration in Munich on the night of November 7, 1918; on the next day he became Bavarian premier. In 1919 he took part in the International Socialist Congress in Berne, where he made a stirring appeal for the union of the workers of the world. On February 21, 1919, while on his way to the Landtag to offer his resignation, he was assassinated by Count Arco-Walley, himself a half-Jew.

During the period in which Eisner held office, his religion was the chief weapon in the hands of his reactionary foes. The truth is that Eisner was actually an atheist. However, he did not estrange himself from his kin, because, as he said, of his solidarity with



Kurt Eisner

the persecuted. His publishing of the reports of the Bavarian embassy in Berlin brought upon him the accusation of having furnished the Entente with proofs for Germany's guilt in the War and of having taken immense sums from the Entente in order to start the Revolution. It is well-known, however, that he suffered want even during his period of office, and that his widow had to apply for a government dole.

In accordance with his own views, Eisner belonged to the strongly ethically inclined section of the Social Democratic party. He proved his political insight as early as 1906, when he published a pamphlet, *Der Sultan des Weltkriegs,* in which he predicted the German drift toward the War. Of his writings, which included both political and purely literary works, the most important were: *Das Ende des Reichs; Die neue Zeit* (Munich, 1919; speeches); *Gesammelte Schriften* (1919); *Wachsen und Werden* (published by his widow).

Lit.: Hausenstein, *Der neue Merkur* (1919); Fechenbach, *Der Revolutionär Kurt Eisner* (1929); Schay, *Von Marx bis Rathenau* (1929).

EISNER, MARK, public official, b. New York city, 1886. Entering the practice of law in 1907, he soon rose to prominence and in 1913 was elected to the New York state Assembly.

He was chosen as a delegate to the New York state Constitutional Convention in 1915, and in the same year was made collector of internal revenue of New York city. He held this post for four years. He then became a lecturer at the New York School of Finance (1919 to 1922).

As counsel to the National Recovery Administration board in the city of New York in 1933, he participated actively in the numerous cases of violation affecting the National Industrial Recovery Act. In 1935 he was made special instructor in the Law of Taxation at New York Law School. Eisner served as trustee and chairman of the Board of Higher Education of New York city from March, 1932 to April, 1938. In 1939 he was elected president of the newly organized American Association for Jewish Education, and he was reelected in 1940. He is a director of the Jewish Mental Health Society and of the Jewish Education Association.

EISS, ALEXANDER, RITTER VON, a major-general of the old Austrian army, b. Piesling, Moravia, 1840; d. 1915. He advanced quickly in his military

career, and was entrusted by Archduke Albrecht with organization work within the Austrian Landwehr (militia). Eiss showed special interest in Jewish affairs, and always emphasized the fact that he was a Jew. It was known in the Austrian army that Eiss did not have any social intercourse with baptized Jewish officers. When the Zionist movement was launched, Eiss placed himself at the disposal of Herzl, and up to the time of his death took an active part in its affairs.

EITAN, ISRAEL, philologist and writer, b. Warsaw, 1885; d. Pittsburgh, 1935. He received a traditional and secular education in Poland, and attended the Séminaire Israélite de France in Paris from 1898 to 1902. He then studied philosophy at the Sorbonne. Eitan taught in Palestine from 1904 to 1909, when he returned to study at the Université de Paris.

Again in Palestine, he taught botany, Latin and Biblical studies at the Hebrew gymnasium, and devoted himself to an intensive study of Arabic. He was elected to the Vaad Halashon, the board seeking to regulate modern Hebrew usage.

In 1921 Eitan came to the United States, settling in Pittsburgh. He taught at the Pittsburgh Hebrew Institute and at Duquesne University. Until his death he devoted his time mainly to the study of Semitics, writing extensively on the subject. He also published articles dealing with Jewish history and the flora and fauna of Palestine. Among his publications are: *A Contribution to Biblical Lexicography* (New York, 1924), an explanation of difficult passages in the text of the Old Testament on the basis of the probable meaning of roots; *Mizimroth Haaretz* (Jerusalem, 1916), an examination of the terminology of Israel Aharoni's *Torath Hahai.*

Lit.: Memorial article by Samuel J. Feigin in *Hadoar,* New York, vol. 16 (1935-1936) 254, 299-300.

EKRON, formerly one of the five chief cities of the Philistines, situated on the shore of the Mediterranean Sea. It was the seat of a special cult of Baal-zebub (*II Kings* 1:2). According to Eusebius, it was a Jewish town in the 3rd cent. C.E. Today it is called Akir, and not far from it there is a Jewish agricultural colony called Ekron, also Mazkereth Bathia. Since there are no ancient remains at Akir, it is believed by some authorities that the name has been applied to a new site, and that the ancient site of Ekron is represented by modern Katra.

For the colony Ekron, *see* COLONIES, AGRICULTURAL.

EL, *see* GOD, NAMES OF.

EL ELYON, *see* GOD, NAMES OF.

EL MALE RAHAMIM, a prayer for the repose of the soul of the deceased, usually an individual or individuals mentioned by name. In its ordinary form it runs as follows (the text here is used when the deceased is a man; for a woman or for more than one individual the pronouns are correspondingly changed):

O God, full of compassion, Who dwellest on high, grant worthy rest under the wings of the Shechinah and in the ranks of the holy and pure ones who shine as the brightness of the firmament, to the soul of N. son of N., who has gone to his (future) world. May the Lord of mercy hide him in the shadow of His pinions forever; may his soul be bound up in the bundle of life; may his resting place be in the Garden of Eden. May the Lord be his portion and may he rest in peace upon his place of sleep; and let us say, Amen.

The prayer is of comparatively late origin, since its phraseology is in part derived from the Ab Harahamim, or dirge of the martyrs, which was composed in the 12th or 13th cent. Although the custom of uttering a prayer for the souls of the dead is mentioned in Talmudic literature (*Sifre, Shofetim,* end; *Yer. Sanh.* x, 29c), no fixed form for this purpose is recorded in the early liturgical literature. However, Moses Isserles, in a gloss to the *Shulhan Aruch, Orah Hayim* 284 (17th cent.), mentions the custom of reciting the prayer in the synagogue at the request of the relatives of the deceased.

Among Orthodox and Conservative Jews of modern times, El Male Rahamim is part of the Memorial Service (Yizkor) on Yom Kippur, Shemini Atzereth, the eighth day of Passover, and the second day of Shabuoth, and is chanted with great solemnity. It is also recited by the children of the deceased or by the officiant at a funeral, and is repeated at the time of Yahrzeit, and on visiting the graves of parents. If one or more of the parents of a bridal couple has died, it is customary to recite an El Male Rahamim prayer for them just before the beginning of the ceremony. Reform Jews have not as a rule used this prayer, but in the revised version of the Union Prayer Book (1940) provision is made for an optional memorial service on the three festivals, in which the El Male Rahamim, in a general form, and without mentioning names, is included.

EL MELECH YOSHEB ("God, the King Who Is Enthroned"), beginning of a prayer asking for forgiveness of sins and introducing a reference to the thirteen attributes of God (*Ex.* 34:6-7). The prayer is frequently used by Jews of all countries in the penitential poetry of fast-days and the High Holidays (Selihoth). The text and widespread use of the prayer indicate that it is comparatively old and certainly not later than the 6th cent.

EL NORA ALILAH ("O God, Terrible in Thy Doing"), refrain of a poem written by Moses ibn Ezra and consisting of a prayer for the forgiveness of sins. In the Sephardic prayer-book it is placed at the beginning of the Neilah service on Yom Kippur, and it has been retained in the Union Prayer Book. It has often been set to music.

EL PASO, city in the westernmost extremity of Texas, with a population (1940 census) of 96,677. The Jewish population was 1,350 in 1940, according to the estimate of the El Paso Jewish Federation (although Harry S. Linfield estimated it at 2,250 in 1937).

The Jewish settlement of what is now El Paso dates back to a period preceding the Civil War. El Paso, or Franklin, was a trading station on the old Spanish highway between Santa Fe, New Mexico and Chihuahua, Mexico. Among early German settlers, Samuel and Joseph Schutz had established a store on that trail, and Simeon Hart had built the first flour mill in the southwest. Solomon Schutz served as mayor and A. Krakauer as alderman in 1880.

The first Jewish organization in El Paso was the "Mt. Sinai Association." It is evident from the minutes of May 22, 1887 that the association had to be formed because of a death in the Jewish community. With



Temple Sinai at El Paso, Texas. Reproduced by courtesy of the Union of American Hebrew Congregations

thirty-two initial contributors, the Chevrah Kaddisha was enlarged to a Gemilath Chesed by 1897, and was chartered as Temple Mt. Sinai on October 1, 1898. A temple edifice was dedicated in 1899.

Oscar J. Cohen (1898-1900) was the first rabbi to serve El Paso, though student-rabbis Frederick Cohn and Leo Mannheimer had visited the community for the Holydays from 1895 to 1897. For the next thirty-seven years (1900-38) Rabbi Martin Zielonka was the leader of Temple Mt. Sinai and of the community. He dedicated a new temple, the first institutional synagogue west of the Mississippi River, on December 8, 1916. This building housed refugees from Mexico and served as a school during the Mexican civil war, and provided for more than a thousand Jewish soldiers stationed at Fort Bliss from 1916 to 1918. Upon the death of Zielonka in 1938 Rabbi Wendell A. Phillips was called to Temple Mt. Sinai.

With the growth of the Jewish community an Orthodox synagogue, B'nai Zion, was founded on May 12, 1902. Rabbi Nathan Schechter served it from 1902 to 1918 and was succeeded by Rabbi C. Blumenthal (1920-23). Joseph M. Roth (1923-) was elected rabbi of Congregation B'nai Zion in 1923. A modern synagogue house was dedicated on November 18, 1918 and B'nai Zion has tended to become a Conservative institution. A second Orthodox congregation, Achim Nemonim, was active for several years.

Charitable activities and immigration problems have been handled by the Jewish Women's Relief Society, founded in 1889 by Mrs. J. Calisher, and by the Jewish Relief Society (organized 1903). All fund-raising and philanthropic efforts were co-ordinated into the El Paso Jewish Federation in 1938. Zionist activities are centralized in the Palestine Section of the Federation, organized in 1940. National organizations in El Paso include: the B'nai B'rith lodge (instituted 1901), a section of the National Council of Jewish Women (1917), a Council of Jewish Juniors (1919), and Zeta Beta Tau Alumni Club (1922).

Efforts to impart religious instruction to Jewish children preceded synagogue organization in the community. The El Paso Hebrew Sunday School was set up on October 4, 1890 with Mrs. J. Calisher as superintendent and Alice Ullman and Bertha Krakauer as teachers. The Zork Memorial Library (in memory of Bertha and Gustave Zork) is a representative collection of Judaica and reference material and is housed in Temple Mt. Sinai.

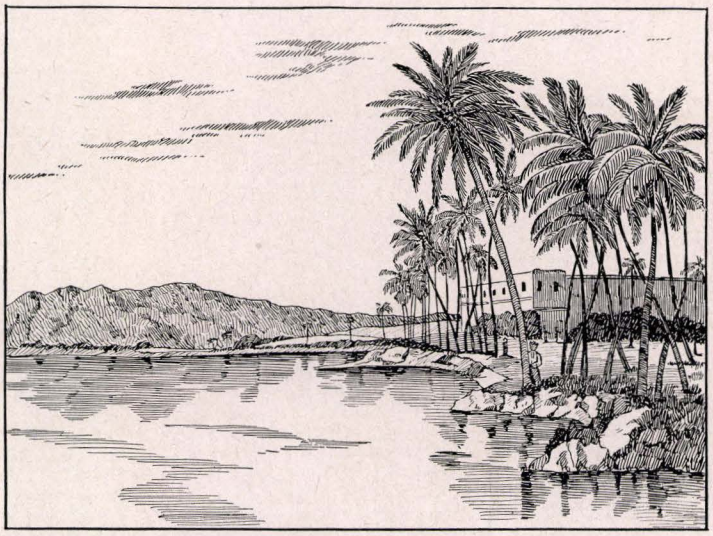
Jewish merchants have pioneered in the southwest. The oldest Jewish business institutions in El Paso are B. Blumenthal & Bro., the Haymon Krupp Dry Goods Co., the firm of Albert Mathias & Co., and the Popular Dry Goods Co. founded by Adolph Schwartz. The Jews are principally engaged in the various branches of the retail trade with furniture and clothing stores predominating.

WENDELL A. PHILLIPS.

Lit.: Bourke, John G., *On the Border with Crook* (1891); White, Owen, *Out of the Desert* (1921); *Yearbook* of Temple Mt. Sinai (1928).

EL SHADDAI, *see* GOD, NAMES OF.

ELAM, a country on the Persian Gulf, east of Babylonia and west of Persia, known today as Chuzistan. In the cuneiform inscriptions it is known also by the name "Elamtu," but the name of a province of Elam, Anshan, is often used on these inscriptions for the whole country. The Greeks called it Elymais (*I Macc.* 6:1), sometimes also Susa, after the native name of the capital, Shushan (*Esther* 1:2; cf. *Dan.* 8:2). In the period before Abraham the inscriptions mention several successful invasions of Babylonia by Elam. The same invasion is mentioned in *Gen.* 14, where the Babylonian kings appear as princes who are forced to pay tribute to the king of Elam. It is also worthy of notice that the names of most of the Elamite kings of that



Elath, the ancient port of Edom on the Red Sea

period are compounded with the word "Kudur" in connection with the name of a god. Since "Laomer," which is equivalent to Lagamar, was an Elamite deity, the name of the Elamite king of that particular Biblical story, Chedorlaomer (equals Kudur-Lagamar), appears to be based on reliable tradition.

During the entire period of its political independence, Elam was in combat with its western neighbors, especially with Assyria, against which it supported Babylonia. About 650 B.C.E. Elam succumbed to the superior forces of the Assyrian king, Ashurbanipal; *Ezra* 4:9-10 refers to this event. In the 6th cent. the Achaemenids annexed the weakened Elam to the kingdom of Persia (cf. *Jer.* 49:34-39). In the Persian period Susa was the capital of Anterior Asia; cf. *Esther* 1:1-2. A Jewish community in Elam in the early Christian period is mentioned in *Acts* 2:9. Elamite translations of Biblical books also appear to have existed (*Sab.* 115a).

Lit.: Weissbach, *Die Achämeniden-Inschriften* (2nd ed., 1890); Hüsing, *Quellen zur Geschichte Elams* (1916); for recent literature dealing with Chedorlaomer and Abraham, see Albright, in *Journal of the Society of Oriental Research* (1926) 231-69.

ELATH (called also Eloth), a seaport on the Red Sea in Edom, and the starting point for the commercial expedition of Solomon to Ophir (*1 Kings* 9:26). It was frequently under the rule of Hebrew kings. It has been proved that Jews lived in Elath as early as the Arab period, and almost to the end of the Middle Ages. Today Elath is the Hebrew designation for the seaport of Akabah, situated south of the ruins of ancient Elath. After the World War Akabah was first reckoned a part of the kingdom of Hedjaz. In 1925, however, it was annexed by England to the mandate territory of Transjordania, and has since then been a source of friction between the two countries. The northern arm of the Red Sea is called "Gulf of Elath," after Elath.

Lit.: Hastings, James, *Dictionary of the Bible* (1927); Ben Zevi, *Shear Yishub,* 5687 (1927) 97-119.

ELBE, MAX HENRY, lieutenant colonel, United States Army, b. Niagara Falls, N. Y., 1871. He graduated in optometry from Rush Medical College and entered his father's jewelry business. In 1892 Elbe enlisted as a private in the 42d Separate Company of the National Guard. He was made a corporal in 1897 and a sergeant during the Spanish-American War. After being honorably discharged from active service in 1898, Elbe remained in the reserve forces and received several promotions, until he was made a first lieutenant in 1902. In March, 1907, he returned to line duty and in August of the same year he was made battalion adjutant. During the World War Elbe was rifle and musketry instructor in several training camps. He returned to active company command in 1917, was made captain in 1918 and a major in 1920. On his retirement in 1935 Elbe had the rank of lieutenant colonel. He was awarded medals for his services in the Spanish-American War, the Cuban occupation and the World War, also for his assistance to the civil authority of New York state. He was several times cited. Elbe was active in Jewish communal life; he was president of Temple Beth-El (Niagara Falls) and a director of the Jewish Consumptives' Relief Association of Denver.

ELBOGEN, ISMAR, scholar and educator, b. Schildberg, Posen, 1874. After graduating from the University of Breslau and from the Jewish theological seminary of the same city, he was called to a lectureship in Biblical exegesis and Jewish history at the Collegio Rabbinico Italiano in Florence, Italy (1899), and in 1902 in the same capacity to the Lehranstalt (from 1922 to 1934 the Hochschule) für die Wissenschaft des Judentums in Berlin. His work in the several fields of Jewish scholarship for which he became noted centered in the Lehranstalt continuously, until 1938, when he made his home permanently in the United States.

The Prussian government bestowed the title of professor on Elbogen in 1919. In 1922 to 1923 he was guest lecturer at the Jewish Institute of Religion in New York city; he also delivered a series of lectures at the Hebrew Union College in Cincinnati, and in 1928 at The Hebrew University, Jerusalem.

A savant in practically every branch of Jewish learning, Elbogen made his greatest contribution in the field of research in Jewish liturgy. Building on the investigations of Leopold Zunz, he applied modern

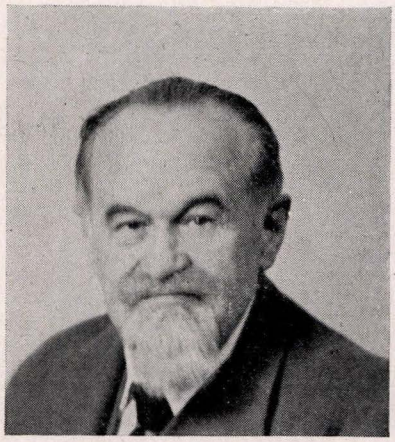
scientific methods and became the first to produce a complete survey of the origin and evolution of the Jewish liturgy. His *Der jüdische Gottesdienst in seiner geschichtlichen Entwicklung* (1913; 3rd ed., 1931; first part in Hebrew translation, 1923) is recognized as the standard work in the field. Preceding his masterwork, and in preparation therefor, Elbogen wrote two works on the subject: *Geschichte des Achtzehngebets* (prize essay, 1903) and *Studien zur Geschichte des jüdischen Gottesdienstes* (1907), and later he supplemented it with several monographs.

In the field of Jewish historical research Elbogen's contributions were no less important. In 1902 he published *Die neueste Konstruktion der jüdischen Geschichte,* showing the fundamental and methodological errors of Isaac Halevy's *Doroth Harishonim,* which work, according to the orthodox view, was destined to supersede Graetz' *History of the Jews.*

Two years later (1904), his *Die Religionsanschauungen der Pharisäer* shattered the inept and blundering approach to the problem of the Pharisees then popularized by Harnack, Bousset and others, and was the forerunner of major scientific studies by other scholars concerning Pharisaic history, doctrine and ideals. His *Geschichte der Juden seit dem Untergang des jüdischen Staates,* which first appeared in *Teubners Aus Natur und Geisteswelt* in 1919, is a veritable *vade mecum* of Jewish history for clearness and conciseness; a second edition appeared in 1920; a Swedish edition in 1922; it was published in English, translated by Abraham I. Shinedling (Cincinnati, 1926), under the title *History of the Jews After the Fall of the Jewish State.* In 1927 came his volume *Gestalten und Momente aus der jüdischen Geschichte,* in 1934 the *Germania Judaica* (vol. 1), and in 1935 his *Geschichte der Juden in Deutschland.*

Elbogen collaborated as co-editor of a number of standard works in the field of Jewish and general knowledge. He contributed numerous articles to the *Jewish Encyclopedia,* the *Yevreiskaya Entziklopaedia,* the *Encyclopaedia of the Social Sciences* and *Die Religion in Geschichte und Gegenwart;* he was in charge of the department of Jewish Literature of the *Jüdisches Lexikon* and the *Encyclopaedia Judaica,* and helped to prepare the present Encyclopedia. Throughout his active career he wrote many studies in his field for both scientific and general magazines. In 1920 to 1924 he was co-editor of the five volumes of *Die Lehren des Judentums* (vol. 1 was published in English translation), and from 1929 to 1938 of the *Zeitschrift für Geschichte der Juden in Deutschland.* In 1929 Elbogen was co-editor of a complete edition of the works of Moses Mendelssohn on the occasion of the 200th anniversary of his birth.

Elbogen developed a remarkable ability as administrator, and dedicated much of his time to the welfare of Jewish institutions. Besides the Lehranstalt, of which he was not only a teacher but actually a director, he lent his activities to the Gesellschaft zur Förderung der Wissenschaft des Judentums and the Akademie für die Wissenschaft des Judentums, to the Jewish literary societies (of which from 1916 on he co-edited the *Jahrbuch*), and to the Judaistic Institute of The Hebrew University, Jerusalem. The International Order of B'nai B'rith entrusted him with the presidency when, in 1906, it established a special committee for the furtherance of a Jewish youth literature, and delegated him to the presidency of the Gesamtarchiv der Juden in Deutschland, where he served from 1906 to 1938. On the executive of the Preussischer Landesverband jüdischer Gemeinden he headed for some years the department of education, and in 1933, when the status of the Jews in Germany changed, he was appointed chairman of the Committee on Education for the Reichsvertretung and was confronted with the problem of organizing primary and secondary schools for the Jewish children who were no longer admitted to public schools, and teachers' institutes.



Ismar Elbogen



His ability as a teacher, his vast knowledge, scientifically integrated, and especially his gracious personality influenced most of the 20th cent. generation of rabbis and Jewish scholars of Germany.

Reaching the United States at the age of sixty-four, Elbogen began work anew with characteristic energy and zeal. He was called to the unique post of Research Professor by the Jewish Institute of Religion, the Jewish Theological Seminary, the Hebrew Union College and the Dropsie College, each of which four institutions honored him with the honorary doctor's degree. In 1939 he assumed (with Abraham A. Neuman, president of the Dropsie College) the labor of editing the Department of History of the *Universal Jewish Encyclopedia* and, simultaneously, of contributing a further volume (dealing with the period from 1840 to 1940) to Graetz' *History of the Jews* for the Jewish Publication Society of America (this volume was scheduled for publication in 1942).

ISAAC LANDMAN.

Lit.: Wilde, Jenny, *Verzeichnis der von Ismar Elbogen verfassten Schriften* (1924; supplemented in the *Monatsschrift für die Geschichte und Wissenschaft des Judentums,* 1934).

ELCESAITES, *see* ELKESAITES.

ELDAD AND MEDAD, two of the seventy elders of Israel who, according to the story in *Num.* 11, were selected by Moses to receive a spirit of inspiration in order to be able to assist him in governing the people. Eldad and Medad were not present with the other elders when they were assembled at the Tabernacle to receive the spirit; nevertheless, the spirit of inspiration

fell upon them while they were still in the camp, and they went about prophesying. Joshua, regarding their action as irregular, wished to stop them; but Moses answered, "Art thou jealous for my sake? Would that all the Lord's people were prophets, that the Lord would put His spirit upon them!" The story thus exemplifies the theme that prophetic inspiration is not confined to an individual or a group, but is a gift coming directly from God to the individual whom He chooses.

According to rabbinical tradition, the prophecies uttered by Eldad and Medad on this occasion were predictions of the future wars of Gog and Magog, of the oppression of the Jews by the heathens, and of the final triumph of Israel through the help of the Messiah (*Targum Yerushalmi* to *Num.* 11:26). The early Christians also had a book said to be the prophecy of Eldad and Medad; there is an allusion to it in the *Shepherd of Hermas,* vision 2, section 3.

ELDAD HADANI, Jewish traveler, b. 880; d. 940. He claimed to have visited a part of East Africa, where his own tribe Dan, together with the tribes of Asher, Gad and Naphtali, lived in a secluded country surrounded by seven mountain ridges, and separated from the descendants of Moses by the river Sambation. His stories, verging on the fantastic, struck the imagination of some of his listeners in Babylonia, Kairwan, and Spain, but raised doubt in others. His account appeared subsequently in print, in many languages, and in widely deviating versions, the first being the *Sefer Eldad Hadani* (Mantua, 1480). His exploits served probably as a basis for the Christian legend of Prester John, the ruler of the Jewish tribes living along the river Sambation, in far off Ethiopia.

Opinions on Eldad Hadani are divided. Some consider him as a Karaite propagandist under the Orthodox mask, while others regard him as a common adventurer. Still others, while discounting the fantastic element in his stories of the Ten Lost Tribes and of the Bene Mosheh (descendants of Moses), point out that the divergence in the regulations for the examination and killing of clean animals, as described by him, from those generally accepted, may be accounted for by the fact that he is describing a group of Jews who separated at an early period from the rest of Jewry. It is pointed out that the customs described by him strongly resemble those prevailing among the Ethiopian Falashas. Some even think that Eldad himself was a Falasha.

Lit.: Goiten, in *Jewish Quarterly Review,* new series, vol. 17, p. 483; Epstein, *Eldad Ha-Dani* (1891); Schlössinger, *The Ritual of Eldad Ha-Dani* (1908); Krauss, S., in *Tarbitz,* vol. 8 (1936-37) 208-32.

ELDERS (Hebrew *zeḳenim*), the earliest group or body entrusted with political and judicial power in ancient Israel. The Biblical tradition speaks of the elders as early as the time of the Exodus from Egypt as being the official representatives of the people (*Ex.* 3:16; 12:21); impliedly, therefore, it regards the authority and functions of the elders in Israel as of pre-historic origin. In this it is unquestionably correct. The institution goes back to the remote, nomadic, tribal period of Israel's history, when the old men, generally the heads of the various clans, constituted the sole authoritative body within the tribe and discharged whatever judicial and administrative functions there were. The same condition obtains still today among the Arab nomads. The Bedouin *sheich* corresponds almost exactly to the Hebrew *zaḳen* and discharges much the same functions. Likewise among the ancient Babylonians the *shibi* seem to have formed the village council, just as in ancient Israel.

After the settlement of the Israelite tribes in Palestine, when the old tribal, nomad or semi-nomad life gave way to agricultural, village and city life, the elders continued to exercise their old authority. They constituted the village and town councils, and at their meeting-place in the town or city gates all matters of local administration and judgment and its execution were decided by them. After the establishment of the kingdom and the centralization of supreme authority in the king, the authority of the elders naturally waned somewhat. None the less they continued to exercise local authority and to be generally regarded as the representatives and spokesmen of the people (cf. *Deut.* 19:12; 21:3 and passim). This authority they continued to exercise even during the Babylonian Exile (cf. *Jer.* 29:1; *Ezeḳ.* 8:1; 14:1; 20:1).

At times, when their authority clashed with the despotic power of the king, they yielded weakly to the royal will (cf. *I Kings* 21:11; *II Kings* 10). At other times, however, the king took counsel with them as the recognized representatives of the people, and acted upon their advice (cf. *I Kings* 20:7-8). Apparently too the king had a body of elders as his regular advisers (*I Kings* 12:6). This body is probably foreshadowed in the Bible in the stories of the counsel of Jethro to Moses to appoint local leaders (*Ex.* 18:21-22) and in the appointment of the seventy elders as assistants to Moses (*Num.* 11:16-30; cf. *Ex.* 24:14). In the post-Exilic period the authority of the elders continued, even in the face of the steadily increasing power of the priests and scribes, so that in the Sanhedrin each of these three groups had their proper representatives and places (*Matt.* 27:41; *Acts* 4:5).

Lit.: Hastings, James, edit., *Dictionary of the Bible* (1927); idem, edit., *Encyclopaedia of Religion and Ethics,* vol. 5 (1922) 253-56.

ELDERS OF ZION, PROTOCOLS OF. Table of Contents:

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I. Introduction. 1. Origin. The Protocols of the Elders of Zion (Russian *Protokoly Sionskikh Mudretsov*) first appeared in Russia in the early twentieth century. Apparently the earliest edition was that of

Paul Krushevan, who published an abbreviated version in his Kishinev newspaper *Znamia* (*The Banner*) in August, 1903. Most subsequent reprints and translations, however, are based upon the longer version published by Sergei Nilus in his book *Velikoe v Malom* (*The Great in the Little*), 2nd ed., Tsarskoe Selo, 1905, and republished in 1911 and in 1917. Another early version was that of G. Butmi, in the third and fourth editions of *Vragi Roda Chelovecheskago* (*Enemies of the Human Race*), published in St. Petersburg in 1906 and 1907.

2. **Content.** The Protocols consist of twenty-four sections (Butmi has twenty-seven), which allegedly were read by a Leader of Zion to a secret gathering of Elders. The Protocols, somewhat illogically arranged, set forth the alleged schemes of the leaders of Zion to overthrow all governments, and their proposals for organizing a Jewish world empire. The speaker boasts that by the use of terror, and through the debilitating effects of liberalism and class strife, the Gentile states have been weakened. Other weapons used are a monopoly of gold, which is entirely in Jewish hands, and control of the press, as well as immorality and economic crises. As non-Jewish allies of these supposed elders the leader lists Free Masons, political parties, and atheists; speculators and corrupt politicians are ready to do the bidding of the Jews; and if any people dares to rebel, their capital will be blown up by explosions in its subway system, or the Elders will turn against them "American or Chinese or Japanese cannon." After the terrorized and bewildered people have submitted to the inevitable, the leaders of Zion will set up their world empire. Instead of the gold standard they will introduce a flexible paper currency; the press will be censored and licensed; financial stability will be insured by skilful taxation and by public works; credit monopolies will be instituted, and prosperity will result, so that the people will rejoice in their good fortune. As for the hostile few, their secret societies will be broken up, and the police will keep close watch over each potential enemy. Dangerous foes of the new regime will be arrested and treated like common criminals. Thus the people will enjoy the blessings of prosperity and security, and will be glad that they dwell under the House of David.

II. Evidence as to Authenticity. 3. Statements of Original Publishers. Krushevan, the first to print the Protocols, did not claim that they actually originated with the Jews, but stated that they might well be the secret Jewish program. Nilus and Butmi, however, state positively that the Protocols are an authentic Jewish product. Nevertheless, neither one claims to have seen the original Protocols. What the reader is given is a copy of the original, made in France by an unknown, and which, after passing through several hands, finally was translated from the French and published. (In one place Nilus states that the copy came from the Zionist headquarters, in another, from a leading Free Mason.) No signatures of the Elders are given, and indeed, in his earlier editions Nilus did not attempt to identify the Jewish leaders to whom the Protocols were read. In the 1917 edition, however, Nilus states that he had just learned from Jewish sources that the Protocols were read by Theodor Herzl at the time of the Zionist Congress in August, 1897.

Butmi sheds little light on the origins of the Protocols. In his book they are accompanied by what is termed the explanation of the translator, who says that they were taken from the vaults of the Zionist Central Headquarters, and were signed by the representatives of Zion, who, however, were not the same as the representatives of the Zionist movement. Butmi himself cautions his readers against this distinction; Herzl's group, he states, is really a dangerous revolutionary organization, and there is no difference between these Zionists and those who signed the Protocols. Thus there are several contradictory explanations offered concerning the origin of the Protocols, and it is only in the 1917 edition of Nilus that an attempt is made definitely to connect them with a specific group of Jews—Herzl and the Basel Congress.

4. **Internal Evidence.** Neither Nilus nor Butmi is an unimpeachable witness. Butmi dedicated his book to the "Union of the Russian People," a notorious terrorist society, and in his introduction made statements so extreme that his veracity is doubtful. Nilus was a mystic, much concerned over the imminent coming of Antichrist. In his 1911 edition he had much to say of the symbol of Antichrist, a six-pointed star, composed of an ordinary and an inverted triangle. He complained that the ordinary triangle, the sign of good, was found on the soles of galoshes, and the inverted triangle, the sign of evil, was on Russian railroad cars. Such were the sponsors of the Protocols.

The Protocols themselves contain a number of doubtful passages. There is the famous statement that the Elders would ensure the election of docile puppets—men who had in their past some "Panama" or other. The word Panama was perhaps used as a generic term for corruption, as the Panama scandal was already known by 1897, the year of the Zionist Congress—or, on the other hand, it may have referred to the election of President Loubet in 1899, as he was accused of complicity in the Panama affair. If Loubet's election was meant, then the Protocols could not have been read at the Zionist Congress of 1897. Then there is the threat to blow up recalcitrant capitals by explosions in their subway systems—allegedly uttered when only two European capitals had subways, and only two others were building them. The boast that all Europe was in a state of turmoil, thanks to the machinations of the Elders, does not fit the situation in 1897, when Europe was fairly peaceful, instead of being "in torture" and subject to disorders and revolution. Likewise the claim that the financial straits of the powers were calamitous does not correspond with the world situation at that time. And the threat of using "American or Chinese or Japanese cannon" was an empty one.

In other places the Elders are pictured as boasting that they controlled the French Revolution of 1789, and that they invented the phrase "Liberty, Equality, Fraternity"—although these statements are untrue. The Protocols contain only one quotation from the Bible —and that, strange to say, is from the Vulgate, the Latin Bible used by the Catholic Church. And another suspicious contradiction is that the Jews, who are depicted as boasting about their mastery of gold, are made to propose the abolition of the gold standard after their rise to power.

5. **The Testimony of Graves of *The Times*.** While the internal evidence alone indicates that the

Protocols were not written by Jewish leaders, it is not positive proof of this suspicion. For this it is necessary to turn to other sources. One of the first among these is Philip Graves, Constantinople correspondent of *The Times* of London. In 1921, during the furor over the appearance of an English edition of the Protocols, Graves sent word to his editors that he had been given a book by a Russian in Constantinople, who had obtained it from a former officer of the Okhrana, the Tsar's political police. Graves was struck by the similarity between some of its passages and certain sections of the Protocols, and became convinced that the little volume had served as the basis for the latter, which he now believed to be a plagiarism. On returning to London he was able to identify the book as *Dialogue aux Enfers entre Machiavel et Montesquieu,* by Maurice Joly, a Parisian lawyer during the Second Empire, who was a Catholic.

6. The *Dialogue* of Joly. Joly's book consists of conversations between the shades of the two great political philosophers; Machiavelli, to the dismay of Montesquieu, explains how easy it would be to overcome a modern democratic state and to establish despotic control over it. Joly himself stated that the book was a satire on the Second Empire, a fact that the French police were not slow to realize. The author was convicted of insulting the government, and was imprisoned and fined.

When Joly's *Dialogue* is compared with the Protocols of Zion it is certain that the latter was largely drawn from it. Many of the arguments, and even the very phrasing and words, are similar. The following similes, for example, are so unusual that there can be no doubt of the fact of plagiarism (see illustration, page 49).

DIALOGUES	PROTOCOLS
After having covered Italy with blood, Sylla could reappear in Italy as a private individual; no one touched a hair on his head.	Remember in instance where Italy, drenched in blood, did not touch a hair of Silla's head, who had shed that blood: Silla in the eyes of the people was deified by his power. . . .
. . . I shall count on a devoted organ in each opinion, in each party; I shall have an aristocratic organ in the aristocratic party, a republican organ in the republican party, a revolutionary organ in the revolutionary party, an anarchist organ, if necessary, in the anarchist party. Like the god Vishnu, my press will have a hundred arms, and these arms will stretch out their hands to all possible shades of opinion over the whole surface.	Our newspapers will have all possible tendencies—aristocratic, republican, revolutionary, even anarchistic—as long, of course, as the constitution exists. . . . They, like the Indian god Vishnu, will have a hundred hands, of which each will feel the pulse of some one of the opinions of society.

The simile of Vishnu is used not once but twice in both Dialogues and Protocols.

These parallels, and the many others to be found, are proof that large parts of the Protocols were plagiarized from Joly. Indeed, those who uphold the authenticity of the Protocols as a Jewish document admit the similarity, but claim that Joly was a Jew and that his work is not what it appears, but is an exposition of the Jewish plans for world conquest. This view, however, is hard to accept, as there appears to be no reason why the Jews should publish such plans if they held them; hence the most likely explanation is that Joly's work was what he said it was—an attack on Napoleon III.

7. Du Chayla's Conversations with Nilus. Another important disclosure came from the French Count du Chayla, who spent several years in Russia before 1914, and joined the Orthodox Church. During the war he served with distinction in the Russian Army, and afterward for two years in the anti-Bolshevik Don Army. In a series of articles published in 1921 in *Poslednyia Novosti* (*The Latest News*), a liberal newspaper of Paris, he told of meeting Nilus at a Russian monastery in 1909. Nilus showed him the manuscript of the Protocols, and explained that he had received it from a certain Mme. K., who had obtained it in Paris from General Rachkovskii, head of the Russian police in the French capital. The general, according to Nilus, had stolen it from the archives of the Free Masons. When du Chayla asked Nilus if he was sure that he had not been deceived by Rachkovskii, Nilus answered that even if the Protocols were false, God was using them to warn mankind of the coming of Antichrist, as he had once used the Ass of Balaam to prophesy. This answer, and other evidence of Nilus's mystical train of thought, convinced du Chayla that the Protocols were a forgery.

8. The Bern Trial. In 1934 two National Socialists of Switzerland were brought to trial on complaint made by Swiss Jewish societies that the defendants, by circulating the Protocols, had violated the Bern law against improper literature. The trial, held in a lowly police court, became a test case, and attracted wide attention. Several of the witnesses for the plaintiffs were well-known Russian liberals. The defendants, on the other hand, made no attempt to prove the authenticity of the Protocols, but merely sought to show that they were not subject to the terms of the law. This defense was either a confession of weakness or a strategic error. If the defendants were able to prove the authenticity of the Protocols, they missed a notable opportunity to demonstrate that fact to the world.

In addition to producing in court the testimony of Graves and du Chayla, the plaintiffs were also helped by Vladimir Burtsev, Paul Miliukov, Boris Nikolaevsky, and S. G. Svatikov, noted Russian emigrés. Miliukov could contribute no direct knowledge of the Protocols, but stated that no reputable and intelligent person could believe in their authenticity. Burtsev, however, shed considerable light on the origin of the disputed document. The famous liberal, who before the war exposed the notorious agent provocateur Azev, testified that A. A. Lopukhin, Director of the Department of Police under the Tsar, told him that almost everybody in Russian official life knew that the Protocols were a forgery, and that Rachkovskii, Russian police chief in Paris, was the responsible person. General Kurlov,

DIALOGUE AUX ENFERS

ENTRE

MACHIAVEL

ET MONTESQUIEU

OU LA POLITIQUE DE MACHIAVEL

AU XIXe SIECLE,

PAR UN CONTEMPORAIN.

« Bientôt on verrait un calme affreux, pendant lequel tout se réunirait contre la puissance violatrice des lois. »

« Quand Sylla voulut rendre la liberté à Rome, elle ne put plus la recevoir. »

(MONTESQUIEU, *Esp. des Lois.*)

BRUXELLES,

IMPRIMERIE DE A. MERTENS ET FILS,

RUE DE L'ESCALIER, 22.

1864

d'autoriser la création de nouvelles feuilles politiques.

MONTESQUIEU.

En effet, cela est très-simple.

MACHIAVEL.

Pas tant que vous le croyez cependant, car il ne faut pas que la masse du public puisse soupçonner cette tactique; la combinaison serait manquée et l'opinion se détacherait d'elle-même des journaux qui défendraient ouvertement ma politique.

Je diviserai en trois ou quatre catégories les feuilles dévouées à mon pouvoir. Au premier rang je mettrai un certain nombre de journaux dont la nuance sera franchement officielle, et qui, en toutes rencontres, défendront mes actes à outrance. Ce ne sont pas ceux-là, je commence par vous le dire, qui auront le plus d'ascendant sur l'opinion. Au second rang je placerai une autre phalange de journaux dont le caractère ne sera déjà plus qu'officieux et dont la mission sera de rallier à mon pouvoir cette masse d'hommes tièdes et indifférents qui acceptent sans scrupule ce qui est constitué, mais ne vont pas au delà dans leur religion politique.

C'est dans les catégories des journaux qui vont suivre que se trouveront les leviers les plus puissants de mon pouvoir. Ici, la nuance officielle ou officieuse se dégrade complétement, en apparence, bien entendu, car les journaux dont je vais vous parler seront tous rattachés par la même chaîne à mon gouvernement, chaîne visible pour les uns, invisible à l'égard des autres. Je n'entreprends point de vous dire quel en sera le nombre, car je compterai un organe dévoué dans chaque opinion, dans chaque parti; j'aurai un organe aristocratique dans le parti aristocratique, un organe républicain dans le parti républicain, un organe révolutionnaire dans le parti révolutionnaire, un organe anarchiste, au

Title page (left) of Maurice Joly's "Dialogues in Hell" (1864), from which the "Protocols of the Elders of Zion" were plagiarized; (above) page from Joly's "Dialogues in Hell," containing pilfered passages (see marked lines at bottom) as indicated in parallel columns on page 48)

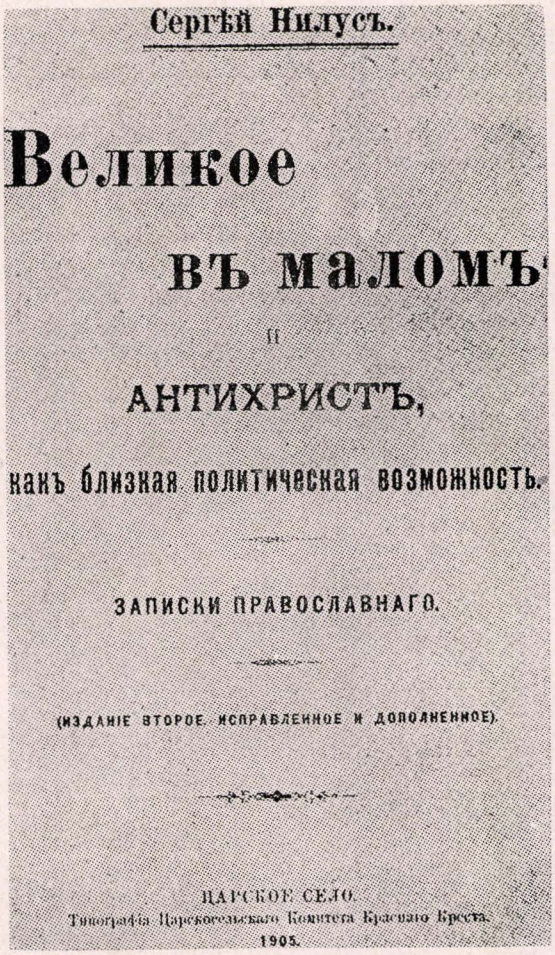
former Chief of Gendarmes, told Burtsev that Rachkovskii himself had stated that the Protocols were a fabrication, although the work had been done before his time.

Much the same information was imparted to Burtsev by the notorious Manuilov-Manasevich, and by Beletskii, an important police official. Beletskii declared that the only reason the Protocols were not brought forward in the Beilis case was that they were so evidently fraudulent that to use them would have weakened the government's case.

Burtsev's most striking testimony, however, was based upon information obtained from General Globachev of the Okhrana (the political police). He informed Burtsev that the Protocols had been forged outside Russia between 1896 and 1900—i.e., when Rachkovskii was still active in Paris. Burtsev's informant also told of the impression the Protocols made on Nicholas II: the Tsar had been convinced that the Revolution of 1905 was the direct result of Zionist plotting. Some of the Tsar's advisers, however, protested against accepting the Protocols, and an investigation established that they were a forgery. Rachkovskii admitted the fact, declaring that such tactics were necessary to uphold the Tsarist regime. The Tsar, however, issued orders that the Protocols were to be withdrawn from circulation.

This testimony soon produced a reaction from the defendants. Globachev wrote a letter to a Russian newspaper denying that he had ever spoken to Burtsev about the Protocols, and asserting that he had never given information about them to any agent. This retraction, according to Burtsev, resulted from pressure on Globachev's brother in Berlin. The denial of Globachev enabled the defendants to charge Burtsev with perjury. He, however, defended himself, and produced a letter from Globachev in which the latter admitted discussing the Protocols with both Burtsev and a mutual friend, K. As a result Burtsev was exonerated of the charge, and the defendants were made to pay the costs of the perjury action.

Highly significant testimony was also presented by Professor S. G. Svatikov, who in 1917 was sent by the Russian Provisional Government to close up the Russian police bureau in Paris. Here he made the acquaintance of Henri Bint, who had been Rachkovskii's leading man, and who in 1917 was in charge of the Paris office. Bint told Svatikov of assisting Rachkovskii in a series of forgeries and provocations, of which the Protocols were the last. He put the date of this work in 1899 or 1901, either just before or just after the Paris Exposition of 1900—in either case, after the Zionist Congress in 1897. Bint's part in the forgery was that of paymaster; the actual fabrication, according to him, was done by a writer named Golovinskii, who performed his task in the Bibliothèque Nationale. This testimony agrees with that of Burtsev, who stated that both Lopukhin and Beletskii had told him that Golovinskii had aided in fabricating the Protocols. These statements have subsequently been contradicted, however, according to Freyenwald, a German writer, by General Spiridovich of the Okhrana, who declared that Bint was not important enough to know Rachkovskii's secrets. The same source also avers that Rachkovskii's son, who knew all his father's agents in Paris, states that no one named Golovinskii worked for his father.


Сергѣй Нилусъ.

Великое

въ маломъ

и

антихристъ,

какъ близкая политическая возможность.

ЗАПИСКИ ПРАВОСЛАВНАГО.

(ИЗДАНІЕ ВТОРОЕ, ИСПРАВЛЕННОЕ И ДОПОЛНЕННОЕ).

ЦАРСКОЕ СЕЛО.
Типографія Царскосельскаго Комитета Краснаго Креста.
1905.

Title page of Sergius Nilus' book containing the "Protocols," published at Tsarskoe Selo in 1905

Svatikov also testified concerning photostats of documentary evidence sent to the court by the Central Historical Archive in Moscow. The most important of these contained the minutes of the Moscow Censorship Committee which had considered Nilus's book containing the Protocols. The censor who reported on the book urged that it be suppressed as a forgery and as disturbing propaganda. Thanks to the influence of Nilus's wife at court, however, the book was approved, in spite of the continued opposition of several censors.

Another Russian witness for the plaintiffs was the writer B. I. Nikolaevsky, who testified that Dr. Herzl, the Zionist, was received by the anti-Semitic Russian Minister of Internal Affairs, Plehve, in 1903. Shortly after this interview the Zionist movement was legalized in Russia. It is significant that two years after Nilus claims to have received the Protocols the Russian government permitted the Zionist movement to function. Either Plehve had not been informed concerning the Protocols, or he did not regard them as a reason to suppress Zionism. Both of these possibilities suggest that the Protocols were not taken seriously in Russian official circles.

After hearing this evidence, the court at Bern delivered its judgment in May, 1935. The verdict was that the Protocols were largely a plagiarism of Joly's book,

ЕВРЕЙСКОЕ КЛАДБИЩЕ ВЪ ПРАГѢ

И

СОВѢТЪ ПРЕДСТАВИТЕЛЕЙ

ДВѢНАДЦАТИ КОЛѢНЪ ИЗРАИЛЕВЫХЪ.

С.-ПЕТЕРБУРГЪ.

ТИПОГРАФІЯ ТОВАРИЩЕСТВА «ОБЩЕСТВЕННАЯ ПОЛЬЗА»,

ПО МОЙКѢ, У КРУГЛАГО РЫНКА, № 5.

1872.

Title page of Hermann Goedsche's fantastic story, published in Russia in 1872, containing the first draft of the so-called "Protocols" in the form of fiction

12.

АНТИХРИСТЪ,

КАКЪ БЛИЗКАЯ ПОЛИТИЧЕСКАЯ ВОЗМОЖНОСТЬ.

(ПРОТОКОЛЫ ЗАСѢДАНІЙ СІОНСКИХЪ МУДРЕЦОВЪ).

1902—1903 гг.

21

Title page of the "Protocols" in Sergius Nilus' book: "Anti-Christ as a Near Political Possibility (The Protocols of the Sessions of the Zionist Sages)—1902-1903"

and were fraudulent. As such they were found to be improper literature. Consequently, the two leading defendants were fined and ordered to pay a large part of the costs. They at once appealed. In the higher court the verdict was reversed, in 1937; the reversal, however, was on legal grounds only. The court did not rule on the finding of the lower court that the Protocols were fraudulent, merely holding that the law, which applied to salacious literature only, did not forbid fraudulent works. This ruling was made with reluctance, as the court expressed regret that the plaintiffs were not legally protected against such unwarranted attacks.

9. **Conclusions.** The case for the authenticity of the Protocols is weak. It is based upon the statements of Nilus and Butmi, two unreliable witnesses. No facsimile of the original is available, no signatures, or other concrete proof. Moreover, both men admit that the manuscript passed through several hands before reaching them. Furthermore, there are conflicting versions to account for their possession of the manuscript, and it was only in 1917 that Nilus assigned the work to a specific group of Jews. The Protocols themselves contain a number of internal contradictions and possible anachronisms.

There is, moreover, evidence to show how the Protocols really originated. We have the testimony of du Chayla, who talked with Nilus and heard him admit that they came from Rachkovskii, and of Graves, who found the prototype, the *Dialogue* of Joly, the indisputable source for much of the material of the Protocols. Then at the Bern trial reputable witnesses—Burtsev, Svatikov, and others—gave evidence as to the Russian origin of the Protocols. Burtsev cited what he had learned from former police chiefs like Lopukhin, Beletskii, and Globachev—all of whom implicated Rachkovskii in the fabrication. Svatikov reported his conversation with Bint of the Russian police in Paris, who admitted that under Rachkovskii he had helped in forging the Protocols; the attempts of Russian conservatives to disprove this testimony are not convincing. Thus, while there is no valid evidence to connect the Protocols with Zionists or other Jews, all the evidence there is tends to show that the Protocols originated with Rachkovskii, head of the Russian police in Paris.

JOHN S. CURTISS.

Lit.: Bernstein, Herman, *The Truth about "The Protocols of Zion"* (1935); Charles, Pierre, S. J., *Les Protocoles des Sages de Sion* (1938); Curtiss, John S., *The Protocols of Zion: An Appraisal* (1941); "Evidence of Protocol Forgery Substantiated," *The American Hebrew,* March 4, 1921; Raas, Emil, and Brunschwig, Georges, *Vernichtigung einer Fälschung* (1938); Segel, Benjamin, *Die Protokolle der Weisen von Zion, kritisch beleuchtet* (1923). For stenographic transcripts of the Bern trial, see: Von Freyenwald, H. J., edit., *Der Berner Prozess um die Protokolle der Weisen von Zion. Akten und Gutachten* (1939).

III. Exploitation. During the first four decades of the 20th cent. the so-called *Protocols of the Learned Elders of Zion* have formed a staple of anti-Jewish propaganda. They have been translated into every European tongue, and even into Arabic and Japanese, and have been exploited, with consistent regularity, at almost every political crisis on the continent. Their gross circulation is said to have exceeded that of any other literary production in modern times.

1. **In Russia.** The *Protocols* first appeared at the beginning of the 20th cent. in Russia, as part of the propaganda conducted by reactionary elements against the growing progressive movements of the day. They were intended more especially to persuade a vacillating czar that the liberal measures then being sponsored by his minister of finance, Serge Julievich Witte, were in reality part and parcel of a gigantic Judeo-Masonic plot to overthrow the monarchy and destroy Christian civilization. The prime movers in the dissemination of this propaganda were a small group of extremists opposed specifically to the projected reform of the gold standard, the introduction into the country of foreign capital, and the rapprochement of the empire with Republican France. Prominent among them was the publicist and ex-lieutenant of the Imperial Guard, George V. Butmi (de Katzman), and it was mainly to his initiative that the *Protocols* owed their first publication.

In 1903, following the pogrom at Kishinev (April 19th to 20th) and the subsequent palliative admission of Jews to "free domicile" in the Pale of Settlement (May 23rd), Butmi handed the manuscript to Pavolachi Krushevan, the notorious instigator of the outbreak, and editor of the local anti-Jewish sheet *Znamia* (The Banner), for use as counter-propaganda against further privileges to the Jews. Krushevan published it in the issues of August 26th to September 7th.

The publication was well timed. On the very day when the first instalment appeared, Krushevan and the anti-Semitic cause were on the point of a signal defeat. On that day, the Jewish youth Pinchas Dashevski, who had attempted, three months earlier, to assassinate Krushevan for his part in the massacre, was sentenced to five years' penal military service, instead of to death, as the Jew-baiting party had insisted. Moreover, less than a month had elapsed since Theodor Herzl, in an interview with Minister of the Interior von Plehve, had secured a removal of the Russian government's ban on Zionist activity. Lastly, the date of publication coincided nicely with the concluding sessions of the Sixth Zionist Congress, then being held at Basel, Switzerland. Nevertheless, in spite of its timeliness, the publication of the *Protocols* in 1903 made little impression and failed of its purpose.

Two years later, the reactionaries decided to try again. This occasion, too, was well chosen. In August, 1905, de Witte (now a count) had signed at Portsmouth, N. H., the much-criticized treaty ending the Russo-Japanese War, while in October of the same year there had occurred the First Revolution and the issuance by Nicholas II, under the influence of Witte, of the famous Declaration voluntarily limiting his own powers and granting the people a constitutional government and a parliament (Duma). These developments, and the tendencies which inspired them, naturally alarmed the reactionaries, more especially when it was learned that Witte was actually contemplating legislation to dispossess some of the landed nobility. At first a number of counter-measures to offset the liberalizing tendencies were attempted. Thus, as early as February, Trepov, governor-general of St. Petersburg, significantly dismissed the police chief Lopuchin, appointing in his stead Rachkovskii, under whom the

ния, пререканія, раздоры и вражду. Въ этомъ—двоякая польза: во первыхъ, мы держимъ въ страхѣ всѣ страны, хорошо вѣдающія, что мы властны произвести по желанію безпорядки или возвратить порядокъ въ нихъ. Онѣ привыкли видѣть въ насъ необходимое давленіе: *мы запутали всѣ нити, протянутыя въ Государственные Кабинеты всемірною политикой, экономическими договорами или долговыми обязательствами.* Для достиженія этого послѣдняго обстоятельства намъ надо было вооружиться большою хитростью и даже проницательностью во время переговоровъ и соглашеній: но въ томъ, что называется оффиціальнымъ языкомъ, мы должны были казаться сговорчивыми и правдивыми. Такимъ образомъ гои, *которыхъ мы пріучили смотрѣть только на показную сторону того, что мы имъ представляемъ,* принимаютъ насъ еще за благодѣтелей и спасителей рода человѣческаго.

На каждое противодѣйствіе мы готовы отвѣтить противодѣйствующей Странѣ войною съ сосѣдями, а если многіе задумаютъ коллективно дѣйствовать противъ насъ, то мы завяжемъ узелъ всеобщей войны, и незамѣтно для нихъ подобьемъ ихъ на это.

Главный успѣхъ въ политикѣ заключается въ тайнѣ ея предпріятій: слова не должны согласоваться съ дѣйствіями дипломатовъ.

Мы успѣшно вынуждали не разъ къ войнѣ гоевскія правительства, якобы общественнымъ мнѣніемъ, въ тайнѣ подстроеннымъ нами. Одному изъ нихъ мы доказывали свои силы въ покушеніяхъ—въ терроръ, а всѣмъ, если допустить ихъ возстаніе, мы отвѣтимъ Американскими, Китайскими или Японскими пушками, которыя всецѣло въ нашемъ распоряженіи.

№ 5.

(по рукописи протокола 2-го).

Намъ необходимо, чтобы войны не давали территоріальныхъ выгодъ. Это перенесетъ войну на экономическую почву, на которой націи убѣдятся въ томъ, что преобладаніе зависитъ отъ *нашей помощи*, а такое положеніе вещей отдастъ обѣ стороны въ распоряженіе нашей интернаціональной агентуры, обладающей милліонами глазъ, взоровъ, не преграждонныхъ никакими границами... Тогда наши интернаціональныя права сотрутъ всѣ народныя права и будутъ ими править такъ, какъ гражданское

Facsimile of a Nilus "Protocol" published in 1905, which was "doctored" by Butmi in a later edition. The marked passage shows that in 1905, before the first Russian revolution, the Nilus version of the "Protocols" said: "we will show one of them (the powers) our strength by means of violence, that is by terrorism"

хитростью и проницательностью во время переговоровъ и соглашеній, но въ томъ, что называется „оффиціальнымъ языкомъ", мы будемъ держаться противоположной тактики и будемъ казаться честными и сговорчивыми. Такимъ образомъ народы и правительства гоевъ, которыхъ мы пріучили смотрѣть только на показную сторону того, что мы имъ представляемъ, примутъ насъ еще за благодѣтелей и спасителей рода человѣческаго.

На каждое противодѣйствіе мы должны быть въ состояніи отвѣтить войной съ сосѣдями той странѣ, которая осмѣлится намъ противодѣйствовать, но, если и сосѣди эти задумаютъ стать коллективно противъ насъ, то мы должны дать отпоръ всеобщей войной.

Главный успѣхъ въ политикѣ заключается въ тайнѣ ея предпріятій: слово не должно согласоваться съ дѣйствіями дипломата.

Къ дѣйствіямъ въ пользу широко задуманнаго нами плана, уже близящагося къ всеобщему концу, мы должны вынуждать гоевскія правительства якобы общественнымъ мнѣніемъ, втайнѣ подстроеннымъ нами при помощи такъ называемой „великой державы"—печати, которая, за немногими исключеніями, съ которыми считаться не стоитъ,—вся уже въ рукахъ нашихъ.

Однимъ словомъ, чтобы резюмировать нашу систему обузданія гоевскихъ правительствъ въ Европѣ, мы одному изъ нихъ покажемъ свою силу покушеніями, т. е. терроромъ, а всѣмъ, если допустить ихъ возстаніе противъ насъ, мы отвѣтимъ Американскими или Китайскими, или Японскими пушками.

Слѣдующій протоколъ.

Мы должны заручиться для себя всѣми орудіями, которыми наши противники могли бы воспользоваться противъ насъ. Мы должны будемъ выискивать въ самыхъ тонкихъ выраженіяхъ и загвоздкахъ правового словаря оправданія

Facsimile of the same protocol in the Butmi edition, showing changes in the text after the 1905 revolution. After the revolution, Butmi changed the "protocol" to read: "we have shown one of these governments our powers by assassination, by terrorism." Documents on this and other pages reproduced by permission of publishers from Herman Bernstein's "The Truth About 'The Protocols of Zion'"

Protocols had originally been forged in Paris. Moreover, on October 28th, two days before the czar finally signed the famous Declaration, this same Trepov, acting on behalf of the reactionaries, had in fact induced Nicholas to abdicate in favor of his brother, Grand Duke Michael. When, however, these efforts came to nought, the plan was devised of reviving the ancient myth that the liberal elements were but tools of a Judeo-Masonic conspiracy, and a new edition of the *Protocols* was projected. But the method of publication was this time more subtle. The reactionary group decided to reach the czar by playing on the growing religious proclivities of his consort,—proclivities which led, ten years later, to the episode of Rasputin. It was discovered that the czarina had been impressed by a curious mystic work published in 1901, under the title *The Great in the Little,—the Coming of Anti-Christ and the Rule of Satan on Earth,* by a religious fanatic, one Sergius Nilus. The author was thereupon tracked down, apparently by the aforementioned George V. Butmi, and a copy of the *Protocols* was shown to him, as ostensible proof of his thesis that demoniacal forces, in the person of Jews and Freemasons, were indeed plotting to destroy Christian civilization. Nilus was persuaded to include the *Protocols* as an appendix to a new edition of his *The Great in the Little,* and this was duly issued, late in 1905, from the government press at Tsarskoe Selo, winter residence of the czar.

Besides serving the ends of general reactionary propaganda, this edition of the *Protocols* appears also to have been used for a more specific purpose. In December, 1905, the month in which it was issued, the czar had before him for consideration a memorandum submitted by Foreign Minister Count Lamsdorf, in which it was proposed that the projected anti-British alliance secretly agreed upon, six months earlier, by the Russian czar and the Kaiser be supplemented by a pact between Germany and Russia against the alleged Judeo-Masonic peril. The arguments used in that memorandum are precisely those enunciated in the *Protocols,* showing that the publication of the latter at that particular juncture was not purely fortuitous.

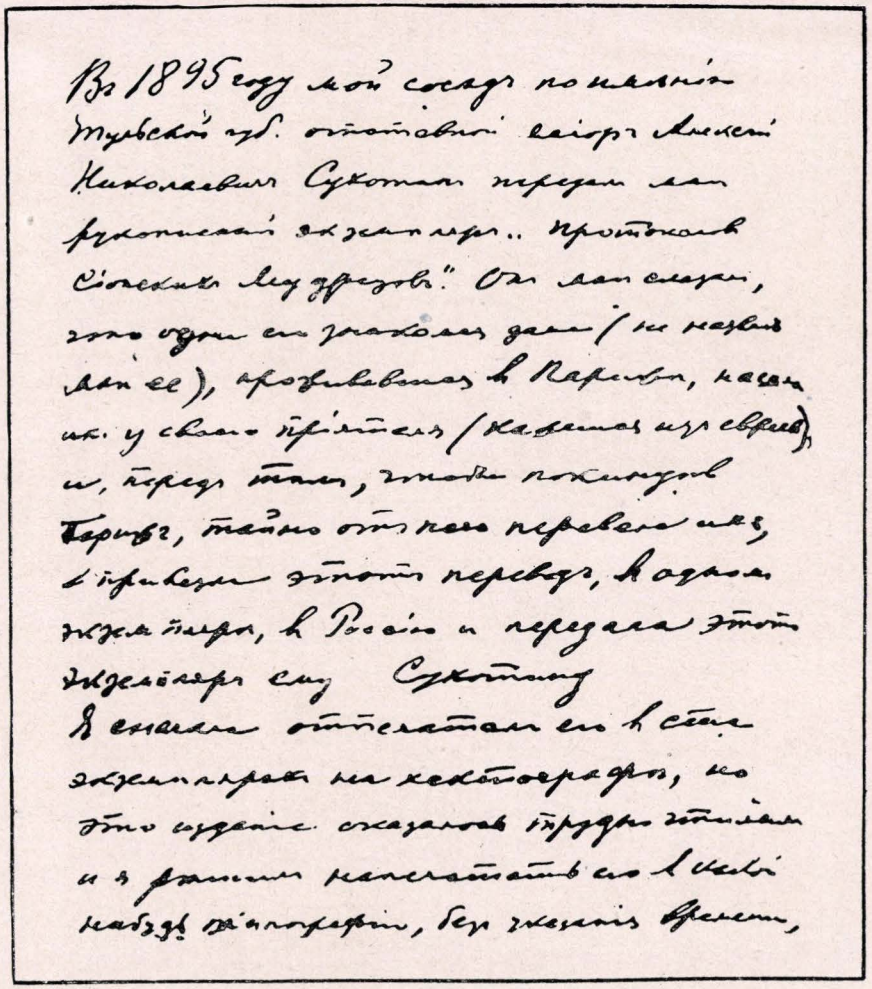
Further editions of the *Protocols* were produced by Butmi in 1906-7 and by Nilus in 1911, but it was not until 1917 that they again entered, to any appreciable extent, upon the political stage. This was the fateful year of the czar's abdication (on March 15th) and the seizure of power by the Bolshevists (November 7th). The whole structure of society, as cherished by the reactionaries, collapsed, and once again a scapegoat had to be found. The circumstances of 1905 were repeated on a larger scale, and once more Nilus produced an edition of the *Protocols,* pointing out expressly in the preface that they were offered as a "key to the understanding not only of the first abortive revolution of 1905, but also to that of the successful revolution of 1917, in which the Jews played so fateful a part."

The charge was repeated, by implication, in a fresh edition issued some two years later at Novocherkassk, in South Russia. By this time, the treaty of Brest-Litovsk had been signed (March 3, 1918), forcing Russia to yield to German control the Baltic provinces of Lithuania and Finland; the czar and the royal family had been assassinated by the Bolshevists at Ekaterinburg (July 16, 1918), and the White armies, under Denikin, Kolchak, Mamontov and Wrangel, were careering through the country. At the same time, strenuous efforts were being made by dispossessed landowners and monarchists to stir up the peasants of South Russia against the Revolution, on the grounds that it was an attack, by Jews and Freemasons, on the nation and the Christian religion. Prominent in the dissemination of such propaganda was the official press bureau attached to the White armies, for this bureau operated largely with the assistance of those reactionaries of the Black Hundreds to which men like George Butmi belonged. The campaign was conducted mainly in the official military organ *Zaria* (Dawn) and in the Kiev sheets *Osvag* (produced by the local press organization under A. Savenko) and *Kievlianin,* while leaflets to the same effect (subsequently withdrawn on orders from London) were distributed also by the air service of the British armies at Archangel and Murmansk. The material was designed both for native and foreign consumption. On the home front, it contributed largely to the notorious pogroms which, by 1920, claimed at least 120,000 victims, while typewritten copies distributed in London and Paris (the anti-British passages being first expunged) had much to do with securing British support for Denikin, and French munitions and equipment for the counter-revolutionary Polish forces under General Haller.

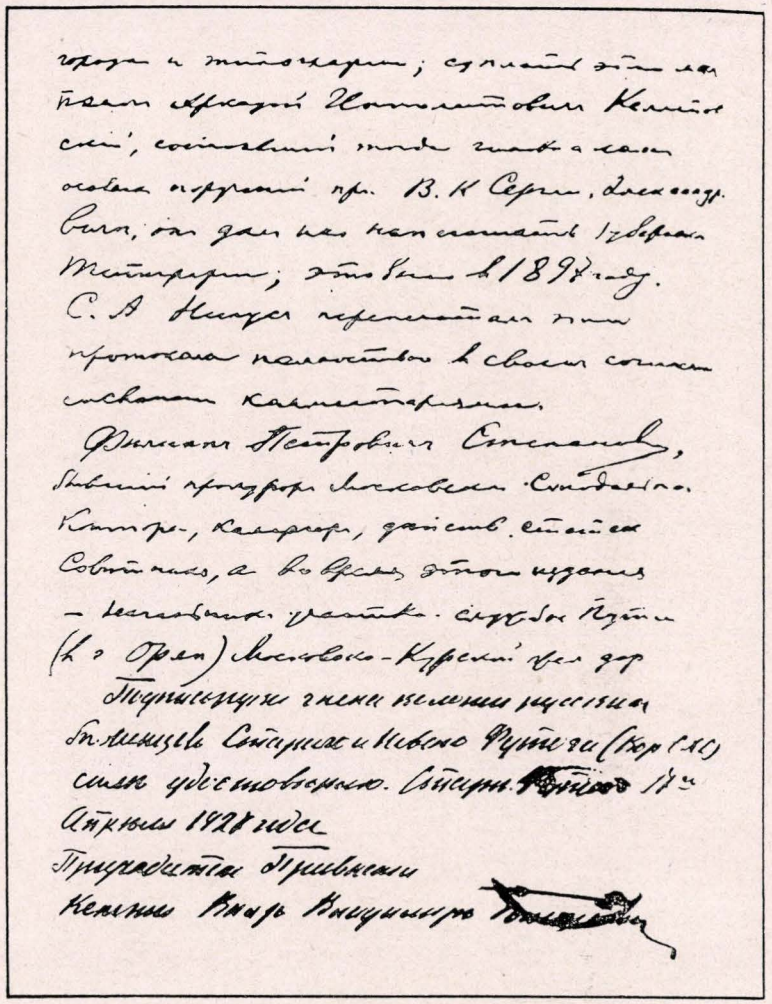
2. Outside of Russia. The campaign conducted by the White Russian reactionaries found response on the continent of Europe. Reports from British agents in Russia, sent home to their government at this period, are full of arguments and assertions drawn directly from the *Protocols,* and there can be no doubt that the scare thus raised played a significant part in overcoming British reluctance to embark on a campaign of support for Denikin.

It was, however, in Germany that the effects were most strikingly felt. The defeat of that country in the World War and the creation of the Weimar Republic on democratic lines had gravely perturbed the Junker and monarchist reactionaries, and no tool of counter-propaganda was found readier to their hand than the *Protocols.* The ground had been well prepared. For nearly half a century there had been in circulation a story, originally published as fiction in 1868, telling of a secret meeting of Jewish "elders" (variously located at Prague, Cracow and Lemberg) at which plans had been drawn up for world domination. The *Protocols,* purporting to be the record of such a convention, thus served as a timely "corroboration" of the story.

The story was first issued in 1919 by a circle of Russian monarchist refugees in their journal *The Sunbeam.* Later, in the same year, a German translation was produced by Captain Mueller von Hausen, writing under the pseudonym of Gottfried zur Beek. This translation, the rights to which were acquired in 1929 by the official publishing house of the Nazi Party, was sponsored largely by the nobility and monarchists. Prince Otto Salm-Horstmar II and Count Behr, former president of the conservative party in the Prussian Upper House, raised large sums to subsidize



Facsimile of a letter by Phillip Petrovitch Stepanov (former procurator of the Moscow Synod office), certified by Prince Galitzine, stating that both he and Nilus received the Russian version of the "Protocols" in 1895, two years before the first Zionist Congress at Basel



This letter by Stepanov, confirming that high Czarist officials were instrumental in publishing the "Protocols" in Russia in 1895-1897, explodes the anti-Semitic legend that these "Protocols" originated at the first Zionist Congress in 1897

it, while Prince Joachim Albrecht of Prussia himself distributed copies among waiters and valets in fashionable hotels. The Kaiser had extracts read publicly at Doorn, and the conservative press, notably the *Deutsche Tageszeitung,* owned by Count Reventlow, and the *Kreuz Zeitung,* kept up a barrage of invective against so-called Jewish international conspiracy.

Here again, the propaganda was designed both for home and foreign consumption. Within the country, it was meant to pave the way for the reactionary Kapp-Lüttwitz party of German Nationalists, who were at the time campaigning for support and whose policies subsequently culminated in the famous *Putsch* of March 13, 1920. Outside the country, it was designed to serve two ends. On the one hand, it was to counteract the influence of the newly formed Communist International (March, 1919), Leon Trotsky being expressly described as a tool of the rabbis, and the book itself was significantly dedicated not only to the German people, but also to the *princes of Europe.* On the other hand, it was to offset the growing support in Europe for the League of Nations project, then very much on the political *tapis,* by representing it as nothing but an instrument of so-called international Jewish intrigue.

Propaganda against the new developments was, however, by no means confined to Germany. Counter-revolutionaries everywhere, especially White Russian refugees, saw in the International a menace which had to be checked, while the increasing enthusiasm for the League was a cause for concern among all the world's reactionaries and isolationists. In 1919 and 1920, therefore, the dissemination of the *Protocols* reached international proportions, efforts being made to spread them through the length and breadth of Europe and America.

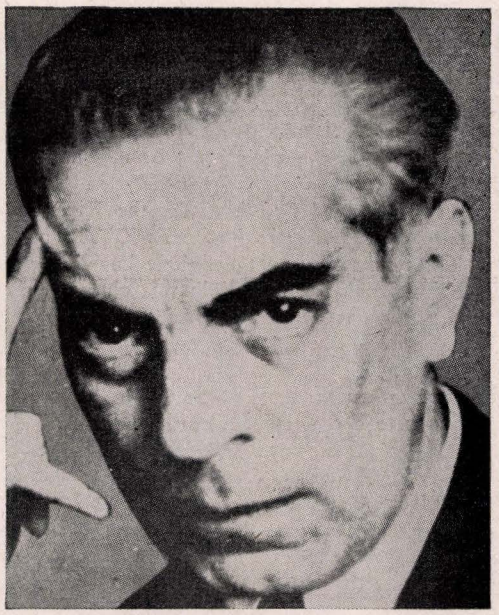
The prime agents in this campaign were, once again, the White Russians. In January, 1919, during the informal sessions of the Peace Conference in Paris, typewritten copies of the *Protocols* were circulated among the delegates, while in the United States, where a suitable atmosphere had been created by the appointment of the Senate's Overman Committee to investigate Bolshevism, the document was later distributed, in the same form, among members of the cabinet, the judiciary and the Intelligence Services of the Army and Navy.

Mainly responsible for the propaganda in the United States was a small group of reactionaries operating from New York under the leadership of one Boris Brasol (b. 1885), formerly a prosecuting attorney under the czarist regime. The primary object of this group was to overthrow the Bolshevists and restore the Romanoff dynasty. A spiritual and political successor of the old Butmi-Krushevan clique, it adopted the same tactics, seeking not only to mobilize support for the White Russians, but also, by means of the *Protocols,* to convince public opinion that the Red Revolution was but part of an international Jewish conspiracy. As early as January 15, 1919, three days before the formal inauguration of the Peace Conference at Versailles, Brasol had written to the New York *Times* protesting the representation of the Bolshevists there, and had followed this, on August 3rd, with a plea for the supply of American munitions to the counter-revolutionary armies. In February, 1920, a month after the signing of the Peace Treaty (January 10th), and when the ground had been conveniently prepared by anti-Jewish testimony before the Overman Committee, Brasol and his colleagues decided to bring their more clandestine propaganda out into the open. A translation of the *Protocols,* produced with the assistance of a fellow White Russian, Miss Natalie de Bogory, was published anonymously at Boston by the firm of Small, Maynard and Company. The volume, entitled significantly *The Protocols and The World Revolution,* included a lengthy preface and appendices, written by Brasol, and the text of Jew-baiting depositions before the Overman Committee.

Closely associated with the Brasol group was a Doctor Harris A. Houghton, at that time head of the New York office of the Army Intelligence Service. It was Dr. Houghton who made the next move in the campaign. Houghton was the family physician of C. C. Daniels (brother of Josephus Daniels, then Secretary of the Navy). C. C. Daniels was head of a secret bureau of anti-Jewish investigation set up by Henry Ford, the motor magnate. After canvassing opinion on the document among university professors and newspaper correspondents, and receiving markedly antagonistic reactions, Houghton introduced the *Protocols,* and with them certain members of the Brasol group, to the attention of C. C. Daniels and his organization. The result was the publication, in Ford's *Dearborn Independent,* of a series of articles devoted to the "international Jewish conspiracy" and making free use of the *Protocols.* The articles, written mainly by Ford's assistant, W. J. Cameron, appeared weekly from May 22 to October 2, 1920, and were subsequently reprinted in pamphlet form under the title *The International Jew.* (Seven years later, in a letter to Louis Marshall, dated June 30, 1927, Ford retracted and apologized for the publication, claiming that he had been duped by his assistants.)

The text of the *Protocols* employed by the *Dearborn Independent* was an improved version of the Brasol-de Bogory translation. This was offered by Houghton to the firm of Putnam, and its projected publication was actually announced. Subsequently, however, through the intervention of Louis Marshall, president of the American Jewish Committee, this edition was cancelled. The improved rendering, however, appeared under independent auspices, with the imprint of a New York firm called The Beckwith Company. Investigation revealed that this firm was simply an *ad hoc* organization (soon liquidated), exploiting the name of one of Houghton's relatives. The printer, a Mr. F. Lisiecki, was reported, at the same time, to be planning a Polish edition.

Meanwhile, the *Protocols* were being circulated also in England. There, too, the ground had been conveniently prepared by the march of events. Increasing reverses suffered by the British-supported army of General Wrangel in South Russia were leading the government to reconsider its policy and to seek some form of compromise or rapprochement with the Bolshevists. This change of front naturally alarmed those who favored the counter-revolutionary movement, so



Boris Brasol, a Czarist agent, who came to the United States in 1916. He translated into English the forged "Protocols of the Elders of Zion" and offered them to the United States Secret Service as explanation of the Russian revolution

PROTOCOLS

of the Learned Elders of

ZION

Translated from the Russian of NILUS

By

VICTOR E. MARSDEN

Late Russian Correspondent of "The Morning Post"

PRICE 50 CENTS

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Title page of an English translation of the fictitious "Protocols of the Elders of Zion" circulated in the United States

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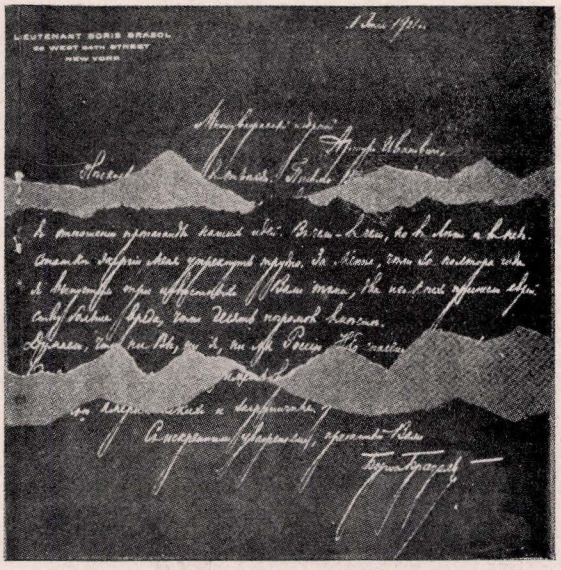


A letter in Russian from Boris Brasol to one Colonel Spiridovich wherein he boasts of having written three books "which have done more harm to the Jews than ten pogroms"

that the publication of the *Protocols* came as a timely reinforcement of the "anti-Red" drive which these elements were pursuing.

A few weeks before the appearance in the United States of the Small, Maynard edition, a translation of the document, distinguished by marked crudity of style, was published anonymously in London by Messrs. Eyre and Spottiswoode, the King's printers, under the title of *The Jewish Peril.* The authorship of this rendering is not definitely known, but an interesting account of its origin was given, on May 17, 1936, in the anti-Semitic *Highland Post,* published at Highland, N. Y. This account, later reprinted in the Jew-baiting *American Gentile* (June, 1936), states that the work was executed by one George Shanks, private secretary to Sir Philip Sassoon, then Chief Whip of the Conservative Party and aide of the Prime Minister, David Lloyd George. Shanks, it is asserted, was born and educated at Moscow, his mother being an "Ashkenazic" Jewess named Catour, and his maternal grandmother being called Schilling. The account goes on to relate that when Eyre and Spottiswoode proved reluctant to issue a second edition, the stereotyped plates were acquired by a certain Dr. John Clarke, but that Shanks brought legal action to restrain publication. It is stated also, in the same source, that the Duke of Northumberland attempted later to produce an independent edition, but that the highly reputable firm of T. and T. Clarke of Edinburgh refused to handle the project. It has not yet proved possible to verify this account, but two facts are at least significant, and lend it an air of verisimilitude. The first is that a Dr. John H. Clarke was, at the time, head of the anti-Semitic organization, "The Britons," which subsequently issued a new edition of the *Protocols.* The second is that the Duke of Northumberland was indeed engaged, at just this period, in a marked anti-Bolshevist "crusade." On November 21st, for instance, he made a statement attributing the recent coal strike in Britain to the machinations of Bolshevism.

The publication of the English edition created something of a sensation. Both the *Times* (May 8, 1920) and the weekly *Spectator* tended to take the matter seriously, while the *Morning Post* ran a counterpart to the articles of the *Dearborn Independent* in a scurrilous series, *The Cause of World Unrest,* in which extensive use was made of the *Protocols* material. The series was subsequently reprinted, in volume form, both in England and the United States. Winston Churchill, who was reported to have been intriguing secretly with the Russian Imperialists, over the head of his government, inclined also to exploit the *Protocols* in order to bolster his policy, and he was by no means alone in this among public figures.

Some few months later, a new translation, by Victor E. Marsden, former correspondent in Russia of the *Morning Post,* was published in London by an anti-Semitic organization known as "The Britons." Later this became the standard English translation.

Nor was the dissemination of the document confined to English-speaking countries. An edition appeared also in France, and in the summer of 1920, when the Red Army was closing in upon Warsaw, the Polish episcopate issued an appeal for aid to its colleagues abroad, basing its plea very largely on the allegations of the *Protocols.* At about the same time, a Polish translation was produced anonymously by an Assumptionist priest named Evrard.

The following year, yet another use was found for the *Protocols.* The Arabs of Palestine and Syria were expressing dissatisfaction over the project of Jewish colonization, and had even taken advantage of a visit by the French cardinal Dubois to convey their attitude to the French government, through his good offices. Almost contemporary with this agitation was the publication, in Damascus, of an Arabic translation of the *Protocols,* the obvious purpose of which was to rouse Arab passions against the Jews by suggesting that the establishment of a Jewish state in Palestine was, in fact, a victory for the "international Jewish conspiracy." The book attained a wide circulation, and propaganda for it was made throughout the East by Barlassina, Latin patriarch of Jerusalem. Its suppression by the French High Commissioner merely increased its circulation, and there can be little doubt that it contributed much to the exacerbation of Arab feelings toward the Jews.

In the same year (1921), an edition of the *Protocols* appeared in Italy under the editorship of Giovanni Preziosi, at a time when Benito Mussolini's Fascists were rapidly gaining strength. The Fascist Party was not anti-Jewish at its inception; yet its initial *raison d'être,* when it was first formally organized on March 23, 1919, was to combat Communism and Socialism, and the dissemination of the *Protocols* was associated with propaganda, sponsored by leading Italian publications, linking the Russian Revolution with an international Jewish plot.

In 1923, when the Nazi party in Germany was preparing to win the masses against the Weimar Republic, and when the movement which culminated in the Ludendorff-Hitler *Putsch* of March 9th was very much in the air, the *Protocols* were again trotted out as ideological ammunition. A lengthy commentary on them was produced by the Party's theoretician, Alfred Rosenberg, and the following year Theodor Fritsch, Germany's leading anti-Semite, prepared from the English edition his own new translation. At the same time, General Ludendorff, in his *Kriegsführung und Politik* (Warfare and Politics), took special pains to endorse the charge of a world-wide Jewish plot and to express belief in the *Protocols,* while in 1925, in the first edition of *Mein Kampf* (pp. 325-26), Adolf Hitler also expressed his acceptance of the document on the grounds that "the best criticism of them is furnished by the actual course of events." Since that date, the *Protocols* have become part and parcel of Germany's political propaganda, their dissemination being promoted in all countries by the Nazi party machine.

In 1933, after copies of the work had been sent to Roumania by the Germans, long extracts from the *Protocols* were read in the Roumanian parliament by Deputy Professor Catuneanu and, in the subsequent debate, the arch-anti-Semite, Professor Cuza, took opportunity to endorse the allegations. Elements responsible for this agitation, it transpired, were closely associated with the Nazi Christian Fascist Party of Stepan Tartarescu which, on October 16, 1933, demanded the

expulsion of Jews from the country. Previously, on May 29th, Representative Louis T. McFadden, quoting the *Dearborn Independent,* had introduced reference to the *Protocols* in the United States House of Representatives, with the object of spreading the charges through official entry in the *Congressional Record.* By way of nullifying the effect, however, thanks to the intervention of Dr. Cyrus Adler, words of rebuttal also were inserted in the *Record,* so that the plan miscarried.

In the same year (1933), the *Protocols* were put to a new use in the United States. The New Deal had been introduced by President Franklin Delano Roosevelt, to be followed, a little later, by a resumption of normal diplomatic relations with Soviet Russia (November 16th). These events alarmed the country's reactionaries, especially those who viewed with favor the contemporary rise of Adolf Hitler in Germany, with its promise of totalitarian development on the continent of Europe. The reactionaries were not slow to denounce the President's policies as the product of Jewish intrigue. He himself was ironically described as "Rabbi" Roosevelt (sometimes even "Rosenvelt"), while Jewish officials of the administration, such as Bernard M. Baruch, Felix Frankfurter and Henry Morgenthau, Jr., were represented as henchmen of an international cabal closely associated, if not identical, with the "Elders of Zion." Against this background, the *Protocols* were once more trotted out as "evidence" of the Jewish conspiracy which was allegedly gripping the United States by the throat.

Especially prominent in the dissemination of this libel were William Dudley Pelley and Robert E. Edmondson. On January 31, 1933—the day that Hitler stepped to power in Germany—Pelley launched the first stage of his anti-Jewish campaign by the formation of a fascist-like organization known as "The Silver Shirts." This organization, later succeeded by a variety of others of similar character, made a point of including among its "literature" the Marsden translation of the *Protocols* and a number of treatises expounding that document. Edmondson, on the other hand, preferred to operate independently under the name of the Edmondson Economic Service. His principal vehicle of propaganda was a series of folio-sized leaflets called *The Vigilante Bulletin,* issued from an uptown address in New York city. Copies of the *Protocols* were freely advertised in these sheets. Both Pelley and Edmondson continued their endeavors in the first two terms of the Roosevelt administration.

Nor were they by any means alone in these efforts. Other anti-New Dealers, to whom the *Protocols* were indebted for a new lease of life, included Harry Jung of the American Vigilante Intelligence Federation and Gerald B. Winrod, of Kansas, who in 1933 proclaimed the discovery of a Jewish plot to overthrow the democracy of the United States, and who consistently bolstered his assertions by reference to the *Protocols.* A notorious feature of the propaganda put out by these "patriots" was its dependence, to a large extent, upon Nazi sources, especially upon material circulated by the notorious Welt-Dienst news service of Erfurt.

Occasionally, the spread of the *Protocols* was encouraged by less "obvious" means. An example of this was the Anglo-Saxon Federation of America. The ostensible object of this body, whose former president was Ford's assistant William J. Cameron of *Dearborn Independent* fame, was to promote the idea that the Anglo-Saxon peoples, rather than the Jews, are the real descendants of Israel. This thesis, too fantastic to receive support from academic sources, nevertheless provided an agency, through this Federation, for the circulation of the *Protocols.*

In 1935, the *Protocols* were employed indirectly by anti-Jewish members of the Greyshirt organization of South Africa. The story was spread that a document, outlining a plot similar to that described in the *Protocols,* had been discovered in a synagogue at Port Elizabeth. The rabbi of the synagogue, however, at once instituted proceedings for libel against the instigators of this attack. When the case came to trial, it was revealed that the "incriminating" protocol was nothing but a crude farrago of nonsense, headed by the badly written words ספר זכרון (Chronicle), meaningless in the context, but copied mechanically from the Hebrew title of the London *Jewish Chronicle.* The inscription כשר של פסח Kosher for Passover), copied erroneously from labels on Passover goods, also embellished the document. The defendants were fined $9,000, and the magistrate, Sir Thomas Graham, strongly denounced the forgery.

At about the same time, the *Protocols* were being exploited also on another front. An Irish Catholic priest, Father Denis Fahey, published in 1935 a lengthy work entitled *The Mystical Body of Christ in the Modern World,* in which an attempt was made to show that Bolshevists, Freemasons, and others were united in a conspiracy to overthrow the divine dispensation of the world, as revealed in the teachings of the Church. Although professing not to make use of the *Protocols* on account of their doubtful character, Fahey took pains to draw his readers' attention to their existence, and in a later edition (1938) claimed, as had Hitler before him, that if the document was not actually written in the circumstances alleged by the anti-Semites, the course of events nevertheless proved that a plot such as it outlined had indeed been concocted. Significantly enough, Fahey made frequent reference, in support of his case, to the writings of persons known to have been associated with the Brasol and kindred groups.

This seemingly "religious" use of the *Protocols* was repeated in the United States, the same year (1938) as Fahey's second edition appeared, by Father Charles E. Coughlin, who published the text serially in his weekly journal *Social Justice,* claiming in the same way that while the document might not be authentic from the literary point of view, it could still be vindicated as genuine by the course of events.

With the introduction of an anti-Jewish plank into the program of Sir Oswald Mosley's British Union of Fascists, the *Protocols* came to be distributed in England also by Blackshirts both from their headquarters in London and at metropolitan and provincial street meetings, where their circulation was supplemented by material known to have been derived from Nazi sources. By this time, however, the spuriousness of the documents was common property, so that the

effect of this propaganda was negligible. The *Protocols* were distributed also at at least one meeting of The Link, an organization founded ostensibly to promote Anglo-German friendship, but really serving as a kind of unofficial propaganda agency for the Nazi regime. (Its founder, Sir Barry Domville, and several of its leading members were interned in 1939, in the interests of national security, shortly after the outbreak of the war.)

In December, 1939, a few days before Franco's anti-Semitic New Year speech, in which an onslaught was launched against Jews and Freemasons, the *Protocols* were produced in a new edition by the extremist Falangist Party in Spain. Five months later, in a special volume produced by the same party, the story of a secret conclave of rabbis plotting world dominion was again revived. This time, however, the scene was laid in Barcelona and the conclave was said to have been broken up by General Franco himself!

Thus, it is apparent that in every case in which they have been exploited, the *Protocols* have served to bolster much the same kind of reactionary tendencies. In Russia, they bolstered the Monarchists against the democrats, and the Imperialists against the Bolshevists. In Germany, they bolstered the Junkers and the diehard conservatives against the Weimar Republic. In Italy and in Britain they supported the Fascists and totalitarians, as also in Roumania and Spain. Nor was this alignment always accidental. There is abundant evidence that the reactionaries in each country worked in close collaboration, and indeed, that the only international conspiracy to be found in the story of the *Protocols* is that of the reactionaries all over the world, who struck first at the Jews and then at democracy.

See also: ANTI-SEMITISM; CANARDS.

THEODOR H. GASTER.

Lit.: Bernstein, H., *The Truth about "The Protocols of Zion"* (1935); Gwyer, J., *Portraits of Mean Men* (1938); Hapgood, Norman, "The Inside Story of Henry Ford's Jew-Mania," *Hearst's International,* June-Nov., 1922; Rass, E., and Brunschvig, G., "Vernichtung einer Fälschung," *Die Gestaltung* (1938); Segel, B. W., *The Protocols of the Elders of Zion. The Greatest Lie in History* (trans. Sascha Czaczkes-Charles, 1934); Wolf, Lucien, *The Myth of the Jewish Menace in World Affairs, or The Truth about the Forged Protocols of the Elders of Zion* (1921); *American Jewish Year Book,* vol. 23 (1921-22) 313-29.

The following works are written from the anti-Jewish point of view: Fleischhauer, U., *Gerichts-Gutachten zum Berner Prozess* (1935); Von Freyenwald, H. J., *Der Berner Prozess, Akten und Gutachten, Erster Band: Anklage und Zeugenaussagen* (1939); Fry, L., *Waters Flowing Eastward* (2nd ed., 1933).

ELEAZAR, third son of Aaron and his successor as high priest. During the lifetime of his father Eleazar served as chief over the Levites and as ministering priest. When Aaron ascended mount Hor to die, he was accompanied by Moses and Eleazar, and the latter was then invested with the garments of the office (*Num.* 20:22-29). Eleazar aided Moses in the taking of the final census of the people in the wilderness (*Num.* 26), and participated in the conquest of the land of Canaan. His death is recorded at the end of the book of *Joshua,* but its exact time is not stated; Josephus places it about twenty-five years after the death of Moses. According to tradition, Eleazar wrote *Josh* 24:29-32, dealing with the death of Joshua. He was succeeded in the high priesthood by his son Phinehas and by the latter's descendants up to the time of Eli, who established the line from his brother Ithamar; the original line was again restored by Solomon in the person of Zadok. The critics see in the stories of Eleazar the claims of the various priestly clans that disputed the supreme office.

ELEAZAR, the Hasmonean, brother of Judas Maccabeus. In 163 B.C.E. Eleazar met death on the battlefield of Beth-Zechariah (*I Macc.* 6:43-46). Here, according to a legend, he was crushed to death by an elephant which he had killed in the belief that it bore in a litter upon its back the king of Syria who was responsible for the oppression of the Jews.

ELEAZAR, martyr during the persecutions of the Jews by Antiochus Epiphanes, about 168 B.C.E. According to the account given in *II Macc.* 6:18-31, Eleazar was already of an advanced age ("fourscore years and ten") and was one of the principal religious leaders. He was compelled by force to open his mouth in order that swine's flesh might be thrust into it, but spat it out and preferred a death by scourging to submitting to the royal decree or even pretending to eat the forbidden meat. He was accordingly put to death. There is no reference to Eleazar in rabbinic literature, but scholars agree in accepting the substantial truth of the story as given in *II Maccabees.*

ELEAZAR BEN ARACH, Tanna of the second generation who flourished during the 2nd half of the 1st century C.E. He was one of the five favorite disciples of Rabbi Johanan ben Zakkai, probably the youngest of the five, as he is mentioned last (*Aboth* 2:18). Rabbi Johanan ben Zakkai considered him superior to all other savants of his day. Thus Abba Saul gave as his opinion, "Were all the sages of Israel placed in one scale, and Eleazar ben Arach in the other, he would outweigh them all" (*Aboth* 2:18). Rabbi Johanan also applied to him the epithet "rising well," meaning an inexhaustible source of original ideas. Once, it is reported, Rabbi Johanan propounded the question, "Which acquisition is best for man to strive for?" The reply offered by Rabbi Eleazar, "A good heart," was preferred by him to all others (*Aboth* 2:9). Rabbi Eleazar was very proficient in the mystical interpretation of the Bible and once, while Rabbi Johanan listened to his discourse on the subject, he exclaimed: "Happy art thou, O Father Abraham, from whose loins sprang Rabbi Eleazar ben Arach" (*Yer. Hag.* ii, 77a).

Only two Halachoth and a few Haggadic sayings are connected with his name. This is probably due partly to the fact that he died at an early age, as may be inferred from a saying of his colleagues (*Tos. Ned.* 6). A more likely reason, however, is the fact that after the death of his teacher, Rabbi Eleazar, upon the advice of his wife, refused to follow his colleagues to Jabneh and went to Emmaus, a resort, where he remained isolated from the other savants of Israel. According to an exaggerated account in the Talmud, Rabbi Eleazar forgot his learning to the extent that he could not even read properly (*Sab.* 147b; *Midrash Eccl.* 7:15). The

Talmud applies to him the words of Rabbi Nehorai (one opinion in the Baraitha identifies Rabbi Nehorai with Rabbi Eleazar): "Betake thyself to a place where the Law is studied, and think not that it will seek after thee, for only thy colleagues will perpetuate it in thy possession; rely not on thine own understanding" (*Sab.* 147a; *Aboth* 4:14).

Lit.: Bacher, *Die Agada der Tannaiten,* vol. 1, pp. 68-72; Frankel, *Darche Hamishnah,* p. 91; Brüll, *Mebo Hamishnah,* vol. 1, p. 87.

ELEAZAR BEN AZARIAH, Tanna of the third generation who flourished during the end of the 1st cent. and beginning of the 2nd cent. C.E. He was a junior contemporary of Rabban Gamaliel II, Eliezer ben Hyrcanus and Joshua ben Hananiah and a senior of Akiba (*Sifre, Deut.* 32). When Rabban Gamaliel II was temporarily deposed from the patriarchate, Rabbi Eleazar was elevated to his office. This honor was accorded to him because neither Joshua, whose humiliation at the hands of Rabban Gamaliel II caused the latter's deposition, nor Akiba, who was a descendant of proselytes, was a fit candidate. Eleazar, however, who was descended from a prominent family which traced its ancestry back to Ezra, was honored for his learning and was very wealthy, being a dealer in wine, cattle and oil. He did not remain in office very long, as Rabban Gamaliel II was reinstated, but Eleazar continued to preside one week during each month (*Ber.* 27b; according to *Yer. Ber.* iv, 7d he was appointed "Ab Beth Din").

According to the Talmudic legend (*ibid.*), Rabbi Eleazar was only eighteen (Yerushalmi says sixteen) years old at the time of his election and he became gray miraculously in order that he might command respect. The Talmud reports various important events that took place "on that day," meaning the day when Rabbi Eleazar assumed office. Thus the portals of the academy were opened to all those who sought admittance and 300 new benches had to be added for the accommodation of the eager throngs which pressed into the halls of learning; all doubtful points of law were decided and the tractate *Eduyoth* was edited then.

Eleazar was one of the delegation of four which went to Rome (probably during the reign of Domitian to plead against persecution), the other three being Gamaliel, Joshua and Akiba. Although an authority in Halachah—many of his Halachoth are found in the Mishnah and Baraitha—Rabbi Eleazar was especially noted in Haggadah. He favored the direct and simple interpretation of the Scriptures in accordance with the principle: "The Torah expressed itself in human fashion" (*Kid.* 17b). He introduced the rule of "Semuchin" (contiguity) according to which the juxtaposition of Biblical passages is considered significant. Thus he teaches that the slanderer, he who listens to him, and the false witness all deserve to be thrown to the dogs, deriving this from the juxtaposition of the expression (*Ex.* 22:30) "Ye shall cast it to the dogs" and (*Ex.* 23:1) the prohibition against slander, etc. The passage in *Aboth* 3:17 contains his widely quoted saying: "Where there is want of bread, study of the Torah cannot thrive; without study of the Torah there is a lack of bread." His opposition to capital punishment gave rise to another famous utterance, "A Sanhedrin which condemns anyone to death once in seventy years is a murderous one" (*Mak.* 1:10).

Rabbi Eleazar was held in high esteem by his contemporaries and Rabbi Joshua once said: "That generation in which Eleazar ben Azariah lives cannot be termed orphan" (*Hag.* 3b). His riches became proverbial and it was said that he who sees Rabbi Eleazar in his dream will become rich (*Ber.* 57b). Upon his death the sages said, "With the death of Rabbi Eleazar ben Azariah the crown of the sages was removed" (*Tos. Sotah* 15:3; *Sotah* 49b).

SAMUEL RABINOWITZ.

Lit.: Bacher, Die Agada der Tannaiten, vol. 1, pp. 219-40; Finkelstein, L., *Akiba* (1936); Frankel, *Darche Hamishnah,* pp. 91-94; Brüll, *Mebo Hamishnah,* vol. 1, pp. 88-91.

ELEAZAR BEN DINAI, ELEAZAR BEN JAIR, *see* ZEALOTS.

ELEAZAR BEN JUDAH ben Kalonymus of Worms (known as **Eleazar Rokeah**), Tosafist, codifier, ethical writer, liturgical poet and founder of Cabala in Germany, b. Mayence, 1160; d. Worms, 1238. He was a descendant of the great Kalonymus family of Mayence. He studied under his father and Rabbi Judah the Saint of Regensburg. His wife Dolza engaged in business so that her husband might devote himself to his Talmudic, Cabalistic and astronomical studies. In 1196 two crusaders attacked his home at Worms, killed his wife and their two daughters, and left the father and a son severely wounded. Despite his trials, Eleazar preached a spirit of cheerfulness, patience and love of humanity. In 1233 he took part in the great Synod which enacted the body of regulations known as Takkanoth Shum (Speyer, Worms, Mayence). His most famous disciples were Rabbi Isaac of Vienna, author of the code *Or Zarua,* and Rabbi Eliezer ben Joel Halevi.

His main work, *Rokeah* (Dealer in Spices), was intended to be a complete code, but only a part has survived. It contains 497 sections, dealing with practical religious laws, such as laws of the Sabbath and festivals, ritual of marriage, mourning, slaughtering of animals and dietary laws. As in the code of Maimonides, the first chapters, twelve in number, form a moral introduction pervaded by a spirit of sincere and deep piety. They treat of the principles and ideals of the Jewish religion, such as the love of God, His unity, duty of piety, penitence and humility. "There is no crown like humility, no memorial like a good name, no profit like the performance of the commandments, no sacrifice like a broken heart, no wisdom like the wisdom of the Torah."

Eleazar was also a prolific writer on Cabala, making use of alphabetical and numerical combinations, acrostics and angelology. From his school emanated the *Sefer Raziel,* containing numerous formulas for the fulfillment of all needs of life, for success in business, escape from enemies, etc. Yet there are many speculative elements in his Cabala, and it affirms the absolute spirituality and unity of God, all material designations of God in the Bible being explained as parables.

He wrote Tosafoth to many Talmudical tractates; a commentary to the Palestinian tractate *Shekalim;* a commentary to the *Sefer Yetzirah; Yayin Harekah* (Spiced Wine), a mystical commentary on the five

Scrolls; *Taame Vesode Hatefillah* (Explanations and Secret Meanings of Prayer); *Moreh Hattaim* (Guide of Sinners), on penitence; *Sefer Hahayim* (Book of Life), treating of the unity of God, of the soul and its attributes; "Shaare Hasod, Hayihud Vehaemunah" (chapters on the incorporeality of God, unity and faith; published by Jellinek in *Kochebe Yitzhak,* vol. 27). Many of his works are still extant in manuscript in the Vatican and other libraries. He wrote about sixty liturgical poems and elegies, including an elegy on the death of his wife and children. JOSHUA LERNER.

Lit.: Waxman, *History of Jewish Literature,* vol. 1, p. 307; vol. 2; Davidson, I., *Otzar Hashirah Vehapiyut,* index, p. 368.

ELEAZAR BEN PEDATH, or, as he is called in the Talmud, simply **Eleazar** (not to be confused with the Tanna Eleazar ben Shammua, also mentioned without a patronymic), Palestinian Amora of the third generation, d. 279 C.E. Like many others of the same school, he came from Babylonia, where he had studied under Abba Aricha and Samuel (*Erub.* 66a; *B.B.* 82b, 135b; *Hul.* 111b). In Palestine he became one of the best-known pupils of Johanan ben Nappaha, Hanina (*Berachoth,* at the end, and elsewhere), and Oshaiah, the teacher of Rabbi Johanan (*Sab.* 28b; *Pes.* 115a; *Sanh.* 88b). He served as a judge in Tiberias (*B.K.* 117b), and for three years he presided over the academy there as Johanan's representative.

He quotes Haggadah in all parts of the Talmud; often his sayings range over wide Biblical fields (for instance, the great Haggadah on the book of *Esther* in *Meg.* 15ab). With special fervor he praises the virtues of justice and charity. Characteristic of his saintly outlook is a profound statement of his, utterly at variance with ordinary opinions on the subject: "We should be grateful to impostors, who beg alms, for were it not for them, we should be sinning mortally every time we passed a beggar by" (*Keth.* 68a; *Yer. Peah* viii, 21b). Numerous incidents concerning his humility, modesty, and simplicity are handed down in the Talmud.

ELEAZAR BEN SHAMMUA, Tanna of the fourth generation, who lived in the 2nd cent. C.E. He was descended from a rich, priestly family, and was one of the best-known pupils of Akiba (*Yeb.* 62b). His great teacher met a martyr's death during the Hadrianic persecutions, and so was prevented from ordaining him. Judah ben Baba, in order to avoid a break in the continuity of tradition, ordained him and several other promising young scholars (*Sanh.* 14a). The courageous rabbi was apprehended by the Romans and killed, and the young men narrowly averted the same fate by flight. It was at this time, apparently, that Eleazar ben Shammua left Palestine and went to Nisibis, Babylonia (*Sifre, Deut.* 80), though it is not certain.

When the rigor of the persecution abated, the leading scholars met at Usha to reestablish the academy, but in none of our sources is Eleazar's name included (*Yer. Hag.* iii, 78; *Ber.* 63b; *Sab.* 33b; *Midrash Song of Songs* 2:5). This strengthens the supposition that he had established an academy in some other locality. His scholarship was highly esteemed, and even later generations knew him as "the best of the sages" (*Keth.* 40a; *Git.* 26b; *Ker.* 13b). His school was very popular, numbering among its pupils Judah Hanasi, the redactor of the Mishnah. Seats in his class were at a premium, and Judah relates that pupils had to be satisfied with only a sixth of a cubit of space each (*Erub.* 53a).

In the Mishnah, he is nearly always referred to as Rabbi Eleazar, some sixty Halachic and thirty Haggadic traditions being given in his name. Perhaps this rather slight contribution to Jewish learning is due to his somewhat unoriginal mind and his retiring nature. His best-known maxim is to be found in *Aboth* 4:12: "Let the honor of thy pupil be as dear to thee as thy own, the honor of thy friend as the reverence for thy teacher, and the reverence for thy teacher as the reverence for God!" Equally beautiful is his saying in *Hag.* 12b: "The world rests upon one pillar and righteousness is its name, as it is said, 'The righteous man is the foundation of the world' " (*Prov.* 10:25, a free rendering).

Lit.: Bacher, *Agada der Tannaiten,* vol. 2, pp. 275-82; Brüll, *Einleitung in die Mischna,* vol. 1, pp. 195-97; Bialik-Rabnitsky, *Sefer Ha-aggadah,* index to vol. 6; Strack, *Introduction to the Talmud,* p. 115.

ELEAZAR BEN SIMEON, Tanna of the 2nd cent. and son of Simeon ben Yohai. A legend relates that he and his father escaped the wrath of the Romans and concealed themselves in a cave for a period of thirteen years, subsisting on carobs and water from the spring there (*Sab.* 33b). Nevertheless, Eleazar was incredibly vigorous and fabulously corpulent (*Midrash Song of Songs* 5:13; *B.M.* 84a). After his father's death he studied in the academies of Rabbi Simeon ben Gamaliel and Rabbi Joshua ben Karha. He was the adversary of Rabbi Judah Hanasi, the compiler of the Mishnah, whom he surpassed in dialectical ability (*Pesikta* 94b; *Yer Sab.* 10:5; *B.M.* 84b). He is reputed to have become ostentatious and arrogant as a result of his great learning. Thus on one occasion he offended a man of ugly appearance who had reverently greeted him. Eleazar ignored his salutation, and exclaimed "How loathsome is your appearance!" The man retorted, "Tell the Artisan Who made me how despicable the vessel He constructed is." With great difficulty and only through the intervention of others did Rabbi Eleazar finally succeed in securing the pardon of the insulted individual (*Taan.* 20ab). This incident is related also about Simeon ben Eleazar (*Aboth de Rabbi Nathan* 41).

At one time his hatred of lawbreaking led him to become an informer to the Roman government. This provoked the indignation of his people, and once a teacher of the Law shouted at him: "Thou vinegar, son of wine, how long yet dost thou wish to deliver God's people to the executioner?" Eleazar ben Simeon, however, with the remark that he was only "removing the thorns from the vineyard of the Lord," kept on with this activity. Later on, however, he regretted it, and imposed upon himself a severe penance (*B.M.* 83b et seq.). Eleazar died at Akhbara, in northern Galilee, and was later buried in Meron, in a grave next to that of his father. Eleazar ben Simeon has been identified with Rabbi Eleazar Hakalir, the famous Paytan or liturgical poet (for example, *Hag.* 13a with Tosafoth).

Lit.: *Pesikta Derab Kahana,* edit. Buber (1868) 88b-94b; Zacuto, *Sefer Yuhasin Hashalem,* edit. Filipovski, pp. 52-53; *Jewish Encyclopedia,* vol. 5, pp. 104-5; Brüll, *Mebo Hamishnah,* pp. 235-36.

ELEAZAR BEN SIMON, a Zealot leader in the great war against Rome, 66 to 73 C.E. He was of a

noble family and was administrator of the treasury of the Temple. He participated in the victory of the insurgents over Cestius Gallus in 66 C.E., but was passed over in the subsequent appointments to office, because of his violent and tyrannical disposition. Later on he seems to have become the head of one of the three groups defending the city, and Graetz suggested that he was the "Eleazar the priest" in whose name coins were struck by the insurrectionaries. Josephus relates that his faction seized the inner court of the Temple, and that shortly before Titus advanced to the siege, Eleazar was overcome, through a stratagem, by John of Giscala and Simon bar Giora. However, this story is improbable, as in a subsequent chapter of Josephus, Eleazar still retains the command over his own troops. As there is no further mention of his name, he probably fell during the siege.

Lit.: Graetz, H., *History of the Jews,* vol. 2 (1927) 270-71, 293-94, 301; Dubnow, Simon, *Weltgeschichte des jüdischen Volkes,* vol. 2 (1925); Josephus, *Jewish War,* book 2, chap. 20, section 3; book 4, chap. 4, section 1; book 5, chap. 1, section 2, chap. 3, section 1 and chap. 6, section 1; Sachar, A. L., *A History of the Jews* (1930) 123.

ELEAZAR BEN ZADOK, recurring name in a family of Tannaim. It is often difficult to determine from the context whether one or another of these Tannaim is referred to, nor is there unanimity of opinion concerning the number of these like-named Tannaim. The most probable hypothesis distinguishes three Tannaim by this name as follows:

1. ELEAZAR BEN ZADOK, who lived during the century before the destruction of the Temple in 70 C.E. He was the contemporary of Rabbi Abba Saul ben Botnith, and both of them were dealers in wine and oil (*Tos. Betz.* 3:5). He was the pupil of Rabbi Johanan Hahorani (*Yeb.* 15b). His son was Rabbi Zadok, who is supposed to have spent forty years in fasting in order to prevent the destruction of the Temple (*Git.* 56a).

2. ELEAZAR BEN ZADOK, grandson of the first Eleazar ben Zadok, and son of Rabbi Zadok; he lived during the 1st and at the beginning of the 2nd cent. As a young boy he was saved, together with his father, by Johanan ben Zakkai during the destruction of the Temple. He records the terrors in connection with the destruction of the Temple (*Keth.* 67a). He often relates the customs in use during the existence of the Temple (*Yoma* 12a; *B.B.* 14a; *Pes.* 116a; *Suk.* 41b, 49a). He later became a pupil of Rabban Gamaliel II and handed down some of the latter's Halachoth (*Peah* 2:4; *Pes.* 37a) and some of the practices in Jabneh (*Nid.* 15a; *Sab.* 11a). He also interpreted various Halachic terms or transmitted the traditional interpretation (*Nid.* 14b, 48b; *Bech.* 22a). This Eleazar left many pupils who handed down his Halachoth (*Hor.* 13a). The saying "Do the things (of the Torah) for their Creator's sake and speak of them for their own sake; do not make them a crown to adorn thyself with them, and do not use them as a mattock to hoe with them" (*Ned.* 62a) emanated probably from him, although the Mishnah (*Aboth* 4:5) attributes the second part to Rabbi Zadok himself.

3. ELEAZAR BEN ZADOK, grandson of the second Eleazar ben Zadok, who lived during the latter half of the 2nd cent. He was a disciple of Rabbi Meir and transmitted his Halachoth (*Kil.* 7:2; *Nid.* 23a). He engaged in controversies with Rabbi Judah (*Kil.* 26:9), Rabbi Jose (*Kil.* 11:6) and Rabbi Meir (*Pes.* 3:6). He was the teacher of Aibo, who, according to Rashi, was Rab's father (*Suk.* 44b).

Lit.: Bacher, *Agada der Tannaiten,* vol. 1, pp. 50-55; Zacuto, *Yuhasin,* p. 26; Brüll, *Mebo Hamishnah,* vol. 1, pp. 91-93; Heilperin, *Seder Hadoroth,* pp. 59-68.

ELEAZAR HAKALIR, ELEAZAR KALIR, *see* KALIR, ELEAZAR.

ELEAZAR HAKAPPAR, Tanna; his period is indeterminate. "Hakappar" signifies "dealer in asphalt" or "gum trader" or possibly his connection with a certain locality. He was distinguished chiefly for his Haggadic utterances. He insisted that it was incumbent on the father to teach his son a comely and facile trade (*Ber.* 63a). He regarded asceticism as a vice (*Taan.* 11a). His significant portrayal of divine omnipotence and human powerlessness to evade it is embodied in *Aboth* 4:22: "Those born into the world are destined to die; the dead to live on again; and those who enter the eternal life, to be judged. Therefore let it be recognized, understood, and remembered, that He the Almighty, the Creator, Architect, He is the counsellor, He the Judge, He the witness, He the accuser. He is always ready to give judgment, blessed be He! for, before Him there is no injustice, no oversight, no regard for rank, no bribery. Know that all will appear in the account! Accept not the assurance of thy passions, that the grave will be a place of refuge for thee. For without thy consent wert thou created, wert born into the world without thy choice; thou art now living without thine own volition, without thine approval thou wilt have to die; so likewise without thy consent thou wilt have to account before the Supreme King, the Holy one, blessed be He!"

Lit.: Braunschweiger, *Die Lehrer der Mischnah* (1903) 35-36; Brüll, *Mebo Hamishnah,* 243-44; Strack, *Introduction to the Talmud,* 117, 119, 315, 317.

ELEAZAR HISMA, a Tanna and a disciple of Akiba, Joshua ben Hananiah and Gamaliel II, and an associate of Johanan ben Baroka, who flourished during the 2nd cent. "Hisma" signifies either "vigor" (rigor in expounding the Law) or else is derived from *hasimah* (restriction), since the only opinion of Eleazar expressed in the order Nezikin forbids a workman who is handling foodstuffs to eat more of them than the worth of his wages (*B.M.* 7:5). Eleazar was so well-versed in the secular sciences that he was reputed to be able to calculate the number of drops in the ocean (*Hor.* 10a). He declared, however, that astronomy and geometry were merely "the side-dishes of wisdom (*Aboth* 3:18). Despite his learning, he lived in extreme poverty until Gamaliel recognized his ability and appointed him to a remunerative position.

ELEAZAR OF MODIN, Tanna of the second generation, in the 2nd cent. C.E., who was held in high esteem as a scholar and a saint. His attainments were greatly appreciated by Rabban Gamaliel II (*Sab.* 55b; *Meg.* 15b; *B.B.* 10b; *Hul.* 92a). Eleazar of Modin preferred the Haggadic interpretation of the Scriptures; hence only one sentence of his is handed down in the Mishnah (*Aboth* 3:11), while the Midrashim contain many of his sayings. Frankel and Graetz have shown

that most of his statements have relevance to the troubled conditions of his own day.

According to the Talmud, he was a near relation of Bar Kochba, and during the great insurrection, he lived in the fortress of Bethar. The legend states that the emperor Hadrian, after a siege of three and a half years, was willing to give up the assault, when a Samaritan informed him that the invincibility of the besieged was entirely dependent on the piety of Eleazar, who kept up his praying and fasting day and night. The Samaritan stole into the fortress, but was arrested as a spy. While being questioned, he cleverly succeeded in casting a suspicion of treachery upon Eleazar, and Bar Kochba in his fury killed the aged scholar by a kick of his foot. Soon after, the fortress was again assaulted by the Romans, who had heard of the incident, and Bethar was captured. Bar Kochba himself met his death, which had already been prophesied to him by a Bath Kol after his frightful deed (*Yer. Taan.* iv, 68d-69a). The historical kernel underlying this legend can not be determined with precision.

Lit.: Brüll, *Mebo Hamishnah,* vol. 1, p. 130; Frankel, Zecharias, *Darche Hamishnah* (1923) 127; Bacher, *Agada der Tannaiten,* vol. 1, p. 194.

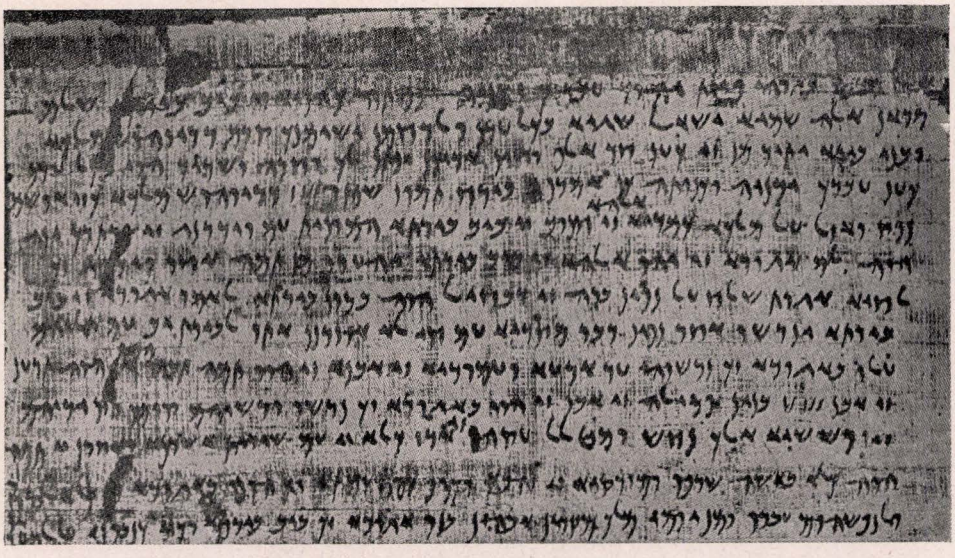
ELEGY, *see* LAMENTATIONS.

ELEPHANTINE, a fortified city, lying on an island in the middle of the Nile a little below the first cataract, opposite Assuan (the ancient Syene), on the southern border of Egypt. Elephantine (Jeb) was founded as an outpost against Nubian invasion, and acquired a position of prime importance as a fortress when the independence of Egypt from Assyria was achieved under Psammetichus I (664-609 B.C.E.). Elephantine has special significance for the history of the Jewish community in Egypt at the time, because it was the seat of a Jewish military colony in the 6th cent. B.C.E., as is indicated by the papyri discovered there (1906-8).

The exact date of the founding of the Jewish military colony at Elephantine can not be definitely fixed. However, we do know that since the days of the Pharaohs of the twenty-sixth dynasty (7th to 6th centuries B.C.E.) Jews came to Egypt as mercenaries. The law about the king (*Deut.* 17:14-20) forbade the king of Judah to bring his people back to Egypt in order to secure many horses; from this it is evident that one of the customs of the later kings of Judah before Josiah was to exchange his subjects for war horses from Egypt. It is thus likely that in the second half of the 7th cent. B.C.E. there were many Jewish mercenaries in the Egyptian army. According to a later notice (*Letter of Aristeas* 13), Psammetichus II (594-588 B.C.E.) employed Jewish mercenaries in his campaign against Ethiopia. Afterwards they must have been placed in charge of the fortresses of Elephantine and Syene as a defense of the southern frontier against Ethiopia, for when Cambyses of Persia successfully invaded Egypt (525 B.C.E.), the colony at Elephantine consisted exclusively of Jewish soldiers. These mercenaries must have passed into Persian control.

The papyri discovered at Elephantine are all written in Aramaic, the official language of the western half of the Persian empire and also the language of Egyptian Jews. They consist of letters, legal documents, lists of names, accounts, and three literary pieces, and they date from 494 to 400 B.C.E. They give a clear insight into the life of the Jews of Egypt. These papyri chronicle events beginning early in the 5th cent. B.C.E., when the colony, while retaining its military organization, had become a settled community. Its members could buy and sell houses, engage in trade, go to law before the civil courts and hold civil posts under the government. They lived on equal terms with the Egyptians under the laws of Persia. The Jews of Elephantine referred to themselves as an "Edah" (community). The internal affairs of this community were directed by a head-man with his "colleagues, the priests of the fortress of Elephantine"; the incumbent at the time of Darius II (424-405 B.C.E.) was Jedoniah ben Gemariah, who seems to have been politically recognized by the Persian government.

Chief among the special privileges enjoyed by the



Beginning of the petition of the Jews of Elephantine addressed to Bagohi (Bagoas), Persian governor of Judea



Jewish sepulchre of the post-Exilic period unearthed near Eleutheropolis

Jewish soldiers in Elephantine even at the time of Egyptian independence was the permission to build a temple to Jahu (a variant of the Tetragrammaton, YHVH). This temple must have been erected quite early in the history of the colony, for it was in existence at the time of the invasion of Cambyses (525 B.C.E.). One of the papyri throws a significant light on the religious life of the Jews in Elephantine. This was a letter from a certain Hananiah (419 B.C.E.) in Jerusalem to the community at Elephantine directing them in the observance of the Passover, in accordance with a decree of Darius II. This temple stood for about a century and a half, and formed the spiritual center of the Egyptian Jews. It was destroyed by the priests of the Elephantine temple of Chnub (or Khnub) with the aid of Waidrang, commander at Jeb, and his son Nephajan, commander of the garrison at Syene, in the absence of the satrap Arsames at the Persian court (410 B.C.E.).

One of the most important of the papyri is the communication of Jedoniah and his associates, the priests of Jeb, petitioning Bagohi (Bagoas), the governor of Judea, for the right to rebuild the temple (407 B.C.E.). In this letter Jedoniah states that a previous petition addressed to Johanan, the high priest at Jerusalem, and to the elders had remained unanswered; the lack of interest on the part of the high priest in Jerusalem in a temple outside of Jerusalem can be understood by referring to the law of *Deuteronomy* (*Deut.* 12:1-13; 621 B.C.E.) which definitely prohibits the worship of God anywhere but in the Judean capital.

It is not known whether the Jews of Elephantine ever exercised the right to restore the temple granted by Bagoas and the sons of Sanballat (Sin-uballit). The permission was received just before the Egyptian uprising (405 B.C.E.) which freed it from Persian domination. The reestablishment of the local dynasty obviously favored the priests of Chnub and was detrimental to the Jews. There are no records of the fate of the military colony after that, because the papyri break off at this point with a report that Egyptian liberation from Persia was not accompanied by the complete destruction of the Jewish population (in the fifth year of King Amyrtaios, or 400 B.C.E.). At any rate, it would seem that from then on the garrison at Elephantine no longer consisted of Jews. MORRIS LEHRER.

Lit.: Sayce and Cowley, *Aramaic Papyri Discovered at Assuan;* Sachau, *Aramäische Papyrus und Ostraka aus einer jüdischen Militärkolonie zu Elephantine;* Cowley, *Aramaic Papyri of the 5th Cent. B.C.;* Ungnad, *Aramäische Papyrus aus Elephantine;* Albert, Vincent, *La religion des judéo-araméens d'Elephantine* (1937).

ELEUTHEROPOLIS, Greek name for the Talmudic Beth Gubrin (today called Beth Jubrin, House of Gabriel; according to Ptolemaeus: Baitogabra), Edomite town half-way between Hebron and Gaza. The Greek name means "Free City"; it is assumed that the "Horim" (in reality, "cave dwellers," but wrongly explained as "free") once lived in that neighborhood; even today many rock-caves can be seen there. Jews lived in Eleutheropolis during the Mishnaic and Talmudic times and possibly even under the Byzantine regime, for an Aramaic inscription from their synagogue has been discovered. In the neighborhood of Eleutheropolis excavators found an Israelite sepulchre of the post-Exilic period the front of which has rich ornamentations, such as eagles and jugs, indicating foreign artistic influences.

ELHANAN. *II Samuel* mentions two warriors of David by the name of Elhanan. One was the son of Jaare-oregim the Bethlehemite, who slew Goliath (*II Sam.* 21:19); but it is better to read the name of his father as Jair with *I Chron.* 20:5. The other was the son of Dodo of Beth-lehem and one of the thirty mighty men of valor (*II Sam.* 23:24; *I Chron.* 11:26).

See also: GOLIATH.

ELHANAN, legendary pope of Jewish extraction, *see* ANDREAS.

ELHANAN BEN HUSHIEL, rabbi in Kairwan, Tunisia, in the first half of the 11th cent. Up to the discoveries in the Cairo Genizah it was thought that he was identical with Hananel ben Hushiel, but letters there have shown that there was a person of the name Elhanan who used that name for more than twenty years, so the two cannot possibly be identical. Nor were they brothers, since the letter of consolation which Samuel Hanagid wrote to Hananel ben Hushiel on the death of his father does not mention Elhanan. Accordingly there were two Hushiels, one of whom is said to have been one of the "four captives" who came from Babylonia to the West. Mann holds that this Hushiel was the father of Hananel, and that the father of Elhanan came from a Christian realm, possibly southern Italy. Elhanan's father was rabbi at Kairwan for many years and on his death Elhanan succeeded him as chief rabbi of Kairwan.

ELHANAN BEN ISAAC, Tosafist of the 12th cent. at Dampierre, France, d. 1184. His father, who is frequently mentioned in the Tosafoth, was the son of a sister of Rabbenu Tam. He composed Tosafoth to most of the tractates of the Talmud, *Tikkun Tefillin* on the phylacteries, *Sod Haibbur* on the calendar, and some responsa; some liturgical poems are also attributed to him. Elhanan is known from a reference in a responsum to have died as a martyr, but the details are unknown.

ELHANAN BEN SHEMARIAH, entitled Rosh Haseder, Talmudist of the beginning of the 11th cent. at Fostat, Egypt. He was ordained by Sherira Gaon at Baghdad about 990, after which he returned to Egypt and aided his father in conducting the Yeshiva there. He was on a trip to Palestine and Syria when his father died (1011) and he returned as head of the Yeshiva, which he successfully preserved during the persecution by Caliph Alhakim (1020). Elhanan corresponded with Hai Gaon and Samuel ben Hofni. A poem has been preserved, which bears his name in acrostics, and was presumably written by him (edit. Davidson, *Jewish Quarterly Review,* New Series, vol. 4, p. 53 et seq.).

ELI, high priest at Shiloh near the close of the period of the Judges, among whom he is also reckoned. According to the Bible, he was descended from Aaron through Ithamar (*I Sam.* 2:27; *I Chron.* 24:6). Eli was both high priest at the shrine at Shiloh, where the Ark was kept, and judge of Israel. He had two sons, Hophni and Phinehas, whose misconduct brought disgrace upon the community and misfortune upon Eli's family. Since Eli was lax in disciplining his sons, Samuel foretold to him God's judgment in the form of sudden death for the two sons and a curse upon the entire family.

Eli judged Israel for forty years, a gloomy period of Israel's history. The country was invaded by the Philistines and the Israelites were badly defeated in two successive battles; the Ark was captured and both of Eli's sons were slain. On hearing the news of the misfortune and the capture of the Ark, Eli, who was then a very old man, fell back off his chair and broke his neck (*I Sam.* 4). His grandson, born at that very moment, was named Ichabod in token that glory had departed from Israel. The doom upon Eli's house was fulfilled in the time of Solomon, when the high priesthood passed from his descendant Abiathar to Zadok.

ELI, ELI, LAMAH AZABTANI ("My God, my God, why hast Thou forsaken me?"), the opening words of one of the most pathetic of the psalms (*Ps.* 22:2). According to two of the gospels (*Matt.* 27:46; *Mark* 15:34) the last words that Jesus spoke upon the cross were the Aramaic version of these words, *Eloi, Eloi, lama sabachthani* (according to *Mark; Matthew* gives *Eli* instead of *Eloi*). It is noteworthy that the psalm is considered in the gospels as a prophecy of the fate of Jesus, and that such references as those to the parting of the garments (verse 19), the scorn of the people (verse 8), the mocking suggestion that God will rescue him (verse 9) and the feeling of thirst (verse 16) were regarded as having been literally fulfilled in the story of the crucifixion.

In modern times, these four Hebrew words became the opening of the popular Yiddish song, *Eili, Eili,* depicting the sad fate of the Jewish people and its determination to remain true to its profession of faith.

ELI ZION ("Lament, O Zion, with all thy cities, like a woman in labor . . . ," after *Joel* 1:8), next to



Elias Pasha



Eli, Hannah, and the infant Samuel. From a painting by F. W. W. Topham (19th century)

the last of the Kinoth, or lamentations for Zion, which are recited on the morning of the Ninth of Ab (Tishah Beab). The touching melody to which it is sung by the precentor or a distinguished member of the congregation is the typical mourning melody of the three weeks of mourning before the Ninth of Ab. During this period, the Lechah Dodi hymn for the Sabbath eve is also sung to this melody.

ELIAKIM, *see* JEHOIAKIM.

ELIAKIM BADHAN, *see* ZUNSER, ELIAKIM.

ELIAS PASHA (Elias Cohen), physician, b. 1844; date of death unknown. He came of a long line of physicians. He studied in Constantinople (Istanbul) at the Jewish communal school founded by the Camondo family, and in 1861 entered the Imperial School of Medicine. After graduation in 1867 he went to Berlin the following year to continue his medical studies. When these were interrupted by the Franco-Prussian war, he studied in Vienna.

He returned to Constantinople in 1873 and was appointed a professor at the Military School at Haïdar Pasha with the rank of lieutenant major. He was then sent to Monastir, headquarters of the Third Army Corps, as oculist and chief surgeon. Afterwards, he was made a major and stationed in Constantinople at the Central Naval Hospital. But the jealousy he had by this time excited obliged him to resign.

While in private practice, he was summoned to attend one of the imperial princesses. The success of his treatment brought him to the notice of Abdul Hamid II and the sultan appointed him court physician with the rank of lieutenant colonel. Two years later, Cohen was made a general, the first Turkish Jew to be so honored, and appointed the sultan's private physician. In 1888 he was appointed professor of dermatology at the medical school. He was made a member of the newly created Superior Sanitary Commission in 1894. In 1900 he was a vice-admiral.

When the Jews of a crowded suburb of Constantinople, in 1885, were in danger of massacre by the Greeks and Armenians of the quarter because of a false charge of ritual murder, and several Jews had been killed, Elias Pasha succeeded in protecting the rest and quelling the disturbances.

ELIAS, ALFRED MUNRO, baseball statistician, b. Charleston, S.C., 1872; d. New York city, 1939. He was originally a grocery salesman but sickness compelled him to look for other work. He decided to make use of his aptitude for figures and interest in

baseball. In 1910 he started a baseball statistical bureau in partnership with his younger brother, Walter. The batting, fielding, and pitching statistics were first circulated in folders that carried advertising by pool-rooms and were distributed free.

He first sold his baseball statistics to a newspaper in 1916. These were a weekly table of batting and pitching averages and appeared in the New York *Telegram*. Within three years his bureau was made the official record-keeping agency for the National, International and other leagues, and newspapers throughout the country were using his statistics on the American League as well.

ELIAS, JULIUS SALTER, *see* SOUTHWOOD, BARON.

ELIAS, NEY, explorer and British official, d. London, 1897. Elias' first adventure, when he was still a young man, was to travel alone, in the middle of the winter, from Pekin to St. Petersburg. On this trip he crossed the desert of Gobi by a hitherto unexplored route despite a state of rebellion among the various Mohammedan factions there. The exploit won for Elias the gold medal of the Royal Geographical Society (1872).

Having thus gained renown as a courageous and clear-sighted observer in Asia, Elias was sent on a mission to Yunan by the Indian government. Later he was sent to Ladakh, India, and to Chinese Turkestan. He was made a Commander of the Indian Empire in recognition of a journey he carried out in 1885, which took him over the entire length of the Pamir mountains in Central Asia, through the territory of Badakhshan and Afghan Turkestan to Afghanistan and into India again by way of the frontier provinces of Chitral and Gilgit. Elias demarcated the frontier between Siam and the Burman Shan States in 1889 and 1890. From 1891 until shortly before his death he was consul-general at Meshed, Persia.

Elias was the author of *A Visit to the Valley of the Sheuli* (1876) and *The Tarikh-I-Rashidi,* a history of the Moghuls of Central Asia (1895).

Lit.: The Times (London), June 2, 1897; *London Jewish Chronicle,* June 4, 1897.

ELIASBERG, ALEXANDER, literary critic and translator, b. Minsk, Russia, 1878; d. Berlin, 1924. At an early age he translated Hasidic stories from Yiddish into German. His fame rests on numerous translations from the Russian. His first book, an anthology called *Neue russische Lyrik,* appeared in 1907. Eliasberg was Merezhkovki's principal translator. Later he made translations of modern and classical prose authors, including Tolstoi and Dostoevski. From 1915 to 1920 he translated about twenty volumes from the Yiddish, including *Ostjüdisches Theater, Ostjüdische Lyrik,* and several anthologies, also novels by Peretz, Mendele, and Bergelson. He wrote *Russische Kunst* (1915), *Geschichte der russischen Literatur* (1921), and *Geschichte der russischen Architektur* (1922), and was co-editor of *Die jüdischen Monatshefte.*

Lit.: Medem, *Zichronos* (Yiddish); "Ostjuden," in *Süddeutsche Monatshefte* (1916; special number, most of which was arranged by Eliasberg).

ELIASBERG, MORDECAI, rabbi, b. Chaikishok, Lithuania, 1817; d. Bauska, Courland, Latvia, 1889. While a merchant in Riga he became acquainted with Max Lilienthal and with his efforts to spread general culture among the Jews of Russia. However, he was of the opinion that an improvement in the condition of the Russian Jews was not to be expected unless they were granted equal rights of citizenship. In 1851 Eliasberg became rabbi in Zesmir, and in 1861 assumed the rabbinate in Bauska. Under the influence of Hirsch Kalischer's *Derishath Tziyyon,* he became active in the Chovevei Zion movement, disseminating its ideas in Orthodox Jewish circles. A keen student of history, he was liberal in his views on the practical problems of Judaism. His decision to permit the Jewish colonists in Palestine to sow their fields in the "Shemittah" (fallow) years gave rise to a heated controversy with his colleagues in Palestine and elsewhere. In 1875 appeared his *Terumath Yad,* a collection of responsa, while his work on Jewish nationalism was published in 1897 by his son, Jonathan Eliasberg (1850-98), under the title of *Shebil Hazahab.*

Lit.: Introduction to *Shebil Hazahab; Jewish Encyclopedia,* vol. 5, p. 111; Ahad Haam, *Al Parashath Derachim,* vol. 1, pp. 68-73.

ELIASH, *see* SHEPS, ELIYAHU HAYIM.

ELIASHOFF, ISIDORE (pseudonym, Baal Machshoves), Yiddish essayist and critic, b. Kovno, Lithuania, 1873; d. Kovno, 1924. He studied medicine at the Universities of Heidelberg and Berlin, and was admitted to practice in Russia in 1905. He began to write for German and Russian periodicals in 1896. In 1899 he became a critic on the staff of *Die Juden* and *Die Yiddishe Familie;* in 1910 he became editor of *Die Yiddishe Stimme* of Riga, and in 1912 literary editor of the Warsaw *Freind.* In Warsaw he translated into Yiddish Tolstoi's *Cossacks,* Turgenev's *Fathers and Sons,* and Herzl's *Altneuland.* After the Russian revolution of 1917 he settled in Kiev, where a volume of his critical essays appeared in 1920. From 1922 to 1924 he directed the Klal-Verlag in Berlin and was editor of the *Klal Bibliothek.*

Eliashoff combined a general European and a specifically Jewish education. An erudite man and a poet, he followed with true appreciation all literature from Mendele to Bergelson. His collected works were first published in Vilna (1910-15). He is regarded as the first creative critic in Yiddish.

ESTHER ELIASHOFF (b. Kovno, 1878), sister of Isidore, was a writer and lecturer on philosophy and literary criticism. She wrote articles in the field of philosophy for Russian encyclopedias, and, together with Boris Stolpner and Ernst Radikov, edited a philosophical lexicon issued by Brockhaus (Leningrad, 1912). From 1918 on she was lecturer on the methodology of the mental sciences and logic at the Jewish high school and the pedagogical institute in Leningrad; in 1921 she helped found the Jewish high school courses in Kovno (since 1936, the Jewish University), in which she is directress and lecturer.

ELIASOPH, PAULA RUBIN, artist, b. New York city, 1895. She studied at Pratt Institute and Columbia University. She is represented in the Brooklyn Museum, and by etchings at the Metropolitan Museum of Art, the New York Public Library and the Library of Congress. In addition to her work in



By Bartolomé Estéban Murillo

ELIEZER AND REBEKAH

"And she said, Drink, my lord . . . , and she let down her pitcher"


הרב גדליהו בן צבי וואלף
NEW YORK
RABBI
GEORGE WOLF

painting, etching and drawing, Mrs. Eliasoph lectured, and also wrote on art in various publications. She was the author of *Complete Set of Drypoints and Etchings of Childe Hassam* (1934). She was one of the incorporating trustees of the Federation of Modern Painters and Sculptors, and a member of the board of directors of Hadassah.

ELIASSOF, HERMAN, rabbi and author, b. Russia, 1849; d. Chicago, 1918. He came to the United States in 1871, and two years later was inducted as the first rabbi of Congregation Beth-El, located on the northwest side of Chicago. He took an active interest in the social, intellectual, and religious interests of the Jews of Chicago. He taught many years in the religious schools of Kehillath Anshe Maarab and Zion Congregation; he edited the *Occident,* a local religious weekly, in 1884, and in 1892 served as secretary and manager of the Society in Aid of Russian Refugees, which assisted Jews who came to Chicago in large numbers as a result of the enforcement of the Russian May Laws. Eliassof was the first to make an accurate study of the early history of the Jews of Illinois. In conjunction with Bernard Felsenthal he wrote a history of Kehillath Anshe Maarab for its semi-centennial celebration in 1897, a history of the Jews of Illinois for a special number of the *Reform Advocate,* and a history of the German Jews in Illinois for the German American Historical Association. He wrote also many Hebrew poems for special occasions, such as the Montefiore centenary, and contributed frequently on Jewish themes to English, German, and Hebrew periodicals.

Lit.: Meites, H. G., *History of the Jews of Chicago* (1924) 169.

ELIEZER. 1. Steward of Abraham's household, mentioned only in *Gen.* 15:2 as the expected inheritor of the latter's possessions in default of a son. The expression "born in my house" in verse 3 is a technical expression for a house-born slave, in contrast to one acquired by purchase, and thus defines Eliezer's original status; but his position of responsibility makes it possible that he was manumitted. The words "of Damascus" do not seem to be part of the original text; the whole phrase *hu dameshek* ("that is, Damascus") is more likely a gloss to the difficult word *meshek* (of the phrase *ben meshek,* rendered "steward").

Eliezer is usually identified with the servant of Abraham, "the elder of his house, that ruled over all that he had" (*Gen.* 24:2), who was sent to select a wife for Isaac, and who encountered Rebekah at the well. This is by no means impossible, yet it must not be forgotten that this event took place forty years later than the earlier story (*Gen.* 25:20), and that we should expect Eliezer to be mentioned by name.

Later Jewish tradition further expanded the exploits of Eliezer by telling of his visit to Sodom, where he gave the tricksters there a dose of their own medicine. When one of the Sodomites wounded Eliezer and then demanded a fee for blood-letting, the claim for costs was allowed by the judge; whereupon Eliezer inflicted the same wound upon the judge, made the same claim, and directed that his own fee be collected from the judge and paid over to satisfy the plaintiff.

There is a curious connection between the name Eliezer and the account in *Gen.* 14 of Abraham's victory over the four Mesopotamian kings. As the rabbis pointed out, the number of Abraham's servants who took part in the fight, 318, is exactly the sum of the numerical value of the letters of the Hebrew name Eliezer (1 + 30 + 10 + 70 + 7 + 200); they infer from this that it was Eliezer alone who aided Abraham in his victory.

2. Second son of Moses and Zipporah, mentioned in *Ex.* 18:2-4 as having been brought by his grandfather Jethro to Moses at Mt. Sinai, and in *I Chron.* 23:15, 17 as the ancestor of a group of Levites.

ELIEZER BEN HYRCANUS, called simply Rabbi Eliezer in the Mishnah, or Eliezer Hagadol (The Great), one of the most important Tannaim; he lived immediately after the destruction of the Second Temple (70 C.E.). He was a brother-in-law of Rabban Gamaliel, a pupil of Johanan ben Zakkai, and the teacher of Akiba.

It is variously related that until the age of twenty-two or twenty-eight he was entirely illiterate. His fervor for study met with most decided opposition on the part of his father, and he finally fled to Jerusalem. Here, despite his absolute ignorance, he was accepted as a pupil by Johanan ben Zakkai, who recognized his unusual talents. In his rapid progress he soon surpassed all his companions. Johanan said later of his importance as a sage: "If all the wise men of Israel were put in one scale of the balance, and Eliezer in the other scale, he would outweigh them all" (*Aboth* 2:8). Of his uncommon memory Rabbi Johanan said that it was "like a cistern lined with cement, that does not lose a drop" (*Aboth* 2:8). Eliezer's recognized learning finally effected his reconciliation with his father (*Aboth de Rabbi Nathan* 6:3; *Pirke de Rabbi Eliezer* 1 and 2). Before the destruction of Jerusalem in the year 70, Eliezer took part in the secret conveyance of Rabbi Johanan out of the city (*Git.* 56a; *Aboth de Rabbi Nathan* 4:5). He accompanied the latter to Jabneh and became a member of the Sanhedrin (*Sanh.* 17b). Later, however, he founded his own school in Lydda, and this became very famous (*Sanh.* 32b).

Eliezer's position towards tradition and the religious law was strongly conservative. He adhered strictly to old teachings (for instance, in the Mishnah tractate *Parah*), and he personally and eagerly taught the precepts regarding the sacrifices and the laws of cleanliness, because it was necessary, after the destruction of the Temple, that these ordinances be preserved intact. His austere temperament is indicated in *Taan.* 25b. He said of himself that he never taught anything that he had not heard from his teachers (*Suk.* 28a). This rejection on his part of every addition to the religious law demanded by development and made possible by interpretation, as well as his advocacy of the teachings of Shammai, brought him into conflict with his contemporaries and finally led to his being excommunicated by the patriarch Rabban Gamaliel II as the result of a special case in which he would not accede to the majority opinion of the Sanhedrin. His own pupil, Akiba, brought him notice thereof (*B.M.* 59b). Inasmuch as Eliezer persisted in his opinion, he remained under excommunication until his death (*Sanh.* 68a). The great impression made by this event upon his contemporaries is shown by the fact that legend elabo-

rated it and reported that on the day of his excommunication the world lost one-third of its fruits. His very glance, according to the legend, caused burning, and Rabban Gamaliel, who excommunicated him, barely escaped being drowned.

Eliezer passed the last years of his life in Caesarea in great loneliness. But at the approach of death many of his former companions and pupils assembled at his deathbed and remained with him to the end in constant conversation with him about questions of the religious law (*Sanh.* 68a, 101a; *Yer. Sab.* ii, 6; *Aboth de Rabbi Nathan* 25:3). His body was brought to Lydda, where his pupil, Akiba, delivered a touching funeral address. The Talmud expresses its adoration for him in the words, "Since the death of Rabbi Eliezer ben Hyrcanus, the book of the Law is concealed" (*Sotah* 49b).

Of Eliezer's ethical precepts the best-known and most characteristic is the following: "Let the honor of thy neighbor be as dear to thee as thy own; be not easily provoked to anger; repent one day before thy death; warm thyself at the fire of the wise, but beware of its glow, that thou mayest not be burned" (*Aboth* 2:10). LUDWIG A. ROSENTHAL.

Lit.: Bacher, W., *Die Agada der Tannaiten,* vol. 1, p. 100 et seq.; Frankel, Z., *Darche Hamishnah,* p. 75 et seq.; Bokser, B. Z., *Pharisaic Judaism in Transition* (1935).

ELIEZER BEN JACOB. 1. Tanna of the second generation who flourished during the second half of the 1st cent. C.E. He was considered an authority on the Temple, with the exact dimensions of its courts and the nature of the services held there; hence the redaction of the tractate *Middoth,* which treats of this subject and contains many of his statements, is attributed to him (*Yoma* 15a). According to a statement in the Talmud (*Yeb.* 49b), his Mishnah was reported as being "only a Kab (a dry measure) but clear." According to Rashi, this means that his statements are few but reliable; others interpret it to mean that his decisions are accepted in 102 cases (the numerical value of the letters of the word Kab). In the interpretation of the Bible, he preferred a literal explanation rather than an artificial deduction.

2. Tanna of the fourth generation, a pupil of Akiba who flourished in the middle of the 2nd cent. C.E. He was one of the teachers who survived the Hadrianic persecutions and later aided in restoring Jewish teaching at the assembly at Usha (*Midrash Shir Hashirim* 2:16). He compiled a collection of Baraithas, or teachings not accepted into the regular collections, and this is cited in the Talmud as Tanna Debe Eliezer (*Ber.* 32a and other places).

The similarity in names of the two teachers has in more than one case made it impossible to decide which one of them is the author of statements cited as those of Eliezer ben Jacob in Talmudic literature.

Lit.: Bacher, *Agada der Tannaiten* (1884), vol. 1, pp. 67-74.

ELIEZER BEN JOEL HALEVI of Bonn (Rabiah), Talmudist and liturgical poet who lived in the late 12th and early 13th cent.; d. about 1235. Until 1198 he was active in Bonn; after the death of his father, about 1200, he became his successor in Cologne. He took part in the synods at Mayence (1220) and in another, perhaps held in Speyer (1223). Among his celebrated pupils was Isaac ben Moses, author of *Or Zarua,* who frequently cites his opinions.

Eliezer's writings include: two Halachic collections, *Abi Haezri* and *Abiasaph,* which are extant in manuscript; Tosafoth to a number of the tractates of the Talmud; *Sefer Rabiah,* notes to the Talmud, responsa and decisions. The latter was first printed, with emendations and notes, by Hayim Nathan Dembitzer (Cracow, 1882); Aptowitzer issued a critical edition (Berlin, 1912-13) and later supplements (Jerusalem, 1936) and an introduction (1938). Eliezer's poems depict, in a soulful, stirring manner, the misery of the times and his personal experiences.

ELIEZER BEN JUDAH of Bartotha, Tanna of the third generation who lived about 100 C.E., disciple of Joshua ben Hananiah (*T. Y.* 3:4-5; *Pes.* 13a; *Tos. Bech.* 7:6; *Bech.* 57a) and contemporary of Akiba ben Joseph. The cognomen is occasionally omitted or modified, and the patronymic is not invariably preserved. Hyman proved that every mention of Eliezer ben Judah in Talmudic literature refers to this Tanna. He was extremely charitable, adhering to his motto: "Render unto Him (God) that which is His, for thou and all thou hast are His" (*Aboth* 3:7), an interesting parallel and contrast to the saying of Jesus, "Render unto Caesar that which is Caesar's, and unto God that which is God's" (*Mark* 12:17). The Talmud reports that the collectors for charity would hide when they saw him coming, as he would give them everything he had. One day, as he was going to the market place to buy a bridal outfit for his daughter, he met the collectors, who fled at sight of him. He ran after them, overtook them and when informed that they were engaged in providing a wedding outfit for two orphans, he presented them with the entire sum which he was carrying. Left with one gold piece, he purchased wheat, which miraculously increased until it filled his storehouse. However, he refused to regard the wheat as his daughter's property, declaring that she had to share it with all needy Jews (*Taan.* 24a).

Lit.: Bacher, *Agada der Tannaiten,* vol. 1, pp. 442-45.

ELIEZER BEN NATHAN of Mayence (abbreviated to **RABeN**), Talmudist of the generation after Rashi, in the 12th cent. He was the ancestor of many well-known rabbinical authorities of the Middle Ages, such as Eliezer ben Joel Halevi, a grandson, and Jehiel, the father of Rabbi Asher. Together with Jacob ben Meir and Samuel ben Meir, he exercised a great influence on the religious life of the German communities. His Halachic treatises and responsa are contained principally in the work *Eben Haezer* (the word Eben in Hebrew equals the initials of his name). That work, written about 1152, found but few readers and was first printed in Prague in 1610 (new but incomplete edition by Albeck, 1904; by S. Ehrenreich, 1926; both with introduction and commentary). The notes contained in the book concerning customs and habits, persons and things, trade and traffic, especially that with the Slavic countries such as Galicia and southern Russia, the prices of merchandise and the coins, are of value for the study of the history of civilization. Some of the German and French words cited are of interest from the point of view of philology.

Eliezer wrote also synagogal poems, Selihoth and Yotzeroth, which show a deep religious spirit, but were seldom used in the liturgy. His penitential poems make mention of the sufferings caused by the crusades of 1096 and 1146. He was the author of a chronicle of the Jewish persecutions in the Rhine countries at the beginning of the First Crusade. It was first published by Jellinek in 1854 and then, with a German translation, by Neubauer and Stein (*Quellen zur Geschichte der Juden in Deutschland,* vol. 2, 1892).

ELIEZER BEN SAMUEL OF METZ, Tosafist and ethical writer, d. 1198 or 1238 (the reports are uncertain). His chief work was *Sefer Yereim,* which discusses the 613 commandments in the Torah from the ethical point of view, and is divided into seven parts. A much abridged version of the work, with his own additions, was made by Abraham Anav in the 13th cent., and in this form it was frequently published (1st ed., Venice, 1566). The complete work was edited and published by Abraham Abba Schiff under the title *Sefer Yereim Hashalem* (Vilna, 1892-1902).

In addition to this work, Eliezer wrote numerous Tosafoth to the Talmud. His reputation must have been high, for there are numerous citations in rabbinical literature both from the *Sefer Yereim* and from the Tosafoth. He composed some works that are known only from references, such as a collection of Tosafoth, and a commentary to the tractate *Nedarim.* Other works of the period have sometimes been erroneously ascribed to him.

Lit.: Zobel, M., in *Encyclopaedia Judaica,* vol. 6, cols. 476-78.

ELIHU, *see* JOB.

ELIJAH ("My God is Yah"), a prophet in the kingdom of Israel under Ahab and Ahaziah (875-853 B.C.E.). In the Bible he is usually designated as "Elijah the Tishbite," and popularly known as *Eliyahu Hanabi,* frequently and colloquially pronounced as one word, *Elyenove* ("Elijah the prophet").

1. In the Bible. A detailed account of the career and death of Elijah is contained in *I Kings* 17 to 19; *II Kings* 1-2:18. In the history of Israel in general and of the evolution of the religion of Israel in particular Elijah played a role of utmost significance. He may well be regarded as the first of the great prophets of Israel, in many respects the pioneer in those varied and significant religious and social activities and reforms which characterize the greatest of the prophets. Certainly he was the first of the non-professional prophets, the first to enter upon a life-long, prophetic mission, not because of descent from a line of professional prophets and consequent initiation into membership in a prophetic guild, but because of a deep, irresistible, inner urge, the consciousness of a personal call from Yahveh to champion His cause before a hostile king and queen and a people lacking a true, religious consciousness and understanding, and cowed by royal, autocratic authority. Like Amos, he, too, might have said of himself, "I am neither a prophet, nor the son of a prophet" (*Amos* 7:14), i.e. not a professional prophet nor a member of any prophetic guild. Yet the Biblical evidence shows clearly that already long before his death the superior character of his divine call and of his



Elijah in the midst of the descending fire. From a painting by Frederic Shields, modern British school



Elijah's ascension to heaven. From a 16th century painting by Gerard de Jode

prophetic ministrations and authority was fully and unreservedly recognized by the professional prophets of his day.

In all likelihood it was merely an accident of history that Elijah, an untutored shepherd, appeared in an age and to a people still culturally backward, among whom the art of writing had not yet developed extensively, particularly among that section of the people in sympathy with his work and words. It was due to this circumstance that his impassioned utterances were not written down and did not eventually constitute an important Biblical writing. Without such a book we have practically no record of the prophet's actual words, other than occasional, but significant utterances here and there. And lacking an authentic record of the prophet's unquestionably numerous addresses to king and people, we are compelled for the correct understanding of his life and work to rely entirely upon the fragmentary, chronologically unorganized and confusing, and in considerable part legendary narratives contained in a few short chapters of the Bible.

The antecedents of Elijah are dim and uncertain. Apparently he appeared upon the scene suddenly and unheralded and as a man well advanced in years. He came from Gilead, to the east of the Jordan, and it seems, though it is nowhere explicitly stated, that he had followed there the simple, contemplative life of a shepherd. But whether he was actually a native of Gilead is not at all sure. *I Kings* 17:1 designates him rather strangely as "Elijah the Tishbite, of the sojourners of Gilead." But, on the one hand, no village or district in Gilead or elsewhere in Israel is known, which could have given him the cognomen, "the Tishbite"; and, on the other hand, the Hebrew word *toshab,* "sojourner," signifies not a native inhabitant of a town or country, but a temporary visitor, coming from elsewhere and residing there for only a limited period. Moreover, the two Hebrew words, *tishbi,* "Tishbite," and *toshebe,* "sojourners," are identical in consonantal form, so that in consequence the name "Tishbite" might well have resulted from confusion with the other word, and itself have no historical foundation whatever. And finally, Elijah seems in his activities and in his conception of an attitude toward Yahveh to have had very decided affinities with the significant prophetic reformation which, under Kenite-Rechabite influence, had taken place in the Southern Kingdom of Judah a generation earlier. For these reasons scholars have suggested that, although sojourning in Gilead at the moment of his prophetic call, Elijah was himself a native of the extreme south of Judah, perhaps even actually a Kenite or Rechabite. While the evidence does not suffice either to prove or disprove this hypothesis, nevertheless it does offer a plausible solution of two other-

wise inexplicable problems of the prophet's life, his ardent, uncompromising championship of the worship by Israel of Yahveh alone, and his flight to the mountain in the desert to the extreme south of Judah, where, like Moses before him (cf. *Ex.* 33:12-23), he believed that Yahveh was still actually dwelling in his own day, four centuries after Moses, and where alone therefore he might enjoy personal communion with and revelation from Him.

But be all that as it may, seemingly Elijah's first appearance as a prophet was when suddenly and unexpectedly he appeared before Ahab to denounce him for the murder of Naboth (*I Kings* 21). This must have been about 865 B.C.E. Ahab had been king for about ten years. He had gained material military success against Syria, Israel's traditional enemy, had established Israel's political independence securely and inaugurated a period of economic and cultural progress. In his early years he seems to have been fairly tolerant of prophetic counsel and influence (*I Kings* 20). But his marriage to the Phoenician princess, Jezebel, brought about a material alteration of his policies. Jezebel sought in every way to introduce the worship of her native, Phoenician Baal into Israel and to make it the formal court and state religion at the expense of the worship of Yahveh. She sought likewise to expand the power and authority of the king to a state of absolute despotism. The latter program included the development of a new capital in the village of Jezreel, near Mt. Carmel, and the erection of a magnificent palace there.

Unfortunately for these plans, Naboth, a respected peasant, proudly and persistently refused to sell his ancestral fields. It seemed to the king, still apparently unversed in the subtleties of despotic authority, that the project must be given up. But Jezebel, no doubt by early training, initiated in such royal machinations, trumped up against Naboth charges of blasphemy against God and king, supported by hired, false witnesses, and had the innocent man condemned and executed. Seemingly his property passed by law or custom into the king's possession. But when Ahab went out to his newly won fields, to develop his plans for his now assured palace and capital, he was confronted by Elijah with the bitter denunciation, "Wilt thou kill, and likewise take possession? Thus saith Yahveh: On the spot where the dogs lapped the blood of Naboth, shall the dogs lap thy blood, yea, even thine."

Elijah thus appears at first as a social reformer, championing, like Nathan before him and the great prophets after him, the cause of the socially disadvantaged, those impoverished, enslaved and oppressed by the growing, despotic power of the king and queen and the new social and economic order. This opposition to their purposes and policies was well calculated to incite the persistent enmity of Ahab and Jezebel, not only to Elijah himself, but also to all the professional prophets of Yahveh, with whom, no doubt, they mistakenly identified him. Elijah had to flee for his life and to conceal himself in out-of-the-way places and endure bitter privations and hair-breadth escapes. Yet uncompromisingly and undeviatingly for the remainder of his life, some twelve years or more, he persisted in his prophetic mission.

In all likelihood his flight to the mountain of Yahveh followed soon after this episode. Apparently discouraged by his ceaseless persecution at the hands of the king and queen and by his seeming failure to convince the people of their obligation to worship Yahveh alone, and to stem the spread of the worship of the Tyrian Baal in Israel, Elijah felt an irresistible urge to come into immediate contact with his God and receive a revelation directly from Him. So he fled into the desert, to the mountain far to the south, and there, standing at the mouth of the sacred cave, he felt Yahveh pass before him and a revelation of some kind came to him directly. What actually occurred we do not know, for the original, simple narrative has been greatly confused and obscured by the additions and embellishments of a later age, such as the legend of the whirlwind, the earthquake, the fire and the still, small voice. Certainly the conception of Deity set forth in the original narrative is comparatively primitive; but it must be remembered that Elijah lived at a time when the religion of Israel was still in its early stages, and that he was one of those who contributed mightily to its further evolution. This much, however, seems certain, that there at the sacred mountain and, as he believed, in the very presence of his God, a revelation of some kind came to Elijah, a message enheartening and commanding, which sent him back to Israel, to his hard mission to king, queen and people, and that ever thereafter he persisted in his prophetic labors, and never again, even for a single moment, lost courage and hope.

Elijah's chief prophetic task was to check the spread of the cult of the Phoenician Baal in Israel, and to hold the people firm in their faith in and allegiance to Yahveh. In this he had to contend against the powerful queen Jezebel, supported by the authority of the king. It must have been shortly after his return from the mountain in the desert that the climax of his prophetic activities was reached, the challenge to the priests and prophets of Baal and to the people and king of Israel upon Mt. Carmel. Again the original, simple record of what actually happened has been obscured somewhat by the additions of later, legendary elements.

The following, however, seem to have been historical facts. The people had gathered at Mt. Carmel, from of old one of the most important sanctuaries in the entire country, in order to celebrate the chief festival of the year, the Festival of Ingathering, which later developed into the Sukkoth festival. The king had come too from his nearby, new capital, Jezreel. In this particular year the celebration of the festival was fraught with more than ordinary significance. There had been a protracted, devastating drought, and famine threatened. Everything depended upon the speedy coming of rain with its promise of an adequate crop for the coming year. The festival fell at the moment of the fall equinox and shortly before the beginning of the annual rainy season. An important part of the festival celebration was the various homeopathic, magical ceremonies, designed to bring rain. And even more important was the peculiar ceremony of the descent of the sacred fire upon the altar.

Elijah boldly appeared at the festival, apparently at the very climax of the celebration, and in the presence of the king himself defiantly uttered his inspiring



Elijah and the prophets of Baal, by the 19th century German artist Julius Schnorr

challenge, "How long will ye hop over two thresholds? If Yahveh be God, go after Him, but if Baal be god, then go after him." He challenged the ministers of Baal to the test, really to a double test. Whichever of them could bring down the sacred fire from Heaven upon his sacrifice, and in connection therewith could perform the magical rites so efficiently that the rain would surely follow, would prove thereby convincingly that his was the true god. The challenge could not but be accepted. Again what actually happened we have no way of knowing in detail. Elijah's pouring of water upon his sacrifice was undoubtedly a magical rain charm, in the efficacy of which seemingly he put full faith. The actual facts in connection with the descent of the sacred fire, we do not know at all. But they must have been of such character that Elijah's triumph was complete. And the coming of the rain almost immediately after served to convince for the moment the people, and seemingly also the king, of the truth of Elijah's prophetic message and of the supreme divinity of Yahveh.

Yet the triumph was only for the moment. Jezebel was persistent in her aims and had the full support of the king. Her hostility to Elijah was unabating. Steadily under her powerful influence, the worship of the Tyrian Baal made headway in Israel, and, despite Elijah's labors and impassioned words, the worship of Yahveh declined more and more. The years passed and Elijah, feeling himself growing older and his end drawing nigh, felt too that he was fighting a losing battle. Yet he never lost hope and faith. In his latter years he called the youthful Elisha to become his companion and disciple and eventual successor. At last the end came. Again we do not know the details. Later legend has invested Elijah with the attributes of a solar hero and woven the story of his ascent to heaven in the chariot of fire. And still later, though still in the Biblical period, popular fancy developed this legend further and told that Elijah was one of those supreme heroes who had never died, that he had ascended to heaven alive, and would return again unto Israel at the "end of days," to herald the coming of the Messiah and the impending salvation of Israel (*Mal.* 3:23). Other legends and miracle tales grew up about the figure of Elijah in due time, some of which are already recorded in the Bible (*I Kings* 17:8-24; *II Kings* 1:1-17). In New Testament tradition Elijah is associated with Moses as attendant upon Jesus at the transfiguration (*Matt.* 17:3-8; *Mark* 9:4-8; *Luke* 9:20-36). A pseudepigraphic work, known as the *Apocalypse of Elijah,* was at one time current in Israel. In post-Biblical Jewish tradition Elijah has become the most beloved legendary figure.

JULIAN MORGENSTERN.

Lit.: Smith, W. Robertson, *The Prophets of Israel* (2nd ed., 1895) 76; Gunkel, Elias, *Jahwe und Baal* (1906); Cornill, *The Prophets of Israel* (3rd ed., 1898); Morgenstern, "The Oldest Document of the Hexateuch," *Hebrew Union College Annual,* vol. 4 (1927) 32-39; idem, *Amos Studies, III, ibid.* (1940).



Elijah running before Ahab's chariot

2. In the Midrash. The vivid and impressive description of Elijah in the Bible stirred the imagination of poets, and he became the center of post-Biblical poetic literature, particularly of the Haggadah and Midrash, and of numberless heroic legends. He is heralded as the forerunner and the announcer of the Messiah. He occupies a particularly prominent place in Cabalistic lore. He is depicted as a miraculous healer of the sick, as in the case of Shimei bar Ashi (*Sab.* 109b) and as a consoler of the poor and of the pious in distress, especially of the Talmudic sages, such as the Tanna Rabbi Akiba (*Ned.* 50a). He appears as a conciliator in matrimonial troubles, as a peacemaker between fathers and children before the Day of Judgment, as a teacher of great Tannaim and Amoraim, as a solver of secrets, and as mediator between heaven and earth. Although a dweller in heaven, he is supposed to mingle in human form, among the humblest but deserving, appearing as a horseman, an Arab, or as a Roman governor. To some he appears in dreams (*Mak.* 11a; *Yer. Ter.* 8, at the end, 46b; *Sanh.* 109a). He chastens sinners, avenges wrongs (as in *I Kings* 21:17-29), and averts injustice. As an angel of the covenant and as a protector of children he is present at circumcisions (*Pirḳe de Rabbi Eliezer* 29), and as a spirit, guardian of women at childbirths. He visits institutions of learning, and is expected to reconcile all differences of opinion concerning questions of the Talmud in order to establish peace among the sages. On the Day of Judgment he will awaken the dead, as in the Bible he is said to have called a boy back to life (*I Kings* 17:17-24).

As there is no definite information concerning his origin, there is much speculation about it. He is thought to be either a member of the tribe of Gad, or of Benjamin, or a Levite. He is identified also with Phinehas, the grandson of Aaron, because of his great religious ardor, for which even God rebuked him (*Seder Eliyahu Zuta* 8, p. 186; cf. *Luḳe* 9:54-55). As in the story of Jesus' transfiguration, he is made equal to Moses, for God is supposed to have appeared before both of them in His splendor (*Ex.* 34:6 and *I Kings* 19:11). Though he entered this world in human form, he was regarded as possessing eternal life, as in the Bible (*II Kings* 2:11) he is said not to have died but to have ascended into heaven.

Lit.: Ginzberg, *Legends,* vol. 4, pp. 195-235; Segal, *Elijah. A Study in Jewish Folklore* (1935); *Encyclopaedia Judaica,* vol. 6, cols. 481-96; Friedmann, *Seder Eliyahu Rabbah,* introduction, pp. 1-44.

3. In the Liturgy. Elijah is often mentioned in the liturgy, especially towards the end of the grace after meals, in the request: "May the Merciful One send unto us Elijah, the prophet of blessed memory, that he may bring us good tidings, salvation, and comfort." This prayer is recited several times a day, and keeps alive among the people the memory of Elijah as the herald of salvation. On the Seder evening a full cup of wine, the *ḳos shel 'eliyahu hanabi,* "the cup of Elijah the prophet," is placed on the table, and this is not emptied out. Its original meaning was given a new interpretation by the people, i.e. that the goblet of wine must be ready for the prophet Elijah, who is going to come on the evening of Pesach in the guise of an unknown guest.



Elijah restores the widow's son

Elijah Hanabi is one of the four most beloved Biblical figures who still live in popular tradition and about whom the centuries have woven a rich wreath of legends. A touching example is the Hebrew song, "Eliyahu Hanabi," sung at the close of the Sabbath, with the refrain: "May Elijah the prophet, Elijah the Tishbite, Elijah the Gileadite, soon come to us together with the anointed one, the son of David."

4. In Art. The figure of Elijah has often been represented in plastic art (the fresco of Correggio in Parma), especially in the motif of the ascension. Felix Mendelssohn-Bartholdy gave a stirring musical representation of Elijah's deeds in one of his last and most mature works, the oratorio *Elijah,* completed in 1846, a year before his death. ALEXANDER KRISTIANPOLLER.

ELIJAH, APOCALYPSE OF, 1. a lost book of the Pseudepigrapha, extant only in a few fragments of a Coptic version; it was probably of Jewish and pre-Christian origin. According to Origen, the quotation in *I Cor.* 2:9, "Eye hath not seen, nor ear heard . . . ," was taken from this work. It is perhaps cited also in *Sanh.* 97b and *Yoma* 19b.

2. A Neo-Hebraic apocalypse, of which the oldest portion was probably written in 261 C.E. at the time when the Roman emperor, Valerian, was captured by Sapor I of Persia. In this apocalypse, Odenathus of Palmyra, under the enigmatical name of Gigit, plays the part of arch-enemy of the Jews instead of Armilus.

Lit.: See under PSEUDEPIGRAPHA; Krauss, S., in *Jewish Quarterly Review* (1902); the Coptic fragments were published by Steindorff (1899); the Hebrew apocalypse is given in Jellinek, A., *Beth Hamidrash* (1855), vol. 3, pp. 65-68; it was published by Moses Buttenwieser with a translation and commentary, *Die hebräische Elias-Apocalypse* (1897).

ELIJAH'S CHAIR (circumcision bench), *see* CIRCUMCISION.

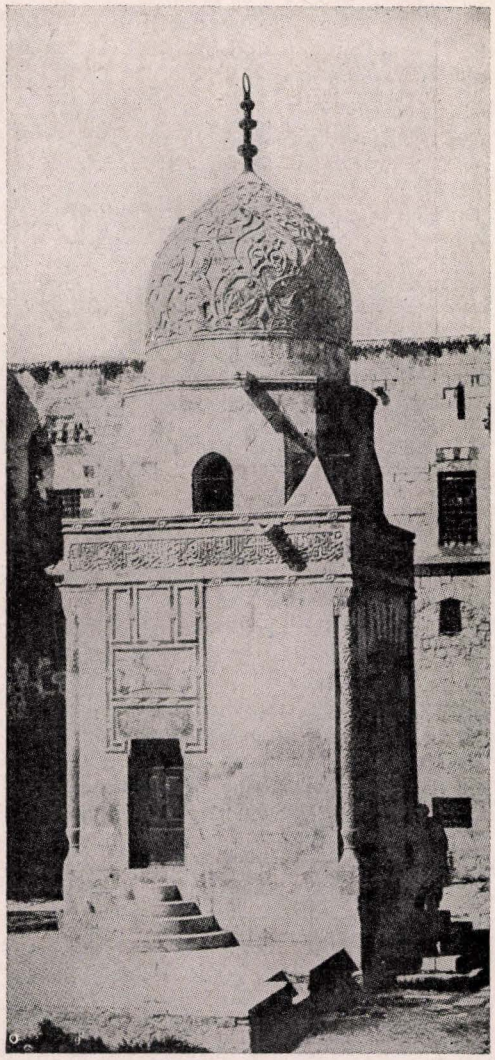
ELIJAH'S CUP, *see* SEDER.

ELIJAH BEN JUDAH (The Baal Shem of Chelm), rabbi at Chelm, Poland, in the second half of the 16th cent. He was a pupil of Solomon Luria and acquired a great reputation as a wonder-worker. According to the legends, he is said to have created a Golem and to have used his powers to effect wondrous cures and similar achievements. He was also noted as a Talmudist and was the author of *Toledoth Adam* (Zolkiew, 1720). Elijah was the maternal grandfather of Zebi Ashkenazi, and thus the great-grandfather of Jacob Emden.

Lit.: Günzig, I., *Die Wundermänner im jüdischen Volke* (1921).

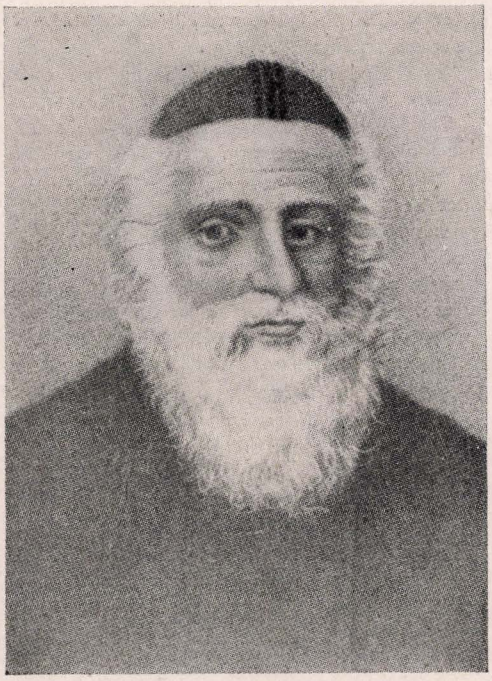
ELIJAH BEN MOSES De Vidas, 16th cent. Cabalist of Safed, Palestine. A pupil of Moses Cordovero, he lived for some time in Poland, and died in Hebron. His principal work, *Reshith Hochmah* (Beginning of Wisdom), is a treatise on morals, in five parts, dealing with the fear and love of God, with penance, holiness, and humility. He himself prepared an abridged edition of it, under the title *Totzaath Hayim* (Issues of Life; Amsterdam, 1650). Because of its popularity with the Hasidim, his work was frequently republished (Venice, 1578, 1593; Cracow, 1593; Berlin, 1703).

ELIJAH VILNA, Talmudist and commentator, b. Selz, near Brzesc in Lithuania (some sources say Vilna), 1720; d. Vilna, 1797. He is better known as the "Vilna Gaon," or as HaGRA, the abbreviation of *haga'on rabbi 'eliyahu.* The descendant of a long line of scholars, he won the reputation of a prodigy through his childhood feats of learning. At the age of seven he delivered a Talmudic lecture in the great synagogue at Vilna which caused a sensation in the community. He traveled here and there in his youth, but neither the time nor the duration nor the object of these peregrinations is certain; what was reported on this subject from Berlin, Prussian Lissa and Brody has been embroidered with legends.



Traditional tomb of the prophet Elijah in Jerusalem

Elijah never held a public office; he taught only in small groups of pupils and friends, and lived in the most modest circumstances. When he was only thirty-five, he was called upon by the sixty-five year old Jonathan Eybeschütz to render a decision in the latter's dispute about amulets. At that time Elijah already was an unquestioned and high authority on the Halachah, and famous as a critic and expounder of the Talmudic and rabbinic writings; but he eagerly studied mathematics, astronomy, anatomy and history as well, regarding them as auxiliary branches



Elijah Vilna

essential to a proper understanding of Talmudic and rabbinic law. He wished that as many works as possible should be translated into Hebrew, since secular knowledge would contribute to a proper understanding of the Talmud. To his son Abraham he explained the necessity of a Hebrew translation of the writings of Josephus; he even wished to utilize the knowledge of music for educational purposes. He recommended a change in the method of Jewish studies then prevalent in Germany and Poland. Instead, he said, the Jewish student should first gain a knowledge of the entire contents of the Bible, including vocalization, accentuation and grammar; then the Mishnah, in which connection he laid great stress on a sound text; finally, a thoughtful study of the Talmud, with the careful use of Rashi and the Tosafoth as aids. Devotion to the truth must be the chief governing principle; in teaching the young, hair-splitting instructions were to be avoided.

It is hardly too much to say that Elijah Vilna was the highest representative of Polish and Lithuanian learning. He united the traditional knowledge of the *baḳi beshas uposeḳim* with the critical acumen of the modern scholar. He was the first Jewish scholar to realize the importance of exact texts, and he was the founder of the internal criticism of the Talmud.

Elijah Vilna was an outspoken opponent of Hasidism, which he denounced for its pantheistic tendencies and placed under the ban. He forbade marriage with Hasidic families. He looked also with disfavor upon Hartwig Wessely's standardized method of education, and upon the sophistical Hilluk and Pilpul.

Elijah is said to have written more than seventy works; most of these have been printed. His writings include commentaries on the Bible, the Mishnah, the Tosefta, both Talmuds, the *Shulhan Aruch,* the Haggadah, the Midrashim, *Pirḳe de Rabbi Eliezer, Seder Olam,* the Passover Haggadah, the principal works of the Cabala, Maimonides and Asher ben Jehiel; he also wrote works on Biblical geography, chronology and archeology, and treatises on astronomy, trigonometry and algebra. All these works evince acute criticism, conciseness and wide comprehension. Modern in his use of sources—his frequent reference to the then almost entirely neglected Palestinian Talmud is one instance—he was at the same time, in the words of Ginzberg, "the last theologian of classical rabbinism."

In his person endless goodness and firmness of character were united. Modesty, simplicity and piety were the outstanding features of his nature. He lived in quiet retirement, honored by a universal respect. Several portraits of the Gaon have become well-known. His pupils included Rabbi Hayim, the founder of the celebrated Yeshiva at Volozhyn, Rabbi Solomon, the Vilna preacher, Zebi Hirsch, author of the commentary *Margalioth Hatorah,* Rabbi Israel of Shklov, author of the commentary, *Peath Hashulhan,* on the laws of Palestine, and many others, who carried on the life-work of their master, and stamped his impress on Lithuanian Yeshivas. LOUIS LEWIN.

Lit.: Ginzberg, Louis, *Scholars, Students and Saints;* idem, *The Gaon, R. Elijah Wilna* (1920); Schechter, Solomon, *Studies in Judaism,* First Series, p. 75 et seq.; Levin, Joshua Heschel, and Nahman of Grodno, *Aliyoth Eliyahu* (1856).

ELIMELECH OF LIZIANKA, Hasidic rabbi and author, b. 1717; d. Lizianka, Galicia, 1787. During his youth Elimelech wandered about the country together with his brother Zisha of Anopol, in order to experience the taste of "Galuth." At first an adherent of Lurian Cabala, he became later a disciple of Baer, the "preacher" of Meseritz and the disseminator of Besht Hasidism. After Baer's death, Elimelech settled in Lizianka and spread the Hasidic teaching in Galicia, where he proclaimed the belief in Zaddikism as the fundamental doctrine of Hasidism. According to him, the Zaddik is the mediator between God and the common people and through him God sends to the faithful three earthly blessings: life, livelihood and children; it is therefore the duty of the Hasidim to support the Zaddik in order to enable him to become completely absorbed in the contemplation of God. A striking part of Elimelech's theory is the idea that at times the Zaddik may even sin through the agency of God, in order that by his repentance the souls of sinners may also be redeemed.

Elimelech was famed for his humility and asceticism. Among his celebrated pupils, who believed in him not less than in Besht, were Jacob Isaac of Lublin, Israel of Kozienice, Moishe Leib of Sasov, Menahem Mendel of Rymanov, and Joshua Heschel of Opatov, who later became Hasidic rabbis and spread the teachings of Hasidism and Zaddikism in the Ukraine and Galicia. A year after Elimelech's death his son Eleazar published his *Noam Elimelech,* a treatise on Hasidic doctrines and Zaddikism. Elimelech was succeeded by his sons Eleazar and Naphtali.

See also: HASIDISM.

Lit.: *Noam Elimelech;* Horodezky, *Hahasiduth Vehahasidim;* Low, *Vergangenheit und Gegenwart der Chasidäer* (1889).

ELIOT, GEORGE (Mary Ann Evans Cross), novelist, b. Warwickshire, England, 1819; d. London, 1880. George Eliot's father gave her a rigorous evangelical upbringing; it bore fortunate spiritual fruit later. After the age of seventeen, she was without formal schooling. But her studies in languages, art and philosophy continued, and her first literary efforts were in the field of translation.

In 1851, George Eliot became assistant editor of the *Westminster Review,* a position which brought her into personal touch with Spencer, Carlyle, Harriet Martineau and other leading thinkers of the day. Among these was George Henry Lewes, a critic and writer. George Eliot and he could not marry because he had a wife living, but their union lasted until Lewes' death in 1878. Two years later George Eliot married J. W. Cross, an old friend, but she died six months after the marriage.

George Eliot's first published fiction was *Scenes From Clerical Life* (2 vols., 1858). *Adam Bede* (1861) was her most successful novel. Then came *Mill on the Floss* (1860), *Silas Marner* (1861), *Romola* (1863), *Felix Holt* (1866), *The Spanish Gypsy,* a drama in blank verse (1868), *The Legend of Jubal and other poems* (1874) and *Middlemarch* (1874).

Daniel Deronda was published in 1876. The novel placed George Eliot at the forefront of the English writers who, since Cumberland, had gradually broken down the automatically derogatory attitude toward Jews in early English literature. But while her predecessors had, at best, created the character of an admirable Jew, and made him a symbol, George Eliot thoroughly humanized the concept of the Jew in literature by creating different kinds of Jews—rationalists, zealots, escapists, scoundrels, materialists and artists. And she went even further than that. The central problem of *Daniel Deronda* is that of Jewish nationalism as opposed to disappearance. Nahum Sokolow credited George Eliot with having helped significantly in creating an intellectual welcome for the Zionist ideal when it emerged finally in Herzl's work. It is possible that George Eliot had been influenced by her reading of Moses Hess' *Rom und Jerusalem.*

Daniel Deronda is divided into two parts. The first deals mainly with a female egotist and the Jewish element does not enter. Daniel Deronda provides the connection between the two parts of the book. He is a young, aristocratic Englishman who is not aware of his Jewish ancestry, which his mother has been so intent on hiding from him that she has kept entirely out of his sight. He meets Mordecai Cohen, a Jew who is the spokesman for the ideal of nationalist survival, and it is Mordecai's sister Mirah, herself a faithful Jewess, whom Deronda finally marries. Mordecai knows he is dying. He finds in Deronda the hope that his ideal will be carried on. And after Deronda has ascertained that he is in fact a Jew he does take the torch from the dying zealot's hand, and goes with Mirah to the East, to find the source of Jewish tradition.

In her portrayal of Mordecai, George Eliot drew on a well-founded knowledge of Jewish history and literature. Mordecai is the incarnation of the Jewish scholarly ideal—he is a simple artisan by profession and a thinker by avocation. The author had also familiarized herself with the details of Jewish life, and there are few errors in the scenes she depicts.

In "The Modern Hep! Hep! Hep!," an essay in *Impressions of Theophrastus Such,* George Eliot explains her hope that Judaism and a Jewish State will survive the modern crusaders' cry (Hep! Hep! Hep!) which calls for a complete loss of identity. She asks whether there are "in the political relations of the world the conditions present or approaching for the restoration of a Jewish State planted on the old ground as a center of national feeling, a source of dignifying protection, a special channel for special energies which may contribute some added form of national genius, and an added voice to the councils of the world."

LIBBY BENEDICT.

Lit.: Eliot, George, *Impressions of Theophrastus Such;* Cross, J. W., *Life and Letters of George Eliot;* Sokolow, Nahum, *History of Zionism,* vol. 1, pp. 209-13; Magnus, Katie (Lady), *Jewish Portraits;* Levi, Harry, *Jewish Characters in Fiction;* Philipson, David, *The Jew in English Fiction;* Jacobs, Joseph, "Mordecai, A Protest Against The Critics," *Macmillan's Magazine,* June, 1877; Möller, Alfred, *George Eliots Beschäftigung mit dem Judentum und ihre Stellung zur Judenfrage;* Modder, Montagu F., *The Jew in the Literature of England* (1939) 253, 277-89, 379-80.

ELISAVETGRAD, *see* KIROVO.

ELISHA, a native of the ancient and important town of Abel-meholah in northern Israel, the disciple of Elijah and his successor as a prophet of Yahveh. His prophetic activity began when, as a young man, Elijah found him plowing in his father's field, and by the symbolic act of casting his mantle upon Elisha, chose him as his companion and pupil and eventual successor. His prophetic activity continued throughout a long and eventful life until his death in the reign of Joash (799-784 B.C.E.) (*II Kings* 13:14-20). The Biblical record of his labors and achievements is so overladen with stories of extravagant miracles, a number of them the colorless replicas of miracles already ascribed to his master Elijah, that it is difficult to reconstruct a complete and accurate account of Elisha. The following, however, seem to have been the chief facts regarding his career.

As a young man he was intimately associated with Elijah, accompanied him wherever he went, and assimilated much of his spirit, message and prophetic technique. Yet it is doubtful whether, despite his plea at Elijah's death, "Let a double portion of thy spirit rest upon me" (*II Kings* 2:9), he ever entered completely into the spirit and prophetic mission of his great master. Perhaps his birth within the land of Israel, and his agricultural antecedents and early life made him look with unconscious equanimity upon various things to which Elijah, with his shepherd, and perhaps also his Rechabite background, had as a matter of principle shown uncompromising opposition.

It seems, however, that after Elijah's death, and continuing for the next ten or eleven years, Elisha continued the prophetic mission of his master in much of the latter's spirit and in accordance with the new and higher prophetic policy and program which Elijah had inaugurated, of bitter denunciation of king and queen and people faithless to Yahveh. Of the details of this period of his prophetic activity we know absolutely nothing except that he maintained close relations with



Elisha raising the son of the Shunamite. From a painting by Lord Leighton (1830-1896)

the various groups of professional prophets, all of whom seemingly recognized him as the legitimate successor of Elijah and as their superior in prophetic rank and authority. Apparently, however, near the end of this period, discouraged perhaps by the lack of tangible results from all his prophetic labors, Elisha determined upon a step of utmost significance.

In the year 842 B.C.E. he came into close relations with Jonadab ben Rechab, the leader of a fanatic group of semi-nomadic, Kenite Yahveh devotees, who, some sixty years before, had brought about, partly through political machinations, a far-reaching religious reformation in the Southern Kingdom. Jonadab had succeeded in effectively purging the Yahveh-worship there of foreign, idolatrous elements and in restoring it, in accordance with the established prophetic program, to a state of comparative purity. He and his followers had apparently migrated to the Northern Kingdom filled with a fanatic desire to repeat this program there.

Elisha made common cause with Jonadab and together they evolved a plan of procedure, altogether in accord with the general methods of professional prophecy and with the earlier reformation in the Southern Kingdom, but altogether contrary to the new prophetic program and method of Elijah. It meant a reversion on the part of Elisha from a new and higher, to an older and lower type of prophetic ministry, one which perhaps secured tangible results much more promptly, but results which were at the same time much more superficial, ineffective, mischievous, and contrary to the will of Yahveh and the true and permanent spirit of the religion of Israel.

Elisha, seconded by Jonadab, determined to overthrow the dynasty of Ahab, and to set upon the throne a new king, more amenable to prophetic counsel and policy. Secretly he sent one of the professional prophets to Jehu, one of the leading generals of the army of Israel, to anoint him as king. The plot succeeded, completely. Jehu, easily persuaded to accept the kingship, hurried from the camp in Ramoth-gilead, east of the Jordan, to Jezreel, the capital. Not only Joram, son of Ahab, king of Israel, but also the queen-mother, Jezebel, the ancient enemy of Elijah, and Ahaziah, king of Judah, grandson of Ahab, who happened at the time to be visiting his royal uncle, and all the male descendants of Ahab, were put to death in cold blood. Thus the dynasty of Ahab was exterminated almost completely as a part of the revolutionary program.

But the plot was not yet complete. Jehu, the new king, no doubt with the tacit approval of Elisha, issued a proclamation summoning the leaders of the people, the members of the court party, the presumptive devotees of the Tyrian Baal, to the celebration of a great festival in the temple of that god, and feigned himself to be likewise a devotee of Baal. At a given signal all these Baal worshipers together with the Baal priests and prophets were butchered. In this way the worship of the Tyrian Baal, introduced by Jezebel, and flourishing for a full generation, was completely rooted out from Israel.

This was achieved at a terrible cost. The flower of Israel, its leaders and intellectuals who had, in conjunction with Ahab, shaped the policies of the Northern Kingdom and contributed to its economic and cultural progress and its political ascendancy in Western Asia, were gone completely. The kingdom was left but an empty shell with no inherent strength or stability. Within less than a year, Jehu, the new king, was paying tribute to Assyria, and throughout his entire reign and that of his son and successor, Jehoahaz, the land of Israel was repeatedly overrun and devastated by Syrian armies. Economic and cultural progress terminated



Elisha summons the bears to destroy the mocking children

almost instantaneously, and politically Israel sank speedily to a low estate. The effects of the Elisha-Jehu revolution were disastrous beyond measure. And, most significant of all, a century later this very prophetic reformation of Elisha was unqualifiedly condemned by Hosea, another and more exalted prophet, as an act utterly displeasing to Yahveh and not at all commanded by Him.

Yet this was more than a mere political revolution. It was primarily a religious reformation, even though conceived upon a low and unworthy scale. Only so can the part of Elisha and of Jonadab ben Rechab in it be understood. It was patterned partly upon the long-established procedure of professional prophecy and partly, and to a larger degree, upon the earlier reformation in the Southern Kingdom; and like that it had its positive religious program of a restoration of Yahveh-worship in comparatively pure form. The basic principles thereof are probably found in the ritual injunctions contained in *Ex.* 20:20-23 and 23:10-19, the nucleus of what has come to be known as the Book of the Covenant (see *Ex.* 24:7). With this the name of Elisha must in all likelihood be associated.

Further details of Elisha's life and work are almost unknown. Apparently his reputation as a prophet and worker of miracles transcended the boundaries of Israel and reached as far as Damascus, if the stories of Elisha's healing the Syrian general Naaman (*II Kings* 5) and of his part in the accession of Hazael to the Syrian throne (*II Kings* 8:7-14) may be credited with a foundation of actual historic truth. His prophetic influence and activities, apparently, however, upon the lower plane of professional prophecy, continued for over fifty years, into the reign of Joash, the grandson of Jehu. Even after his death popular tradition ascribed miraculous powers to the bones of Elisha (*II Kings* 8:20-21). For some time after his death legends and miracle tales, recorded in *II Kings* 2 to 9, grew up about the figure of the prophet. Ultimately, however, it seems, his name, unlike that of his great master, lost its significance and popular appeal, and the process of legend-building concerning him ceased.

Certainly Elisha never became a popular and beloved figure of later Jewish tradition and legend, as did Elijah; and this deservedly, for Elisha was a prophet of much lower type than Elijah and with far less understanding of the true spirit of the religion of Yahveh. He represents an intermediate stage between the older type of professional prophet (see *I Kings* 22:2-28) and the succeeding more exalted type of non-professional, individual, literary prophet. JULIAN MORGENSTERN.

Lit.: Smith, W. Robertson, *The Prophets of Israel* (2nd ed., 1895), 85, 87, 131, 209; Cornill, *The Prophets of Israel* (3rd ed., 1898); Morgenstern, "The Oldest Document of the Hexateuch," *Hebrew Union College Annual* (1927) 54-98; idem, "Amos Studies, III," *ibid.* (1940).

ELISHA BEN ABUYAH (more generally known as Aher, "another"), Tanna, heretic, and one of the most enigmatic characters in the Talmud; he lived in the latter part of the 1st and the beginning of the 2nd cent. C.E. His father, who was a rich man, was so impressed by the discourses of the rabbis that he decided that his son should study Torah. Elisha seems to have acquired his knowledge at an early age, for one of his sayings quoted in *Aboth* (4:20) stresses the importance of learning when young. Others of his sayings, preserved in *Aboth de Rabbi Nathan* 24, speak of the great value of good deeds, and of the difficulty of learning Torah, which will be completely forgotten if it is neglected for as much as two years.

At some time in his career Elisha abandoned the

orthodoxy in which he was reared and became a free-thinker. The reasons for this change which are given in the sources (*Yer. Hag. ii,* 77b; *Hag.* 14b-15b; *Kid.* 39b) are obscure and contradictory. According to one account, he was over-fond of Greek songs and engrossed in the study of Greek philosophy or of the sectarian books. Another connects his apostasy with the famous incident in which he, together with Akiba, Ben Azzai and Ben Zoma, "entered Paradise" (some sort of esoteric study) and trampled down the plants there; he is said to have beheld Metatron (the chief angel) and to have concluded that there were two gods instead of one. Still another declares that he abandoned his belief in God when he saw the sufferings of the righteous in time of persecution. The only certain fact is that he ceased obeying the injunctions of the Jewish law; he did not hesitate, for instance, to ride on the Sabbath beyond the limits prescribed by Jewish law. This flouting of the law was enough to have him branded as a heretic, and to give him the contemptuous title Aher, "another one," on the part of those who did not wish even to mention his name.

The sources tell various stories of how, during the Hadrianic persecutions, he killed some of the pupils in the academies, forced others to abandon the study of Torah, and acted as informer against those Jews who tried to evade the decrees of the emperor. These are inconsistent with his friendship with Meir, who remained on friendly terms until his death, and who would not have consorted with a renegade. It is related that Elisha on one or two occasions reminded Meir of the teachings of Akiba, and how he was careful to prevent his friend from breaking the Sabbath law. When the serious-minded young man tried to persuade Elisha to "repent," the latter smilingly answered that he had already heard from the throne of God a voice, saying "Return, ye backsliding children" (*Jer.* 3:22) "except Aher." The stories of his death-bed repentance, and of his being saved from purgatory by the appeals of Meir and Johanan bar Nappaha, may be dismissed as legendary. Elisha apparently died poor, as it is recorded that his daughter was compelled to apply for aid to Judah Hanasi. The latter at first repulsed her, saying: "Are any of his offspring still alive?" To which she answered: "Think of his learning and not of his actions"; and Judah thereupon relieved her needs.

Jewish scholars have puzzled over the life of Elisha and have given various solutions. Siegfried thought him to be a follower of Philo; Graetz, a Gnostic; Dubsch, a Christian; and Ginzberg, a Sadducee. More probably, he was a man of independent thought, who had become convinced of the unimportance of the ceremonial law. In another age, he might have become a great reformer; in his own age, he was a solitary rebel and outcast, no longer a leader in Jewish life, but just "another." SIMON COHEN.

Lit.: Ginzberg, L., in *Jewish Encyclopedia,* vol. 5, pp. 138-39; Graetz, H., *Gnosticismus und Judentum* (1846) 56-71; Jellinek, *Elischa b. Abuja* (1847); Back, *Elischa b. Abuja-Acher* (1891); Dubsch, in *Hehalutz,* vol. 5, p. 66 et seq.; Siegfried, *Philo von Alexandrien,* 285-87; Weiss, I. H., *Dor Dor Vedoreshav,* vol. 2, pp. 140-43.



Temple B'nai Israel, Elizabeth, N.J.

ELISHEBA, ELISHEVA (pseudonym), *see* ZHIRKOVA, YELIZAVETA IVANOVNA.

ELIYAHU HANABI, *see* ELIJAH.

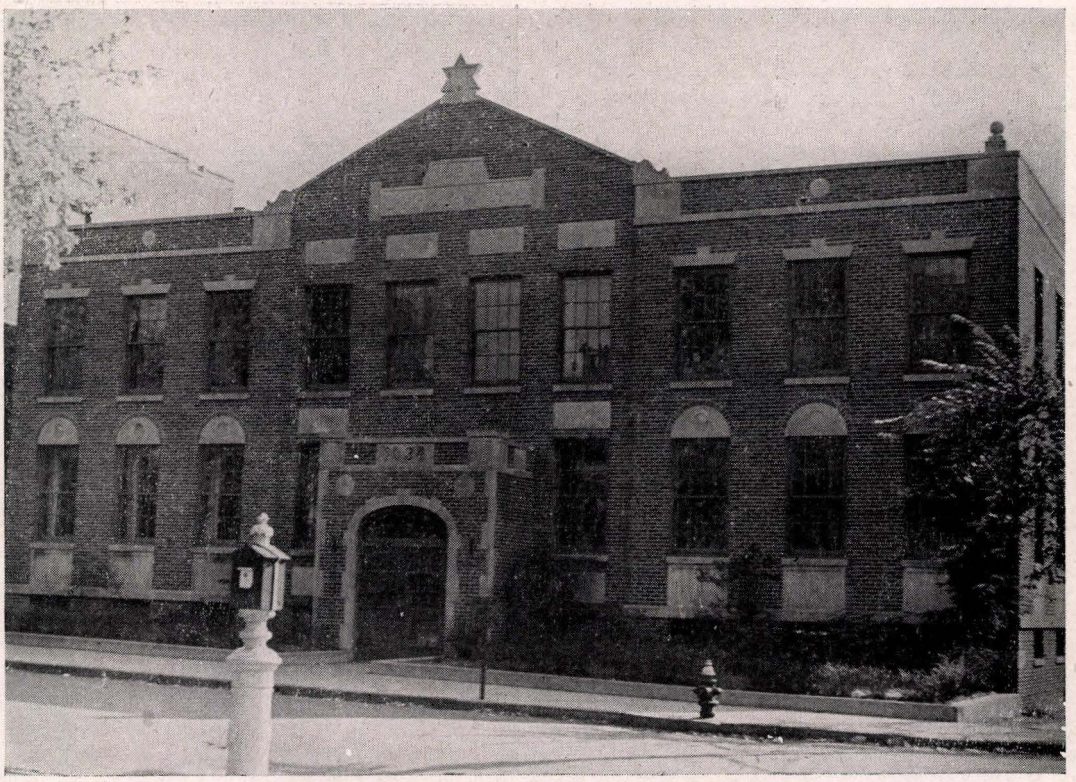
ELIZABETH, city in Union County, New Jersey, with a population of 109,912 in 1940. The Jewish population is between 9,000 (local estimate) and 11,700 (H. S. Linfield, 1937).

There may have been some Spanish-Jewish settlers in Elizabeth prior to Civil War days, but the first families of which there is record include the Hersh family, who came from Bohemia in the early 1860's and who engaged in the wholesale grocery business; the Kaufman and the Isaac families, who arrived in the 1870's and engaged in the iron business; the Naar family, of German descent, who contributed a Jewish mayor to Elizabeth in the 1880's.

The first congregation was B'nai Israel, formed in 1881 by German and Austrian Jews. It met originally on Elizabeth Avenue near High Street, and later in the 1880's built a synagogue on East Jersey Street near Spring Street. Among the rabbis who served this congregation were Rabbis Konovitz and Blechman, and the incumbent in 1940, Raphael H. Melamed (1924-), a graduate of the Jewish Theological Seminary. The congregation maintains a modern building with a community house and a Hebrew school.

In the late 1880's and for the next two decades, the greater number of Jewish settlers were East-European immigrants who came to Elizabethport, the eastern section of the city. There they founded and built several institutions, including Congregation Holche Yosher on South Park Street (1888); the First Austrian Congregation, Fourth and South Park Streets; Congregation Anshe Sfard on First Avenue; the United Hebrew Charity building on Court Street, which formerly was a community center built by the local Independent Order Ohwath Zedek, which donated it to the community. Among the earlier leaders active in these congregations and organizations were Joseph Weinstein, Abe J. David, John J. Stamler, Harry Kessler, Samuel Yospin, Emil Zucker and Henry Piper. Among the few rabbis who served these Orthodox congregations were Joseph Konvitz (1915-19), Elozar M. Preit and the incumbent rabbi, Pincus M. Teitz (1935-).

Adas Jeshurun Synagogue on Chilton Street and the



The Y.M. & Y.W.H.A. at Elizabeth, N.J.

Adas Israel Congregation on Madison Avenue in North Elizabeth, both "uptown" synagogues, were organized in 1924 and 1935, respectively.

The Gomel Chesed Cemetery is owned and operated by the Gomel Chesed Burial Society for the benefit of members of various Jewish lodges and the Orthodox synagogues. Congregation B'nai Israel has its own cemetery.

As far back as 1912 the Hebrew Free Loan, the Hebrew Sheltering Home, the Family Society, and the Hebrew Free School were combined to form the Elizabeth United Hebrew Charities. When the present Jewish center—the Y.M.H.A. building on East Jersey Street—was opened in 1930, the old building downtown was sold and the social services housed at the "Y." The Y.M.H.A. was originally founded (1883) as a Young Men's Club at Temple B'nai Israel. It led a checkered existence for many years, until it bought temporary headquarters on Livingston Street in 1916. It moved to its present site in 1921. Since then the Association has increased in membership to 1,500; it houses more than sixty organizations, and serves several communities in the northern end of Union County. For a number of years the Y.M.H.A. published *The Voice*. From 1926 to 1931, it published a weekly newspaper, *The Community News*. Since 1931, a privately published Anglo-Jewish weekly, *The Jewish Record*, has appeared in Elizabeth.

Elizabeth Jewry supports several lodges of B'nai B'rith and the Independent Order B'rith Abraham, and branches of the Council of Jewish Women, Hadassah, Council of Jewish Juniors, Junior Hadassah, Deborah League, and a number of auxiliaries. The Zionist Organization had about 100 members in 1940.

Several Jews who have been prominent in the city have been mentioned. Others include: Albert Naar, mayor; Abe J. David, District Court judge until 1924 and Union County prosecutor for fifteen years; John J. Stamler, member of the board of water commissioners (1933-); N. R. Leavitt, county treasurer (1926-); Samuel Koestler, president of the board of education (1939-); Bernard P. Gold, president of the board of recreation commissioners (1936-); Julius Kwalick, member of the board of education (1936-); Nathaniel Weltchek, president of the board of works in 1935; Henry S. Waldman, judge of the Juvenile and Domestic Relations Court (1932-).

The Jews of Elizabeth were for years principally merchants, with a good part of them professional people. The number of industrial workers among them is increasing.

HARRY LEBAU.

ELIZABETH PETROVNA, Russian czarina from 1741 to 1762. Her attitude toward the Jews decisively influenced their treatment in Russia for nearly two centuries. When she was approached to permit Jewish traders to travel in Russia in order to secure an economic advantage to the country, she answered in bigoted fashion: "From the enemies of Christ I desire neither gain nor profit." Her policy was followed by Catherine II in 1763, and there were no Jews in Russia until the first partition of Poland (1772).

ELKAN, CLARENCE JOHN, soldier, b. London, 1877; d. London, 1940. He entered the army in 1893, serving first in the Gold Coast, and then in China (1900), where he was awarded a medal. In 1912 he was commissioned a captain. He served in the World War and was promoted to the rank of major (1915), mentioned in despatches five times, and made a companion of the Distinguished Service Order (D.S.O.) in 1915. In 1919 he was made lieutenant-colonel (87th Royal Irish Fusiliers) and was made an officer of the Order of the British Empire (O.B.E.). He was also a chevalier of the Legion d'Honneur of France. Following his retirement from the army after the World War, Elkan was a member of the Common Council of London. When war broke out in 1939, Elkan joined the Territorial Army and Air Force Association.

ELKAN, DAVID LEVY, German painter and lithographer, b. Cologne, 1808; d. Cologne, 1865. Firmenich-Richartz wrote about him: "Although of Jewish origin, Elkan can be considered as the illustrator of Rhenish romanticism, as the glorifier of the venerable city of Cologne and of the jolly carryings on in carnival time. . . ." For the most part, the Christian Middle Ages furnished him with the material for his lithographs.

ELKAN, SOPHIE, Swedish authoress, sister of Otto Aaron Solomon, b. Gothenburg, Sweden, 1853; d. Gothenburg, 1921. She first translated into Swedish the pedagogical works of Pestalozzi, Salzmann, and Comenius; later she published her collection of tales *Major and Minor* (under the pen name of "Rust Roest," 1889); *With Sordine* (1891); then the novels *Rich Maidens* (1893), and *Säfve, Kurt and Company* (1894). She established her position in Swedish literature through her historical novel *John Hall* (published in two parts).

After a long journey to Egypt and Palestine, which she made with her friend Selma Lagerlöf and others, she wrote the novel *Drömmen om Österlandet.* Later she dedicated to the Swedish king, Gustavus Adolphus IV, a series of novels: *The King* (2 parts, 1907, 3rd ed.), in German: *Von Gottes Gnaden* (1905), and *In der Verbannung* (2nd ed., 1907). Her last works were *From East and West* (1908) and the historical novel *Anckarstrom* (2 vols., 1910, 3rd ed.).

Lit.: Nordisk Familjebok, vol. 7, 1907, p. 417; supplement (1923) 568.

ELKESAITES, Jewish Christian sect of the Essenes, which flourished in the 2nd cent. C.E. and was closely related to the Gnostic Ebionites. The Elkesaites mingled those elements in their doctrine which were derived from Judaism with certain speculations about nature that were drawn from Babylonian paganism. The Elkesaites believed strongly in prophecy, and regarded Jesus as a prophet; but they also believed in a new prophet and a new book of revelation, called Elkesai (from the Aramaic *hel kasya,* "Hidden Power"); this was supposed to have fallen from Heaven in the third year of the reign of Trajan. According to their doctrine, this newest book of revelation had perfected the institutions of religion by adding many ordinances concerning penance and worship, formulas of exorcism, and ablutions. The principles of the sect included monotheism, the repudiation of animal sacrifices, prohibition of wine drinking, permission to marry, diminution of the Messianic hope to the expectation of a great prophet, and the high esteem of the prophet's relatives. These features are akin to the religion of the Sabians mentioned in the Koran, and probably had some influence on the origin of Islam, as it had on Manicheism.

Lit.: Brandt, *Elchasai* (1912); Hastings, James, *Encyclopaedia of Religion and Ethics,* vol. 5, pp. 262-69; Hilgenfeld, *Judentum und Judenchristentum* (1886).

ELKIND, ARKADY DANIELOVICH, physician and anthropologist, b. Mohilev, Russia, 1869. Upon his graduation from the University of Moscow in 1893, he collected anthropological and ethnographical data in Russian Poland and later worked in the anthropological clinics of Munich and Rome. He presented the results of his studies in several articles published in *Trudy Antropol. Otdjela,* vol. 21 (1903); *Mitteilungen der kaiserlichen russischen Gesellschaft für Naturkunde,* vol. 104 (1912); *Zeitschrift für Demographie und Statistik der Juden* (1906) Nos. 4 and 5; *ibid.* (1908) Nos. 1 and 2. Elkind recognized a specific Jewish type, especially among the Jews of Russia, which, according to him, was formed chiefly before the Christian Era, and only to a small extent at a later time. His works, written in Russian and German, include: *The Jews; Anthropological Study based mainly on observations of Polish Jews;* and *Versuch einer anthropologischen Parallele zwischen Juden und Nichtjuden.*

EL-KUDS (meaning "the Sanctuary"), Arabic name for Jerusalem.

ELKUS, ABRAM I., diplomat and public official, b. New York city, 1867. He was educated in the public schools of the city and at the College of the City of New York, and studied law at Columbia University, from which he was graduated in 1888. In the same year he was admitted to the bar of the state of New York. He became counsel for a number of associations of merchants and manufacturers, and argued important cases before the Supreme Court of the United States as well as the highest courts of New York and other states. In 1908 he was appointed special United States attorney to prosecute bankruptcy frauds. In 1911 he was counsel for the New York State Factory Investigating Commission.

President Woodrow Wilson appointed Elkus ambassador to Turkey in 1916. He served three years. He was chairman of the New York State Reconstruction Committee (1918-19) which developed a plan for the reorganization of the executive branch of the state government. In 1919 he was appointed associate judge of the Court of Appeals of the state of New York; he served through 1920. In 1920 he was designated a commissioner under the League of Nations to settle the dispute between Finland and Sweden over the Aland Islands.

Elkus was awarded the Grand Cross of the British Empire and made an officer of the Legion d'Honneur of France. He was also awarded honorary degrees by St. Lawrence University (1913), and by Middlebury College and Syracuse University (1918).

Always active in behalf of the welfare of Jews, Elkus was a trustee of the Baron de Hirsch Fund, honorary vice-president of the Jewish Publication Society, president of the Hebrew Technical School for Girls, New York, president of the Free Synagogue, New York (1919-27 and thereafter honorary president), and one of the founders of the Jewish Institute of Religion. He was a member of the Board of Regents of the State of New York from 1911 to 1919.

Elkus was also instrumental in securing the cooperation of the government of the United States in obtaining the Balfour Declaration.

Elkus is the author of *Secret Liens and Reputed Ownership* (1910).

SARAH ELKUS (b. New York city), the sister of Abram I. Elkus, was known as an educator. After graduation from Hunter College in 1885, she inaugurated and became the director of Day Classes for Adults in English and Citizenship under the authority of the Board of Education of New York city. She held this post for more than twenty years, retiring in 1938. Under her direction the number of pupils grew from twenty-five to ten thousand; there were two hundred and forty day classes for adults at the time of her retirement.

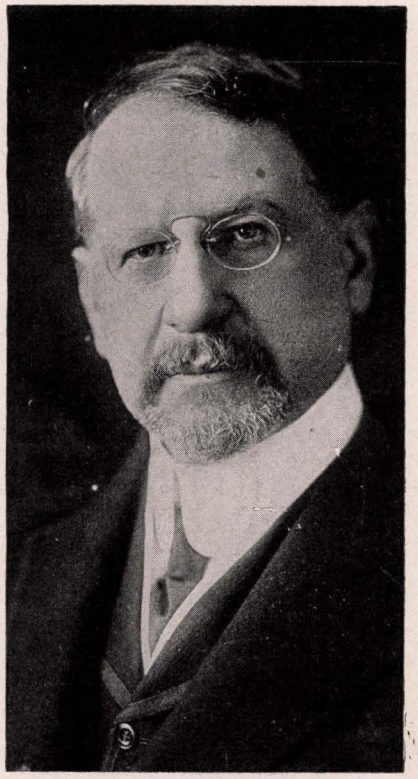
ELLASAR, Babylonian city mentioned in the Biblical account of the war waged by the Babylonian coalition of four kings against the Canaanite alliance of five kings at the time of Abraham (*Gen.* 14). It may possibly be identical with the ancient Babylonian Larsa, now called Senkereh, in southern Babylonia.

ELLENBOGEN, ABRAM, jurist, b. Troy, N. Y., 1883; d. Lake Placid, N. Y., 1929. He received his LL.B from Harvard Law School in 1908, and served in the New York State Assembly from 1914 to 1918, and was responsible for the bill providing for teachers' pensions. From 1919 to his death he was justice of the Municipal Court of the Fifth District of Manhattan, New York city.

ELLENBOGEN, HENRY, Congressman and judge, b. Austria, 1900. He came to the United States in 1919, and after studying at Duquesne University, was admitted to the Pennsylvania bar (1926) and went into practice in Pittsburgh.

In 1932 he was one of a Pittsburgh group that sought to interest President Herbert Hoover in combatting the depression by appropriating funds for public works and unemployment relief. When the proposal was turned down, Ellenbogen decided to run for Congress although he was not to receive his final American citizenship papers until June, 1933. He was elected Congressman from the 33rd Congressional District of Pennsylvania in the Roosevelt landslide of 1932; his progressive course during the ensuing term led to his reelection in 1934 by an overwhelming majority: 72,584 votes to 1,573 for his nearest opponent.

As a Congressman, Ellenbogen distinguished himself by his active sponsorship of social legislation. He sponsored the first old age pension measure, and championed unemployment insurance legislation and the creation of a United States Housing Authority to work for slum clearance and low cost housing. He also sought



Abram I. Elkus

to secure the enactment of a bill to regulate labor conditions in the textile industry. As a member of the Committee on the District of Columbia, an assignment which carried no political rewards since residents of the District do not vote, he worked hard for an unemployment insurance law and a law providing pensions for the blind for the District, and both measures were enacted by Congress. He was reelected to Congress in 1936 but resigned in November, 1937, when he was elected a judge of the Allegheny County Court of Common Pleas.

Ellenbogen was an ardent Zionist, and a member of the American Jewish Congress.

ELLENBOGEN, WILHELM, Austrian deputy and public official, b. Lundenburg, Moravia, 1863. He came with his family to Vienna in 1870, where he studied medicine at the university (M.D., 1886). He became one of the first members of the newly organized Social Democratic Party in 1889 and was made a member of its executive board in 1891.

In 1901 he was elected to the Reichsrat as representative for the second and twentieth districts of Vienna. He continued to serve in this capacity continuously up to 1934, eventually becoming the deputy with the second-longest service in parliament. His activities there were primarily directed to the development of a free, equal and direct system of election, which was effected in 1907. He had close connection with the Italian Socialist leaders; Mussolini, in his pre-Fascist days, considered him an intimate friend.

After the revolution of 1918 Ellenbogen became one of the twenty members of the council of state

of the Austrian republic. In the first coalition government (1918-19) he served as undersecretary of commerce, in the second (1919-21) he was a full ranking cabinet member as secretary of socialization (succeeding Otto Bauer). Up to 1929 he was president of the office for the electrification of the Austrian state railways. He was also entrusted with the supervision of several important cooperative enterprises such as housing programs and public health service.

After the annexation of Austria to Germany in 1938 Ellenbogen left the country and lived in France until May, 1940, since which time he has resided in New York city.

His chief writings are: *Was will die Sozialdemokratie* (1910); *Sozialisierung in Österreich* (1922); *Anschluss und Energiewirtschaft* (1928); *Ausgangkapitalismus und Planwirtschaft,* a large work still in manuscript.

ELLENSTEIN, MEYER CHARLES, public official, b. New York city, 1886. He was born on the East Side, the third of five children. After his father's death in 1892 the family moved to Paterson, N.J. He went to work in a silk mill at the age of thirteen. Saturdays he worked in a shoe store. He became a salesman in a large shoe store in New York city, and rose to be an assistant manager.

In 1908 he decided to become a dentist. In a single year he qualified for admission to dental school, and was graduated with honors from the College of Dental and Oral Surgery (now part of Columbia University) in 1912. He moved to Newark the following year to practice. In 1922 he began the study of law in the evening classes of New Jersey Law School. He was admitted to the bar of New Jersey in 1925.

Ellenstein was a candidate for the Newark City Commission in 1929 but was defeated by a few thousand votes. However, upon the death of one of the commissioners in 1932, Ellenstein, next in rank among the candidates, was appointed to the vacancy. In 1933 he was elected to the office by a record vote and was named mayor by his fellow commissioners. Four years later he was re-elected and again named mayor.

He was one of three American mayors chosen by President Franklin D. Roosevelt in 1934 to represent the United States at an international conference of mayors held in Lyon, France. As mayor of Newark, he developed the airport and planned to enlarge the city's facilities as a port for shipping. In 1937 he was charged with conspiring to defraud the city through land transactions involved in such expansion. The trial lasted thirteen weeks and was declared a mistrial; at the retrial, in 1940, all the defendants were acquitted.

Ellenstein was an athlete of note. He was first a professional ball-player, then an amateur boxer in the bantamweight class, and in 1917 and 1918 handball champion of New Jersey.

ELLINGER, GEORGE, scholar, b. 1859; d. Berlin, 1939. He was editor of *Kirchenlied und Volkslied,* a collection of church and folk songs of the 17th and 18th centuries, and also edited (1923) the poetical works of Johannes Scheffler (1624-1677) who wrote under the pseudonym of Angelus Silesius. His chief work was *Geschichte der neulateinischen Literatur Deutschlands im sechzehnten Jahrhundert.* The first volume, dealing with Italian and German humanism in Late Latin lyrics, and the second, with Late Latin lyrics of Germany in the first half of the 16th cent., were published in 1929; the third volume, a history of Late Latin lyrics in The Netherlands, was published in 1933.

When the Nazis came to power in Germany, Ellinger hoped to complete the manuscript of the fourth and last volume, and to have it published abroad. But he was forbidden admission to the libraries he used for research. Despairing of completing the work and continuing the studies in German literary history to which he had devoted his life, he committed suicide.

ELLINGER, MORITZ, journalist and city official, b. Fürth, Bavaria, 1830; d. New York, 1907. He studied at the Talmudical College in Würzburg and came to New York in 1854. From 1873 to 1876 he was apportionment clerk in the finance department of the city of New York, from 1876 to 1881 coroner of New York, and from 1888 until his death record clerk and interpreter of the Surrogate's Court. Ellinger was an active member of the B'nai B'rith; for twelve years (1890 to 1901) he edited its organ, the *Menorah Monthly.* He was the founder of the *Jewish Times,* which he edited for nine years (1869-1878), secretary of the New York Medico-Legal Society and chairman of the Council of the Congress on Tuberculosis.

ELLIS ISLAND, federal immigration station at New York city since 1890. Before that time, immigration which passed through New York was under the jurisdiction of the state, and the immigration station was at Castle Garden—at the Battery where Manhattan overlooks New York Bay. Through Castle Garden nine million immigrants passed. It had originally been a fort, called Castle Clinton, built by the United States in 1807. It was ceded to the city in 1822 and leased out as an amusement center two years later; here Jenny Lind sang in 1850. In 1855 Castle Garden became the immigration station for the city of New York. After 1890 it was turned into an aquarium.

The island in upper New York Bay known as Ellis Island was originally called Oyster Island. From the days of Peter Stuyvesant, governor of New York for the Dutch, it had been a place for picnics until, towards the end of the 18th cent., it became the property of Samuel Ellis, a New Jersey farmer. In 1841 the federal government built Fort Gibson upon the island as part of the harbor's defenses. The original area was a little more than three acres, but by filling in the shallow waters about the island, the area was increased to twenty-one acres. The added soil came from every corner of the world, like the immigrants themselves, since much of it came as ship's ballast.

The immigration station was officially opened on January 1, 1892. The original frame buildings constructed by the government were destroyed by fire in 1897, and the erection of the present buildings of gray limestone and red brick commenced the following year. Until the restriction of immigration

ELLIS ISLAND







Types of Jewish immigrants that entered by way of Ellis Island during 1905 and the later years of unrestricted immigration. From documentary photo studies by Lewis W. Hine; by courtesy of the Russell Sage Foundation Library

which began in 1921 with the first "quota" law and culminated in the highly restrictive act of 1924, the facilities were inadequate for the tide of immigrants into the United States. During the ten years before the World War, almost a million immigrants a year came to the port of New York (in 1907 more than one million, of whom about 100,000 were Jewish), at times three to five thousand a day every day. Of these almost all were sent to Ellis Island for inspection and examination.

Since the passage of the stringent immigration acts, Ellis Island has become virtually a deportation, rather than an immigration, station. In 1933 there were fewer than 5,000 incoming aliens at Ellis Island, while more than 7,000 aliens left the country through Ellis Island, chiefly because of hard times in the United States. The certification of all immigrants (medical, literacy, economic status and likelihood to become a public charge) is now conducted abroad under the supervision of the American consuls and by immigration inspectors on the steamers in New York harbor, and only those aliens are sent to the island who are held for special inquiry. Jewish religious services are held on the island and special food is provided for those who are Orthodox by the Hebrew Immigrant Aid Society. As for those who chance to die on the island, of all the peoples in the world only the Jews have a perfect record for burying their own dead (Corsi, *In the Shadow of Liberty*, 124).

CHARLES REZNIKOFF.



Modern kosher kitchen and dining room at Ellis Island, supervised by the Hebrew Sheltering and Immigrant Aid Society

Lit.: Corsi, Edward, *In the Shadow of Liberty; Report of the Ellis Island Committee 1933-34; Despatch from H. M. Ambassador at Washington* (Sir Auckland Campbell Geddes) *reporting on Conditions at Ellis Island Immigration Station* (1923).

ELLIS, SIR BARROW, British public official, b. London, 1823; d. Savoy, 1887. The family name was originally Israel. After the completion of his education he entered the British civil service in India. He was third assistant collector and magistrate at Ratnagiri, became an assistant commissioner (1851), chief commissioner (1857), chief secretary of the Bombay government, member of the Bombay Council (1862) and member of the Viceroy's Council (1870). He was popular among all classes in India and did much to maintain British prestige. While in Bombay he helped combat the activities of missionary schools among the native Jews. Upon his return to England in 1875 he was made a member of the Indian Council in London and received the K.C.S.

Sir Barrow immediately assumed an active role in the London Jewish community. He was vice-president of the Anglo-Jewish Association and of the Jews' College, vice-president of the United Synagogue, helped found and was for seven years a warden of the West End Synagogue, and served as president of the Jews' Deaf and Dumb Home.

ELLIS (originally Elsass), **MARY,** actress, b. New York city, 1899. She studied art for three years, then turned to singing, and made her debut at the Metropolitan Opera House, New York, in December, 1918, in *Suor Angelica*. Later that season she sang Mytil in *Bluebird*, and in 1921 she appeared in *Louise*. Miss Ellis' first performance on the dramatic stage



Edward Ellsberg

was in 1922, when she played Nerissa in the *Merchant of Venice*. Two years later she won her greatest renown when she appeared as the original Rose-Marie in the operetta of that name. Not long afterward Miss Ellis lost her singing voice, and then devoted herself wholly to the stage.

As Leah in *The Dybbuk,* produced at the Neighborhood Playhouse in 1925, she elicited critical and popular commendation by the tenseness and sensitivity of her characterization. Among her later outstanding successes was her performance of Katherine in the modern-dress *Taming of the Shrew* (1928). In 1930 Miss Ellis first went to London, where the following year she played Nina Leeds in *Strange Interlude*. After 1931 Miss Ellis divided her time between New York and London, appearing in performances in both cities. In 1941 she was living in London.

ELLSBERG, EDWARD, naval officer, engineer and author, b. New Haven, Conn., 1891. When he was a child, the family moved to Denver, where his father became a dairyman. Ellsberg studied at the University of Colorado and at the United States Naval Academy, from which he was graduated at the head of his class in 1914. He was later ordered from active service to take postgraduate work at Annapolis, and at the Massachusetts Institute of Technology, where he was granted the degree of Master of Science in 1920. The University of Colorado awarded him the degree of Doctor of Engineering in 1929.

Two years after graduation from the naval academy, Ellsberg was assigned to the construction corps, to which only officers of exceptional engineering ability were appointed. During the World War he was put in charge of refitting confiscated German liners as transports at the Brooklyn Navy Yard, and was officially commended for his work. In 1924, when the United States Shipping Board wished to improve the *Leviathan,* Ellsberg was put in charge of the task.

In 1926 he was made salvage officer in the operations that resulted in raising the United States submarine S-51. The boat had gone down after colliding with a steamer off Block Island, and lay on the bottom of the sea, twenty-two fathoms (132 feet) deep. No large submarine had ever been raised from such a depth.

Ellsberg's plan for raising the S-51 included the use of huge pontoons which he designed himself. The pontoons were sunk and fastened to the submarine; when air was pumped into the pontoons, they rose and lifted the ship. In connection with this work of salvage, Ellsberg also perfected a torch that would cut steel under water.

It took nine months to raise the S-51 with a crew that at one time numbered almost a thousand men. When the job was completed, Ellsberg resigned from the navy to become chief engineer of an oil company. He had reached the rank of lieutenant commander. For his work in raising the submarine he was promoted to the rank of commander by special act of Congress, and given the Distinguished Service Medal, the first ever awarded by the navy in time of peace. The official government report stated:

"His ingenuity was inexhaustible, his perseverance in the face of countless setbacks unfailing, and his determination animated and inspired all hands . . . to his efforts and skill the successful salvage of the S-51 is primarily and unmistakably due . . ."

In 1927, when the submarine S-4 collided with a Coast Guard cutter and sank in 110 feet of water, Ellsberg, then a civilian, offered his services. He was put in charge of the initial operations. The naval court of inquiry which investigated the sinking called him "the foremost expert in the United States, and probably in the world, on deep-sea rescue work."

Ellsberg wrote *Salvage Operations on the S-51* (1927); *On the Bottom* (1929), which was selected by the Literary Guild of America and translated afterwards into Spanish and Danish; *Thirty Fathoms Deep* (1930); *Pigboats* (1931), a novel about the work of submarines during the World War, also translated into Danish and produced as a motion picture entitled *Hell Below; Ocean Gold* (1935); *Spanish Ingots* (1936); *Hell on Ice* (1938), the story of the arctic expedition of the *Jeanette* in 1879; *Men under the Sea* (1939); *Treasure Below* (1940); *Captain Paul* (1941); in addition to articles in periodicals. In his books and stories for the general public, Ellsberg successfully discussed technical subjects in untechnical terms. His *Captain Paul,* a novel, was published in 1941.

As an oil engineer, Ellsberg improved methods for dehydrating and dewaxing lubricating oils and for cracking crude oil for anti-knock gasoline.

CHARLES REZNIKOFF.

ELMALEH, JOSEPH, 1. chief rabbi at Gibraltar, b. Rabat, Morocco, about 1749; d. Gibraltar, 1823. In Gibraltar he was called El Grande (the great), because of his learning and piety. Author of *Tokfo Shel Yosef* and annotations on *Hoshen Mishpat,* he instituted at Gibraltar the Imposta,—a tax imposed upon every business man of the Jewish community, for the benefit of the poor of Gibraltar. This Imposta was still in existence in 1940.

2. rabbi, known as Alkbir, "the great," b. Rabat,

Morocco, 1788; d. Jerusalem, 1866. He went to Mogador, Morocco, and shortly after his arrival was appointed honorary chief rabbi of the community. He served in this capacity for over fifty years. In 1844 the Kabyles, or wild tribes of the interior, came to Mogador and attacked, plundered, and massacred the inhabitants of the "Mellah"—the Jewish quarter. From the Mellah they marched to the European quarter. But there Joseph Elmaleh sheltered in his house, which he barricaded, over three hundred refugees who had made their escape from the Mellah. While the Kabyles were making every effort to gain admission into Elmaleh's house, a French squadron fired shells at the assailants. But the shells fell into the Elmaleh house. In this predicament he was forced to open the gates to the intruders but not before he received their promise, and oath, that no harm would be inflicted upon the refugees or the other inmates. Though no personal harm was done to them the house was thoroughly sacked.

Joseph Elmaleh wrote a number of works about Cabala. He founded a synagogue in Mogador that still bears his name, as well as a Beth Hamidrash. In 1866, together with his family, he went to Palestine.

3. rabbi, known as Sgir, "the small," b. Rabat, Morocco, 1828; d. London, 1886. Like the other members of the family he went to Mogador, and in 1868 he was appointed honorary chief rabbi there. He was also Austrian consul at Mogador and was decorated in Vienna by Francis Joseph of Austria (1873). This position enabled him to intervene in behalf of the oppressed Jews of the city, and in addition he strove to improve their cultural level by establishing a school for girls. He frequently made business trips to the European continent and England, and died on such a trip to London.

LEON HAIM ELMALEH.

ELMAN, MISCHA, violinist, b. Talnoye, Russia, 1891. His musical education began at the age of four under his father's guidance and was later continued under Fidelman in Odessa. At the age of twelve he was the star pupil of Auer in Leningrad and substituted for him at the opening concert of the most important musical society of the city. His appearance at this concert took the Russian public by storm and laid the foundation of his fame. Sensational reports concerning the infant prodigy spread throughout the musical world. In his concert tours through Europe and America he scored continual successes. His debut in New York was made in 1908 with the Russian Symphony Orchestra. His playing matured and gained in depth and understanding, so that he came to be regarded as one of the foremost violin virtuosi of his day. In 1923 Elman became a citizen of the United States. He organized the Elman Quartet, which for several years gave concerts of chamber music throughout America. Elman's instrument, a Stradivarius, dated 1717, belonged to the collection of Mme. Recamier.

In 1938-1939 he celebrated the thirtieth anniversary of his American concert career by undertaking an extensive tour of the United States, the entire proceeds of which he contributed to the refugees from Germany and Austria.

Lit.: Elman, Saul, *Memoirs of Mischa Elman's Father* (1931).



Mischa Elman

ELMIRA, a city in the Southern Tier of New York State, near Pennsylvania. Of the city's population of 45,106 (1940), the Jews number about 1,200.

The first Jews to live in Elmira came about 1850. Most of these were from Bavaria and other parts of Germany. Among the first arrivals were the Anhalt, Gladke, Holzheimer, Pelta, Sellner, Sittenfield, Strauss, Swartz, and Wittenberg families. In 1862 the Jewish community numbered about one hundred; the men were engaged chiefly as peddlers. In that year the first Jewish congregation of Elmira, B'nai Israel, was organized, and the following year its first building was dedicated on High Street. Long before this, however, the Elmira Jews had purchased a cemetery on Fulton Street, and here burials had taken place as early as 1851. Levi Rosenblatt was the first rabbi of B'nai Israel, serving also as cantor, Shohet, and teacher



The Orchard Street synagogue at Elmira, N.Y.

of Hebrew. He was succeeded as rabbi by Jacob Stahl in 1865.

In 1883 a number of members of B'nai Israel who objected to proposed reforms in the ritual formed Congregation Shomray Hadath. A third congregation, Talmud Torah, was organized in 1886. B'nai Israel called Rabbi Adolph Radin to its pulpit in 1884, adopted the Einhorn prayer-book, and two years later dedicated a new temple on High Street. Shomray Hadath purchased the old synagogue building and transported it to Orchard Street where it was still (1941) serving. In 1941 B'nai Israel had 150 members, Shomray Hadath 135, Talmud Torah (whose synagogue was on Sullivan Street) over fifty.

Among the rabbis who served B'nai Israel were Jacob Marcus (1894-1918), Frederick A. Doppelt (1934-40) and Samuel H. Markowitz (1940-). Benjamin Lapidus was rabbi for both Orthodox congregations in 1941.

One of the oldest Jewish charitable organizations is the Benevolent Society. Organized originally as the Deborah Society, it later became the Benevolent Society and was known in 1941 as the Jewish Relief Organization.

The Young Men's Hebrew Association (organized 1910) was located in quarters on Madison Street in 1941.

Twenty-four Jewish Confederate soldiers who died in the Elmira prison camp during the Civil War are buried in the Woodlawn Cemetery, Elmira.

BENJAMIN F. LEVY.

ELNECAVE, DAVID, journalist, b. Haskeuy, near Constantinople, 1882. He was awarded a rabbinical diploma at the Rabbinical Seminary of Constantinople, but never accepted a pulpit. He served as Hebrew teacher for the Alliance Israélite Universelle, and later as director of the Jewish Secondary School at Bitolj (Monastir) in what is now Yugoslavia.



B'nai Israel synagogue at Elmira, N.Y.

In 1909 he returned to Constantinople and founded the first Sephardic Zionist paper, *El Judio,* printed in Ladino. Thereafter he remained in close touch with the Zionist leaders and became a leader of Zionism in Turkey. He first visited Palestine in 1913, and was delegate at the Twelfth Zionist Congress at Carlsbad in 1921; he then settled in Bulgaria where he edited his weekly paper *El Judio* until 1931. In that year he went to Argentina and founded the popular weekly *La Luz,* in Buenos Aires, which he still edited in 1941.

ELOESSER, ARTHUR, author, b. Berlin, 1870. He was dramatic critic for the *Vossische Zeitung* from 1899 to 1913 and again from 1928 to 1934. In the years between he was dramaturgist at the Lessing Theater in Berlin and director of the Schutzverband deutscher Schriftsteller. In 1934 he became a contributor to the *Jüdische Rundschau.* Among his works, which are devoted chiefly to the stage, are: *Das bürgerliche Drama* (1898); *Literarische Porträts aus dem modernen Frankreich* (1904); *Die deutsche Literatur vom Barock bis zur Gegenwart* (1929-30). He wrote also biographies of Thomas Mann (1925) and of Elisabeth Bergner (1926), and published the works of Kleist and Otto Ludwig, and the letters of the younger Kainz.

ELOHIM, ELOKIM, *see* GOD, NAMES OF.

ELOHIST CODE, one of the principal narrative strands of the Hexateuch. It is usually designated by the symbol *E,* and is frequently found interwoven with another parallel strand designated by Bible scholars as the Jahvist Code (*J*).

1. History of the Identification of the Code. In 1798, Karl D. Ilgen, in his *Die Urkunden des jerusalemischen Tempelarchivs,* vol. 1, *Urkunden des ersten Buches von Mose,* called attention to the existence of two writers who used the term *Elohim* for the deity. He called them E^1 and E^2. (The latter has since been recognized as the Elohist writer, and the former, E^1, as the author of the Priestly Code, *P.*) For a half century, Ilgen's discovery was neglected in favor of other hypotheses. In 1853, however, the *later documentary theory,* regarded as basically correct by most Bible scholars, was put forward by H. Hupfeld in his *Die Quellen der Genesis und die Art ihrer Zusammenstellung.* In this work he demonstrated that in *Genesis* there are three completely independent sources, of which two are characterized by the use of *Elohim,* while the third employs the term *Yahveh.* It was further evident that the work of editing the Bible was done by hands other than those of the original writers.

Thereafter, Biblical science made great strides forward through the contributions of Reuss, Graf, Kuenen and Wellhausen, who demonstrated that the Hexateuch contained four distinct major strata, the Jahvist (*J*), the Elohist (*E*), the Deuteronomist (*D*) and the Priestly (*P*).

Scholars soon came to a general agreement as to the composition of *P* and *D. J* and *E,* however, proved

difficult to disentangle after *Ex.* 3. This is due to the fact that in that chapter the Elohist tells how God revealed Himself to Moses as Yahveh (*Ex.* 3:11-15). Consequently the Elohist feels free thereafter to use that name, though, unlike the Jahvist, he still uses the term *Elohim* occasionally (*Ex.* 13:17-19); 14:19; 18:12-27; 19:3a, 17, 19; 20:19-21; 31:18b; *Num.* 22:9, 12, 20, 38; 23:4). The problem is further complicated by the possibility that the terms *Yahveh* and *Elohim* were occasionally interchanged by later hands. This might have been done by one of the many editors of the various documents, or perhaps by some copyists or glossators. This suspicion is strengthened by our knowledge of the fact that during the period of the Second Commonwealth there developed a distinct disinclination to use the name Yahveh (Morgenstern, J., "Book of the Covenant, III," *Hebrew Union College Annual,* vols. 8-9, 1931-32, p. 11 et seq.). Moreover, the Greek Septuagint, which is older than any edition of the Masoretic text now available, is frequently confused in its terms for God. This is the explanation for the presence of the term *Yahveh* in *Gen.* 15:1-6 and *Gen.* 22, generally regarded as part of the Elohist Code (see the citations in Volz and Rudolph, *Der Elohist als Erzähler,* p. 15). Gunkel (*Kommentar zur Genesis*) even ventures the thought that the *original* authors felt free to use the term for deity that was best suited to their purpose. Thus the Jahvist speaks of *Elohim* in *Gen.* 32:29, 31.

Other criteria, such as distinctive literary expressions and special interests, are shown by Volz to be difficult to apply. Volz and Rudolph therefore concluded that there was no *E* stratum and that *JE* (the name usually given to the combination of *J* and *E*) was a unit which had been re-edited long after it had been written.

Most scholars, however, are convinced that *JE* is a dual composition which had been combined by an editor (*JE*^{r}). By observing the term used for the deity, noticing apparent breaks in the narrative, and discovering the points of contact established by continuity of subject matter or similarity of style and vocabulary, scholars have to some extent succeeded in separating the Elohist Code.

2. Contents of the Elohist Code. Roughly, the Elohist Code consists of most of the following chapters: *Gen.* 15, 20 to 22, 24 to 25, 27 to 37, 39 to 50; *Ex.* 1 to 5, 7 to 11, 14, 18 to 20, 32, and considerable parts of chapters 23, 24 and 33; *Num.* 11 to 14, 21 to 24, 32 and parts of chap. 20. There are also a few verses in *Deut.* 31. In *Joshua, J* and *E* are more closely interwoven and are both included in the first ten chapters. Chap. 24, however, is generally regarded as purely *E* with a few Deuteronomic verses and a priestly gloss.

The Elohist Code is mainly a narrative, though the Decalogue of *Ex.* 20:1-17 is generally ascribed to it. It begins with the story of God's promise to give Abraham seed that would inherit the land of Canaan (*Gen.* 15) and ends in the Hexateuch with the fulfillment of the promise as related in *Josh.* 24. (It may be noted at this point that, unlike *J, E* has no early mythology explaining the origin of the world, nor of the neighboring nations farther removed from Israel than the descendants of Ishmael and Esau.) The fulfillment of the promise to Abraham is not, however, regarded as the close of the code. Since Wellhausen, scholars have traced the *E* narrative in *Judges* and *Samuel* and are therefore prone to speak of the Octateuch (*Genesis* through *Samuel*).

The Elohist is a narrator of high quality. He employs a classic Hebrew style, easy to read and understand, and essentially similar to that of *J*. The number of expressions that are truly peculiar to him is not great. He refers to the pre-Israelite inhabitants of Canaan as Amorites (*Gen.* 15:16; 48:22; *Num.* 13:29; 21:13, 21, 31; *Josh.* 24:8, 12, 15, 18) rather than as Canaanites, the term used by *J* (*Gen.* 10:18; 12:6; 24:3, 37; 50:11; *Num.* 14:43, 45); the sacred mountain is called Horeb (*Ex.* 3:1; 17:6; 33:6) and not Sinai (*Ex.* 19:11, 18); a maidservant is *'amah* (*Gen.* 20:17; 21:10, 12; 30:3; 31:33; *Ex.* 2:5; 20:10, 17) and not *shifhah* (*Gen.* 16:5; 32:23); a husband is *ba'al* (*Gen.* 20:3) and rarely *'ish,* while *'ish* is used consistently by *J* (*Gen.* 3:6, 16; 29:32, 34; 30:15); to harden the heart is *hizzaḳ leb* (*Ex.* 9:35; 10:20, 27), not *ḳibbed leb* (*Ex.* 7:14; 8:11, 28; 9:34; 10:1 (for longer lists of contrasting expressions in *J* and *E,* see Carpenter and Harford-Battersby, *The Composition of the Hexateuch,* 389-91). It should be noted, however, that only these few expressions quoted above occur very frequently, and can not therefore be regarded as proof of the unique style of *E,* inasmuch as they might be products of a later period rather than of a peculiar style.

3. Theology of the Elohist Code. But if *E* is not much different in style, it nevertheless contains a spiritual message which is distinctly higher than that of the Jahvist. God is represented, not in a crude anthropomorphic form as in *J* (*Gen.* 3:8; 18:1 et seq.; 28:13; *Ex.* 4:24), although some anthropomorphisms may still be detected. Thus the stone tablets are represented as having been written by God (*Ex.* 31:18b; 32:16), and God speaks to Moses "face to face" and "mouth to mouth" (*Ex.* 33:11; *Num.* 12:8).

Generally, however, God is regarded as transcendental, communicating with human beings through the agency of a heavenly angel or in a dream. Abraham and Hagar are called by an angel from heaven (*Gen.* 21:17; 22:11, 15). Jacob dreams of angels whose residence is apparently heaven and who descend to earth by means of a ladder (*Gen.* 28:12); Israel is protected from the Egyptians by an angel of God (*Ex.* 14:19). God appears to Jacob and Abimelech in a dream (*Gen.* 20:3; 31:11). Likewise to Balaam does God appear at night, evidently in a dream or vision (*Num.* 22:9). God Himself can not be seen, for He dwells in thick darkness (*Ex.* 20:21; cf. Morgenstern, "The Tent of Meeting," *Journal of the American Oriental Society,* 1918, p. 132). It is furthermore significant that any one experiencing a theophany is represented as terrified. Moses hid his face in terror when he heard God's call out of the bush (*Ex.* 3:6), whereas in the *J* account, Moses is apparently unafraid and has to be *warned* not to draw nigh (*Ex.* 3:5). Similarly, according to *E,* Israel is too timid to approach the sacred moun-

tain and hear the voice of God (*Ex.* 20:18-19), while, according to *J*, the people have to be kept in bounds lest they come too close to the mountain (*Ex.* 19:12-13, 21-24).

Despite the transcendental character attributed to God, He is nevertheless regarded as taking a direct part in miraculously promoting the welfare of His worshippers. Whereas *J* tells how Jacob grew wealthy by cunning (*Gen.* 30:35-43), *E* attributes Jacob's prosperity to God's kindly providence (*Gen.* 31:4-13). *J* explains Rachel's conceiving by the story of the mandrakes (*Gen.* 30:14-16), while *E* declares that it was due to God's favor (*Gen.* 30:22). *J* attributes the plague of the locusts to the "east wind" (*Ex.* 10:13b), while *E* attributes it as well as other plagues to the power with which God had invested Moses' rod (*Ex.* 4:17; 7:20b; 9:23a; 10:13a). Similarly, *E* declares that God healed the people bitten by snakes by having them look at the brass serpent constructed by Moses (*Num.* 21:8-9).

The purity of the worship of God is emphasized throughout. In the marvelous story of the sacrifice of Isaac, God is shown as disinclined to accept human offerings (*Gen.* 22:1-19). The *teraphim* are mocked by having Rachel sit on them while the "manner of women" was upon her (*Gen.* 31:34-35), and finally they, together with all other "foreign gods which were in their hands, and the rings which were in their ears," were buried by Jacob "under the terebinth which was by Shechem" (*Gen.* 35:4). *E* records a similar treatment to the golden calf, which, according to Aaron, comes marching out of the fire! (*Ex.* 32:24).

4. Ethics of the Elohist Code. Ethically as well as theologically, the Elohist Code is on a high plane and its authors corrected several unpleasant stories about the patriarchs related in the Jahvist Code. In the *J* version, Hagar is expelled with Abram's permission because of the jealousy she had aroused in Sarai (*Gen.* 16:6), but in *E*, Abraham is pictured as loath to send Hagar away. He finally agrees to do so on the advice of God Himself (*Gen.* 21:11-12). Likewise, according to *J*, Abram was lying to save himself when he asked Sarai to tell the Egyptians that she was his sister (*Gen.* 12:11-13), but in *E* Abraham's similar declaration to the servants of Abimelech (*Gen.* 20:2) is represented as true (verse 12). In the *J* account, Sarai is taken into Pharaoh's harem (*Gen.* 12:15), but in *E*, Abimelech sends Sarah back without having had any marital relations with her (*Gen.* 20:4).

5. Prophetic Influences. That the Elohist Code is sympathetic with the prophetic viewpoint seems obvious. The Elohist is a forceful combatant against idol-worship, as illustrated in the stories of the golden calf and Jacob's purifying his camp of all idolatrous objects before entering Beth-el, where he was to build an altar and worship God. *E* is also an able teacher of morality, as reflected in his reinterpretation of the lives of the patriarchs; and finally, *E* is a great respecter of the prophets, as indicated in his calling Abraham a prophet (*Gen.* 20:7), and more particularly by letting Moses express satisfaction that two people were prophesying. Moses, according to *E*, says: "Would that all the Lord's people were prophets, that the Lord would put His spirit upon them!" (*Num.* 11:29).

6. Time and Place of the Elohist Code. Judging by the advanced prophetic views expressed in *E*, Bible scholars since Wellhausen have been inclined to date its composition after the appearance of Amos and Hosea. Consequently they set the date some time after 750 B.C.E.; however, there are some critics, notably Kuenen and Kittel, who set an earlier date by assigning the prophetic portions to other writers. At the same time, these scholars regard the Elohist as a citizen of the Northern Kingdom (Israel), probably an Ephraimite (Proksch, *Das nordhebräische Sagenbuch, die Elohimquelle*, 1906, pp. 177, 181-82), and therefore set the date *ad quem* as the year of the destruction of Israel (721 B.C.E.).

Smend (*Die Erzählung des Hexateuch*, 1912, p. 31 et seq.) rejects this theory of the origin of *E*. He points out that the Elohist Code shows Judean influences in a more pronounced degree than it does Ephraimitic. Thus Abraham, generally regarded as a Southern hero, is specifically called a prophet. The home of the Northern hero Isaac as well as that of Jacob are located in Beer-sheba, far to the south of Canaan, despite the fact that *J*, universally regarded as Judean in origin, places their homes in the vicinity of Shechem and Bethel. Furthermore, *E* is thoroughly acquainted with *J* and has consistently improved on his moral tone. The apparent interest of *E* in northern shrines, in Shechem and Bethel, is to some extent shared by *J*, and may be due to increased interest in these places after Israel's downfall, when they fell under Judean control.

The Joseph story is often quoted to prove the Northern origin of *E*. It is pointed out that *E* puts forward Reuben, a Northerner, as the magnanimous brother, rather than Judah as in *J*. However, the real hero according to *both* accounts is the Northerner Joseph! Reuben, moreover, plays a very insignificant role in the North. Evidently, then, both *J* and *E* simply used stories best known to them without injecting either Northern or Southern bias into their accounts. Smend, therefore, believes that the Elohist Code was prepared in Judea sometime after 721 B.C.E. This opinion is shared to a large extent by Otto Eissfeldt, who declares that *E* was Southern in origin and prophetic in outlook; it could not, therefore, have been written before the middle of the 8th cent. B.C.E. No final decision is possible until a more general agreement is reached as to the exact portions of the Bible truly belonging to *E*.

MORDECAI I. SOLOFF.

Lit.: Bewer, J., *The Literature of the Old Testament* (1933) especially 74-86; Carpenter and Harford-Battersby, *The Composition of the Hexateuch* (1902) 509-23; Eissfeldt, Otto, *Einleitung in das Alte Testament* (1934) 224, 227, 278-88; idem, *Hexateuchsynopse* (1922); Oesterley and Robinson, *An Introduction to the Books of the Old Testament* (1934), especially 34-38, 69-70; Proksch, *Das nordhebräische Sagenbuch, die Elohimquelle* (1906); Smend, *Die Erzählung des Hexateuch* (1912); Steuernagel, *Lehrbuch der Einleitung in das Alte Testament* (1912); Volz and Rudolph, *Der Elohist als Erzähler* (1933); Holzinger, in *Zeitschrift für die alttestamentliche Wissenschaft* (1911) 63; Eichrodt, *ibid.*, supplement No. 31 (1916) 116; König, *Kommentar zur Genesis* (1919) 56.

ELROI, *see* COLONIES, AGRICULTURAL.

ELSBERG, CHARLES ALBERT, neurological surgeon, b. New York city, 1871. He took his medical degree from the College of Physicians and Surgeons, Columbia University, in 1893, winning the Harsen prize. From 1893 to 1895 Elsberg was interne at Mt. Sinai Hospital and at Sloane Hospital, New York city. Then he went to Europe, studying under Von Mikulicz in Breslau until 1896. On his return to the United States, Elsberg began a long period of association with various hospitals and medical schools in New York city. Elsberg did some of the earliest experimental work on the wounds of the heart and their treatment by suture. He was the first to remove an extradural tumor with a piece of the dura mater, and was responsible for many other effective innovations in brain surgery. In 1916 he was the first to perform drainage of the syringomyelitis, and many authorities believe this operation should bear his name.

Elsberg was made surgeon at Mt. Sinai Hospital in 1896, and became consulting surgeon in 1929. In 1941 he was still occupying that position. In 1909, when the Neurological Institute of New York was founded, Elsberg became senior neurological surgeon. He was serving as surgical director emeritus in 1941. In addition, Elsberg had at one time or another served as consulting surgeon in many leading hospitals of New York city.

On Elsberg's 65th birthday anniversary, the *Neurological Bulletin* published *The Elsberg Anniversary Volume,* to which forty of Elsberg's colleagues and students contributed appreciations of his pioneer work in his special field. He was vice-president of the New York Academy of Medicine in 1934 and president of the American Neurological Association in 1937. He was also a fellow of the American College of Surgeons, and a member of the Society of Neurological Surgeons and the American Neurological Association. He was an honorary member of several European medical associations.

Elsberg was the author of *Experimental Investigation of the Treatment of the Wounds of the Heart by Means of Suture of the Heart Muscle* (1898); *Diseases of the Spinal Cord and its Membranes* (1916); *Tumors of the Spinal Cord* (1925), and of many monographs on various aspects of neurosurgery. He contributed "The Anatomy of the Nervous System in Early Medical Books and Its Historical Significance" to *Medical Leaves* (1937).

Lit.: Cattell's Men of Science, vol. 5; *Bulletins of Neurological Institute,* 1933-1936; Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1934) 219-21.

ELSBERG, LOUIS, laryngologist, b. Prussia, 1836; d. New York city, 1885. He was brought to Philadelphia in 1849. In 1857 he took his M.D. degree at Jefferson Medical College, Philadelphia. For a short time Elsberg was resident physician at Mount Sinai (then Jews') Hospital, New York city, and one of the editors of the *North American Medical Reporter.*

In 1860 Elsberg went to Europe and joined the first instruction class of Professor Czermak of Vienna in the new science of laryngology. On his return to New York city, Elsberg joined the medical department of the University of the City of New York (1861), serving as professor of laryngology until 1878. In 1862 he opened the first public clinic for throat diseases at the university hospital. Elsberg was the first to demonstrate publicly, in the United States, the use of the laryngoscope in diagnosis.



Charles Albert Elsberg

Among Elsberg's publications were *Laryngoscopic Medication* (1864); *The Treatment of Morbid Growths within the Larynx* (1866), which was awarded a gold medal by the American Medical Association, and *The Throat and its Functions* (1880). Elsberg was the founder of the National Laryngological Society (1879) and, with J. Solis-Cohen, of the *Archives of Laryngology,* a quarterly which appeared from 1880 to 1884. Elsberg's knowledge of music, combined with his practice of laryngology, made him a well-known consultant for opera singers, and he was the author of several papers on various aspects of voice production.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1934) 16-17; *Appleton's Cyclopedia of American Biography,* vol. 2, p. 338; *Dictionary of American Biography,* vol. 6, p. 119.

ELSNER, HENRY LEOPOLD, physician, b. Syracuse, N.Y., 1855; d. Syracuse, 1916. His father, Leopold Elsner, was a physician who had come to Syracuse from Germany in 1848. Henry took his medical degree at the College of Physicians and Surgeons of New York City in 1877 and spent some time studying in European clinics, returning to Syracuse in 1878. In 1882 he was appointed lecturer on internal medicine in the Medical School of Syracuse. He became professor of clinical medicine in 1893 and served in that capacity until his death. In 1915 he was made an honorary LL.D. by Syracuse University.

Elsner was president of the Syracuse Medical Society from 1885 to 1887. He was also secretary of the Onondaga County Medical Society and president



Moritz Elstätter

of the Medical Society of the State of New York. He was the author of *Prognosis of Internal Diseases* (1916) and of many monographs.

ELSTÄTTER, MORITZ, minister of finance of Baden, the first Jew to become a minister in a German state, b. Karlsruhe, Germany, 1827; d. Karlsruhe, 1905. The son of a furniture manufacturer, in 1856 he entered a banking-house in Berlin, but in 1859 returned to Baden and became a lawyer. He made the acquaintance of Mathy, subsequently the Baden minister of finance. After the last barriers keeping Jews from the higher public offices had been removed in 1862, Elstätter was appointed district court assessor in Mannheim (1864). Upon becoming minister of finance, Mathy appointed Elstätter legal referee (1866). In 1868, after Mathy's death, Elstätter became minister of finance. From 1871 to 1893 he was a member of the German Bundesrat as plenipotentiary from Baden and as an expert on the coinage system. In 1876 he was promoted to a privy councillorship of the first rank; in 1881 he became director of the Baden railways. He effected the reform of the finances of Baden, introduced a new system of taxation which was adopted by the other German states, and consolidated the state debt. He retired in 1893. He took little interest in Jewish affairs.

ELUL (a month in the Hebrew calendar), *see* CALENDAR.

ELYAS OF LONDON, leader of the English Jews in the 13th cent., d. London, 1284. He was one of the six representatives from London at the "Jewish parliament" at Worcester in 1241, and in 1243 he was chosen Presbyter Judaeorum as successor to Aaron of York. Because of his office he is often mentioned as Elyas le Evesk. The period of his office was one when the Jews were severely oppressed by Henry III; in 1253 Elyas submitted a petition to Earl Richard and the royal council, that the Jews might be permitted to leave the country, since they had nothing left to give to the king. In 1257 Elyas was removed from his office, and two years later he was converted to Christianity.

Lit.: Studies in Anglo-Jewish History, especially 12-17, 30-33; Hyamson, A. M., *A History of the Jews in England.*

ELYASHIV, *see* COLONIES, AGRICULTURAL.

ELYENOVE, popular designation for the prophet Elijah; *see* ELIJAH.

ELYON, *see* GOD, NAMES OF.

ELZAS, BARNETT ABRAHAM, rabbi, b. Eydtkuhnen, Germany, 1867; d. New York city, 1936. He studied at Jews' College and at University College, London, and continued his studies in Canada, to which he came in 1890. He was graduated with honors from the University of Toronto (1893) and then studied at the Medical College of the State of South Carolina (M.D., 1900).

Elzas was ordained in 1890. He served as rabbi of the Holy Blossom Synagogue in Toronto from 1890 to 1893, and then, after a brief ministry in Sacramento, Cal., was rabbi of Beth Elohim, Charleston, S.C., from 1894 to 1910. Here he became interested in the history of the Jews of South Carolina and wrote *The Old Jewish Cemeteries of Charleston* (1903), *The Jewish Cemeteries of South Carolina* (1910-11), and, most important, *The Jews of South Carolina from the Earliest Times to the Present Day* (1905). In the course of these studies Elzas engaged in a long controversy with Leon Huhner over the latter's article on Charleston in the *Jewish Encyclopedia* (vol. 3, 1902).

From 1910 until his death, Elzas was minister to the Jewish deaf of New York city (Society for the Welfare of the Jewish Deaf, 1910-13; Hebrew Association of the Deaf, 1924 on). He was also chaplain at the State Hospital, Central Islip, N.Y. From 1912 on, Elzas was the rabbi of Congregation Beth Miriam, Long Branch, N.J. He was president of the New York Board of Jewish Ministers from 1927 to 1929.

He is also the author of *Judaism—An Exposition* (1896), *Leaves from my Historical Scrap Book* (1907-8), *A List of Converts to Judaism in the City of London, 1809-1816* (1911), and *A Ritual for the Jewish Year* (1914-18).

EMANATION, in mystic thought, a theory of the origin of the world; it means the flowing forth of that which is derived and secondary from that which is original and primary. This expression, an idea difficult to conceive, is employed in a number of systems of thought to describe the process by which the world was formed. As a general thing, all systems which represent this process in a similar fashion are spoken of as emanation systems, whether they use the illustration of flowing forth or not. The following features may be mentioned as common to the extremely varied conceptions that are included under this designation: The world has its origin in a Being of the highest degree of perfection and proceeds from Him in a series of gradations, which lose in perfection as they are farther

removed from the original source. The process of the origin of the world is here conceived, not as a free creative act of a universal first cause, but rather as a necessary phenomenon. This conception is found in fantastic and mythological guise in the Gnostic systems, but here it is combined with the theory of a good and an evil deity who are opposed to one another. Neo-Platonism makes use of the idea in a purer and more philosophic form; but it too was not able to give conceptual clearness to the figure of speech. In its teachings the series of emanations is represented as a gradual transition from the unity of the ultimate divine principle to the plurality and multiplicity of the sensible world; but in this process, the divine unity itself remains absolutely unchanged. Although in this system there is no real derivation of plurality from unity, and the issuance of the world from the immovable original unity is hardly made comprehensible, nevertheless the intention of the system can be understood to a certain extent if it is interpreted to mean that the world is conceived on the analogy of a logical system in which a fundamental concept gradually unfolds its consequences.

The essential points of this conception are already foreshadowed in the writings of Philo, the philosopher of Jewish Hellenism. He too pictures the world process as a gradual transition from the perfection of God to the imperfection of the sensible world. But he does not state clearly the manner in which the spiritual beings who act as intermediaries between God and the world emanate from God; it appears that what he has in mind is a divine act of creation rather than a process of origination due to necessity.

The Neo-Platonic theory of emanation had a decided influence upon the Arabian Middle Ages. It is one of those Neo-Platonic ideas which the Arab Aristotelians adopted and remodelled in characteristic manner. On the other hand, the Jewish philosophers, almost without exception, rejected the emanatistic conception of the origin of the world. They rightly felt that the personal religion of the Bible makes it necessary to think of creation as a free act of God, and excludes the dynamic theory of Neo-Platonism. The contrast between the two views is sharply emphasized, not only by such an outspoken foe of Aristotelianism as Judah Halevi, but even by so strict an Aristotelian as Maimonides, who points out at the same time the logical inadequacy of all attempts to derive the many from the one. Even Ibn Gabirol, who is a Neo-Platonist in the strictest sense, and one who follows the emanation theory in the derivation of the individual realms of reality from one another, seems nevertheless to make an exception when he comes to derive the origin of the whole series from God; in his rather obscure doctrine of the will he holds firmly to the idea of divine spontaneity.

While Jewish philosophy rejected the emanation theory in the strict sense, it nevertheless accepted the idea of reality as a graded series of existences, with God at the head, and a gradual descent through a series of spiritual substances down to the mundane universe. The emanation theory is also used to a limited degree to solve the problem of the origin of the world, although the idea of creation is always the dominant principle. Thus, according to Maimonides, of the spiritual substances the highest one alone was directly created by God, while the rest proceed from one another; he considers matter, on the other hand, to be the direct creation of God. Likewise within the created world there is a continual issuance of dynamic forces from the higher to the lower world; the realm of the purely spiritual forms also sends forth the creative powers that fashion the physical world.

The doctrine of emanation passed from philosophy into the Cabala. Foreshadowed by certain ideas in the *Sefer Yetzirah,* it makes its appearance about the end of the 12th and the beginning of the 13th cent. and thereafter becomes one of the principal Cabalistic doctrines. According to the Cabala, only those spiritual essences which are nearest to God emanate from His infinite power; and then gradually emit from themselves the material universe. Here the process of the origin of the world is conceived as an emanation, although it is caused by the voluntary act of love on the part of God. This concept of emanation is the basis of the theory of the ten Sefiroth, the fundamental forces that make up the spiritual world. It is expressed still more clearly in the doctrine of the four worlds, which arose half a century later.

JULIUS GUTTMANN.

Lit.: Zeller, *Die Philosophie der Griechen,* vol. 3, part 2, pp. 553-60; Ehrenpreis, Marcus, *Die Entwicklung der Emanationslehre in der Kabbala des dreizehnten Jahrhunderts* (1895); Neumark, *Geschichte der jüdischen Philosophie,* vol. 1, pp. 533-604; Abelson, *Jewish Mysticism* (1913) 106-8.

EMANUEL, *see* IMMANUEL.

EMANU-EL THEOLOGICAL SEMINARY. In 1865, through the activities of David Einhorn and Samuel Adler, the Emanu-El Theological Seminary Association was formed in New York city for the purpose of encouraging and aiding deserving young American Jews to enter the ministry. Funds collected for this purpose were used to send young men to Europe for a rabbinical training. Among these were Felix Adler and Emil G. Hirsch. Later, at the suggestion of Gustave Gottheil, who had become associate rabbi of Temple Emanu-El in 1873, a Temple Emanu-El Preparatory School for future rabbinical students was established in 1877 with Samuel Adler, Gustave Gottheil, Moses Mielziner and Louis Schnabel as teachers. In 1878, when the breach between the Eastern and the Western rabbis was healed at the convention of the Union of American Hebrew Congregations, this preparatory school was, on the initiative of Einhorn, adopted as one of the preparatory schools of the Hebrew Union College, and ceased to function as an independent institution.

Lit.: Philipson, David, *History of the Hebrew Union College* (1925) 19-20; Stern, *History of Temple Emanu-El* (1895).

EMANUEL, AARON, prince of Moldavia from 1591 to 1595; the place and dates of his birth and death are unknown. All that is known of his life is that he was appointed prince of Moldavia by the sultan of Turkey at the suggestion of the influential Jew, Solomon Eskenazy (also known as Ashkenazi and Tedeschi) of Constantinople. This meager information is found in a letter written in 1591 by the Austrian ambassador at Constantinople to Archduke Ernest at Vienna. Reporting the flight of Peter the Lame,

Emanuel's predecessor, the ambassador writes that he has been succeeded by "Emanuel, of the Hebrew race. He is now voyevode of Moldavia, thanks to the 'Hogie' of the sultan, the Mufti, and mainly to a notable Jew, Solomon Tedeschi, who now actually is the factotum of the grand vizier."

In Roumanian history Emanuel is known as Aaron Voda, surnamed "the tyrant." A monastery erected to the memory of the prince at Jassy bears the name Aaron Voda. EDWARD HERBERT.

Lit.: Xenopole, A. D., *Histoire des roumains des la Dacia trajane,* vol. 11, p. 13; *Jewish Chronicle,* Jan. 2, 1885, p. 5; *Anuar Pentru Israeliti* (1885).

EMANUEL, CHARLES HERBERT LEWIS, silversmith and communal leader, b. London, 1868. He was the son of LEWIS EMANUEL (1832-98), who was for thirty years secretary to the Board of Deputies of British Jews. Charles Herbert Lewis' own communal activities included service as secretary to the Board of Deputies from 1898 to 1927. For forty years he was also solicitor to the organization. His work as silversmith was awarded the silver medal at the Milan International Exhibition. He was a member of the council of the London Salon of Photography. Among his publications were *How to Choose a House* (1906) and *A Century and a Half of Jewish History* (1910).

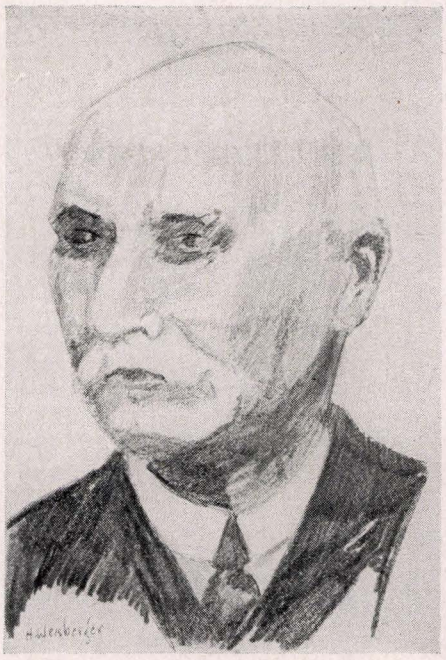
EMANUEL, DAVID, sixth governor (1801) of the state of Georgia, b. probably Pennsylvania, about 1744; d. near Waynesboro, Ga., 1808. One of the many sources giving divergent opinions on Emanuel's life states that he was born in Germany. But it is more likely that only his parents were immigrants to the colonies, coming from Germany to western Pennsylvania.

About 1756 (perhaps as late as 1769) Emanuel came to Georgia with his father, John Emanuel, and his uncle, David Emanuel. By 1774 he was a justice of the peace in Burke County, Ga. During the Revolution he held other civil offices and served on several patriotic executive committees. For a time, Georgia was a major battleground of the war, and in 1781 Emanuel had a thrilling escape from execution at the hands of the Loyalists. Again details differ in various reports, but it seems certain that he was captured and sentenced to be shot. Literally at the last moment, he made his escape.

After the war Emanuel represented Burke County in the state legislature for many years, and was a member of the state constitutional conventions in 1789 and 1795. He was president of the senate in 1797 and served three terms. In March, 1801, when General James Jackson resigned as governor of Georgia to enter the United States Senate, Emanuel automatically became governor. He occupied the position until November, 1801, when Josiah Tatnall was elected.

In 1812 the State of Georgia named one of its largest counties after Emanuel. His daughter Sarah married Benjamin Whitaker, speaker of the Georgia House of Representatives.

Though some contemporary records refer to Emanuel, during his period of prominence, as a Presbyterian, the balance of opinion seems to indicate that he was born a Jew. A book of memoirs written by Thomas Mallory Cheatham, of Emanuel County, mentions the existence of a family Bible in which a minister of the Revolutionary period recorded the baptism of "David Emanuel, a Jew." The members of the Twiggs family, descended from Major General John Twiggs and David Emanuel's sister Ruth, believe that Emanuel was unquestionably Jewish. Emanuel himself married Ann Lewis, and it is not known whether she was Presbyterian and thus the cause of his own probable conversion, or whether his conversion was due to other factors. However, the children of the various members of the Emanuel family, even those descended from known intermarriages, generally bore Biblical names, among them Abram and Levy.



David Emanuel, mathematician

LIBBY BENEDICT.

Lit.: Huhner, Leon, "The First Jew to Hold the Office of Governor of One of the United States," *Publications of the American Jewish Historical Society,* No. 17, pp. 187-195; Cooper, Walter Gerald, *The Story of Georgia,* vol. 4, p. 692.

EMANUEL, DAVID, mathematician, b. Bucharest, 1854; d. about 1930. After receiving his doctor's degree from the Sorbonne, he was appointed, at the age of twenty-five, assistant professor and, shortly afterwards, professor of higher mathematics at the University of Bucharest. He held this chair for over half a century, so that by 1940 every professor of mathematics and every important engineer in Roumania has been a pupil of Emanuel. He was also a member of the general council of higher education, and a member of the commission for drawing up the by-laws of his faculty.

EMANUEL, FRANK LEWIS, artist, b. Bayswater, London, 1865. He was the brother of Charles Herbert Lewis Emanuel. He was educated at the University College, London, and studied art at the Slade School of Arts in London and in the Academy Julien, Paris. His first exhibitions were held in 1886,

both in the Salon in Paris and the Royal Academy in London.

Emanuel's work, which includes etchings, lithographs, and oils, is represented in the British Museum, the Victoria and Albert Museum, various other museums throughout England and in other parts of the Empire. He is also represented in the museum in Tel Aviv. He was a member of the Society of Marine Artists and of the Art-Workers Guild and an honorary member of art associations in other countries. In 1941 he was serving as president of the Society of Graphic Art in England.

Among his publications are: *Manchester Sketches; Illustrators of Montmartre; Etching and Etchings* (1930); *Art Gone Mad,* a translation from the French of Camille Mauclair; and *Charles Keens* (1935). He also wrote biographies of other artists and illustrators and many articles in various art publications.

EMANUEL, WALTER LEWIS, humorous writer, b. London, 1869; d. London, 1915. He was the brother of Charles Herbert and Frank Emanuel. He was educated in London and at Heidelberg, and admitted as a solicitor in 1896. Though he continued his legal practice, he soon turned to writing as an avocation. In addition to contributing to *Punch* and other publications, he was the author of many humorous books. Among the best known of these were *A Dog Day* (1902), *The Snob, Mr. Punch's Diary* and *Puck among the Pictures.* Emanuel was active in Jewish communal life.

EMBALMING. Embalming, the preservation of corpses from decomposition, originated in Egypt in the early period of its history. The Egyptians not only practised this art, called also mummification, but brought it to a remarkable degree of perfection achieved by no other people of antiquity; the Egyptian art of embalming has since been lost. The Egyptians embalmed their dead because of their belief that the body would in the future be reunited with the soul, which continued its existence after death; hence the urgent necessity of preserving the body in as natural a state as possible.

In the Bible the word "embalm" (Hebrew, *hanot,* literally, "to spice," "to make spicy") is found chiefly in connection with the death of the patriarch Jacob and of his son Joseph and their preparation for burial (*Gen.* 50:2-3, 26). In the case of Jacob, the brief statement reads: "And Joseph commanded his servants the physicians to embalm his father. And the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of embalming." The still briefer record of the embalming of Joseph in Egypt reads: "And they embalmed him, and he was put in a coffin in Egypt." Both were embalmed in imitation of the Egyptian practice because they were to be buried in the land of Israel, a considerable distance from Egypt, and an undetermined period of time might elapse before their bodies could be transported to Canaan. This was especially the case with Joseph's body, which had to await the exodus of the Israelites from Egypt under Moses before it could be carried to Canaan for final burial.

Embalming in the sense of mummification was never practised by the Jews in any period of their history. Burial was both the rule and the requirement, and the Jews never permitted the cutting or evisceration of the body which was required for the insertion of the embalming materials. The case of King Asa of Judah, often cited as an illustration of the practice of embalming by the Hebrews (*II Chron.* 16:14), was not embalming in the usual meaning of the term, and certainly had nothing in common with Egyptian embalming. For Asa's body was merely laid in a coffin which had been "filled with sweet odours and divers kinds of spices prepared by the perfumers' art." The similar use of spices and perfumes at burials occurs also in the New Testament, e.g. *Luke* 23:56; 24:1; *John* 19:39-40. In the New Testament period "embalming" took the form of anointing the body with oil after death, then wrapping it in linen cloth into the folds of which various unguents and spices were placed, and then pouring more ointment over the wrapped body; such "embalming" was employed especially on the bodies of martyrs as an honor in the early church period. There is evidence that in later times the Christians buried their dead after embalming them with spices and unguents, in imitation of the custom practised by the Jews. However, embalming in the Egyptian sense was forbidden by the early church fathers as a pagan custom.

Josephus (*Antiquities,* book 14, chap. 7, section 4) states that Aristobulus' body was embalmed in honey until it could later be sent to Judea (Jerusalem) and there buried in the royal sepulchre. Wax appears to have been used by the ancient Persians for the embalming of their dead, and various classical authors refer to the practice of embalming by Ethiopians and Scythians as well.

In modern times, embalming is performed by injecting drugs into the vascular system after all the blood has been drained out; none of the body organs are removed in the process. Orthodox Jews and Conservative Jews never permit even such embalming of their dead, because it would represent a dishonoring of the dead; they merely wash the corpses and have them buried within a short time. However, Reform or Liberal Jews frequently permit the embalming of their dead, commonly practised by non-Jews as well.

ABRAHAM I. SHINEDLING.

Lit.: Reutter, L., *L'embaumement avant et après Jésus-Christ* (1912); M'Clintock, John, and Strong, James, edit., *Cyclopaedia of Biblical, Theological and Ecclesiastical Literature,* vol. 3 (1870) 172-75; *Encyclopaedia Biblica,* vol. 2 (1903); Album, S. H., *Teshubah Al Debar Hanutath Hamethim* (1916).

EMBDEN, CHARLOTTE, *see* HEINE, HEINRICH.

EMBER, AARON, Orientalist, b. Kovno, Lithuania, 1878; d. Baltimore, 1926. He was brought to the United States at the age of thirteen and studied in Germany and at Johns Hopkins University, receiving from the latter his A.B. (1901) and Ph.D. (1904) degrees. He served as Rayner Fellow at the university from 1904 to 1907, when he was appointed assistant professor in the Department of Semitics. In 1924 he was appointed professor of Egyptology, and during the same period he was one of the editors of *Oriens,* a review of Orientology.



Embalming as practiced in Bible times. Reproduced from Fuerst's "Pracht-Bibel"

Ember's main field of study was the ancient Egyptian language, and its relations to the Semitic languages. He compiled material to show that the oldest forms of hieroglyphic writing represented sounds that could be explained only on the theory that the Egyptians knew and spoke words found in other Semitic languages. In this way he traced a connection between Egyptian, in its earliest forms, and the earlier proto-Semitic tongue from which such languages as Arabic, Sabean and Hebrew are derived. In 1926, just as he was on the eve of a trip to the East, a fire broke out in his home in which Ember and his family received fatal injuries. Part of the manuscript of his work on the Egyptian language was saved and was published posthumously in the *Paul Haupt Memorial Volume* (Leipzig, 1926), on which he and Cyrus Adler had collaborated as editors.

Ember was an ardent advocate of the Zionist movement, and an ardent worker for the Jewish National Library at Jerusalem. He fostered the revival of Hebrew as a spoken language and himself introduced widespread reforms in Jewish methods of teaching in Baltimore.

Lit.: Loewe, *Aaron Ember* (1926); Sethe, in *Zeitschrift für ägyptische Sprache und Altertumskunde,* vol. 4 (1926) 130-31.

EMBEZZLEMENT (Hebrew *shelihuth yad*), fraudulent appropriation of property by one to whom it has been entrusted. In Jewish law, if one illegally makes use of an article placed in his custody he is thereby rendered responsible for even unavoidable accidents regardless of his original responsibilities. This holds true even if no loss in value of the article occurs (Maimonides, *Hilchoth Gezelah Vaabedah* 3:11). A bailment may be sold by the bailee only in cases of unusual or imminent loss in value. Any intentional negligence and even improper handling terminating in an unforeseen emergency implies guilt.

A depreciation in value of the article has no connection with the idea of embezzlement, although the



The house once inhabited by Jacob Israel Emden at Hamburg

possibility for such an action exists as a result of the embezzlement (*B.M.* 41a). In the Talmud another view, mentioned also by Josephus, is championed, to the effect that there is no real charge of embezzlement unless the object embezzled has suffered a depreciation in value. According to the more rigorous opinion of Beth Shammai, the guilt of embezzlement is determined by the criminal intent of the bailee (*B.M.* 3:12). Embezzlement is one of the three crimes to which the principle of agency applies, that is, the instigator of the act of embezzlement, not the perpetrator of the act, is guilty.

Embezzlement has as one of its results the increase in responsibility of a bailee for any damage or loss which occurs. The Mishnah and Talmud discuss in detail all the civil consequences which a bailee incurs as a result of embezzlement (*Shebu.* 8).

In Jewish law, embezzlement leads to a trial in civil law to recover the property, or to get compensation for loss in value. Jewish courts, therefore, held such trials until they ceased to function in modern times.

Lit.: Maimonides, *Hilchoth Gezelah Vaabedah* 3:11 et seq.; *Hilchoth Sheelah Ufikkadon* 7:1 et seq.; *Hoshen Mishpat* 292; Weyl, *Die jüdischen Strafgesetze bei Flavius Josephus* (1900); Jung, Moses, *The Jewish Law of Theft* (1929).

EMBLEMS, JEWISH, *see* BANNERS; MENORAH; ORNAMENTATION; SHIELD OF DAVID; SYMBOLS.

EMDEN, JACOB ISRAEL (called Yaabetz, an abbreviation of Jacob ben Zebi), rabbi and Talmudist, b. Altona, Germany (then under the rule of the king of Denmark), 1697; d. Altona, 1776. His father was Zebi Hirsch Ashkenazi (Hacham Zebi) and his civil name was Jacob Herschel; the name Emden was derived from the city where he served as rabbi. He received his early education from his father; in 1715 he entered the Yeshiva of his father-in-law, Jacob Mordecai ben Naphtali Hakohen, at Ungarisch-Brod, Moravia. There he devoted himself especially to Cabala, but also studied modern languages. In 1728 he became rabbi at Emden, but after four years gave up his position and in 1733 returned to Altona. There he instituted a private synagogue, started a printing shop with the approval of the king of Denmark, and also conducted a business in gems.

Emden's fiery, outspoken nature was such as to bring him into numerous controversies in the course of his life. His first revolved around a prayer-book which he had printed; his opponents claimed that he had made radical revisions in the text. He severely criticized the Halachic decisions of Ezekiel Katzenellenbogen, the chief rabbi of the triple community of Altona, Hamburg and Wandsbeck, but the latter permitted him to maintain his private synagogue. When Katzenellenbogen died in 1749, the community chose as his successor Jonathan Eybeschütz of Metz (1750). Emden was a violent opponent of the Sabbatian movement, which had hailed Sabbatai Zevi as Messiah, and which, though discredited by the apostasy of its redeemer, still flourished in secret. He suspected that Eybeschütz was a secret Sabbatian and he watched him closely.

In 1751 one of the pupils of Emden, Rabbi Joseph Präger, brought to him an amulet which Eybeschütz had written for a woman in childbirth. Though, after the fashion of the amulets of that time, it was made a cipher by substituting certain Hebrew letters for others, Emden decoded it and found a direct reference to Sabbatai Zevi, "God's anointed one." On February 4th he publicly denounced from the synagogue the writer of the amulet (without mentioning Eybeschütz by name) and declared that he had to be put under the ban which the community had launched against the Sabbatians in 1725. The charge was too pointed to be ignored. The directors of the community defended their chief rabbi, branding Emden as a calumniator and demanding that he leave Altona. Emden, relying on the privileges he had received from the king of Denmark, refused to leave; but as his attacks on Eybeschütz were answered by threats against his life, he fled to Amsterdam in May of the same year. He laid his case before the king of Denmark, who in June, 1752, decided in Emden's favor; his opponents were fined, and he was allowed to return to Altona. However, the controversy still continued and Eybeschütz sought aid from every possible source. The quarrel grew beyond the bounds of a personal affair and became a pitched battle between the Sabbatians and the Talmudists, keeping the Jews of almost all the countries of Europe in a continuous state of ferment for many years. The king of Denmark was won over to the side of Eybeschütz by a defense made by a converted Jew, Karl Anton (Moses Gershon Cohen), and Emden was ordered to cease his attacks. In 1755 his house was entered and his papers seized by order of Von Kwalen, the president of the community; an examination of Emden

by a commission of three scholars, however, completely cleared him of all charges.

In 1772 Emden again came into public notice when the duke of Mecklenburg-Schwerin withdrew the permission formerly granted to the Jews to bury their dead immediately. The community of Schwerin, which felt that its religious freedom was menaced by the decree of the duke, applied to Emden for his opinion. He sent them, however, to Moses Mendelssohn, whose legal opinion agreed with the duke's order.

Emden's works dealing with rabbinical subjects are marked by a fine Hebrew style, independence of judgment and a critical approach. He detected that the *Zohar* was the product of more than one individual, pointed out later interpolations, and showed that some of its teachings were incompatible with Judaism; he expressed his doubts as to its having been written by Simeon ben Yohai, its reputed author. He held that Jesus of Nazareth had rendered great service to humanity by leading the nations of the world from idolatry to monotheism. His diary, *Megillath Sefer* (published in part in *Hameassef,* 1810, and in its entirety by David Kahana, Warsaw, 1896), is of interest as a mirror of contemporary Jewish life and thought.

His writings fall into two main classes: those of a polemical nature, and those dealing with rabbinic literature. The former include such writings as *Torath Hakenaoth* (Law of Zeal; Amsterdam, 1752), about Sabbatai Zevi and against Nehemiah Hayun, Eybeschütz and his adherents; *Eduth Beyaakob* (Testimony in Jacob; Altona, 1756), written against Eybeschütz and sent to the rabbis of the Council of the Four Lands; *Sefer Hashimmush* (Book of Service; Amsterdam, 1758-62), containing three pamphlets against the Sabbatians. Emden also wrote other pamphlets of the same nature under the pseudonym David Gans Avaz. His rabbinical writings include his commentaries on the Mishnah, the *Seder Olam* and the prayer-book, critical investigations on the *Zohar* (*Mitpahath Sefarim;* Altona, 1768), and his responsa. A number of Emden manuscripts, formerly in the possession of Temple Emanu El of New York city, were given by the latter to Columbia University.

WILLY COHN.

Lit.: Cohen, Mortimer J., *Jacob Emden, a Man of Controversy* (1937); Shalom, Gershom, in *Kiryath Sefer,* vol. 16 (1939-40) 320-38; Wagenaar, *Toledoth Yaabetz* (1868); Grunwald, M., *Hamburgs Deutsche Juden* (1904); Graetz, *History of the Jews,* vol. 5, pp. 246-71; Fasman, Oscar Z., "An Epistle on Tolerance by a 'Rabbinic Zealot,'" in Jung, Leo, edit., *Judaism in a Changing World* (1939).

EMDEN, PAUL HERMANN, author, b. Frankfort, Germany, 1882. He studied at the Universities of Berlin and Frankfort, and entered the commercial field, working for a time in business and banking establishments in Paris and London. Later Emden settled in Berlin, where he was appointed a judge in the Commercial Court.

In 1933 Emden moved to London and undertook writing. His first work was *Behind the Throne* (1934). Philip Guedalla wrote in its introduction that there was a need for presenting the less-known figures in historical periods to the world, so that the make-up of a given time might properly be appraised. *Behind the Throne* gave information about Baron Stockmar and various other characters in the Victorian era, in the semi-fictionalized manner that marks much of 20th cent. biographical writing.

Emden's later books were further researches in the same style, covering different periods and different events. *Regency Pageant* (1936) dealt with the trends and individuals in Britain at the turn of the 19th cent. *Money Powers of Europe in the 19th and 20th Centuries* (1937) was an informal banking history, and *Quakers in Commerce* (1940) described the importance of Quakers in the industrial revolution.

EMEK, name used for the Valley of Jezreel; *see* COLONIES, AGRICULTURAL.

EMERICH, MARTIN, American Congressman, b. Baltimore, 1846; d. New York city, 1922. At first he engaged in the importing business. He was appointed ward commissioner of the poor of Baltimore, in 1870. He served as a member of the State House of Delegates from 1881 to 1883, and as aide-de-camp, with the rank of colonel, to Governor William T. Hamilton from 1880 to 1884, and to Governor Elihu E. Jackson from 1884 to 1887. In 1887 he moved to Chicago, was a member of the Board of Commissioners of Cook County from 1892 to 1894, and assessor of South Chicago in 1897. Elected as a Democrat to Congress from Illinois, he served from 1903 to 1905, but did not seek reelection. Emerich was prominent in Jewish affairs, and aided in founding the Hebrew Orphan Asylum of the B'nai B'rith at Atlanta, Ga.

EMETH VEEMUNAH, *see* EMETH VEYATZIB.

EMETH VEYATZIB ("True and valid"), prayer immediately following the Biblical passages known as the Shema; it contains an affirmation of the confession of faith contained there. In very ancient times, the liturgy closed with this acknowledgment of the traditional confession of faith, and it was not permitted to add anything after it. Later, however, the liturgy was extended and Emeth Veyatzib was followed by the Geullah prayer, the expression of gratitude for Israel's deliverance from Egypt and the wonders that happened in connection with this redemption. In modern times both of these have been united into one prayer, and the opening benediction has been taken away from the Geullah. The prayer is part of both the morning and evening services throughout the year. The text has undergone many changes and elaborations in the course of time. At present it is only in the morning that the prayer begins with the words Emeth Veyatzib; the beginning of this version shows a strange mixture of Hebrew and Aramaic and a heaping up of synonyms. The earliest parts of the prayer come from pre-Maccabean times; the later additions point to the period of the Payetanim. The evening prayer contains the formula *'emeth ve 'emunah* ("true and certain") and is much simpler in its entire diction.

EMIGDIRECT (Emigrations-Direktion, United Committee for Jewish Emigration). The Jewish Emigration Conference at Prague, 1921, considered the task of relieving the plight of Jewish emigrants in Eastern Europe, as the flight of the refugees from Soviet Russia reached its height and became panicky.

Scattered local agencies were inadequate; it was decided to consolidate and strengthen them in a single organization. The first step of the Emigdirect was to secure transit permission from states bordering on Russia for Russian refugees. Barracks were built in the border towns to accommodate the incoming refugees; and an agreement was concluded with Soviet authorities. The next task was to try to find places of settlement. The Emigdirect established contacts with the Jewish organizations in the Americas and Australia, issued informatory circulars and communications to the Jewish press, endeavored to secure special low rates of transportation, helped to obtain visas and various legal papers, and protected the emigrants from dishonest agents and middlemen. It also maintained schools where short courses in foreign languages were given.

As a result of the Second Jewish Emigration Conference in Berlin, 1925, the Emigdirect expanded its activities. It established contact with the Bureau des Oeuvres d'Assistance par le Travail aux Emigrants Juifs, in France; the Central Jewish Emigrant Society, in Poland; and the Central Jewish Bureau of Information, in Harbin. It had a representative in Geneva who kept in touch with the emigration activities of the League of Nations. It maintained offices in Danzig, Libau, Kishinev and other border-towns and seaports.

When immigration to the United States was restricted after 1924, a representative of the Emigdirect visited South America, studying local conditions. Connections were established with the Mexican B'nai B'rith, with the Canadian Jewish Aid Association, and with various organizations and private persons in Australia and South Africa.

In 1927 the Emigdirect joined with the HIAS and the ICA to pool the work of caring for emigrants, in a central organization known as HICEM. Later, the HIAS and the ICA severed relations with Emigdirect, but retained the HICEM structure. In 1935 Emigdirect combined with ORT and OSE to form a common working office, Emcol, which has been relatively inactive since.

EMIM ("terrors"), a designation of the gigantic aborigines of Moab (*Gen.* 14:5; *Deut.* 2:10); *see* GIANTS.

EMIN PASHA, MEHMED (originally Isaak Eduard Schnitzer), African explorer and military adventurer, b. Oppeln, Prussian Silesia, 1840; killed at Kinena, Congo Free State, 1892. He was baptized after the death of his father (1846) and later embraced the Mohammedan faith. His medical studies led to appointment by the Turkish government as quarantine physician at Antivari, Albania (1864). Because of his extraordinary knowledge of languages he was sent on political missions to Trebizond, to Egypt, and to the Sudan. He was appointed governor of the Equatorial provinces in 1878 and he assumed the name of Emin Bey.

As governor of the Equatorial provinces Emin Pasha distinguished himself as an efficient administrator. He abolished the then flourishing slave traffic and conducted extensive scientific investigations of the territory. He made his way to the sources of the White Nile, to Lake Albert, and to other portions of the unexplored interior. A Mahdi revolt isolated him until he was rescued by Stanley in 1888. After having been taken prisoner by his mutinous Egyptian officers, he was liberated to aid in stamping out a new rebellion of the Mahdis.



Emin Pasha

Emin Pasha withdrew to the German protectorate on the eastern coast of Africa in 1889 and a year later entered the service of the German government. He wanted to extend German sovereignty in Africa so that the eastern and western possessions could be joined to form a united colonial empire but the outbreak of a smallpox epidemic halted his efforts. He stumbled onward with the remnants of his expedition until he reached Kinena, where he was murdered by slave dealers.

Emin Pasha's diary, found a year after his death, contains a wealth of scientific observations of importance. The bay at the southern end of Lake Victoria is named in his honor.

Lit.: Africanus, "New Light on the Emin Relief Expedition," *Imperial and Asiatic Quarterly Review,* vol. 1, pp. 337-56; Bourne, *The Other Side of the Emin Pasha Relief Expedition* (1891); Stanley, *In Darkest Africa* (1890); Symons, A. J. A., *Emin* (1928); Wanters, *Stanley's Emin Pasha Expedition* (1890).

EMMAUS, Grecized name of Hammath, a place with hot springs situated between Jerusalem and Jaffa. It was the scene of a great victory won by Judas Maccabeus in 166 or 165 B.C.E., and was later the capital of a toparchy, or district. An Emmaus is mentioned in the New Testament, but its exact location is doubtful (for the literature, see Dalman, *Orte und Wege Jesu,*

3rd ed., pp. 241-42). About 100 C.E., Emmaus was the residence of several Tannaim, who liked to be near the warm springs with their curative properties; it had also an important market. It was there that the famous pillar was found with the bilingual inscription: "God is One," in Greek, and "Blessed be His name forever and ever," in Hebrew. In the 3rd cent. the place was called Nicopolis; today the ruins bear the name Amwas, and the town bears the name Hummam.

Lit.: *Revue des études juives* (1910) 106; *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1910) 26; (1915) 157; Klein, Samuel, *Jüdisch-Palästinisches Corpus Inscriptionum* (1920), vol. 1, p. 66 et seq.

EMMERICH, HERBERT, government executive, b. New York city, 1897. He studied at the Wharton School of Finance and Commerce (B.S., 1918). After several years of varied experience in business, he joined in 1933 the staff of the Farm Credit Administration in Washington which was engaged in consolidating the Federal lending agencies and refinancing mortgage debts.

When the administration of the Federal Credit Union Act was vested in the Farm Credit Administration in 1934, Emmerich supervised the grant of about 2,500 charters to groups of wage-earners forming co-operative saving and lending societies. In 1937 he was appointed deputy governor of the Farm Credit Administration. In the same year he became associate director of the Public Administration Clearing House in Chicago, whose function was to exchange information among the officials, technical experts, and research units of a number of organizations in the field of public administration. He was also a lecturer in political science at the University of Chicago (1937-).

In 1941 Emmerich was appointed executive secretary of the Office of Production Management (OPM), the four-man board appointed in 1941 to direct the defense program of the United States.

EMÖD, TAMÁS, author, poet, and playwright, b. Berekböszörmény, Hungary, 1888. Abandoning an incipient legal career, he was attracted to journalism in which he served an apprenticeship at Nagyvárad, which has been the cradle of many a notable man of letters. There he joined a group of progressive young poets known as A Holnaposok (Sons of Tomorrow). His first verses were published in *Holnap,* official organ of the group, which was strongly influenced by the immortal Endre Ady. Thence Emöd went to Budapest (1911), where he found welcome in the columns of *A Nyugat,* foremost literary journal in Hungary.

Simultaneously he wrote plays and chansons expressive of the simple joys and woes of the day. These won him considerable popularity, as did his poems. His *Mézeskalács* (1924), a sentimental folk operetta, achieved a record run at the Royal Theatre. Many of his poems, notably *Dicséret-dicsöség* (1915) and *Pesti Hegedü* (1918), appeared in book form. Among his successful plays, produced and published, are *Ferenc Jóska ládájából* (1917), a humorous and patriotic work; *Csipke,* a tuneful and witty operetta (1924); *Julcsa-Juliette, Lotharingia; Két gránátos.*

With Frigyes Karinthy he was co-author of *A vándor katona,* a patriotic drama (1924).

EMPEROR WORSHIP. Deification is an essential feature of all ancient religions. The idea of divine kingship may, therefore, be considered as old as the institution of the monarchy itself. The home of the belief in the supernatural nature of the king was the Orient. Together with the monarchy it was transplanted from the Greek states of the East to Rome.

The divine worship of the Roman emperor in its essential form was established in the reign of Augustus (27 B.C.E. to 14 C.E.), who, although deprecating divine honors at Rome, regarded this cult with approval and promoted it in the provinces. The Jews, however, asked for and received exemption from this worship as contrary to their ideas of divinity and practice of monotheism. They readily admitted that the emperor was superior to other men in power and, therefore, considered it a duty to obey and respect him. However, they regarded it as a sacrilege to worship him.

The toleration accorded the Jewish people from the time of Julius Caesar resulted in their tacit release from all obligations which conflicted with their religion, including the cult of emperor worship. Instead they satisfied the imperial authorities by furnishing the equivalent in the form of sacrifices offered daily in behalf of the emperor in the Temple at Jerusalem (Philo, *Embassy to Caius,* section 23; Josephus, *Jewish War,* book 2, chap. 10, section 4; *Against Apion,* book 2, section 6; *Git.* 56a). On special occasions the Jews expressed their loyalty by offering sacrifices of 100 bulls (hecatombs) for the emperor. In the Diaspora the emperor was remembered in the prayers offered for him in the synagogue. Instead of building temples to the emperor, they dedicated synagogues to him. In some instances they named a synagogue after the emperor in return for special favors (Berliner, A., *Geschichte der Juden in Rom,* vol. 1, 1893, p. 20).

Never did the Jews permit the setting up of statues or images of the emperor either in the Temple of Jerusalem or in the synagogues of the Diaspora. Indeed, Roman troops in Jerusalem were required to dispense with standards bearing the likeness of the emperor. When Vitellius, the legate of Syria, undertook a campaign against the Arabian king Aretas, he directed the march so that troops carrying standards with the likeness of the emperor avoided Jewish territory entirely. Pontius Pilate's attempt to violate this practice by bringing troops with standards from Caesarea to Jerusalem met with such violent opposition by the people that it had to be abandoned.

Closely connected with the cult of emperor worship were the public games in honor of the emperor which were held in almost every provincial town even in the time of Augustus. These games, introduced by Herod into Caesarea and Jerusalem, were regarded by pious Jews as pagan practices, tending to divert the people from their own religious observances. Even there the refusal of many Jews to take part in these festivals was met with the same tolerance on the part of the Roman authorities.

A departure from this state of affairs came in the reign of Caligula (37-41 C.E.), who actually believed in his own divinity and regarded the refusal to worship him as proof of hostility to his person. His attempt to place statues of himself in the Temple at Jerusalem

and in the synagogues at Alexandria set off a series of disturbances which ceased after his reign ended by assassination. His successor, Claudius (41-54 C.E.), immediately restored to the Jews their old privileges, and there were no further attempts to force the Jews to practice the cult of emperor worship. Their right to exemption was regarded as an old privilege and was taken as a matter of course. MORRIS LEHRER.

Lit.: Juster, Jean, *Les juifs dans l'empire romain,* vol. 1 (1914) 339-54; Beurlier, E., *Le culte impérial* (1891) 263-71; Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 2, pp. 388-99; Askowith, Dora, *The Toleration of the Jews under Julius Caesar and Augustus* (1915) 164-66; Schürer, E., *A History of the Jewish People in the Time of Jesus Christ.*

EMPERORS, GERMAN, AND THE JEWS. Up to the time of the First Crusade (1096) the relation between the Jews and the emperors of Germany was the same as that of other restricted groups in the empire. They were subject to the law of aliens, who in general were under the direct control of the emperor. This general form of protection of the Jews as aliens was claimed by the German emperors as early as the period of the Carolingians (9th cent.) and is most clearly expressed in the code of the ancient Saxons and in the later assertion of King Albrecht I (1298-1308) that Jews all over the world were subject to his dominion.

The attacks made by the mob upon the Jews in the time of the Crusades and the powerlessness of the local authorities to prevent them forced the Jews to ask the emperor for special protection. The result was the institution of the *Kammerknechtschaft,* in which the Jews were made "serfs of the imperial chamber" (in Latin *servi camerae,* in German *Kammerknechte*). The latter expression occurs for the first time in documents of 1179, but was probably used as early as 1103, when the Jews are first explicitly included in the emperor's regulation concerning the peace of the country.

The special relationship of the German emperors and the Jews soon became less and less of a protection for the Jews and more and more of a lucrative sovereign right of the emperors. From now on the Jews had to pay a special tax to the emperor over and above their regular taxes. The burden of this tax increased continually, since every time a new emperor ascended the throne the Jews had to purchase protection anew, and the taxes paid by the Jews were frequently leased or pledged to local princes or cities, who naturally tried to make such taxes as high as possible. Eventually the Kammerknechtschaft was interpreted to mean that the emperors had a complete right of disposal over the Jews. Ever since 1286, when Rudolph of Hapsburg declared that the Jews belonged to his chamber with persons, possessions and goods, the royal prerogative over the Jews was extended to mean that the latter might not emigrate without permission of the emperor or his lessee, and that the property of Jews without direct heirs belonged to the emperor. Similar relationships occurred in the Middle Ages between the Jews and the rulers in Spain, Sicily and the Papal States. They were all abolished as the result of the emancipation of the Jews in the 19th cent.

See also: GERMANY.

EMPLOYMENT, CHANGE OF, *see* VOCATIONAL TRAINING.

EN GANNIM, EN GEB, EN HACHORESH, *see* COLONIES, AGRICULTURAL.

EN HARA, *see* EVIL EYE.

EN HAKORE, EN HAMIFRATZ, EN HAOVED, EN HAROD, EN HASHOPHET, EN IRON, *see* COLONIES, AGRICULTURAL.

EN KELOHENU ("There is None Like Our God"), a short hymn on the unique nature of God. It was probably arranged originally as an acrostic poem on the letters of Amen; later other stanzas were added. Most of the prayer-books have this hymn as the conclusion of the daily morning service; in the German and Polish ritual, however, it is used only after the additional (Musaf) service on the Sabbath and the festivals.

Lit.: Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) 167, clxvi-clxvii; Elbogen, *Der jüdische Gottesdienst,* 80.

EN SHEMER, *see* COLONIES, AGRICULTURAL.

EN SOF ("The Infinite"), designation used in the Cabala for the highest and most secret existence of God. Only God Himself can perceive its real essence; man can define it only in negative terms, and it is therefore also called Ayin ("nothing"). In connection with the Sefiroth, or ten powers of God, En Sof is sometimes regarded as standing behind and sometimes as standing over them; elsewhere it is identified with Kether ("Crown"), the highest of the Sefiroth.

See CABALA.

EN VERED, *see* COLONIES, AGRICULTURAL.

EN YAAKOB (Fountain of Jacob), one of the most popular compilations of Jewish literature, a collection of all the Haggadic passages in the Babylonian Talmud and a number of those in the Palestinian Talmud. The author, Jacob ben Solomon ibn Habib of Zamora, fled in 1492 to Salonika, where he wrote his book in the home of Don Judah Benveniste, making use of the latter's extensive library. However, he died in 1516, after only two volumes of the work had left the press; the book was finished by his son, but without the index planned by his father or any further notes.

En Yaakob appeared at Salonika in 1515; the second edition, under the title of *Beth Yaakob,* was published by Ibn Habib's son Levi at Constance in 1516. Other editions were issued in Venice, 1546-47 and 1586 (the latter with the titles changed to *En Yisrael* and *Beth Yisrael*). In addition to the commentary of Rashi and the novellae of Nahmanides, Ibn Adret, Yomtob ben Ashbili and Rabbi Nissim, Ibn Habib gives also his own commentaries to some passages. Ibn Habib intended his collection to serve two purposes: on the one hand, it was to popularize Talmudic ethics, and on the other it was to defend them against the attacks of the enemies of the Jews, especially the renegades. The popularity of the collection is attested by the fact that up to the present time it has appeared in thirty different editions and has engaged the attention of at least twenty commentators, the most famous of whom was Leon da Modena. The collection is valuable also for textual

criticism, since it generally made use of the manuscripts of the Talmud.

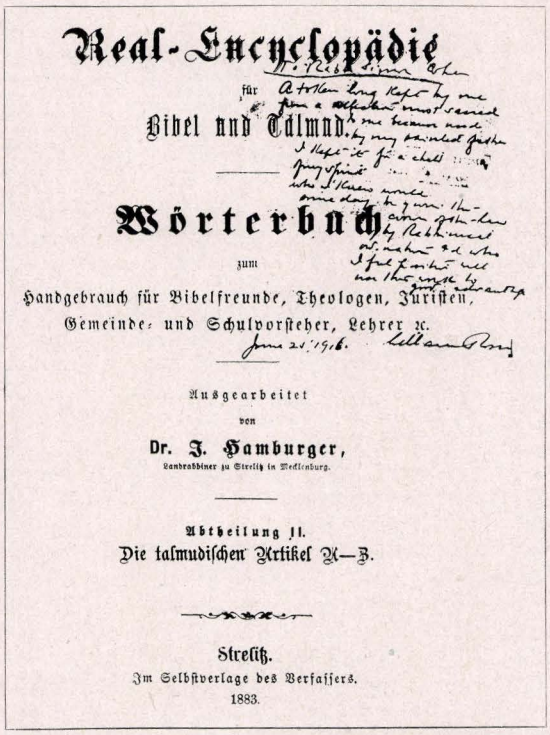
Lit.: The introduction to the Vilna edition (1883).

ENCYCLOPEDIAS (from Greek words meaning "an education in a circle"), systematic compilations of knowledge, usually in alphabetical order. Jewish encyclopedias are of two sorts: general encyclopedias compiled for Jews, either in Hebrew or in Yiddish; encyclopedias dealing entirely with matters of Jewish interest and compiled in the vernacular.

1. Complete or Partial Encyclopedias in Hebrew. In the 14th cent. Kalonymus ben Kalonymus of Rome issued his *Iggereth Baale Hayim,* containing a Hebrew translation of part of the Arabic encyclopedic compilation made by the learned brotherhood Ichwan es-Safa (True Brothers), which, written in the 10th cent., had become very popular, and widely read. This work gave, in an abridged form, a summation of all the knowledge of that time. The fifty-one tractates, arranged in systematic order, dealt with mathematics, the physical world, psychology and theology.

The first encyclopedia in the Hebrew language included only mathematics, music, optics and astronomy. It was called *Yesode Hatebunah Umigdal Ha'emunah,* and appeared at the beginning of the 12th cent.; its author was Abraham ben Hiyya of Barcelona (1065-1136). Fragments of the work are preserved in the libraries at Oxford, Berlin, Munich and Parma.

In the middle of the 13th cent., Judah ben Solomon ibn Matka compiled an encyclopedic work in Arabic which he translated into Hebrew and then named *Midrash Hahokurah.* It is extant only in manuscripts.


Real-Encyclopädie
für
Bibel und Talmud.
Wörterbuch
zum
Handgebrauch für Bibelfreunde, Theologen, Juristen, Gemeinde- und Schulvorsteher, Lehrer ꝛc.
Ausgearbeitet
von
Dr. J. Hamburger,
Landrabbiner zu Strelitz in Mecklenburg.
Abtheilung II.
Die talmudischen Artikel A—Z.
Strelitz.
Im Selbstverlage des Verfassers.
1883.

Title page of the "Real-Encyclopädie," in German, edited by J. Hamburger and published (1883) at Strelitz

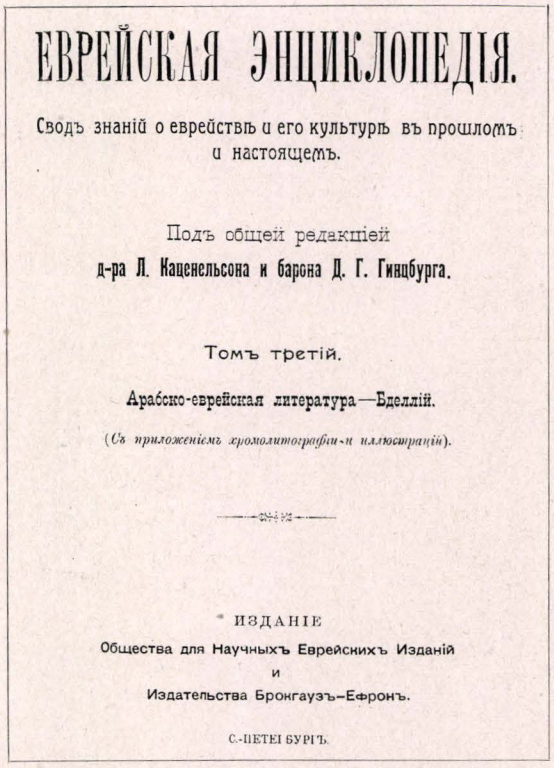


Title page of "Maaseh Tobiah" (Venice, 1708), an encyclopedic reference work, in Hebrew, treating the subjects of astronomy, medicine, theology, and the natural sciences

Of far greater importance is the work on natural science which was compiled by Gerson ben Solomon of Arles, the father of the philosopher Gersonides of the 13th cent. The book is called *Shaar Hashamayim,* and is divided into three parts: 1. physics, meteorology and natural sciences; 2. astronomy; 3. theology and metaphysics. In the 14th cent., Meir ibn Aldabi, in his *Shebile Emunah,* drew upon the material contained in the *Shaar Hashamayim* for the presentation of a system of Jewish theology and ethics.

An interesting prospectus entitled *Meassef Lekol Hamahanoth* containing a plan for an encyclopedia by Solomon ben Jacob Almoli was published in Constantinople (1530-32). The plan was never carried out. About a century and a half later there appeared in Venice the *Otzar Hahayim* by Rabbi Jacob ben Israel Zahalon, a physician in Ferrara. The book, which deals with medical subjects, represents the third volume of the *Otzar Hahochmoth,* an encyclopedic work covering other scientific subjects as well. Only the printed portion survives. Another physician, Tobias Cohen (1652-1729), offered an encyclopedic reference work. It dealt with metaphysics, theology, astronomy, medicine and the natural sciences.

In 1844 the Roumanian physician Julius Barasch began the publication of a modern encyclopedia, *Otzar Hochmah;* of this only the first volume, on philosophy, appeared (1856). Of Isaac Goldman's



ЕВРЕЙСКАЯ ЭНЦИКЛОПЕДІЯ.

Сводъ знаній о еврействѣ и его культурѣ въ прошломъ и настоящемъ.

Подъ общей редакціей

д-ра Л. Каценельсона и барона Д. Г. Гинцбурга.

Томъ третій.

Арабско-еврейская литература—Бделлій.

(Съ приложеніемъ хромолитографическихъ иллюстрацій).

ИЗДАНІЕ

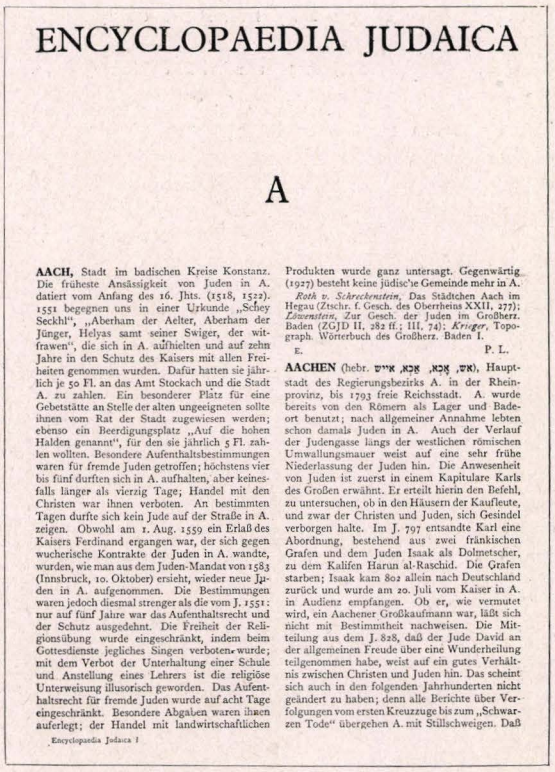
Общества для Научныхъ Еврейскихъ Изданій

и

Издательства Брокгаузъ-Ефронъ.

С.-ПЕТЕРБУРГЪ.

Title page of the 16-volume Russian Jewish encyclopedia, "Yevreiskaya Enziklopedia," published (1906-13) at St. Petersburg



ENCYCLOPAEDIA JUDAICA

A

AACH, Stadt im badischen Kreise Konstanz. Die früheste Ansässigkeit von Juden in A. datiert vom Anfang des 16. Jhts. (1518, 1522). 1551 begegnen uns in einer Urkunde „Schey Seckhl", „Aberham der Aelter, Aberham der Jünger, Helyas samt seiner Swiger, der witfrawen", die sich in A. aufhielten und auf zehn Jahre in den Schutz des Kaisers mit allen Freiheiten genommen wurden. Dafür hatten sie jährlich je 50 Fl. an das Amt Stockach und die Stadt A. zu zahlen. Ein besonderer Platz für eine Gebetstätte an Stelle der alten ungeeigneten sollte ihnen vom Rat der Stadt zugewiesen werden; ebenso ein Beerdigungsplatz „Auf die hohen Halden genannt", für den sie jährlich 5 Fl. zahlen wollten. Besondere Aufenthaltsbestimmungen waren für fremde Juden getroffen; höchstens vier bis fünf durften sich in A. aufhalten, aber keinesfalls länger als vierzig Tage; Handel mit den Christen war ihnen verboten. An bestimmten Tagen durfte sich kein Jude auf der Straße in A. zeigen. Obwohl am 1. Aug. 1559 ein Erlaß des Kaisers Ferdinand ergangen war, der sich gegen wucherische Kontrakte der Juden in A. wandte, wurden, wie man aus dem Juden-Mandat von 1583 (Innsbruck, 10. Oktober) ersieht, wieder neue Juden in A. aufgenommen. Die Bestimmungen waren jedoch diesmal strenger als die vom J. 1551: nur auf fünf Jahre war das Aufenthaltsrecht und der Schutz ausgedehnt. Die Freiheit der Religionsübung wurde eingeschränkt, indem beim Gottesdienste jegliches Singen verboten wurde; mit dem Verbot der Unterhaltung einer Schule und Anstellung eines Lehrers ist die religiöse Unterweisung illusorisch geworden. Das Aufenthaltsrecht für fremde Juden wurde auf acht Tage eingeschränkt. Besondere Abgaben waren ihnen auferlegt; der Handel mit landwirtschaftlichen Produkten wurde ganz untersagt. Gegenwärtig (1927) besteht keine jüdische Gemeinde mehr in A.

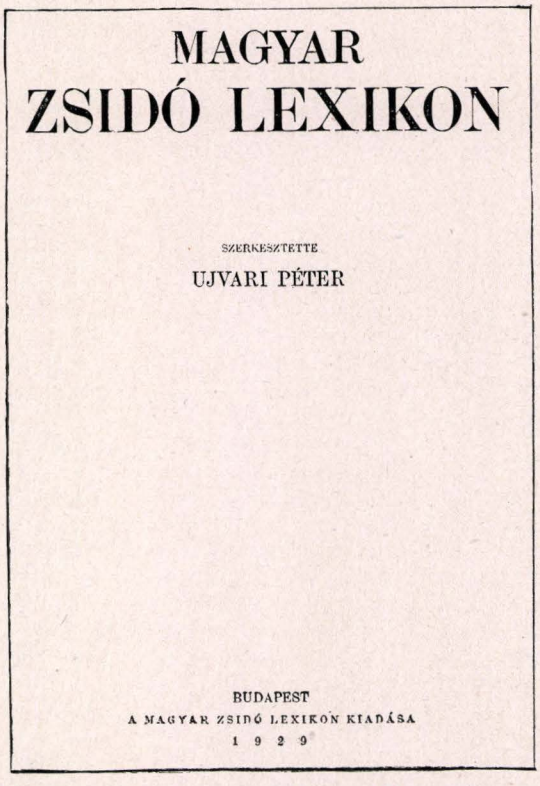
Roth v. Schreckenstein, Das Städtchen Aach im Hegau (Ztschr. f. Gesch. des Oberrheins XXII, 277); *Löwenstein,* Zur Gesch. der Juden im Großherz. Baden (ZGJD II, 282 ff.; III, 74); *Krieger,* Topograph. Wörterbuch des Großherz. Baden I.

E. P. L.

AACHEN (hebr. אַאכֶן, אָכֶּא, אַיש), Hauptstadt des Regierungsbezirks A. in der Rheinprovinz, bis 1793 freie Reichsstadt. A. wurde bereits von den Römern als Lager und Badeort benutzt; nach allgemeiner Annahme lebten schon damals Juden in A. Auch der Verlauf der Judengasse längs der westlichen römischen Umwallungsmauer weist auf eine sehr frühe Niederlassung der Juden hin. Die Anwesenheit von Juden ist zuerst in einem Kapitulare Karls des Großen erwähnt. Er erteilt hierin den Befehl, zu untersuchen, ob in den Häusern der Kaufleute, und zwar der Christen und Juden, sich Gesindel verborgen halte. Im J. 797 entsandte Karl eine Abordnung, bestehend aus zwei fränkischen Grafen und dem Juden Isaak als Dolmetscher, zu dem Kalifen Harun al-Raschid. Die Grafen starben; Isaak kam 802 allein nach Deutschland zurück und wurde am 20. Juli vom Kaiser in A. in Audienz empfangen. Ob er, wie vermutet wird, ein Aachener Großkaufmann war, läßt sich nicht mit Bestimmtheit nachweisen. Die Mitteilung aus dem J. 828, daß der Jude David an der allgemeinen Freude über eine Wunderheilung teilgenommen habe, weist auf ein gutes Verhältnis zwischen Christen und Juden hin. Das scheint sich auch in den folgenden Jahrhunderten nicht geändert zu haben; denn alle Berichte über Verfolgungen vom ersten Kreuzzuge bis zum „Schwarzen Tode" übergehen A. mit Stillschweigen. Daß

Encyclopaedia Judaica I

First page of German "Encyclopaedia Judaica," incomplete in 10 volumes, published (1928-34) at Berlin



MAGYAR
ZSIDÓ LEXIKON

SZERKESZTETTE
UJVARI PÉTER

BUDAPEST
A MAGYAR ZSIDÓ LEXIKON KIADÁSA
1929

Title page of the Hungarian "Magyar Zsidó Lexikon," in 1 volume, published (1929) at Budapest

Haeshkol, only one volume covering a number of articles under the first letter of the alphabet appeared (Warsaw, 1888). The *Encyclopedia Kelalith* which was issued by Massadah in Tel-Aviv (1935-37), in six small volumes, because of inadequacy and carelessness in treatment of subject matter is neither useful nor reliable.

2. Encyclopedias with a Jewish Content. The first alphabetically arranged comprehensive work dealing exclusively with Jewish subjects, primarily rabbinic in character, was the *Pahad Yitzhak* of Rabbi Isaac Lampronti of Ferrara. The first part of it was printed in 1750, but its publication was not completed before 1888. This was followed by the appearance of a number of other publications similar in character but not as comprehensive in content and mode of treatment of the subject matter.

With the rise of modern Jewish learning at the beginning of the 19th cent. there was at once felt the need of a comprehensive reference work treating in systematic order all aspects of Jewish life and literature. An unsuccessful attempt to provide such a work was made in the pages of Jost's *Annalen* (1840), and a carefully worked out plan for the production of such a work was published by M. Steinschneider and David Cassel (Krotoschin, 1844). Of the project thus launched, only a few articles, specially prepared by competent writers, were published later, either separately or as contributions to other publications. Later attempts by Ludwig Philippson and Graetz also mis-

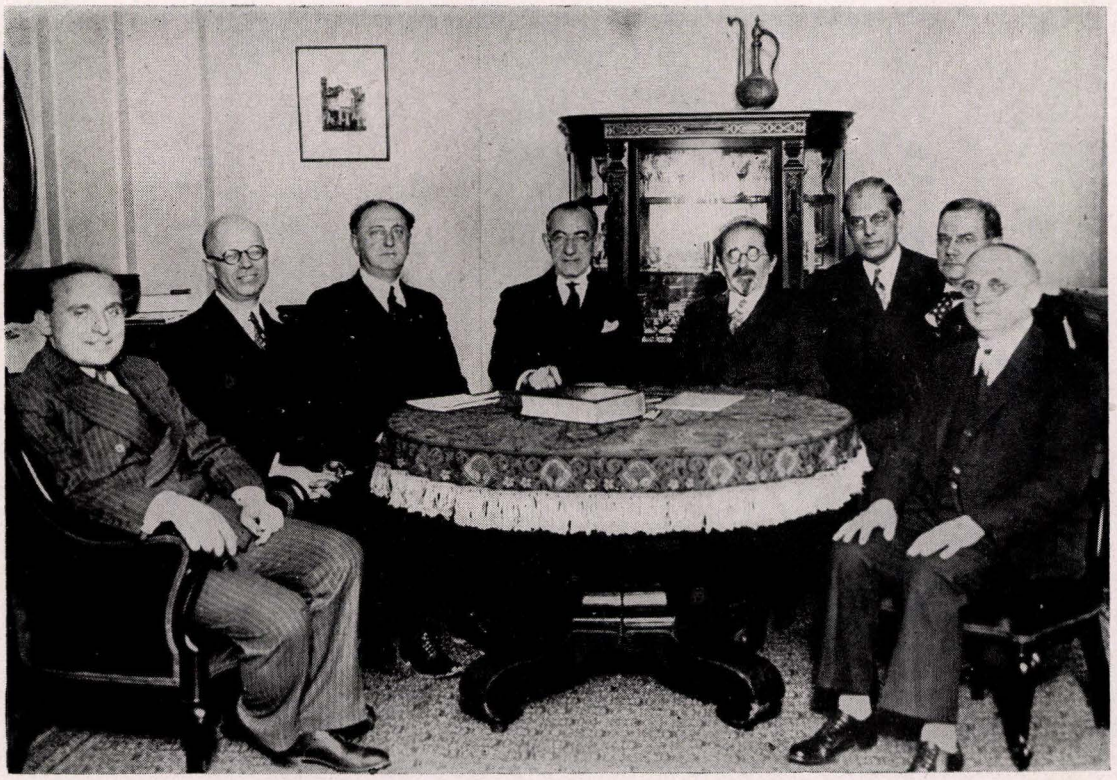


A session of the editorial board of "The 12-volume Jewish Encyclopedia," in English, published in America (1901-5). (left to right around the table): Richard Gottheil, Isidore Singer, Gotthard Deutsch, Louis Ginzberg, Solomon Schechter, Frank H. Vizetelly, I. K. Funk, Joseph Jacobs, Cyrus Alder, Kaufmann Kohler, and Emil G. Hirsch

carried. S. L. Rapoport projected the *Erech Millin,* an encyclopedia in alphabetic order, dealing with biographical, historical, geographical, archeological and related subjects based largely on the Talmudic literature. Only the first volume, comprising the letter Alef, appeared (Prague, 1852). A new edition (Warsaw, 1914) enlarged the work by adding a number of articles under other letters of the alphabet, which were found among the papers left by Rapoport at his death.

The first encyclopedia in German was Hamburger's *Realenzyklopädie für Bibel und Talmud* (1870-73; 3rd ed., 1896). This work originally consisted of two volumes; a third volume was later added by way of supplement (Supplements 1 to 6; 1896-1901). Ahad Haam's effort, begun in the nineties of the last century, to launch a Jewish Encyclopedia, *Otzar Hayahduth,* in Hebrew, met with no success. Only a specimen volume, comprising several articles by the editors Joseph Klausner, David Neumark, and Ahad Haam descriptive of the character and value of the project, and several "sample" articles, "Dogmas" by David Neumark, "Amos" by H. P. Chajes, "Pharisees" by Ismar Elbogen and "Pseudepigrapha" by Joseph Klausner, appeared. The list of subjects proposed for treatment in the *Otzar* was compiled by David Neumark. The manuscript is now in the library of the Hebrew Union College, Cincinnati, Ohio. N. Sokolow's plan (1903) to publish a general and Jewish encyclopedia in Hebrew likewise failed of materialization. A like fate met a later (1913) project of a similar nature by Isaac Markon.

Inspired by these attempts, Isidore Singer began in 1901 the publication of an extensive Jewish encyclopedia in English. He enlisted in this work numerous famous scholars as editors, including Cyrus Adler, Gotthard Deutsch, Louis Ginzberg, Richard Gottheil, Morris Jastrow, Kaufmann Kohler and C. H. Toy, and over 400 contributors. This work, the *Jewish Encyclopedia* (New York and London, 1901-6), was issued in twelve large volumes. A number of more recent encyclopedias in other languages followed this standard work and made much use of the material it contains. One of these was the Hebrew encyclopedia, *Otzar Yisrael* (Israel's Treasure), in ten volumes, edited with the collaboration of eminent scholars by J. D. Eisenstein (New York, 1907-13; reprinted, Vienna, 1924). Another, somewhat larger in scope, is the *Yevreiskaya Enziklopedia* in Russian, published by Brockhaus-Efron (Leningrad, 1906-13). Among its editors were S. Dubnow, Baron David Günzburg, A. Harkavy, J. Hessen, J. L. Katzenelson, Mark Wischnitzer, I. Zinberg and others. In addition to contributions from 150 writers many articles were borrowed from the *Jewish Encyclopedia.* The *Jüdisches Lexikon* of G. Herlitz and B. Kirschner,



Editorial conference of the initiators of the "Universal Jewish Encyclopedia," in ten volumes. (seated about the table, left to right): Salo Baron, Julian Morgenstern, George Alexander Kohut, Isaac Landman, Louis Ginzberg, Walter Hart Blumenthal, Max J. Kohler, and Isaac Husik

begun shortly after the World War, was completed in 1930. Scientific in character, it is popular in style and therefore attractive to a wider circle of readers.

In 1925 Jacob Klatzkin and Ismar Elbogen began the preparation of a new Hebrew *Eshkol* and German encyclopedia *Encyclopaedia Judaica,* strictly scientific in mode of presentation. Of the *Eshkol* only the first two volumes (Berlin, 1929-32) were published and of the *Encyclopaedia Judaica* only ten volumes (Berlin, 1928-34) comprising the treatment of subjects from "Aach" to "Lyra." The disruption of Jewish life in Germany following the rise of the Nazi party to power made it impossible to continue the publication of these two encyclopedias, at least for the present.

The encyclopedic works dealing with Jews and Judaism which appeared in the first quarter or so of the present century have served as the inspiration, certainly as the source, whence smaller reference works have come into being and have yielded a vast amount of informative material about Jews and Judaism which found its way into the pages of many general encyclopedias and other reference works. Of the smaller Jewish encyclopedias mention must be made of the Hungarian *Magyar Zsidó Lexikon* (Budapest, 1929); the *Encyclopedia of Jewish Knowledge,* edited by Jacob de Haas (New York, 1934); *Philo-Lexicon* (Berlin, 1935) and *Vallentine's Jewish Encyclopaedia* (London, 1938). Even the violently anti-Semitic *Sigilla Veri, Lexikon der Juden, -Genossen und -Gegner,* by E. Ekkehard, of which four volumes have thus far appeared (Erfurt, 1929-31), though no "non-Aryan" hand is allowed to share in its making, owes much of its material to existing Jewish reference works, especially encyclopedias.

The *Grundriss der Gesamtwissenschaft des Judentums,* a series of authoritative reference works, published by the Gesellschaft zur Förderung der Wissenschaft des Judentums (1906 et seq.), may be regarded as a venture in the encyclopedic treatment of Jewish life and literature. It has not been completed (1941); only nine sections, in fourteen volumes, dealing with such subjects as apologetics, Talmudic archeology, chronology, divisions of Jewish history, Jewish liturgy, systematic theology, etc., have been published.

All efforts to furnish Yiddish readers with encyclopedic reference works have thus far met with abortive results. In 1903 Dr. J. Luria and H. D. Hurwitz began a general encyclopedia in Yiddish. Only three meagre fascicles were published. Of a similar undertaking, in 1917, by H. Zeitlin, S. I. Stupnitzki and others only four fascicles were issued. David Goldblatt's *Illustrated General Encyclopedia* in Yiddish was begun by its author while in South Africa. Only two volumes have thus far appeared (New York, 1920-23). Of S. Pietrushka's Jewish encyclopedia in Yiddish, only one volume was published (Warsaw, 1932). A more ambitious undertaking to produce in Yiddish a comprehensive general encyclopedia was launched in Paris in 1931. It is being continued in New York by the Yiddish Scientific Institute. Thus far six thin volumes

have been published. It has the merit of having among its contributors several competent scholars.

For the history of the *Universal Jewish Encyclopedia,* see the introduction to vol. 1.

The numerous Biblical dictionaries dealing with the Old and New Testaments (see BIBLE DICTIONARIES), which for the most part deal with Jewish subject matter, can nevertheless not be considered entirely Jewish since they neglect post-Biblical developments in Jewish life and literature. An exception must be made with A. H. Rosenberg's *Otzar Hashemoth* (New York). Entirely written in Hebrew, it draws upon all available sources, including rabbinic lore, for the treatment of subjects. JOSHUA BLOCH.

END OF THE WORLD, *see* ESCHATOLOGY.

EN-DOR, a place in the vicinity of Hermon, in the territory of Manasseh, known particularly because of an episode in the story of Saul. On the eve of the battle of Gilboa, Saul asked for an oracle from the "Witch of En-dor" (*I Sam.* 28:7-8), who raised Samuel for him from the dead. According to *Ps.* 83:11, the site of the battle waged by Deborah (*Judges* 4) extended to En-dor. Graetz suggested the emendation En-harod; cf. *Judges* 7:1. The Septuagint (codex A) read Endor instead of "fountain," in *I Sam.* 29:1. Today the site is marked by a village of the same name, Endur, south of Tabor.

ENDORE, S. GUY, writer, b. Brooklyn, N. Y., 1901. He received his first schooling at the Orphan's Home in Canal Dover, Ohio, a Methodist institution. In 1908 he was taken abroad, and attended the Elizabeth Gymnasium in Vienna until 1914. Intending to become an artist, he entered the Carnegie Institute of Technology at Pittsburgh but the war upset these plans, and he transferred to Columbia University to prepare himself for a medical career. Lack of funds compelled him to abandon this ambition also but he continued other studies at Columbia from which he received an A.B. degree in 1924 and an M.A. degree in 1925. Unable to secure employment as a teacher of French after his graduation, he decided to become a writer. During the next decade he produced five books which achieved a considerable degree of critical acclaim with the result that he was called to Hollywood as a motion picture scenario writer. Two of his books, *Casanova—His Known and Unknown Life* (1929), and *The Sword of God—Jeanne d'Arc* (1931) are biographies. The first, particularly, is a scholarly exposition not only of the life but the times of Casanova. But the very subject matter of these biographies reflects Endore's interest in the sensational and the supernatural. His novels are frankly ventures into the Gothic. They are either symbolical and imaginative adventure tales like *Man from Limbo* (1930) or extravagant horror stories like *The Werewolf of Paris* (1933).

Lit.: Kunitz, *Authors Today and Yesterday* (1933) 229-30.

ENELOW, HYMAN G., rabbi, b. Kovno, 1877; d. at sea on his way to Europe, 1934. He received the B.A. degree from the University of Cincinnati in 1897, and was a fellow in English there from 1897 to 1898. In 1898 he was graduated from the Hebrew Union College, from which he received the D.D. degree in 1900. He was rabbi of Temple Israel, Paducah, Ky., from 1898 to 1901, and of Temple Adath Israel, Louisville, Ky., from 1901 to 1912, when he was elected rabbi of Temple Emanu-El, New York, serving until his death.



Hyman G. Enelow

During the World War Enelow went to France as overseas commander and general field secretary of the Jewish Welfare Board, being also a member of the Army Education Corps. He served on many committees of the Union of American Hebrew Congregations and the Central Conference of American Rabbis, and was instrumental in the founding of the Littauer Chair in Jewish Literature and Philosophy at Harvard University and of the Nathan J. Miller Chair in Jewish History, Literature, and Institutions at Columbia University. He was vice-president of the Central Conference of American Rabbis from 1925 to 1927, and its president from 1927 to 1929.

Enelow was regarded highly as writer and scholar. Among the many books which he wrote, the better known are: *The Jewish Life* (New York, 1915); *The Faith of Israel* (Cincinnati, 1917); *The Varied Beauty of the Psalms* (New York, 1917); *The Allied Countries and the Jews* (New York, 1918); *A Jewish View of Jesus* (New York, 1920; reprinted 1931); *The Adequacy of Judaism* (New York, 1920); *The Jew and the World* (New York, 1921). He edited the *Menorath Hamaor* of Israel ben Joseph Al-Nakawa (4 vols., New York, 1929-32); Kaufmann Kohler's *Origins of the Synagogue and the Church* (New York, 1929); *Mishnah of Rabbi Eliezer* (New York, 1933). *The Collected Works of Hyman G. Enelow,* edited by Felix Levy, was published in 1935. Enelow occasionally wrote Hebrew poetry.

Lit.: Philipson, D., "Hyman Gerson Enelow," *American Jewish Year Book,* vol. 36 (1934) 23-53.

ENEMY (Hebrew *'oyeb, tzar, sone* or *mesanne,* the latter two especially in the sense of "personal enemy"; *'ebah* or *sinah,* "enmity"). Judaism does not inculcate passivity or indifference toward evil, but rather a resolute struggle in behalf of the right and of justice. Yet it does not approve of the exacting of revenge from enemies, either personal or national. Indeed, the Bible contains frequent passages which show that early Judaism urged forgiveness and kindness toward enemies. *Lev.* 19:17-18 bids the Israelites not to hate any person in their hearts, not to bear a grudge and not to exact vengeance from any person. *Prov.* 20:22 speaks against the requiting of those who have done evil to one, and *Prov.* 24:17 contains the famous dictum: "Rejoice not when thine enemy falleth, and let not thy heart be glad when he stumbleth." The similarly famous recommendation of *Prov.* 25:21, "If thine enemy be hungry, give him bread to eat, and if he be thirsty, give him water to drink; for thou wilt heap coals of fire upon his head, and the Lord will reward thee," is amply expressive of Judaism's attitude of forgiveness toward enemies, of urging the making of every possible attempt to reconcile oneself with personal enemies or adversaries, and of thus promoting better relations between Jews and other groups.

According to *Ex.* 23:4-5, all Jews are required to assist their enemies by restoring to them animals that have strayed, or property that has been lost, or by easing the burden of overladen animals belonging to enemies. *I Kings* 20:31 is expressive of the friendly and merciful attitude adopted by many of Israel's kings toward defeated national enemies. In *Job* 31:29-30 Job denies that he has ever prayed for evil to befall his enemies, or exulted when they met with evil. According to *Prov.* 16:7, "When a man's ways please the Lord, He maketh even his enemies to be at peace with him."

Thus revenge, either personal or general, is frowned down upon in the Bible, as well as in later Jewish literature. But there are several exceptions to this general principle, as recorded in the Bible, chief of them the injunction in *Deut.* 25:17-19 to "blot out the remembrance of Amalek from under heaven," issued solely because of the cowardly and unprovoked attack made by the Amalekites upon the Israelites as they were wandering through the wilderness after the Exodus from Egypt (cf. *Ex.* 17:8-16). In addition, there are various passages in the historical books of the Bible which mention enemy or enemies (cf. *Deut.* 20) or indicate that the early Hebrews were possessed of a feeling of enmity or a desire for revenge against them; however, all these refer to other nations as enemies in the sense of political or national adversaries, as enemies against whom battles had to be fought, as they were by all nations in ancient days and as they are still fought by many nations in modern times, and whose attacks had to be warded off, and not as personal enemies.

The early Hebrews, like all other nations of antiquity, felt no contradiction between the hatred of national enemies and the practice of love and friendliness toward the members of their own nation or tribe, or even toward strangers. Many of these foreign nations were, in the Bible, called the "enemies of the Lord," since in those days God was considered as the national God of the Israelites fighting against the national gods of other nations, and not as the universal God of all mankind; therefore Israel's enemies were regarded as His enemies also (cf. *Ex.* 15:3; 23:22; *Lev.* 26:7-8; *Num.* 10:35-36; *Deut.* 6:19; 33:7; *Josh.* 10:8-12; *Judges* 5:31; *II Sam.* 5:20; *Esther* 8:13; 9:1-10; *II Chron.* 20:29). Furthermore, in the Biblical and early post-Biblical periods strangers and members of other nations, as was the case with all primitive societies, were regarded with distrust, partly because of religious and national reasons and partly as a result of the sufferings and persecutions which the Jewish nation had to endure. Thus many of the passages in the Bible referring to the hope of the discomfiture of enemies or containing prayers for their destruction (for example, *Ps.* 18:18, 41; 59:1; 68; 69; 74; 79; 83; 119:57, and other passages, especially in the prophetic books) do not deal with the treatment of individual, personal enemies, but with Israel's national enemies, i.e. with foreign nations who brought suffering upon the Hebrew nation. However, as Judaism progressed morally and ethically, and the ideals of the prophets and of the Priestly writers came to prevail, the cruelty and savagery ordinarily practised against national enemies in the earlier periods were mitigated, forgiveness of enemies and consideration for the rights and feelings of all human beings became the rule, and the doctrine of the fatherhood of God and the brotherhood of mankind took their place and came to be rigidly recommended and observed by the Jews.

It is now generally admitted by scholars that the writers of the New Testament verse *Matt.* 5:43 were altogether in error when they quoted an alleged verse from the so-called Old Testament recommending the love of one's neighbor but the hate of one's enemy, and showing the great contrast between the alleged Jewish "hatred of enemies" and the urgings of Jesus that enemies were to be loved, and that those who cursed one were instead to be blessed. It is further admitted that Jesus was not the first to teach the love of one's enemy, but that such doctrines were first taught by Judaism, not only in the Biblical passages cited above, but also in various other passages in the New Testament derived from Jewish teachers or sources. In actuality, no commandment to hate enemies or anything even remotely resembling it is found in the Bible or later Jewish literature.

Nor can the view of many New Testament exegetes be maintained that Jesus, in *Matt.* 5:43, was actually quoting a popular or oral teaching of Judaism current in his day. For actually all the other parallel teachings found in the Sermon on the Mount are clear references to Old Testament passages. Hence it is generally accepted today that that portion of the verse from *Matthew,* "and hate thine enemy," is a later tendentious statement designed to heighten the supposed contrast between Judaism and Christianity and to show the superiority of the latter. In addition, Talmudic and other post-Biblical Jewish literature contains frequent recommendations that the Jews strive toward reconciliation with enemies, even national enemies or oppressors. *Sirach* 28:2 urges Jews to "forgive thy neighbour the hurt that he has done thee, and then thy sin shall be pardoned when thou prayest." In *Aboth* 4:26 Samuel Hakatan (the Younger; 1st half of the 2nd cent. C.E.) repeated the famous

dictum of *Prov.* 24:17 as a rule worthy of practice by all Jews. In *Sanh.* 39b, a famous passage, God rebukes the angels who wished to exult over the Egyptians drowned in the Red Sea, reminding them that the Egyptians also were His creatures. The dictum of *Arach.* 10b shows how highly Talmudic Judaism valued consideration shown to one's personal enemies: "Regarding those who suffer insult, but do not insult others, and those who listen to calumniation but do not reply to it, the statement is made: 'Those who love God are like the rising of the sun in its glory.'"

B.M. 32a advises one to help one's enemy in preference to one's friend, since one can control one's evil impulses through the fulfilling of the commandments. The Tanna Josiah (about 140 C.E.) expressly declared that the term "enemy," whose straying animals, according to *Ex.* 23:4, were to be brought back, includes also heathens as well as Jews. In *Aboth* 2:16 the stern warning is given that "hatred of one's fellow creatures puts a man out of the world." *Ber.* 17a, incorporated in the prayer-book at the end of the Eighteen Benedictions, reads, *velimekallelai nafshi thiddom,* "and to those that curse me may my soul be dumb." *Yoma* 9b strenuously warns against hatred since it may lead to the shedding of blood. *Aboth de Rabbi Nathan* 12 declares that the cities of Sodom and Gomorrah were destroyed solely because their inhabitants practised the vice of hatred toward each other; the same rabbinic source (chap. 23) declares that the man who converts his enemy into a friend is indeed a mighty man. Other rabbinic passages which urge the forgiveness of enemies and warn against the harboring of hatred or feelings of revenge toward them include *Taan.* 20b; *Meg.* 28a; *B.B.* 15b; *Yalkut Lev.* 613; *Yalkut Prov.* 960.

See also: Ethics; Friendship; Golden Rule; Hate; Love; Neighbor; Stranger.

Abraham I. Shinedling.

EN-GANNIM (Garden Spring), a flourishing city of Palestine situated on the southern border of the Plain of Jezreel in the territory of Issachar; at the time of the division of the land of Canaan by Joshua, it was given to the Levites (*Josh.* 19:21). Josephus (*Antiquities,* book 20, chap. 6, section 1; *Jewish War,* book 2, chap. 12, section 3) calls the city Ginea, and states that it was situated on the boundary between Samaria and Galilee and was inhabited by Samaritans. As the name indicates, the place had many gardens in those days. Today it is a city of about 4,000 inhabitants called Jenin, and inhabited by Arabs.

There is also a Zionist settlement called En-Gannim in Palestine, located near Petah-Tikvah and founded in 1908 by the Chovevei Zion group. This covers an area of about 1,000 dunams (about 250 acres). The chief occupation of the colonists is orange-growing.

EN-GEDI ("spring of the kid"), called also Hazazon-tamar (*Gen.* 14:7; *II Chron.* 20:2), a beautifully situated spot on the western shore of the Dead Sea. It had luxuriant vegetation and was renowned for its vineyards (*Song of Songs* 1:14). The slopes leading toward the sea were terraced and transformed into gardens. In Roman times En-Gedi was the chief city of a toparchy, and the dwelling-place of many Essenes, who were engaged in cultivating orchards of palms, grape-vines, and balsam trees. Today the spring Ain Jidi preserves the old name.

ENGEL, JOEL (JULIUS), composer and critic, b. Berdyansk, Russia, 1868; d. Tel-Aviv, Palestine, 1927. He studied music with Taneiev and Ippolitov-Ivanov. In 1897 he became music critic of the *Russkija Viedomosti.* He early interested himself in Hebrew music, and his influence was largely responsible for the founding of the Society for Jewish Folk Music in 1908. During the ten years of its existence, this Society made scholarly researches into ancient Hebrew music and Jewish folk-music, gathered these into several important publications and clothed them in new harmonies. It arranged thousands of concerts of Jewish music throughout Europe. It also encouraged Russian-Jewish composers to write original Hebrew music in the larger musical forms, inspiring a school of younger composers such as Kreyn, Gniessen, Rosovsky and Saminsky.

Engel made several trips to Palestine for the sake of first-hand researches into Hebrew music and settled there in 1924, in Tel-Aviv. He composed several interesting works, the most famous of which is his incidental music to *Hadibuk.* He also wrote a book about the opera, and translated Hugo Riemann's *Musik-Lexikon* into Russian.

Lit.: Ewen, David, *Hebrew Music* (1931); Saminsky, Lazare, *Music of the Ghetto and the Bible* (1934).

ENGEL, JÓZSEF, sculptor, b. Sátoraljaujhely, Hungary, 1815; d. Budapest, 1901. Recognition in his native land came only after he attained fame abroad, having spent ten years (1838-47) in London and two decades (1847-66) in Rome. In the course of these years he won the favor of Czar Nicholas, the Prince of Wales, Kaiser Wilhelm I of Prussia, King Ludwig I of Bavaria, and other royal figures who frequented his studio.

Returning to Hungary in 1866, as winner in the contest to model the highly controversial Széchenyi memorial (unveiled in 1880), he settled permanently in Budapest. He remained a classicist throughout. But he continued to attract attention abroad, as during the World Exposition in Vienna (1873), where he was awarded the grand gold prize; at the World Exposition in Paris (1889), winning the bronze medal. His last exhibition at home was at the National Exposition of Art (1885). Among his foreign patrons were Queen Victoria, Prince Paul Esterhazy, and Sir David Salomons, Lord Mayor of London.

Memorable among his works in England are a marble group entitled *Fight of the Amazons with the Argonauts* (at Osborne House on the Isle of Wight) and one called *Apollo and the Hours* (1846).

The classical spirit permeated all his works, particularly the subjects he wrought in Rome. Outstanding among these to this day are *Achilles Surrenders Penthesilea's Corpse,* a plaster cast of which is in the Hungarian Museum of Fine Arts; *Eve Awakening to Life; Before and After the Hunt;* and *Amour Reclining.* In Rome he also made striking busts of Mayor John Bright Salomons, Edmund Prokesch, Orientalist, and Count Paul Pejachevich. In Hungary the National Museum commissioned him to sculpture busts of King Matthias, Queen Maria Theresa, and of other historic figures.

ENGEL, LEHMAN, conductor and composer, b. Mississippi, 1910. While still very young, he was brought to Cincinnati by his parents and there he began his academic and music study. After attending the Cincinnati Conservatory, he was enrolled in the Cincinnati College of Music. In 1929, he came to New York. For four years he studied composition at the Juilliard Graduate School with Rubin Goldmark and Roger Sessions. In 1933, Engel conducted the American première of Kurt Weill's *Der Jasager,* and three years later he directed another Kurt Weill score, *Johnny Johnson,* during its entire Broadway run. In 1936, he became conductor of the Madrigal Singers with whom he frequently succeeded in reviving choral masterpieces long neglected.

Engel has composed many successful scores for the Broadway theatre, including incidental music for Sean O'Casey's *Within the Gates,* for the Maurice Evans production of *Hamlet,* for Theresa Helburn's *A Hero Is Born* and *Family Portrait* which featured Judith Anderson. He has composed music for the dance which has been successfully presented by Martha Graham, Charles Weidmann and Tashamira. Orchestral works of his have been performed by the Philadelphia Symphony Orchestra and the Radio City Music Hall Orchestra, while his choral compositions have been presented by the Dessoff Choirs in New York, the Wiener Frauenkammerchor of Vienna, the Westminster Choir, and at the Moscow Music Festival in 1934. He has combined his activities as composer and conductor with those of a teacher.

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I. History. 1. The Pre-Expulsion Era. It is not known when the Jews first came to England. Ecclesiastical enactments against intercourse with them are mentioned as early as the 7th cent. in the *Liber Poenitentalis* of Theodore, Archbishop of Canterbury, and are repeated, a century later, in Egbert of York's *Exceptiones.* These indications, however, are entirely inconclusive, since the laws in question may well have been copied mechanically from continental codes, without reference to local conditions. A further allusion to early Jewish settlement occurs in the *Emek Habacha* of Joseph Hakohen, who states that in 810 many Jews came to England as refugees from the unsettled life of Germany. Since, however, this author lived no earlier than the 16th cent., and since his statement lacks corroboration, his credibility is open to question.

The real history of English Jewry begins only with the Norman Conquest in 1066. At this date, Jews of Normandy, especially of Rouen, were encouraged to immigrate by William I, on the ground that they would fill the needed place of a middle commercial class in the economy of the newly acquired country. Up till that date, commerce in England had been pursued mainly by the cumbersome method of barter. The king, however, was anxious to obtain feudal dues in coin, and for this purpose the existence of a capitalist element was a prime necessity. It was here that the Jews proved especially useful, notably in introducing the use of coin into the country. Christians were forbidden by ecclesiastical law to lend money on interest; therefore, the role of money-lender (or usurer, as the money-lender was called in that day) was performed by the Jews. Accordingly, their presence was welcomed, and they received protection at the hands both of William I and of his anti-clerical successor, William Rufus. Although excluded from the guilds, and taking no part in national or local government, they were suffered to live peacefully a communal life of their own, settling especially in Cambridge (1073), Oxford (1075) and such other centers as Stamford, Winchester, London (1136), Gloucester, Colchester and Lincoln.

At the beginning of the 12th cent., however, the favored position of the Jews began to excite the opposition of the church and the barons—an opposition further encouraged by the preaching of Peter the Hermit who was then touring the country in support of the Second Crusade. In 1144 a blood accusation was leveled against the community of Norwich, on the instigation of one Theobald, a converted Jew from Cambridge, who claimed that a council of Jews meeting at Narbonne in the previous year had plotted the murder of a Christian child named William (St. William of Norwich). Similar charges were later raised at Gloucester (1168) and Bury St. Edmonds (1181), and led in each case to massacres. Nor was this the only form of persecution directed against the Jews. In 1168, for example, several leading members of the community were sent abroad as hostages and a tallage of 5,000 marks was imposed upon the remainder.

With the accession of Richard I in 1189 a century of unremitting oppression commenced. On the very day of his coronation, an anti-Jewish riot was staged in London. Benedict of York, a representative of that city's Jewry, who had come to the capital to attend the ceremonies, was arrested and submitted to baptism against threat of torture. Summoned later before the king, however, he resolutely maintained that he was

still a Jew at heart. Some record that he was thereupon tortured to death. Anti-Jewish outbreaks occurred also at Lynn, Stamford and Norwich, while at Dunstable all Jews were forcibly converted.

Events reached their climax, a year later, when Richard left England for the Crusade. An organized massacre at York, in 1190, was followed by others at Bury St. Edmonds, Colchester, Thetford and Ospringe. At Lincoln, however, the Jews managed to find refuge in the castle, and were befriended by the local Bishop Hugh.

These excesses were not countenanced by the king. Geoffrey Rydel, bishop of Ely, was ordered to proceed to York and take action against the offenders. As a result, the governor of the castle and the sheriff were removed from office, while the estates of Robert de Gant, Robert de Turnham, and Richard Malebisse, prime instigators of the attack, were confiscated. Four years later (1194), when Richard returned from overseas, he ordered a full inquiry, and inaugurated a systematic attempt to regulate the position of Jews in the life of the state. Registration of Jewish property was ordered, and credit-records (called *shetaroth*) were instituted. Out of this latter grew, in course of time, the formal Exchequer of the Jews which arranged for the regular flow of Jewish money into the treasury, and controlled such matters as death duties, escheats (confiscations), fines, and levies when these affected Jews. At the same time, an *archpresbyter* of the Jews was appointed. The office corresponded, more or less, to that of a State Commissioner for Jewish Affairs, and its incumbent was elected for life. His primary duty was to assist civil justices in matters affecting Jews.

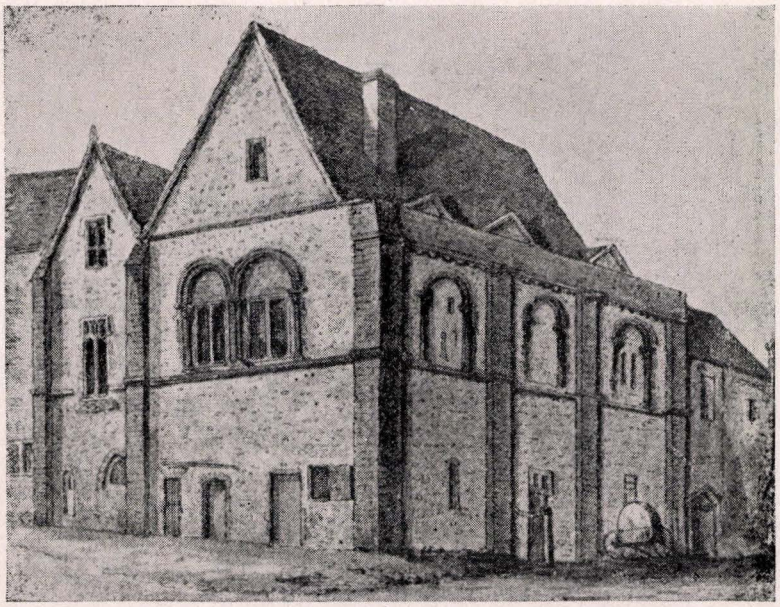
The measures inaugurated by Richard were further consolidated by his successor, John (1199-1216). A decree of 1201 placed the Jewish population under the direct jurisdiction of the king and the local governors, thus removing any control on the part of the barons or ecclesiastics. Jews, it was provided, were to be sworn on the Torah scroll when giving evidence in legal proceedings, and a supplementary charter prescribed that all internal differences, as between Jew and Jew, were to be settled by the Beth Din rather than by the civil courts. In 1204, the Jews of London sought and obtained the formal protection of the sovereign. Six years later, however, when the royal funds required supplementation, John suddenly changed his attitude. The whole of Anglo-Jewry was thrown into prison, and a sum of 66,000 marks extorted from it. A subsequent respite of four years was broken, in 1215, by an attack on the part of the barons, who proceeded to sack the Jewish quarter of London.

With the death of John in 1216, the immediate oppression came to an end. His successor, William Marshall, Earl of Pembroke, who acted as regent, reverted to the friendly policy of Richard I. Jews were released from prison, and in 1217 sheriffs and other local officers were ordered to elect twenty-four burgesses to protect the local Jewish population in every town where Jews happened to be settled. A year later, Jews were enjoined to wear for their protection a distinctive badge consisting of two white stripes.

The new regime at once evoked the hostility of the barons. On their own authority, the wardens of the Cinque Portes (i. e. the South Coast cities of Dover, Hastings, Hythe, Romney and Sandwich) proceeded to jail foreign Jews landing in England. Ecclesiastical opposition also grew. In 1222, at the instigation of Archbishop Stephen Langton, a synod at Oxford introduced measures proscribing the existence of synagogues and ordering the complete segregation of Jewish communities, while at about the same time the papal legate, Bishop Pandulf of Norwich, petitioned the guardians of the realm, Peter des Roches and Hubert de Burgh, to expel the Jews. The guardians, however, refused to act upon these demands. Some years later, worthless court favorites gained control of the administration, and under the leadership of Peter de Roches succeeded, between 1232 and 1234, in enforcing upon the Jews two exorbitant tallages, amounting to a total of some 18,000 marks. At the same time, the large synagogue but recently erected by the Jews of London was confiscated and handed over to the Brethren of St. Anthony of Vienna, to be known later as St. Anthony's Hospital.

Opposition toward a more tolerant regime for the Jews also arose from another quarter. By paying considerable sums into the royal coffers, the burgesses of the towns had come to acquire a large measure of local independence in their administration. Irked by the degree of autonomy enjoyed by the Jews, they now petitioned the state officials for their removal. Such a petition, made by the burgesses of Leicester, was granted by Simon de Montfort in 1231. As a result of the intervention by de Montfort's aunt, Margaret de Quincy, who devised a scheme for settling the outcasts upon her own land, Robert Grossteste, archdeacon of Leicester, gave his opinion that, while the activities of Jews might properly be curbed, they were entitled, as the people of the Law and the Prophets, to live without injury. In the face of this opinion, Simon's decree was held in abeyance until the great cleric's death in 1253. Before that date, however, Jews were expelled from Wycombe (1235), Southampton (1236), Berkhampstead (1242) and Newbury (1244).

Throughout the following three decades the Jews of England suffered one affliction upon another. King, baronage and church conspired to oppress them. Impoverished by a series of exorbitant taxations, they were compelled also, by a decree of 1245, to restrict their places of residence, and eight years later, following the death of Grossteste, were formally confined to the towns in which they happened to be dwelling. In 1255, conditions had become so intolerable that they appealed to the king for leave to depart. The appeal, though rejected by the sovereign, opened his eyes to the fact that Jewry had now been drained of its resources and could no longer be regarded as a direct source of income. Nevertheless, it was still possible to exploit them indirectly, and the monarch thereupon sold them for a period of years to his brother, Richard, the Earl of Cornwall. Under the latter, they received a certain alleviation of their troubles, particularly when, in 1255, Richard interceded on their behalf, following a charge of ritual murder proffered at Lincoln. This abatement of their suffering was, however, shortlived. In 1262, the Jews of London were murdered and pillaged by the barons during



Moyse's Hall, at Bury St. Edmunds, originally built at about the year 1100. Recreated from an ancient print. Local tradition has stamped it as the "Jews' Synagogue." It has undergone some changes through the centuries and was last repaired, principally by public subscription, in 1858

the course of civil war, and in 1269 they were disqualified from holding lands, after having previously been sold by the king to his son Edward and pledged by the latter to their rivals, the Cahorsins, official Christian usurers from Italy in the service of the pope.

At the time of his accession, in 1272, Edward I was not in England. Shortly after his return, however, he attempted, in 1275, to settle the status of the Jews by means of a comprehensive enactment entitled *De Judaismo*. Though restricting the recovery of debts owed by Christians to Jews, and imposing certain other curbs, the measure permitted Jews to trade, buy property and lease farms for a period not exceeding ten years. In point of fact, however, it did little to alleviate the situation, for, in practice, trade and craftsmanship were controlled by the guilds, from which Jews were excluded.

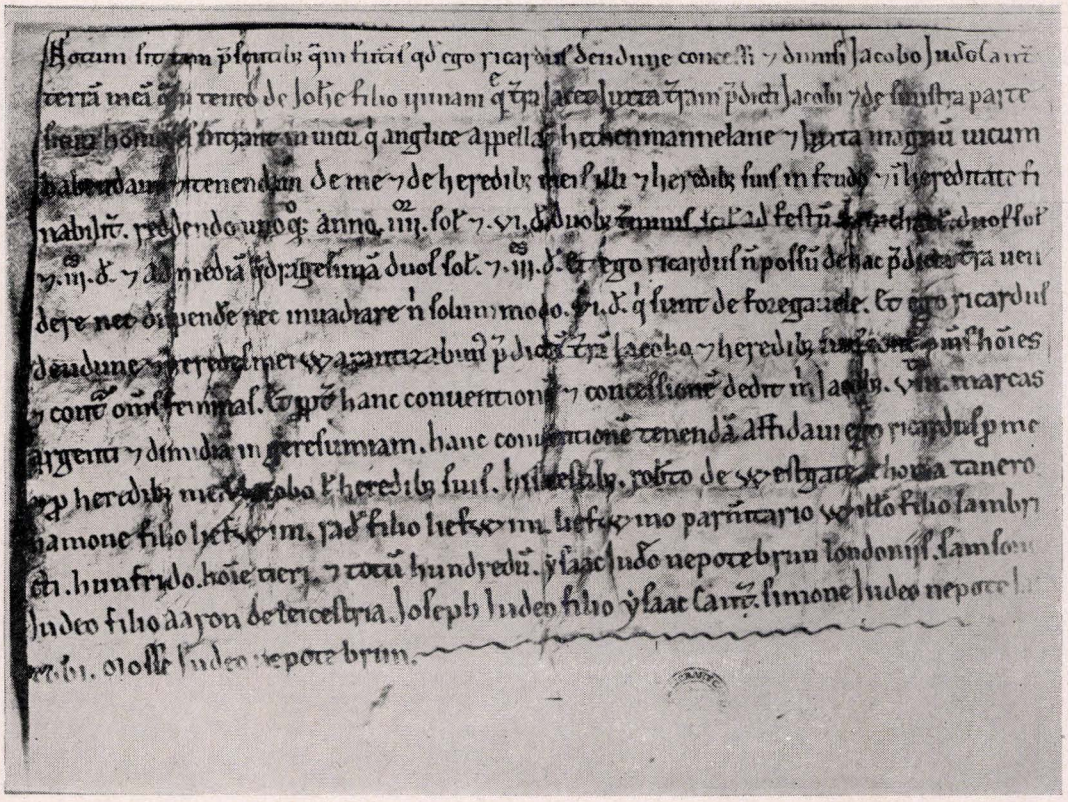
Moreover, if it eased, in some measure, the circumstances of the richer classes, it did nothing at all for the broad masses hitherto employed by their now impoverished coreligionists. Reduced, therefore, to desperate straits, the poorer Jews were forced to such devices as clipping coins in order to obtain the wherewithal of existence. In 1278, when a reform of the currency was introduced, the king ordered the imprisonment of the Jews and the searching of their houses for evidence of coining. In consequence, 239 Jews were hanged and drawn, many Christians acting as informers against them.

At the same time, shrewdly exploiting the sovereign's religious inclinations, the clergy was busily renewing its attack upon the Jews. In 1282, Archbishop John of Peckham ordered the seizure of those smaller places of worship which had escaped the general confiscation of synagogues under Henry III, and in the same year a bull condemning the Jews was issued by Pope Honorius IV. Six years later, a synod at Exeter proscribed the practice of medicine by Jews.

Edward was at first reluctant to go beyond the measures laid down in the enactment *De Judaismo*. When, however, in 1288, he ordered the expulsion of the Jews from Gascony, the clergy and baronage were not slow to hold out inducements for the promulgation of a similar measure in England. Realizing that the only excuse the king could have for retaining the Jews would be that of extorting money from them, they promptly voted him one-tenth of their movable property if he would order the expulsion of his Jewish subjects from England. The king, sensible as ever to the prospect of a profitable bargain, and influenced also by the pronouncements of the pontiff, granted the order of expulsion on July 18, 1290, declaring it effective as from the Feast of All Saints (November 30th) of the same year. About 16,000 persons were involved. Legally, it had been provided that they should depart in peace, but in point of fact, they were harried by the masses and pursued amid insult and attack. The captain of one vessel, chartered by the richer exiles, grounded the ship at the mouth of the Thames, disembarked his passengers, and then sailed on at high tide, with all their property aboard.

The refugees fled for the most part to France and Flanders. Many were shipwrecked, but the king of France at first permitted the survivors to land. Later, however, upon protests by the pope, the permission was withdrawn by the Parlement de la Chandeleur, and all refugees from England or Gascony were expelled from the kingdom. Many sought refuge in Flanders, and some are believed to have settled in Scotland.

With the Expulsion of 1290 the history of the Jewish community in England comes temporarily to an end. For the next three and a half centuries there is no evidence of organized communal life. Nevertheless, isolated elements certainly remained in the country, for in 1542 a census of Jews was ordered by the Privy Council. Moreover, contemporary records mention a number of individual Jews of foreign birth who apparently enjoyed the privilege of settlement. Thus, in 1410, the papal physician Dr. Elias Sabot (Elias



Conveyance of land from Richard Deudune to Jacob of Canterbury at about 1190. Reproduced from the "Transactions of the Jewish Historical Society of England" (Volume 7)



Clifford's Tower, York, showing the chapel over the entrance

Beer ben Shabbetai) was admitted to the country to treat the ailing King Henry IV, while in 1559 similar admission was accorded to one Roderigo Lopez who became the physician of Queen Elizabeth, but was subsequently hanged for alleged conspiracy, in 1594. It is also known that the Domus Conversorum, a kind of lay monastery for converted Jews first established by the Dominicans at Oxford in 1213, continued in existence until as late as 1609.

2. The Resettlement. At the beginning of the 17th cent., in the wake of the Puritan movement, there grew up in England a belief that the millennial age foretold in Scripture was indeed at hand, and a necessary condition of that age was held to be the liberation, or the conversion, of the Jews. Moreover, the revived interest in the Old Testament and the Hebraic heritage, consequent upon the Reformation, inspired a natural desire to renew direct contact with the "remnant of Israel." Accordingly, Christian apologists and pamphleteers attempted to secure the readmission of the Jews. Following earlier endeavors in this direction by Leonhard Busher (1614), Roger Williams (1644) and Hugh Peters (1647), each of whom wrote in favor of the project, added impulse was given to the liberal advocates of this course by the growing strength of the Independent party—an anti-episcopal group who sought to establish the "congregationalist" principle of free worship and autonomous religious assembly. In 1648, the Council of Mechanics, meeting at Whitehall, shortly after Pride's Purge, adopted a resolution calling for "toleration of all religions whatsoever, not excepting Turks nor Papists nor Jews," while in 1649 a petition for the readmission of the Jews was submitted to Lord Fairfax and the General Council of War by Johanna Cartwright and her son Ebenezer, two Puritans, settled at the time in Amsterdam. The petition was favorably received, but pressure of public affairs, including the trial and execution of King Charles I, prevented the government from acting upon it.

The following year, the question was reopened by the publication, in a Latin edition expressly dedicated to the English Parliament, of a work entitled *Esperança de Israel* (Hope of Israel), written in Amsterdam by Manasseh ben Israel, a Jewish scholar of Marrano descent. The main purpose of this work was to trace the remnants of the lost Ten Tribes of Israel, and to show that the era of restoration was at hand. The dedication petitioned the English authorities to show favor to the scattered remnants of the chosen people and was, in fact, a thinly veiled plea for the readmission of the Jews. The work was soon translated into English, but although welcomed in Puritan and other religious circles, it produced but little immediate effect. Nevertheless, the discussion which it evoked turned the thoughts of Cromwell to the advantages of readmitting the Jews. The Messianic and other arguments advanced by Manasseh scarcely carried weight with the Protector, but he was shrewd enough to see that, with popular feeling swinging toward the project, useful practical ends might be served by facilitating the settlement in the country of wealthy Jews from Amsterdam, from whose Marrano brethren he had already derived no little benefit. Negotiations were accordingly opened with the Jews of Amsterdam in 1651, and within a short while, Manasseh himself was invited to England for discussion of the subject.

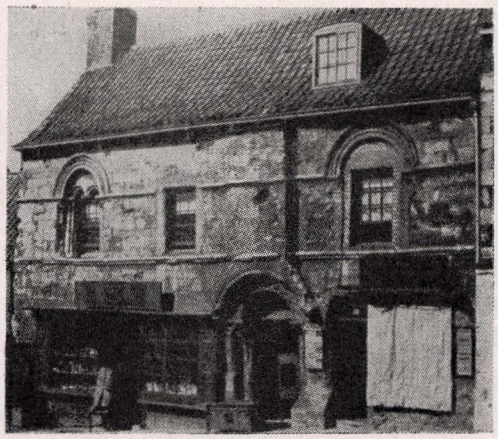
Meanwhile, however, the English Dutch war broke out, and the project had therefore to be abandoned until the conclusion of peace. When the time duly arrived, Manasseh was encountering difficulties with his congregation, and was therefore reluctant to endanger his position by leaving Amsterdam. Accordingly, in 1654, he sent his brother-in-law, Manuel Martinez Dormido, to England to present a formal petition to Cromwell. The Protector received it favorably, but referred the matter to the Council of State, who rejected it. Direct negotiations were thereupon opened with Manasseh, who came to England in the following year, accompanied by his son and three rabbis, and presented to the government his *Humble Addresses* praying for the readmission of the Jews. The result was the convention at Whitehall, on December 4, 1655, of a representative conference of theologians, lawyers, merchants and other notables to investigate the entire question. It became apparent, however, during the course of the proceedings, that the opposition was stronger than Cromwell had anticipated. Stimulated by an anti-Jewish pamphlet published at the time by one William Prynne, a turbulent crowd persisted in interrupting the sessions. When, finally, as the result of this opposition, compromise proposals were advanced limiting Jews to decayed cities and ports, Cromwell realized that his main objective of attracting wealthy merchants to the industrial centers could scarcely be achieved. He therefore left the conference, which at once broke up without result.

Although the efforts at readmission thus encountered a setback, the movement itself received impetus, shortly afterwards, from another quarter. In 1656, when war broke out with Spain, an order was issued by the Privy Council confiscating the property of all Spanish subjects in England. No sooner had the order been promulgated than anti-Jewish elements seized upon it as an excuse to lay hands on the possessions and papers of one Antonio Rodriguez Robles, a Marrano merchant. This action at once brought to the fore the whole question of the status of the Marranos in England, for it soon became apparent that it was but the prelude to a systematic attack directed against them. Robles himself appealed to the Council, on the ground that he was a Portuguese subject, and no Spaniard, while the leading Marranos of the country, including Manasseh ben Israel, Dormido, the influential Antonio Fernandez Carvajal and others, formally petitioned Cromwell for protection.

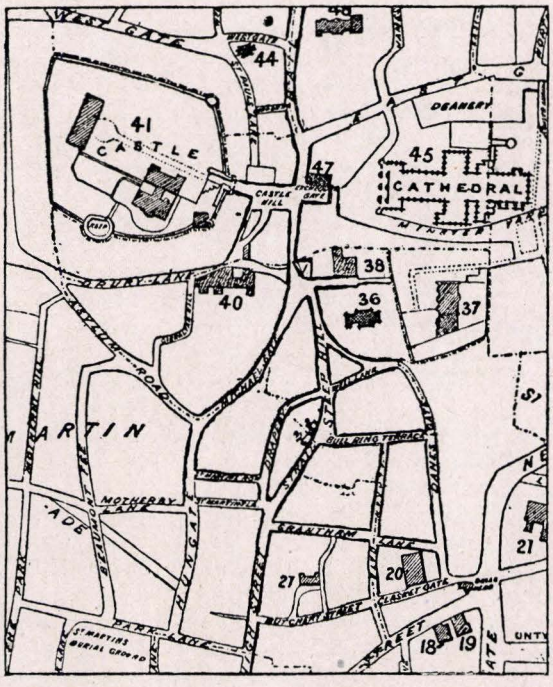
At the same time, Manasseh strengthened the cause of the persecuted community by issuing a detailed reply to the attacks of Prynne, entitled *Vindiciae Judaeorum,* in which he pleaded for a retention of the few privileges already accorded to the Jews living in England. Fortified by this support, Robles made a further appeal to the Protector, this time including his fellow Jews as parties interested in securing protection, and the appeal was in turn strengthened by affidavits from all the prominent Marranos in which they openly admitted their Jewish character. The Robles case was



Upper part of Steep Hill at Lincoln



Jew's House, Steep Hill, at Lincoln, 13th century



Map of the Jewish Quarter (13th century) at Lincoln: (1) Aaron of Lincoln's house, (2) Jopin's house, (3) Bellaset's house, (40) Bishop's hostel, (36) St. Michael's, (37) Bishop's palace. Reproduced from the "Transactions of the Jewish Historical Society of England" (Volume 1)

referred to the Council, and on May 16, 1656, that body reported that the complainant was indeed a Portuguese citizen and therefore entitled to the restitution of his property. This decision vindicated, by implication, the status of all similarly situated Marranos, and since these had now confessed their Judaism, paved the way for a recognition of what had thus become a Jewish community.

Although the wider issue of readmission still remained unsettled, the position of Jews within the country was immeasurably strengthened. Cromwell was not slow to see that the recognition thus accorded to the erstwhile Marranos would facilitate the establishment of a useful element within the economy of the country. The London authorities were instructed to create no barriers, the opening of a synagogue was permitted, and a plot of land in Mile End was leased to the community as a burial ground. (This ancient cemetery was bombed in the Nazi air-raids of December, 1940.)

With the restoration of the monarchy in 1659, the position of the Jews became seriously threatened, since many of the leaders of the community had been active supporters of Cromwell. Nevertheless, despite efforts made by one Thomas Violet to secure an annulment of the Protector's policy toward the Jewish settlement, the king consistently treated them kindly, while his marriage to Catharine of Braganza further served to strengthen the ties between the Iberian Peninsula's Marranos and the English state.

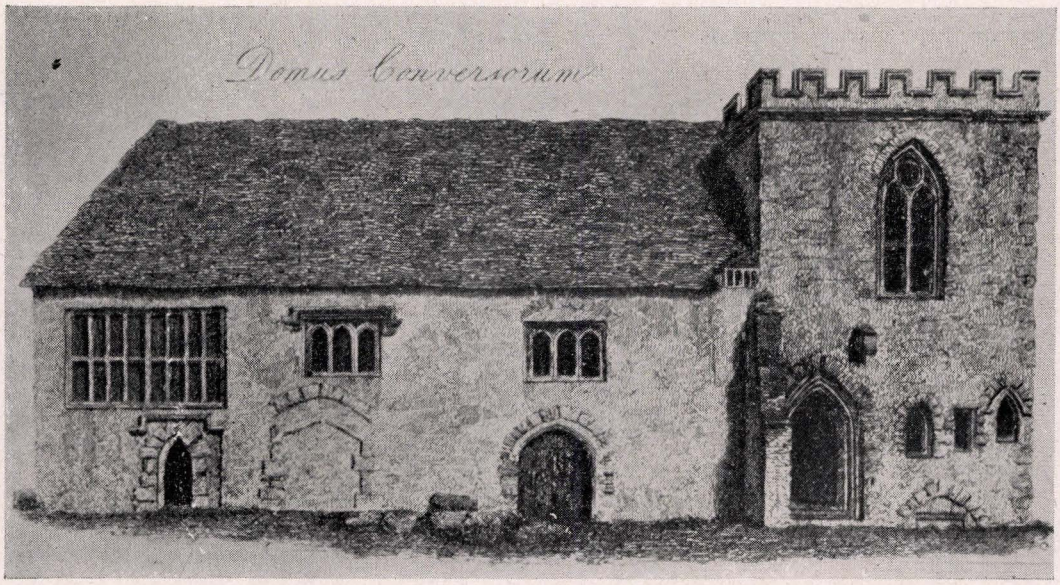
3. The Struggle for Emancipation. From the time of Charles II, English Jewry maintained a secure position. In 1673 the king renewed his assurances of protection, and although four years later the City of London authorities forbade Jews without possessions to settle in the metropolis, there was no serious effort in official quarters to hamper the settlement. The Spanish and Portuguese community, increased by new arrivals of Marranos from Spain, grew apace. A formal congregation was established, with Moses Athias, a cousin of Carvajal, as rabbi. A school was opened, and a society for the study of Jewish lore (the Society of Etz Haim) founded. Athias was succeeded in 1664 by Jacob Sasportas, one of the three rabbis of Amsterdam who had accompanied Manasseh ben Israel on his mission, and he in turn was succeeded by Jacob Abendana, Solomon Ayllon, a follower of the false Messiah, Sabbatai Zebi, and the famous David Nieto, under whom the great synagogue of Bevis Marks, London, was dedicated in 1701.

While the Sephardic community was thus growing in influence, an Ashkenazic congregation was also coming into existence. Late in the 17th cent. a synagogue was founded in London under Judah ben Ephraim Cohen of Hamburg. This leader, however, soon returned to his native place, and was succeeded by Rabbi Aaron Hart of Breslau, who continued in office until his death in 1756. In 1722 the Great Synagogue of the Ashkenazim was opened in London.

With the growth of the communities, the general position of the Jews steadily improved. In 1718 a decision of Chief Justice Sir Robert Raymond made it possible for any English-born Jew, even though of foreign parentage, to own land, and this was confirmed by Parliament five years later. At the same time, Jews were freed from the obligation of swearing "on the true faith of a Christian" in actions affecting land-tenure, although this form of oath still obtained in other contexts. In 1753—the same year as that in which Jewish marriages were formally legalized—an attempt to obtain full naturalization for Jews failed, and, in consequence, many of the influential upper class members of the community, including Isaac d'Israeli, Basevi, Ricardo and Bernal, renounced Judaism and accepted the dominant faith. Indeed, it was estimated in 1899 by the missionary de la Roi that some 29,000 English Jews were converted to Christianity in the 19th cent.

The only struggle which still faced the community was that for full political emancipation. In 1830, a measure introduced by the liberal-minded Robert Grant to give Jews parity with Catholics was accepted by Parliament at its first reading, but rejected on its second. The measure was revived unsuccessfully in 1833, and ten times subsequently. Although Jews enjoyed the right of voting in Parliamentary elections, it was impossible for them to sit in the House of Lords or the House of Commons, if they themselves were returned, owing to the fact that the "oath of a Christian" had to be sworn. For this reason, Baron Lionel de Rothschild was prevented from taking his seat following his election in 1847, and heavy fines were imposed in 1851 upon David Salomons (later Lord Mayor of London) when he attempted to do so. Later, however, after repeated agitation and the passing of a compromise measure in 1858, the necessity of swearing according to the old formula was formally abolished by the Public Oaths Act of 1866, and from that date on the admission of Jews to Parliament was fully legalized.

4. Rise of the Ashkenazim. Concurrent with these developments, internal changes also took place in the structure of the community, effecting a marked shift of influence from the once powerful Sephardim to the Ashkenazic newcomers. Following the appointment, in 1845, of Nathan Marcus Adler to the rabbinate of the Great Synagogue in London, steps were taken to establish a kind of centralized episcopalian regime to replace the former system of independent local congregations. On July 14, 1870, five metropolitan congregations were officially joined in a United Synagogue, and in consequence of this alliance and its subsequent expansion, Adler's original office gradually developed into that of a chief rabbi exercising ecclesiastical authority over a large part of the Ashkenazim. Since, however, in Jewish usage all rabbis possess equal authority, Adler's supremacy could be maintained only by the introduction of a new system whereby the spiritual charge of constituent congregations was entrusted to "ministers" rather than to fully ordained rabbis. Competent to conduct services and to perform the routine duties of the pastoral office, they nevertheless possessed no rabbinical degrees, and congregations were therefore obliged to defer to Adler on all matters of religious law. This system, which was continued by Adler's son and successor, Hermann Adler, naturally diminished the scholarly and intellectual level of the clergy, but at the same time it contributed much to the consolidation of the Ashkenazic



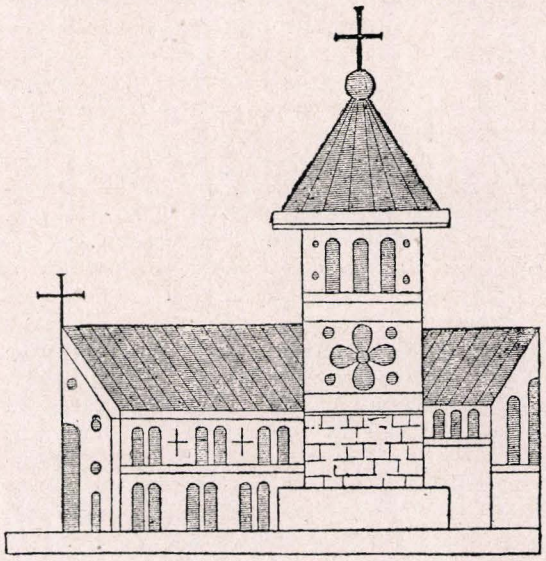
The Domus Conversorum at Oxford (13th century). From Skelton's "Oxonia Antiqua"

community, enabling it, in time, by virtue of this new cohesion, to offer a serious challenge to the supremacy of the Sephardim.

The Sephardim were also challenged by a schismatic movement in their own ranks. In the late 1830's, a number of congregants living at a distance from the cathedral synagogue in Bevis Marks, London, began to hold private services in more accessible quarters. This, however, was strictly against the by-laws of the congregation, and the new conventicle was therefore vetoed by the Mahamad, or governing body. Incensed at this shortsighted policy, and disaffected also by the reactionary conservatism of the synagogue's officers, the "rebels" soon decided to establish an independent congregation. In these efforts they were joined by a growing band of "reformers" seeking to accommodate the traditional ritual to the altered spirit of the times and to introduce some of the innovations which were being sponsored, at the time, by the new Reform movement which was developing in Germany. At length, in 1841, a Reform synagogue was established in the West End of London, under the ministry of the Reverend D. W. Marks. The new congregation, which claimed for itself the title of "British Jews," was content at first with a modified form of the Orthodox service, although an organ was introduced, all references to Zion were eliminated from the prayers, and the observance of the second days of festivals was eliminated. In course of time, however, the "Reform" congregation, although incurring an official ban from the Orthodox chief rabbi, came to recruit the large number of wealthier and more assimilated Jews, and a progressive movement toward liberalism eventuated. At the present day, although resolutely refusing to formulate a definitive program, it has developed a markedly radical character and is affiliated with the World Union for Progressive Judaism. A Reform synagogue of moderate (more or less "Conservative") type was also established at Bradford in 1873, but at no time did the movement assume significant proportions.

Another factor which tended, at this time, to decrease the influence of the Sephardim was their lack of an ecclesiastical chief. Haham Meldola had died in 1828, and not until 1866 was a successor appointed. During the interval, although the congregation enjoyed the ministrations of his son, David Meldola (d. 1853) god of the saintly Barnett Abrahams as Ab Beth Din (chief of the Rabbinical Court), the supreme spiritual authority in English Jewry naturally passed to the rabbis of the Ashkenazic Great Synagogue, thus paving the way for an eventual eclipse of Sephardic prestige.

5. **The Russo-Polish Immigration.** The entire



Church for converted Jews. From a manuscript of Matthew Paris in the library of Corpus Christi College, Cambridge

complexion of the community was suddenly changed, in the 1880's, by the wholesale immigration of Jewish refugees from the oppressive regimes in Russia and Poland. The original aristocratic nucleus was swamped, within a few years, by wave upon wave of proletarian newcomers. Within a quarter of a century these foreign artisans and small traders had outnumbered the English Jews by three to one, and become the dominant element in the community.

Nor was it only in point of numbers that their influence was felt. Equally important was the fact that they settled in large groups in the leading provincial cities, thus bringing about a decentralization of the community which had hitherto been concentrated, for the most part, in the capital. Moreover, the newcomers brought with them not only their peculiar trade techniques, but also a new form of Jewish life, stemming from the ghettos of Eastern Europe. This last factor produced a noticeable cleavage in the cultural mores of English Jewry, dividing the community into an "English" and "Yiddish" element. These two elements were at first irreconcilable. Jews of English birth found their Yiddish-speaking brethren outlandish, and they were unable to share their fervent nationalist enthusiasms, their proletarian interests, and their intense ghetto background. The Yiddish-speaking element, on the other hand, found the English Jews cold and assimilated, divorced from those movements of the Jewish spirit (for example, Zionism, Hasidism and the Hebrew revival) which had been sweeping Eastern Europe. The two groups, therefore, kept apart, distinguished as much by difference of sympathies as of economic circumstances.

The foreigners established themselves in new ghettos, notably in London's East End. They opened their own synagogues and brought over their own rabbis. They established a Yiddish press to meet their own needs, and founded separate Jewish trade unions. They worked under the old conditions of their original homelands, even running the risk of being charged with exploitation and sweating. They created a Yiddish theatre. They talked Yiddish in the streets and they resented the increasing Anglicization of their children. Intermarriage between one of their own and a member of the old English Jewry was almost unheard of. If the lack of social intercourse was not sufficient to prevent it, common prejudice would play its part. The English Jews, on their side, also frowned on intermixture with the immigrants, the proud Sephardic *Hidalgos* especially disdaining the upstart *Tedeschi*. An excellent picture of conditions at this period is given by Israel Zangwill in his famous *Children of the Ghetto*.

In course of time, however, the old differences wore off. The children of the immigrants attended English schools, and when they grew up, came to be employed in English firms. The London County Council and similar municipal bodies provided facilities for learning the language and for higher education. Hardworking artisans and small traders progressed in the world, changed their foreign-sounding names and moved out of the "ghetto" into more English surroundings. Many developed important businesses and became prominent in the general world of commerce, while others distinguished themselves in academic and scientific fields and thus became inevitably integrated into English scholastic life. The exclusively Jewish trade unions tended to dissolve as Jewish workers came to share the life and problems of their English colleagues, while in schools, colleges and businesses the younger generation of immigrants came to meet and fraternize with their English and Anglo-Jewish counterparts.

Nevertheless, if the circumstances of life encouraged such rapprochement, and if the East European refugees possessed an overwhelming strength of numbers, the more official control of the community still remained in the hands of the older element. The Sephardic congregation retained its traditional "blue-blooded" integrity, frowning upon marriage with Ashkenazim, while the United Synagogue was dominated, at the time, by the German influence of Chief Rabbi Adler and the Rothschilds. The representative Board of Deputies continued to be a stronghold of the "Old Guard," since the great majority of the newcomers were organized into petty *Hevrahs* (conventicles) unable, in view of both their limited size and resources, to afford representation on that body.

Psychological factors also entered into the question. The older element was jealous of its vested interests and apprehensive lest the civic status of English Jewry, so lately won, would be jeopardized by too evident a preponderance of foreigners in its midst. Moreover, the "sweatshop" conditions of labor which the immigrants had brought with them from Russia and Poland were becoming notorious, and English Jews were especially anxious to avoid an association which might lead, in the public mind, to their identification with the perpetrators of these practices. Besides, there was this difference between the two elements, that the English Jews had just won their political freedom, whereas the immigrants were without political status at all. Their respective aspirations were therefore diametrically opposed. The former had no need to bother about their Jewish rights. Their primary concern was to consolidate their position as English citizens. The latter, on the contrary, had suffered persecution just because they were Jews. Their major interest, therefore, was to assert the right of Jews, *qua* Jews, to a free existence. The result of this difference was that English Jewry discountenanced the growing Zionist movement, seeing in Jewish nationalism a threat to its own civic status, whereas the immigrants fervently espoused it, seeing in it a hope of salvation and regeneration for the oppressed communities to which they belonged. Significant of the two attitudes were the facts that, on the one hand, when Theodor Herzl first visited London in 1895, the Zionist meeting which he addressed was held in the immigrant quarter of the East End, while, on the other, the Haham Moses Gaster (who then presided) was obliged by the elders of his congregation to preface every speech in favor of Zionism with an express declaration that he was speaking in a private, not an official, capacity.

6. The Modern Epoch. This condition of affairs changed profoundly during the reign of Edward VII (1901-10). The original Yiddish-speaking immigrants were now being succeeded by a generation of English-born children, educated in the same schools as their

English and Anglo-Jewish contemporaries and completely divorced from the foreign attitudes and way of life "in the old home." The sharp distinction between English-born and foreign Jew therefore tended to disappear, since both shared a community of interests and the latter had, by this time, largely achieved the same economic status as the former. Moreover, the foreign Jews had now developed a complete network of communal organizations, independent of the older bodies, but in themselves all-inclusive. Their small synagogues in the East End of London had been incorporated, on the initiative of Samuel Montagu (later the first Lord Swaythling), into a powerful Federation of Synagogues (established 1887), while the series of Friendly Societies (for example, the Order Achei B'rith, 1888, and the Order Achei Emeth, 1897) which they had originally helped to establish had grown into large and important institutions. The result of this development was that the major strength and activity of the community were now manifested through the new bodies, rather than through the older ones, the latter becoming more or less factional organizations representative only of an ever-dwindling minority.

7. Jews in English Public Life. The period of emancipation and communal expansion was marked by an increasing participation of Jews in the public life of the nation. As early as 1856, David Salomons (1797-1873), one of the leaders in the struggle for equal rights, was elected to the coveted office of Lord Mayor of London, while in 1871 a Jew was for the first time included in the government in the person of Sir George Jessel (1824-1883), who became solicitor-general under Gladstone. Created Master of the Rolls two years later, Jessel developed, in that position, into one of the outstanding figures of modern English jurisprudence. Other public honors which fell to Jews at this period were the appointment, in 1893, of Sir Julian Goldsmid (1838-1896) as Deputy Chairman of Committees in the House of Commons, and the election, in 1897—the year of Queen Victoria's Diamond Jubilee—of Sir George Faudel-Phillips as Lord Mayor of London.



King Edward VI's coronation medal (1546), bearing Hebrew inscription . . . "by the grace of God, King of England, France, and Ireland, defender of the faith," etc.



Bronze bowl with Hebrew inscription used by English Jews (13th century) as receptacle for alms for Palestine. It is in the Bodleian Library

Goldsmid's grandfather, Isaac Lyon Goldsmid (1778-1859), had been the first English Jew to receive a baronetcy, while Faudel-Phillips' picturesque gesture in riding out on a white charger to meet the Queen at Temple Bar, the city boundary, during the Jubilee celebrations, was long remembered by citizens of the capital.

Distinction was likewise conferred on the Jewish community during the reign of Edward VII when, in 1909, Herbert Louis Samuel (b. 1870), then an under-secretary in the Home Department, was invited by Prime Minister Asquith to enter the cabinet as chancellor of the Duchy of Lancaster, being promoted the following year to the more important office of postmaster-general. It was, however, under George V (1910-1936) that English Jews came to attain supreme eminence in political life. Two names stand out in this period—those of Herbert Samuel and Rufus Isaacs. In 1916, Samuel was created Home Secretary in the second Asquith administration, returning to this post in 1931-32 when the National Government was formed under James Ramsay MacDonald. During the intervening period, Samuel served successively as first High Commissioner for Palestine (1920-25), chairman of the Royal Coal Commission (1926) and leader of the Liberal Party (1931-35). He was created Viscount Samuel of Mt. Carmel in 1938. Still more phenomenal was the career of Isaacs (later the Marquis of Reading). Appointed Lord Chief Justice of England in 1913, he was sent during the World War as special envoy to the United States, and in 1921 was named to the supreme honor of viceroy of India.

8. Social Contributions of the Jews. Nor was it only in the field of politics that English Jews made notable contributions to the national life. No less distinguished was the part they played in social endeavor. Several of the most prominent hospitals in the country owed their foundation to Jewish effort. Among these, special mention may be made of the Naval Asylum, established in the early 19th century through the initiative of Abraham Goldsmid, the North London Hos-

pital, a co-founder of which was the aforementioned Sir Isaac Lyon Goldsmid, the Infants' Hospital in Vincent Square, London, endowed by Sir Robert Mond, and the King Edward VII Sanatorium for Consumptives at Midhurst, Kent, which was erected through the munificence of Sir Edward Cassel. Cultural life also was greatly advanced by the co-operation of Jews. As early as the 18th cent., in the very year (1759) when the building was first opened to the public, the library of the British Museum had been enriched by the presentation of a Hebrew collection by Solomon da Costa Athias, while the National Gallery was established in 1824 on the basis of a picture collection assembled by John Julius Angerstein. During the course of the succeeding century, many further benefactions of the same order were made by Jews. The British Museum acquired the famous Waddeston Bequest of ceramics through the will of Baron Ferdinand de Rothschild, the National Gallery collections were enhanced by the Mond Bequest, the Tate Gallery by the Duveen Foundation, while at Southampton a University College was established largely out of funds donated by Claude G. Montefiore, a noted Anglo-Jewish scholar and philanthropist. Liverpool University was equipped with a new library building, during the reign of George V, by Harold L. Cohen, and at Oxford a foundation for colonial history was instituted by Otto Beit.

9. British Activities on Behalf of Jews. The position won by Jews in the general life of the nation enabled them, on several occasions, to secure official intervention on behalf of their persecuted brethren overseas. Notable in this field of activity were the parliamentary efforts of Sir Francis Goldsmid in obtaining facilities for a public debate in Commons, on March 29, 1867, concerning the oppression of Jews in Serbia, and again, on April 19, 1872, on the subject of the persecution of Jews in Roumania. Even before this time, however, leading figures in British life had expressed their sympathy toward the Jews by convening a public meeting at the Mansion House in London (the residence of the Lord Mayor), on July 3, 1840, to protest the hideous blood accusation then being levelled at Damascus, Syria. This precedent later induced Sir John Simon (1818-1897) to promote similar demonstrations, on February 1, 1882, and December 10, 1890, to voice the indignation of England against the Russian pogroms.

On two notable occasions the British Government itself included protection of the Jews in its official policy. The first was in 1903 when the Balfour administration offered to Dr. Theodor Herzl, the Zionist leader, a tract of land in Uganda for Jewish settlement. The second was in 1917 when, again on the initiative of Balfour (then Foreign Secretary), the famous Declaration was issued pledging support for the establishment of a Jewish National Home in Palestine. The first offer was rejected by the Zionist Congress on the ground that Jewish national sentiment was opposed to any homeland for the Jewish people other than Palestine. The second, though ratified by a League of Nations mandate, was subsequently whittled down by a succession of White Papers and by official reaction to Arab nationalist pressure.

10. The World War. The test of what England had gained by the emancipation of the Jews came, in most striking form, with the outbreak of the World War in 1914. Jews, many of foreign birth, at once proved their loyalty. A total of 50,000 out of a population of 400,000 served with the colors. Of these, 39,000 (or 78%) enlisted in combattant units, the remainder joining the ordnance, supply, and medical corps. 10,000 Jews, including 1,140 officers, were on active service before conscription was introduced, 90% of them being sons of old-established families. Thus, out of ninety officers of the Jewish Lads' Brigade, eighty volunteered at the outbreak of hostilities, and thirty-nine were killed in action. Jewish casualties amounted to 8,920, or one-sixth of those recruited. 334 officers fell, and 2,086 non-commissioned officers and men. Five Jews won the Victoria Cross, fifty-nine the Distinguished Service Order, eighty-five the Distinguished Conduct Medal, while a further 1,500 were awarded other decorations or were mentioned in dispatches.

Nor were Jews inactive on the home front. Solomon J. Solomon, a distinguished artist, invented a method of protecting troops by systematic use of camouflage. Chaim Weizmann, then a research chemist in the University of Manchester, discovered a way of manufacturing wood-alcohol, then a much-needed ingredient in the production of cordite, while Marcus Samuel (later the first Lord Bearsted), director of the Shell Petroleum Company, organized the supply of toluol for high explosives.

11. Recent History. The subsequent history of the community is dominated by the reaction to the Nazi Regime in Germany, which commenced in 1933, and by events connected with the subsequent Hitler War. The principal problem which faced the community was that of the influx of refugees. Official figures released on March 31, 1939, revealed the number of these as 19,053, most of whom were Jews. A Council for German Jewry was established, with influential support, in 1936, and this was followed later by the creation of a similar body to look after the interests of immigrants from the annexed territories of Czechoslovakia, and Bohemia-Moravia. A Council for Polish Jewry was also called into existence, while an Academic Assistance Council rendered yeoman service in finding openings for exiled scholars and scientists in British universities. Incensed by the persecutions abroad, a large section of British Jewry sought to establish a boycott of German goods, but this movement, though unofficially supported by the majority of Jewish business men, failed to receive the formal endorsement of the Board of Deputies. This led to something of a schism in the community, and meetings of the Board came to be disturbed by the expression of severe criticism against the allegedly timid leadership of President Neville Laski and his colleague, Leonard G. Montefiore, president of the Anglo-Jewish Association. Finally, on November 17, 1939, Laski resigned office, though ostensibly "on professional grounds," and the control of the Board passed into the hands of a more radical and nationalist wing, headed by Professor Selig Brodetsky, the new president. With this change, the last stronghold of the older

THE PETITION OF THE JEWES

For the Repealing of the Act of Parliament for their baniſhment out of ENGLAND.

Preſented to his Excellency and the generall Councell of Officers on Fryday Jan. 5. 1648.

With their favourable acceptance thereof.

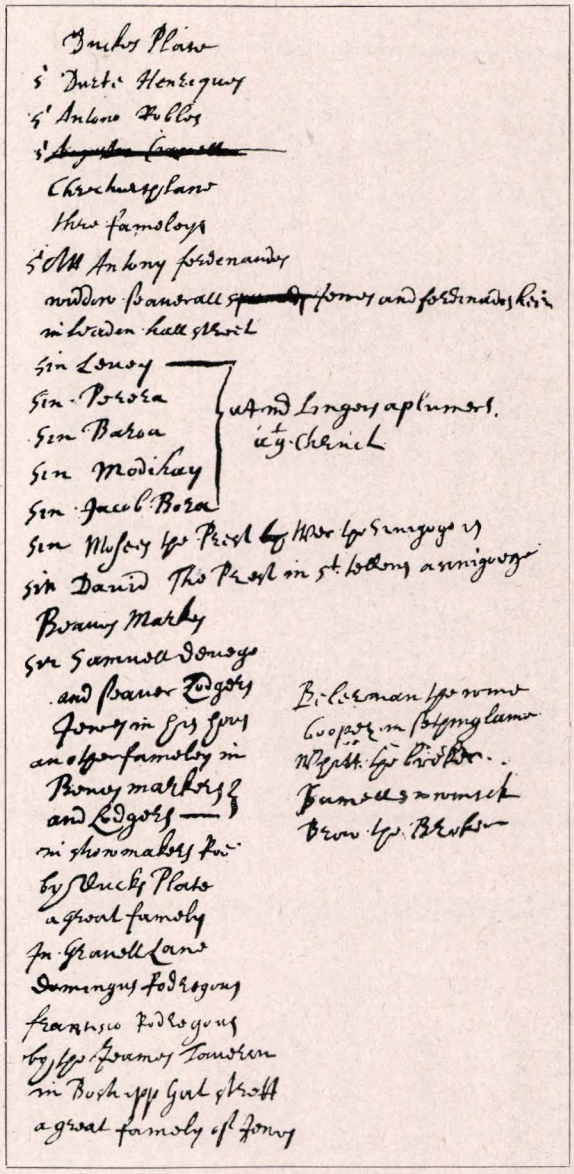
Alſo a Petition of divers Commanders, priſoners in the Kings Bench, for the releaſing of all priſoners for Debt, according to the Cuſtome of other Countries.

London, Printed for *George Roberts*, 1649.

Jewes, and growing ſenſible of their heavy out-cryes and clamours againſt the intolerable cruelty of this our Engliſh Nation, exerciſed againſt them by that (and other) inhumane exceeding great Maſſacre of them, in the Raign of RICHARD the ſecond, King of this Land, and their baniſhment ever ſince, with the penalty of death to be inflicted upon any of their return into this Land, that by diſcourſe with them, and ſerious peruſall of the Prophets, both they and we find, that the time of her call draweth nigh; whereby they together with us, ſhall come to know the Emanuell, the Lord of life, light, and glory; even as we are now known of him, And that this Nation of ENGLAND, with the Inhabitants of the Nether-lands, ſhall be the firſt and readieſt to tranſport IZRAELLS Sons & Daughters in their Ships to the Land promiſed to their fore-Fathers, ABRAHAM, ISAAC, and JACOB, for an everlaſting Inheritance.

For the glorious manifeſtation whereof, and pyous meanes thereunto, your Petitioners

The Cartwright Petition to end the banishment of Jews from England (1649). Reproduced by courtesy of the Sutro Branch of the California State Library



The Jewry of 1660 (British Museum Additional Manuscript 29,868, folio 15)

community fell before the growing strength of the newer element.

With the outbreak of the War, on September 3, 1939, further difficulties faced the community. Forced evacuation from the capital brought about a decentralization of activities, while the interment of alien refugees often in conditions which left much to be desired presented an unforeseen issue of considerable anxiety. Forced by public pressure, however, the government was later compelled to modify the stringency of its order, and to grant release to many of those who had been held. It also voted a sum estimated on June 6, 1940 as amounting to £207,000 for the general purposes of the Central Committee for Refugees.

As the war increased in tempo, and air raids over London and the principal provincial centers became the order of the day, further problems of relief were created. The East End of London suffered severely in a savage attack on September 9, 1940, when entire rows of mean houses were demolished, and many hundreds of poorer Jews left homeless. Communal offices were also hit. Among these were many synagogues and cemeteries, including the historic graveyard of the Sephardim on a plot of land originally given to the Marranos by Oliver Cromwell. The offices of the Beth Din and of the Jewish National Fund were also damaged, as well as the Board of Guardians and Sephardic almshouses in London. Especially disastrous was the complete gutting of the Jewish Historical Society's library at University College, London. In general, however, Jewish life continued. An emergency committee for the education of evacuated children was set up by Chief Rabbi Hertz and it was even reported that festival services and rabbinical study-circles were being conducted in subway shelters. A noticeable development was the gradual subsidence of anti-Semitic feeling which had been stirred up in the preceding few years by a Fascist movement organized by Sir Oswald Mosely. With the arrest of Mosely at the beginning of the war, due to his known sympathies for the German regime, and with increased intercourse between Jews and Gentiles in the general emergencies of the situation, the gospel of hate came rapidly to lose its force, while the government's action in suppressing the British Union of Fascists and many kindred bodies contributed also to a lessening of this malevolent influence.

In 1941 the future before English Jewry was fraught with uncertainties, bound up not only with the general issues of war, but more specifically with the issue of reconstructing a dispersed and decentralized community.

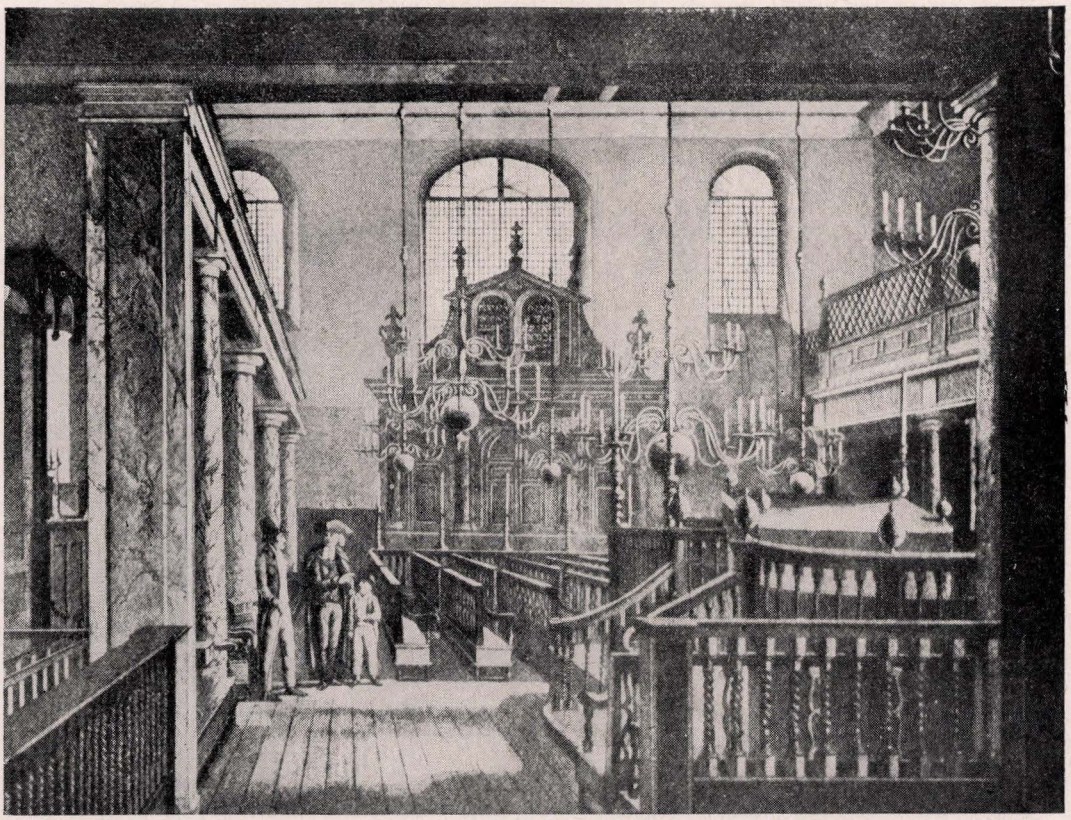
II. Population. In 1941, there were approximately 385,000 Jews in the whole of Great Britain and Northern Ireland, constituting 0.67 per cent of the total population. Since in Great Britain itself the national census does not require registration of religion, this figure is based to a large extent upon unofficial estimates, and a reasonable margin of error must therefore be allowed.

Greater London alone claims 234,000 Jews out of a population of 8,575,000 (2.8 per cent). In other parts of England concentrations are to be found in the major industrial cities, especially in the Midlands. The following are representative figures taken from the latest published statistics (1940):

	Total Population	*Jewish Population*	*Percentage*
Manchester and Salford	950,000	33,000	4%
Leeds	489,862	25,000	6.3%
Liverpool	846,400	7,500	0.8%
Birmingham	1,018,800	6,000	0.6%

On the other hand, there are sixty towns in which the Jewish population is less than 700, and in fifty-four towns it is under 500.

Anglo-Jewry derives more than half of its present numerical strength from the large waves of refugees from Czarist Russia who sought haven in England or who remained there on their way to the United States during the era of pogroms which commenced in 1881. So great was the influx that in the quarter-



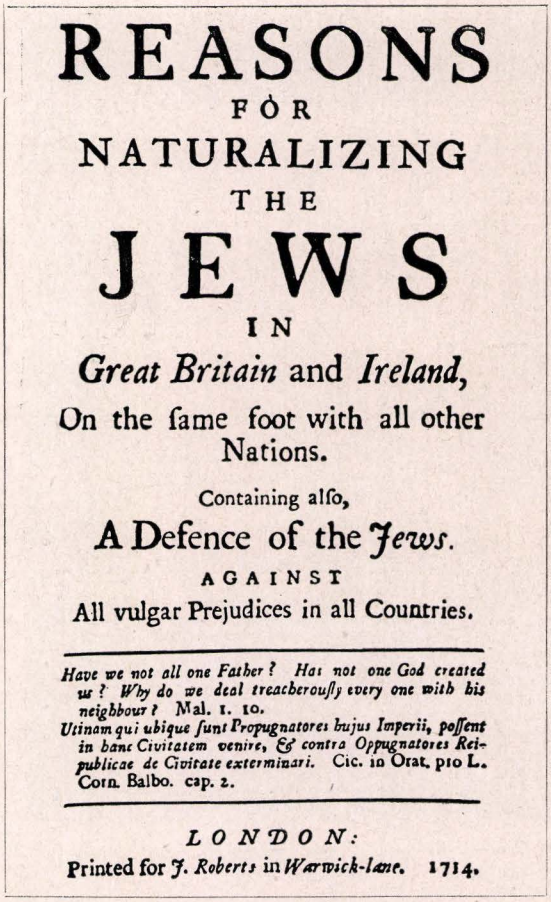
The Synagogue of Spanish and Portuguese Jews in London, erected in 1701. From a painting (18th century), by M. Belisario, in the possession of the synagogue

century between 1880 and 1905 the Jewish population increased from 60,000 to 185,000; in the latter year, following anti-alien agitation, an Aliens Act was passed restricting severely the number of immigrants. Between 1933 and 1939 the Nazi persecution in Germany added some 45,000 exiles to the resident Jewish population.

III. Occupational Structure. There is no reliable information concerning the occupational distribution of English Jewry. The greater part of the community is today absorbed in industry, either as employees in large concerns or as retail shopkeepers and artisans. It was estimated by Jacob Lestschinsky in 1930 that only 7.5 per cent of the total are now engaged in the liberal professions and the civil service. This represents a complete revolution from the state of affairs sixty years ago, and is due entirely to the changes brought about by the large-scale immigration from Russia and Poland in the 1880's.

Before that date, most of the English Jews were engaged in banking, wholesale trading and the liberal professions. They belonged very definitely to the higher social and economic strata of the population. Mention has already been made of such distinguished merchants as Carvajal and Robles in the period of the Resettlement, while both then and later many of the Sephardim continued to control important interests in the West Indies and other countries of their emigration. In the 18th cent., to cite but a few examples, a Jew named Moses da Costa figures among the directors of the Bank of England, while less than a hundred years later, Jewish participation in finance is represented by the establishment in London of the famous banking houses of Rothschild (1805), Samuel Montagu (1853) and Seligman (1864). The great bullion firm of Mocatta and Goldsmid may also be mentioned in this connection, while one of the founders of the Westminster Bank, in 1836, was David Salomons, first Jewish Lord Mayor of London. Public undertakings also engaged Jewish interest at this period. Thus, the Imperial Gas Association was established by Sir Moses Montefiore, doyen of the Sephardic community, while the first large telegraphic lines were financed by David Salomons and the Sterns.

With the arrival of the East European refugees in the 1880's, the economic and social structure of the community underwent a radical change. Most of the immigrants were poor artisans, small traders and home workers. Settling in the East End of London (near the docks) and in the larger provincial centers, they maintained themselves primarily by pursuing their old trades. In 1901, for instance, it was estimated that some 50,000 Jews in London alone were earning a living in such occupations. Skilled especially as tailors and capmakers, they became the pioneers of the English clothing industry, developing the mass production of garments and thus wresting the trade out of the hands of continental manufacturers, on whose ready-made products the English public had previously relied. Other branches of industry introduced or advanced by



REASONS
FOR
NATURALIZING
THE
JEWS
IN
Great Britain and *Ireland*,
On the ſame foot with all other Nations.

Containing alſo,
A Defence of the *Jews*.
AGAINST
All vulgar Prejudices in all Countries.

Have we not all one Father? Hat not one God created us? Why do we deal treacherouſly every one with his neighbour? Mal. 1. 10.
Utinam qui ubique ſunt Propugnatores hujus Imperii, poſſent in hanc Civitatem venire, & contra Oppugnatores Reipublicae de Civitate exterminari. Cic. 10 Orat. pro L. Corn. Balbo. cap. 2.

LONDON:
Printed for *J. Roberts* in *Warwick-Lane*. 1714.

Title page of John Toland's "Reasons for Naturalizing the Jews" (1714) in the possession of the Jewish Theological Seminary of America

the newcomers were the leather, fur and tobacco trades, in all of which Jews continue to be represented in appreciable proportions.

At the same time, however, other forces were also contributing to a revolution in the social and economic structure of English Jewry. The granting of emancipation and the abolition of restrictive university tests in the latter half of the 19th cent. opened to Jews new fields of political, professional and academic life. The result of this development may be seen in the fact that there are today ten Jewish peers, seventeen members of Parliament, eight fellows of the Royal Society, two fellows of the British Academy, and twelve university professors, besides a considerable number of physicians, lawyers and college lecturers, many of whom have attained positions of eminence. In 1941 the presidency of the Royal Asiatic Society and of the British Institute of Philosophy was occupied by a Jew (Viscount Samuel).

IV. Organization. There is no central authority in Anglo-Jewry, the community being organized on synagogal, rather than communal, lines. Each synagogue is autonomous, controlling the affairs of its own congregation. Most of the important synagogues, however, belong to one or another of several large alliances, or unions.

The principal of these is the United Synagogue, established in 1870. In addition to assisting in the founding of new places of worship, this body maintains an ecclesiastical court (Beth Din), a Board for Kashruth, a welfare organization and several London cemeteries.

Next in importance is the Spanish and Portuguese Congregation of London. Established in the 17th cent., this congregation has now lost much of its original prestige, the influx of Ashkenazim during the past century having robbed it of its status as the leading religious organization of the community. It controls, in addition to the "cathedral" synagogue in Bevis Marks, London (established 1701), a number of affiliated congregations both in the metropolis and in provincial centers, and continues to administer a complete range of communal institutions, including a school, a hospital, almshouses, an orphanage, a Board of Guardians, a provident society, and cemeteries. It also controls the Judith Montefiore College in Ramsgate, originally a rabbinical seminary, but now maintained as a kind of retreat for Jewish scholars and research students.

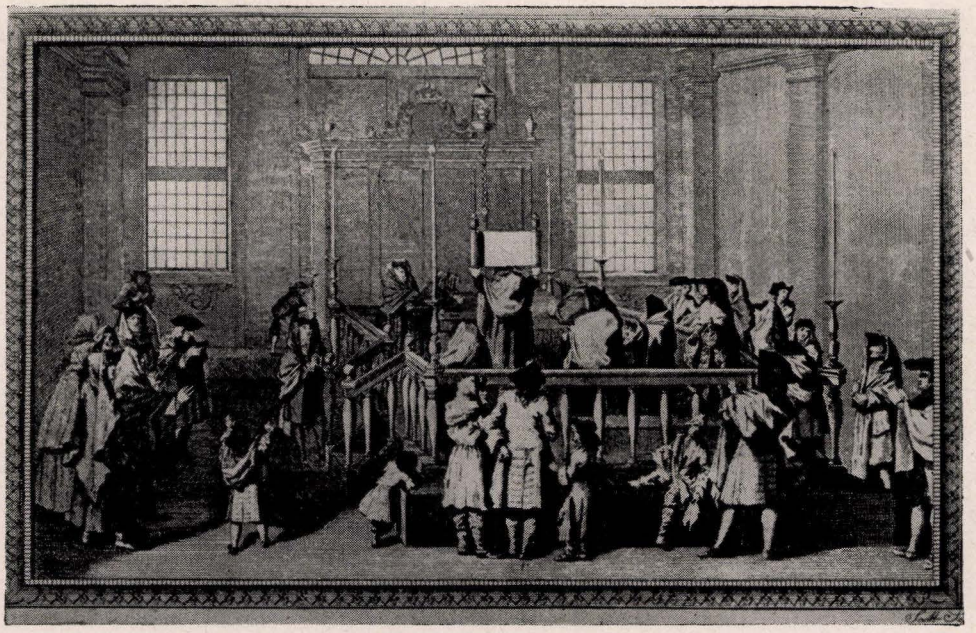
Influential also are the Federation of Synagogues, established in 1887 to assist the smaller congregations rapidly growing up in the East End of London, and the Union of Orthodox Hebrew Congregations, founded in 1926 to embrace congregations of more rigid observance.

The non-Orthodox element of the community is represented by the West London Synagogue of British Jews, established in 1840 by secessionists from the Sephardic congregation, and by the Liberal Jewish Synagogue, founded in 1910. The former of these was originally "Conservative" in character, with a slight admixture of Reform doctrine and practice, but veered later to a more radical position. Both the Reform and the Liberal congregations are today affiliated with the World Union for Progressive Judaism.

The principal ecclesiastical authorities of the community are the chief rabbi of the Ashkenazim and the Haham of the Sephardim. The former office was created by Dr. Nathan Adler (1803-90), in the middle of the 19th cent., out of what had originally been the rabbinate of the Great Synagogue, London. Its incumbent exercises authority over all bodies which contribute to the Chief Rabbi's Fund, the constituent institutions of the United Synagogue forming the greater part of their number.

The chief rabbis of England, in the order of their succession, have been: Aaron Hart (about 1709-56), Hart Lyon (1756-64), David Tevele Schiff (1765-92), Solomon Herschell (1802-42), Nathan Adler (1845-90), Hermann Adler (his son; 1891-1911), and Joseph H. Hertz (1913-).

The Haham is appointed by the Spanish and Portuguese Congregation of London. Incumbents of the post have been: Moses Athias (about 1658), Jacob Sasportas (from 1664 to 1666, when he retired), Joshua da Silva (1670-79), Jacob Abendana (from 1680 to 1689, when he retired), Solomon Ayllon (from 1689 to 1701, when he retired), David Nieto (1701-28), Isaac Nieto (his son; from 1733 to 1741, when he retired), Mosshe Gomez de Mesquita (1741-48), Moses



Interior of the Duke's Place Synagogue, London, built in 1722

Cohen d'Azevedo (1761-84), Raphael Meldola (1806-28), Benjamin Artom (1866-79), and Moses Gaster (from 1887 to 1918, when he retired).

Following the retirement of Gaster, the office of Haham has remained vacant, the ecclesiastical supervision of the congregation being entrusted, since 1921, to an Ab Beth Din (president of the Rabbinical Court), Rabbi Shemtob Gaguin (b. 1886).

The other synagogal institutions of the community maintain their own ecclesiastical chiefs, and stand outside the authority of the chief rabbi and the Haham. The latter together constitute the joint presidium of the Ecclesiastical Court (Beth Din) in London,—a voluntary tribunal for the arbitration of disputes between Jews. They are assisted in their judicial deliberations by four Dayanim (judges), appointed from the English rabbinate.

Ministers of synagogues are not necessarily rabbis. Although their functions correspond to those of the American rabbi, the latter title is confined, in England, to holders of the rabbinical degree (Semichah). This may be conferred, after due examination, by Jews' College in London or by any person already holding the diploma. It is the practise, however, before calling a rabbi to the ministry of any of the constituents of the United Synagogue, to secure indorsement of his degree at the hands of the chief rabbi.

If Anglo-Jewry lacks a central authority, it nevertheless possesses a representative body in the Board of Deputies, established in 1836, on the basis of an earlier Committee of Diligence (1746). The Board consists of delegates from constituent synagogues and institutions. Its membership (1941) was 387, representing 106 London and 129 provincial synagogues, in addition to twelve Colonial communities and sixteen institutions. Operating mainly through departmental committees, the function of the Board is to watch over the civil and political rights of Anglo-Jewry. Such matters as, for example, defamation come within its purview, and it also brings its influence to appear in cases of oppression of Jews abroad. It must be observed, however, that, while its counsel and mediation are usually sought, it possesses no kind of official authority over the internal activities of the Jewish community.

Another important communal body is the Anglo-Jewish Association, founded in 1871 with the primary object of assisting in the advancement of suffering Jewries abroad. The Association subventions schools in India and the Near East, and maintains a Joint Foreign Committee in association with the Board of Deputies.

There are also several lodges of the international B'nai B'rith, and a Zionist Federation of Great Britain and Ireland (founded in 1899) which embraces branch societies in most cities. The Federation of Women Zionists and the New Zionist Organization are also active.

Among special organizations for youth, mention may be made of Habonim, a kind of Hebrew scout movement, and of the Young Israel movement (established 1923), which operates through societies usually meeting in synagogue halls. There are also a large number of Friendly Societies, mainly incorporated in the Order Achei B'rith and Shield of Abraham (founded 1888), the Order Achei Emeth (1897) and the Grand Order of Israel and Shield of David (1897). These have the character of fraternal groups.

V. Cultural Life. Except for a brief period at the beginning of the present century, England has never been distinguished as a center of Jewish learning. In pre-Expulsion days, Hebrew scholarship was fed mainly from France, being exemplified by such men as the poetaster Yomtob of Joigny (martyred at York, 1190), author of the famous hymn *Omnam Ken* in the Ashkenazic Eve of Yom Kippur service, the

rabbinical scholars Jacob of Orleans (martyred in London, 1189), Samuel ben Solomon (Sir Morel of Falaise), Judah ben Isaac (Sir Leon of Paris, 1166-1224) and possibly also Berechiah ben Natronai, author of the celebrated *Fox Fables*. After the Resettlement, English Jewry's record of scholarship is exceedingly poor until the 19th cent., the only conspicuous names being those of Manasseh ben Israel and the Hahams Sasportas and Nieto. In the 19th cent., however, the arrival of Ashkenazic scholars from Germany and Eastern Europe added fresh vigor to the cultural life of the community, finding expression in the work of Chief Rabbi Nathan Adler (1803-90), Michael Friedländer (1833-1911), principal of Jews' College, Solomon Schechter (1850-1915), Adolph Büchler (1867-1939), successor of Friedländer, Hermann Gollancz (1852-1930), Hartwig Hirschfeld (1854-1934), S. A. Hirsch, Moses Gaster (1856-1939), Samuel Daiches (b. 1878) and Arthur Marmorstein (b. 1882). Contemporary scholars of English birth included Joseph Jacobs (1854-1916), Israel Abrahams (1858-1925) and Claude G. Montefiore (1858-1938).

If, however, its record in purely Jewish learning must be regarded as meager, the same cannot be said of the part played by English Jews, especially since their emancipation, in the general culture of the country. Especially prominent has been their contribution to music, Jewish musicians including Isaac Nathan (1792-1864), who prepared scores for Byron's *Hebrew Melodies,* Sir Michael Costa (1801-1884), composer of the oratorios *Eli* and *Naaman,* Sir Julius Benedict (1804-83), John Barnet (1802-90), who is regarded by many as the true father of English opera, Sir George Isador Henschell (1850-1934), founder of the London and Glasgow Symphony Orchestras, Sir Frederic Hymen Cowen (1852-1935) and the conductor, Sir Landon Ronald (1873-1938). The famous Promenade Concerts in London, by which the public taste in music was raised immeasurably, owed their inception to a Jew, Louis Antoine Jullien (1812-1860). Scarcely less impressive was the record of English Jews in the field of literature, where the names of Grace Aguilar (1816-1847), Amy Levy the poetess (1816-1847) and Israel Zangwill (1864-1926) may be especially mentioned. These were later succeeded by a younger generation of gifted writers who included the poets Humbert Wolfe (1891-1940) and Siegfried Sassoon (b. 1886), the novelists Louis Golding (b. 1895) and Miss G. B. Stern, and the historian Philip Guedalla (b. 1889). Noteworthy as artists were Solomon J. Solomon (1860-1922), Jacob Epstein (b. 1880) and William Rothenstein (b. 1872), while in general scholarship distinction fell to Sir Israel Gollancz (1863-1930) and Sir Sidney Lee (1859-1926), the Shakesperian authorities, Dr. Lionel D. Barnett (b. 1871), the Orientalist, and Samuel Alexander (1859-1938), the philosopher. Moses Gaster was regarded in his day as a foremost authority in folklore. In the sphere of education, the names of Sir Philip Magnus (1842-1933) and Sir Philip Hartog (b. 1864) may be mentioned, while journalism claimed Laurie Magnus (1872-1933) and R. D. Blumenfeld, (b. 1864), once editor of the London *Daily Express.*

In 1941, the contribution of Jews to English cultural life is well exemplified in the work of Sir Charles Myers (b. 1873), the psychologist, Harold Laski (b. 1893), the political scientist, Selig Brodetsky (b. 1888), the mathematician, Cecil Roth (b. 1899) the historian, and many others, while the arts are worthily represented by Jacob Epstein, the sculptor, Harriet Cohen and Myra Hess (b. 1890), the musicians, and Arthur Szyk, miniaturist (now in England).

Press. The first publication of Jewish interest in England was the *Hebrew Intelligencer,* a monthly, which appeared in London for a short time in 1823. The *Londoner Jiddisch-deitsche Zeitung,* founded in London in 1867, was the first journal to appear in Yiddish. *Hayehudi-Hadegel* (London), a Zionist weekly, was the first publication in the Hebrew language. It appeared in 1898 and continued until 1920. At the turn of the century a Yiddish humorous paper, *Witzblatt,* was established, and lived from 1899 to 1901. *Germinal,* an anarchist bi-weekly, in Yiddish, appeared from 1900 to 1908. During the first decade of the 20th cent. various English, Yiddish and Hebrew journals of different political coloring appeared.

The following periodicals were formerly published in England, but are no longer in existence: *Jewish World* (established 1873); *Jewish Express* (1896-1935), oldest Yiddish daily; *Jewish Guardian* (1918-31), non-Zionist organ; *Jewish Daily Post* (1935). The *Jewish Quarterly Review* was published in England from 1889 to 1908.

Outstanding among the surviving publications is the *Jewish Chronicle* (London), a weekly which made its first appearance in 1841. Its policy became pro-Zionist early in the 20th cent. *Die Zeit,* a Yiddish daily established in London in 1913, was the most important Yiddish paper of 1941. Its point of view was also Zionist. *Die Zeit* had an evening edition, called *Abend Najes.* The *Yiddishe Wochenshrift,* a weekly, established in the 1930's, supplanted the *Yiddishe Post und Express,* which ran for several years after 1926. Until 1939 the *Haolam,* published in Hebrew, and established in 1913, appeared in London. Subsequently it was transferred to Palestine. The only Hebrew publication appearing in London in 1941 was *Yalkut,* a monthly supplement, started in December, 1940, to the *Zionist Review,* the organ of the English Zionist Federation. *The New Judea,* a monthly, established in 1924, continued to appear in 1941, as the official organ of the World Zionist Organization. *The Monthly Pioneer,* established in 1928, was the organ of Labor Zionism. The most important journal for the provinces was the *Jewish Echo,* a weekly, established in Glasgow in 1928 and still appearing in 1941. In 1940 the *Jewish Standard,* a weekly, was established as the organ of the New Zionist Organization.

VI. Education. 1. The Pre-Expulsion Period. Formal Jewish education existed in England in the pre-Expulsion period. Historians of Norwich, the county town of Norfolk, inform us that in the 12th cent. there was a primary school attached to the local synagogue on Hogg Hill, while a contemporary record (British Museum Manuscript Add. 4,542) describes what was probably a seminary (*magna schola Judaeorum*) belonging to one Abraham fil (son of) Rabi, a communal celebrity, at Ironmonger Lane in



A satirical print issued in England at the time of the Jews' Naturalization Bill (1753). It was printed for Israel de Costor in Bevis Marks, near the synagogue. Reproduced from the "Transactions of the Jewish Historical Society of England" (Volume 6)

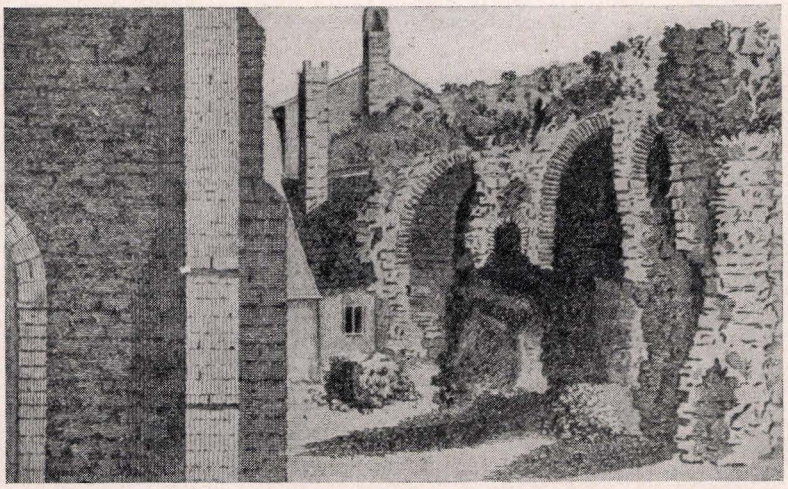
the City of London. We hear also at this date of a certain Isaac, a Jewish "teacher of boys" (*magister puerorum*), in the Essex village Berdfelt (Birdfield).

The system of training current at this period is described in detail in a Hebrew pedagogical code which, from its conformity with English methods, is now generally recognized as having been drawn up in England, or at least for the use of the English community. According to this code, there were two categories of students, the one consisting of ordinary pupils, and the other of eldest sons specially dedicated by their fathers to the cause of Jewish learning. Both began their education at five years of age, but the former completed it at thirteen, upon becoming Bar Mitzvah, while the latter continued until they were sixteen, and then decided whether or not they wished to devote their lives to the Torah. If so, they proceeded to a special seminary for a further period of seven years.

The course began with the reading of Hebrew, continued with the study of the book of *Leviticus,* then with that of the weekly Scriptural lesson in Hebrew, Aramaic and the vernacular (at the time, French), and proceeded, when the pupil was ten, to instruction in easy portions of the Mishnah, the latter period lasting three years. Teaching was by book, not by heart, and lessons were shortened on winter nights, on account of the failing light. The teacher was obliged to go over each lesson twice; there were regular periods for recapitulation.

The "primary" school had to be held in a two-story house, capable of accommodating 100 students, ten teachers, and a headmaster. No teacher was permitted to instruct more than ten pupils, and the headmaster was not allowed to live on the premises.

Every member of the community was taxed two-



Northeast view of the Leicester Jewry wall, sketched by Bass (1777). From Nichol's "History and Antiquities of the County of Leicester"



The "Great Gate" leading (through Duke's Place) to the ghetto of London before its demolition in 1816

pence (about $1) per annum for school fees. Teachers received eight marks, and the headmaster twenty marks, as a yearly honorarium.

The seminary was usually situated in the capital, or perhaps in the county town. The building was purchased outright by the community and then leased to some well-to-do person, the revenue largely defraying the salaries of the staff. The balance was supplied out of compulsory contributions from the inmates, known as the "separated" (Hebrew *perushim*), i.e. *separated* from mundane affairs and dedicated to study. The official name for the "graduate school," or seminary, seems to have been "great school" (*magna schola;* cf. our "high school"), and it was evidently an establishment of this kind that was owned by the aforementioned Abraham fil Rabi in London.

2. Early Sephardic Institutions. The establishment of Jewish schools and centers of higher learning likewise formed part of the program adopted by the refugees from Spain and Portugal when they organized the great Sephardic Congregation of London shortly after the Resettlement, in the latter half of the 17th cent.

In 1664 they founded in the East End of London (then the site of its Jewry) the famous Gates of Hope School for boys which, in 1940, was responsible for the education of some one hundred pupils. To the same year belongs the establishment of the Medrash Heshaim (Etz Haim) for the study and promotion of Hebrew literature. In 1941 it was housed in the congregation's branch synagogue at Lauderdale Road, W., and possessed its own small library of 1,200 volumes. To its continued activity was due the new edition of the prayer-book, by Haham Moses Gaster, published in 1901 to 1906. The Villareal School for girls, founded in 1730 and later combined with the National Infant School (1839) under the administration of the London County Council, completes the trio of great educational institutions which owe their existence to early Sephardic enterprise.

3. Early Ashkenazic Institutions. By the beginning of the 19th cent. the Sephardim were no longer the dominant element of the community. Events abroad, especially the first partition of Poland in 1772, had brought a large influx of Ashkenazim from the continent, with their own educational needs. New schools were accordingly established. The first of these was the Westminster Jews' Free School, founded in 1811, instructing some 500 pupils of both sexes (1941). This was followed in 1817 by the reorganization of the old Talmud Torah of the Ashkenazim into a Jews' Free School for boys and girls. The school, situated in Bell Lane, Spitalfields, claims nearly 3,000 pupils, and was probably the largest in Great Britain. In 1841, a Jews' Infants' School was also opened in the East End, and was functioning one hundred years after (1941).

Provincial communities, too, grew up, and these likewise arranged to serve educational needs. In Manchester, for instance, a Jews' School was founded in 1838, while the Birmingham Congregation, established in 1780, opened its own New Hebrew School in 1840. Both were functioning in 1941.

4. Nineteenth Century Progress. The appointment of the energetic and scholarly Nathan Marcus Adler as chief rabbi, in 1845, and perhaps also the delay in securing the full political emancipation of the Jews, led to the establishment of several new schools during the 1860's. In 1863 there was founded in the East End of London the large Stepney Jewish Schools, instructing no less than 650 pupils in 1941, while in the same year a Girls' Day School was opened in the provincial city of Hull. Three years later, the Bayswater Jewish Schools, one of the principal Jewish day schools in West London, was established. These moved, in 1930, to larger and more modern premises in the Notting Hill district. Jewish schools were founded in 1867 also in the Borough area of South London.

With the general expansion of the community, and the growth of new congregations in the provinces, there developed a need for a properly trained clergy, educated after the Western pattern and at the same time scientifically grounded in traditional Jewish lore. On the initiative of Chief Rabbi Adler, this demand was met, in 1856, by the establishment of Jews' College in London. The College trained students both for a university degree and for the ministry and rabbinate. It is now incorporated into the University of London. Students attend other colleges for courses in general subjects up to the standard of the Intermediate Examination, and then concentrate at Jews' College for their final B. A. degrees in Semitics. At the same time they are given a thorough training in rabbinics and may subsequently offer themselves for the rabbinical diploma. Jews' College possesses a valuable library of 38,000 books and manuscripts, and has included among its staff such distinguished scholars as Michael Friedländer (1833-1910; principal), Adolph Büchler (1867-1939; principal), S. A. Hirsch, Hartwig Hirschfeld, Arthur Marmorstein and Sam-



The Mocatta Library dedicated at the University College of London in 1906

uel Daiches. A day school which originally formed part of its program was closed in 1880, and during the second quarter of the 20th cent. the College itself felt the effects of a depleted staff, reduced income and cramped accommodation. The reluctance of young men to embark on a career so overworked and underpaid as is that of the average Anglo-Jewish minister also presented a serious threat to the College's continuance. In 1941, however, it was still the leading scholastic institution of the community.

Similar in scope was the Judith Montefiore College in Ramsgate, endowed as a memorial by her husband, Sir Moses Montefiore, in 1869, and administered by the Sephardic Congregation of London. This was originally designed as a training center for Sephardic rabbis. Under the principalship of Haham Gaster (1886-94), the college developed into an important scholastic institution, acquiring for its library the famous Zunz and Halberstamm collections. Difficulties, however, later arose and it was transformed into a kind of retreat for retired scholars, the bulk of the library being transferred, in 1901, to Jews' College, London. After 1933 it provided hospitality for refugee savants from Germany.

5. Modern Developments. Following the persecutions of 1881, a large number of Yiddish-speaking refugees from Russia sought haven in England. These settled both in London and in the provinces, where they established a large number of new synagogues and fraternities. The problem of education became pressing. Too often instruction took the form of attendance at what was little more than a revival of the old-time Heder, totally out of harmony with the Western scene. Talmud Torahs and synagogue classes sprang up, but teachers were not infrequently unqualified and conditions unsatisfactory. Moreover, it was apparent that some kind of coordination was needed. First steps toward meeting this demand were taken in 1905, when, under the stimulus of a fund established by Sir Samuel Montagu, a Talmud Torah Trust was created. At that time, it embraced but four affiliated institutions; in 1939 it embraced nineteen, with a roll of 2,285 pupils. Two years later, a formal Union of Hebrew and Religion Classes was founded. This body claimed fifty-seven affiliates, with a total attendance (in 1939) of 3,081 boys and 1,735 girls.

Another educational body of importance, the Jewish Religious Education Board, had for its primary object to provide instruction in Hebrew and religion to children attending public elementary schools in the London area. It maintained classes in several of the London County Council schools, and assisted in the maintenance of others. Instruction was given on Sundays and on weekdays either in the mornings or after regular school hours. It also established separate classes for children in secondary schools, as well as central and senior classes. The Board operated at twenty-six schools and centers, in all metropolitan districts. At the end of 1937, there were 1,017 boys and 2,367 girls on its roster under the administration of Dr. Nathan Morris as education officer.

Somewhat wider in scope was the Central Committee for Jewish Education. This grew out of the Jewish Memorial Council (originally the Jewish War Memorial Council) set up after the World War of 1914 to 1918, one of whose objects was "to give Jewish teaching to every Jewish child." The Committee made regular inspections of Talmud Torahs and synagogue classes, assisted in providing textbooks and equipment, maintained a library for teachers, and issued annual reports and surveys of considerable practical value. Its first director, and the virtual initiator of its program, was Herbert M. Adler (d.

1940), the co-translator, with Arthur Davis, of the standard festival prayer-book.

Steps were taken also to raise the standard of teachers. A Jewish Higher Education Center was established in London under the auspices of the Jewish Religious Education Board, while Jews' College instituted a Teachers' Examination held annually.

6. Other Institutions. Jewish education was imparted also by a number of other institutions, of more or less independent character. Prominent among these was the Yeshiva Etz Haim in Thrawl Street, London, and the Hebrew School in Glasgow. There was a seminary for training teachers, a Talmudical College, and an endowed Jewish school in Liverpool, a Yeshiva and a Hebrew congregation school in Leeds, a public Hebrew school in Newcastle on Tyne, and special educational boards, sometimes maintaining classes in undenominational schools, at Birmingham, Glasgow, Manchester, and other provincial centers. A systematic attempt to combine secular education with Hebrew and Jewish teaching was made in 1929 by the late Rabbi Victor Schonfeld, when a Jewish Secondary School, partly endowed by the Amhurst Park and Or Yisroel Synagogues, was established in North London, while a day school on similar lines was opened in the North Western area of the city in 1925.

There were also a number of Jewish schools, privately or semi-privately owned, in the provinces. The most famous of these was Ascot House in Brighton, which provided education for many subsequent communal leaders. Others which may be mentioned are Whittingehame College for boys and girls in the same city, distinguished for its new-style architecture designed by A. V. Pilichowski, and Mansfield College for Girls, established in 1894 in Hove, Sussex.

The influx of refugee children following the rise of the Hitler regime in Germany in 1933 presented a special educational problem, for it was found necessary to provide schools in which the new arrivals could be housed in a Jewish atmosphere, in the absence of their parents, and at the same time be inducted into English life. An important experiment in this field was the transference to Great Britain from Germany of the famous Herlingham School under Miss K. Essinger. This school was reestablished in Kent, while in London the Regent's Park School, under Dr. and Mrs. Bruno Schindler, had similar aims.

The evacuation of children from the metropolitan area, and later from several provincial towns, in the spring of 1940, consequent upon the threat of aerial attack, confronted the community with a grave educational situation, since Jewish children were thereby apt to be cut off from any religious instruction. A special committee set up at the instance of Chief Rabbi Hertz subsequently arranged with the London County Council that Jewish children should be evacuated from the metropolis in groups; a plan was devised to appoint local education officers and visiting teachers.

Mention should be made also of the fact that several of the leading public schools in England possess Jewish houses. The most famous of these is that attached to the Perse School in Cambridge, and there is another, of almost equal distinction, at Cheltenham.

Besides the establishment of schools, Anglo-Jewry provides other avenues of Jewish education. The most interesting of these is the Habonim Movement, founded in 1929 by Wellesley Aarons. This is a kind of cultural "boy scout" and "girl guide" movement, operating through *gedudim,* or "troops," and conducting its proceedings in Hebrew. It claimed 3,500 children as its members, and constituted the most successful attempt yet made to provide a Jewish background for the country's youth. The movement depends on voluntary donations and subscriptions, apart from a small grant from the Zionist Federation. It was Zionist in complexion. Of importance also are the Hebrew evening classes provided by the London County Council.

7. Higher Studies. Higher studies in Jewish literature and religion were lacking in England in 1940. There was no Jewish academy, and attempts to publish scholastic journals invariably proved abortive, or else depended, as in the case of the original *Jewish Quarterly Review,* upon philanthropic subsidies. There was, however, a lectureship in rabbinics at Cambridge and another at Oxford, and one in Hebrew paleography at the School of Oriental Studies, London.

8. Government Aid to Jewish Education. Since 1851, Jewish schools were entitled to claim from the government the same aid as was granted to other schools. In that year, an application for such assistance made by the Manchester Jews' School was refused on the ground that it was a Jewish school, although grants were indeed made to Catholic, Nonconformist and Church of England institutions. Following intervention, however, by the Board of Deputies, the government finally acceded to the request, stipulating only that the Jewish schools must be open also to non-Jewish children. At the same time, Jewish children were admitted to non-Jewish government-aided schools, and exempted from attending religious instruction in them. The exemption provision was later embodied in the Education Acts of 1931 and 1936. Provision for early closure of schools on Friday afternoons, in cases where they are attended mainly by Jewish children, also formed part of the standing regulations of the London County Council, while the Board of Deputies made special arrangements with university and other authorities in cases where examinations fell on Jewish holydays.

See also: BALFOUR DECLARATION; PALESTINE MANDATE; ZIONISM.

THEODOR H. GASTER.

Lit.: I. Hyamson, A. M., *A History of the Jews in England,* 2nd ed. (1928); Jacobs, Joseph, *The Jews of Angevin England* (1893); Stokes, H. P., *Studies in Jewish History* (1913); Gaster, Moses, *History of the Ancient Synagogue of the Spanish and Portuguese Jews* (1901); Duschinsky, Charles, *The Rabbinate of the Great Synagogue* (1921); *The Jewish Historical Society of England, Transactions; The Jewish Year Book* (London), 1940; Roth, Cecil, *A Life of Manasseh ben Israel* (1934).

II-VI. Jacobs, Joseph, *The Jews of Angevin England* (1893) 342-44; Blomfield, *Norfolk,* vol. 3, pp. 26-28; vol. 4, pp. 76, 184, 225; Güdemann, M., *Culturgeschichte,* vol. 1, p. 267 et seq. (containing the Hebrew text of the pedagogic code; the English translation is in Jacobs, Joseph, *The Jews of Angevin England,* pp. 243-51; the reference to the teacher Isaac of Birdfield occurs in the *Pipe Rolls of King Richard,* vol. 1, p. 214); *The Jewish Year Book* (London), 1940 and 1941; Adler, E. N., *History of the Jews in London* (1930) 208-10; Annual Reports of the Jewish Memorial Council.

ENGLANDER, HENRY, rabbi and professor, b. Prešov, Slovakia (then Eperjes, Hungary), 1877. He was graduated in 1901 from the Hebrew Union College, on the faculty of which he has served since 1910 (part of the time as registrar) and at which he was professor of medieval Jewish exegesis in 1941.

Englander served as rabbi in Ligonier, Ind. (1901-5), and at Congregation Sons of Israel and David, Providence, R.I. (1905-10). While filling the latter pulpit he was also lecturer in Hebrew and Bible at Brown University. He also taught at the University of Cincinnati (1936-).

He was associate editor of *The Jewish Conservator* of Chicago (1904-5) and made a number of academic contributions to the *Hebrew Union College Annual* and other publications. He was president of the alumni association of the Hebrew Union College from 1920 to 1922.

ENGLÄNDER, RICHARD (pseudonym, **Peter Altenberg**), writer, b. Vienna, 1859; d. Vienna, 1919. He studied both medicine and law, but finally chose literature as his profession. In 1894 he published his first sketches in *Liebelei,* a Viennese journal. Collected sketches were published in 1898, under the title *Wie ich es sehe.*

Engländer's writings are typical of the Austrian impressionism, as it appears in the writings of Schnitzler, Hofmannsthal and others, while his personal life was that of the Viennese Bohemian of the early 20th cent. His short prose-poems, stories a hundred lines in length, and one-page sketches reveal the highlighted disjointedness with which he wrote. A pioneer in this literary approach, he had great influence on contemporary Austrian and German writers.

His other works include *Was der Tag mir zuträgt* (1901); *Neues Alter; Semmering; Vita ipsa; Mein Lebensabend.* Egon Friedell edited an edition of Engländer's letters in 1921, and some of his work has been translated into Hebrew. He renounced Judaism early in his career.

ENGLISH LITERATURE ON AND BY JEWS, *see* LITERATURE ON AND BY JEWS.

ENGRAVERS AND ENGRAVING, *see* ART, JEWS IN.

ENLIGHTENMENT (Jewish), *see* HASKALAH.

ENNERY (originally Dennery), **ADOLPHE PHILIPPE D',** prolific dramatist, b. Paris, 1811; d. Paris, 1899. Before he began his career of writer with his *Émile, ou le fils d'un pair de France* (1831), he was a lawyer's clerk, a painter, and a journalist. Independently and in collaboration with Alexandre Dumas and others he wrote over 300 plays and novels, and dramatized a number of Jules Verne's works. His better-known plays are *Marie Jeanne* (1845) and *Les deux orphelines* (1875). By his writing he amassed a great fortune, which amounted to 6,000,000 francs at the time of his death. He used his means to reconstruct the bathing resort Cabourg-Dives, a gathering place of intellectuals, where he was mayor for some time. He bequeathed his home, containing a large art collection, to the government, which turned it into the Musée d'Ennery. He was appointed an officer of the Legion of Honor in 1859, and had several foreign decorations.

ENNERY, JONAS, French deputy, b. Nancy, 1801; d. Brussels, 1863. He was for twenty-two years a teacher at the school of the Strasbourg Jewish community, and in the latter part of this period director. In 1849 he was elected deputy, but in 1852, after the coup d'état of Louis Napoleon, he became an exile at Brussels. He wrote *Dictionnaire général de géographie universelle* (with Hirth, 4 vols., 1839-41) and *Le Sentier d'Israél* (1843), and was one of the editors of *Prières d'un coeur israélite* (1848).

ENOCH (Hebrew *Hanoch*), son of Jared and the father of Methuselah (*Gen.* 5:18-24; *Sirach* 44:16; 49:14). Even in *Gen.* 5:18 et seq. Enoch is pictured as a very unusual man, for we are told that he "walked with God"; moreover, he lived 365 years (the number being the same as that of the days of the non-Biblical Babylonian solar year) and then "God took him," the traditional interpretation of the clause being that Enoch did not die like mortals but was transported alive to heaven as was Elijah, with whom he was also connected in the tales of the later Jews.

It is probable that Enoch was originally the principal character in a non-Jewish sun myth; but he early became a favorite legendary hero, as appears from the passages cited from *Sirach* and from Josephus (*Antiquities,* book 1, chap. 3, section 4), and he maintained that character in later Judaism (e.g. *Testaments of the Twelve Patriarchs, Levi* 10:14 and *Dan* 5, mentions other books of Enoch) as well as in Christianity and Islam, which tells of 366 Books of Enoch. He was esteemed as the inventor of writing, arithmetic and astronomy, and the Arabs called him Idris, which is explained by Baidawi as meaning one of great knowledge.

Biblical critics incline to the belief that Enoch corresponds to the Babylonian Eumeduranki or Eredoranchos (according to Berosus), the seventh of the primitive kings—just as Enoch is the seventh of the patriarchs. Formerly he was identified with Annakos or Nannakos of the Phrygian legend.

Enoch was also a city supposed to have been built by Cain and named after his son Enoch (*Gen.* 4:17).

ENOCH, BOOK OF. The Book of Enoch is the largest book of the pseudepigrapha, in fact, of all ancient Jewish post-Biblical writings; it contains 108 chapters, some of which, however, are rather small. According to the Book of Enoch, Enoch was a prophet and was taken up to heaven and shown the mysteries of nature and the Messianic future; the sinful angels of *Gen.* 6:1-4, who had been banished from heaven to hell, are introduced, so that their wickedness and punishment may serve as a foil to Enoch's virtue.

The Book of Enoch was originally written either in Hebrew or, like *Daniel,* in Aramaic. At any rate, the original text and the Greek version were lost in the Middle Ages. Of the Greek there are now extant: a) citations by Syncellus (about 800); b) a short fragment discovered in 1854; c) a manuscript found in Egypt in 1886, containing chaps. 1 to 32, and also a secondary Latin translation of 106:1-18. The Ethiopian book of

Enoch is likewise a secondary translation from the Greek dating from the 6th cent. There are now about twenty-five manuscripts of this version in Europe, the earliest belonging to the 16th cent. This is the most widely circulated version of the Book of Enoch. The Slavonic Enoch is a translation of a more recent Jewish-Greek version of the Book of Enoch but made before the destruction of the Second Temple, and exists in two recensions which show many divergencies; it is sometimes designated as the second Book of Enoch. It is likely that both recensions contain Christian interpolations.

The contents of the Book of Enoch are as follows:

1. Chaps. 1 to 5 form an introduction, in which Enoch speaks in the first person on God's final judgment of mankind.

2. Chaps. 6 to 36 form the Book of the Angels, which treats of the sin of the fallen angels and Enoch's journey through heaven and earth during which he is shown many wonderful things by the angels, especially Gehenna, the dwelling-place of the fallen angels, as well as Paradise with the "tree of knowledge" on the outer rim of heaven.

3. Chaps. 37 to 71 are the Book of the Messiah; it contains similar reports of a visionary trip through heaven, and three metaphorical discourses of Enoch on the future kingdom of God, on the Messiah and on the eternal bliss of the pious. The Messiah is also called the "son of man" as in *Dan.* 7:13—the chosen one, the perfectly just man, who takes his position next to God, the Ancient of Days (*Dan.* 7:13), the lord of the spirits; he will rule over the resurrected pious on earth and he will defeat the attack of the Parthians and the Medes against Jerusalem.

4. Chaps. 72 to 82 contain the Book of Geography and Astronomy; therein Enoch imparts to his son Methuselah all sorts of revelations of the angels on these subjects, though nothing actually astrological, as a testament for mankind.

5. Chaps. 83 to 90 form the Book of History. It contains the record of two visions which Enoch had before his marriage and in which he saw the future history of the world. Chaps. 85 to 90 contain the "vision of the seventy shepherds," outlining the history of mankind from Adam till the Hasmoneans. Here the patriarchs are symbolized as steers, the Israelites as sheep and the nations as beasts of prey. The heathen dominion has four epochs (as in the book of *Daniel*) which are divided into seventy reigns of various monarchs represented as shepherds (these being tantamount to the seventy years of *Jer.* 25:11). When in the time of the Maccabees the sheep are torn to pieces by the birds of prey, they are symbolically given a sword; both Jewish and non-Jewish evil-doers are hurled into the pit of hell by God's decree; the righteous remnant, however, dwells in peace under the Messiah, who, like the patriarchs, is represented by a new-born white steer.

6. Chaps. 91 to 105 form the Book of Admonitions to Righteousness. It is interrupted by the "Ten-Weeks Apocalypse," chap. 91:12-93, which is allied in contents with section V, and which divides the history of the world from Adam till the end of the world into ten periods. This is the most impressive part of the book.

7. Chaps. 106 to 108 make up the final portion of the book, which again speaks of the miracles at the birth of Noah and contains admonitions to await the final days.

Modern critics have reached no definite conclusion about the origin of the Book of Enoch. It is manifestly very complex, as parallel accounts, gaps and varying standpoints show. Parts that were originally independent have been knit together by the editor; other parts were later expanded. The important and certain fact is that we have here a gradual compilation from a much richer Enoch literature representing the religious fancies and Messianic hopes of several centuries. A recent hypothesis regards the Ten-Weeks Apocalypse, chap. 91:12-93, as the oldest part of the book, and as having been written probably before 167 B.C.E. since it makes no mention of any of the events of the Maccabean era. The vision of the seventy shepherds, chaps. 85 to 90, belongs to the early Maccabean period, about 130 B.C.E. The admonitions against recreants, in chap. 91 and in chaps. 94 to 105, have reference to the later Hasmoneans (100-64 B.C.E.) or to Herod (37-4 B.C.E.). The metaphorical discourses, chaps. 37 to 69, designating the Messiah as the "son of man," are placed by some critics in the Christian Era. The sections concerning Noah are universally considered to be later interpolations from another legendary cycle. The book certainly originated in Palestine. The sections concerning Noah may probably be assigned to Galilee, as their dates agree with those of the Samaritan Pentateuch in *Genesis*.

The significance of the book is greater than its unrestrained fantasies would at first suggest. It is the most magnificent of all apocalypses, the "apocalyptic Bible of the time of Jesus." Faith in a future Jewish world-empire had not yet been undermined by the catastrophe of the year 70 C.E. The Book of Enoch offers most important religio-historical material for the study of the mystic tendency among the Jews of the Maccabean time, which some pronounce to be already Essene. Later this mystic spirit played as significant a part in Christian Gnosticism as it did in a different manner in Judaism. It is true that the rank growth of fantastic fairy-tales laboriously composed but not purified by the critical faculty can not compare with the fervid, vivid poetry of the Scriptures. Nevertheless, we can not deny our admiration to the religio-ethical pathos which even in disordered, corrupt times held steadfastly and stubbornly to the optimistic belief in the ultimate victory of the good. The Book of Enoch is the prototype of Dante's *Divine Comedy*.

The most important editions of the Book of Enoch are: Dillmann, A., *Liber Henoch* (Leipzig, 1851); German translation and commentary (1853); from the latter L. Goldschmidt prepared a literal retranslation into Hebrew, *Sefer Hanoch* (Berlin, 1892); Charles, R. H., *The Book of Enoch* (Oxford, 1893); English translation (1912); the last edition by J. Flemming and L. Rademacher (Leipzig, 1901); the latest German translation by G. Beer, in Kautzsch; Morfill and Charles, *The Book of the Secrets of Enoch* (Oxford, 1896), a translation of the Slavonic Book of Enoch; Bonwetsch, *Das slavische Buch Henoch* (a publication of the Göttingen Königliche Gesellschaft der Wissenschaften, philosophical-historical division, new series,

vol. 1, part 3), gives both recensions in full; Martin, *Le livre d'Henoch* (Paris, 1906); the Jewish citations are to be found principally in Jellinek, A., *Beth Hamidrash,* vols. 2, 4 and 5. HUGO FUCHS.

Lit.: The works cited under PSEUDEPIGRAPHA; also Messel, Nils, *Der Menschensohn in den Bilderreden des Henochs* (1922).

ENOCH BEN MOSES, rabbi, b. 950; d. 1014. His father Moses was one of four sages who, according to a tradition now regarded as erroneous, went to Europe to raise funds for the Babylonian academies, were captured at sea, and who afterwards founded Talmudic academies in Northern Africa and Spain. Moses, who was in fact head of an academy at Cordova, died in 970 and was succeeded by his son Enoch, who settled in Cordova and was active as rabbi and teacher. After the death of Enoch's friend, Hasdai ibn Shaprut, his tribulations began; one party in the congregation favored as rabbi in his place Joseph ben Isaac ibn Abitur, a poetically gifted and eminent disciple of Enoch's father and a native of the city; Caliph Alhakim, however, confirmed Enoch's appointment, and Ibn Abitur, excommunicated, left Spain. After Alhakim's death, Ibn Abitur's friends had Enoch dismissed from office. However, he was soon recalled, for Ibn Abitur declined the office, stating that "from Spain to the Babylonian schools Enoch is the worthiest." Samuel Hanagid was an important pupil of Enoch. Enoch's responsa, far-seeing, keen and clearly defined, are preserved in the collections *Shaare Tzedek* and *Torathan Shel Rishonim.*

Lit.: Graetz, H., *History of the Jews,* vol. 3 (1927) 229-41; Müller, in *Jahresbericht der Lehranstalt für die Wissenschaft des Judentums* (1889).

ENRIQUES, FEDERIGO, mathematician and philosopher, b. Leghorn, Italy, 1871. He studied mathematics at the University of Pisa, from which he graduated in 1891. He became professor at the University of Bologna in 1896, and at the University of Rome in 1923. He worked in the field of projective geometry, and his three-volume work on advanced geometry when published was hailed as one of the most remarkable modern mathematical works. He propounded new theories with respect to algebraic functions. His other chief work dealt with the basic principles of mathematics. This led him to the study of general science and the theory of scientific cognition. In dealing with the principles of mechanics, he opened wide horizons of speculation which were important in Einstein's development of the theory of relativity. He also founded the periodical *Scientia.* From 1906 to 1913 he was president of the Italian Philosophical Society, and at least until 1938, when the Italian government instituted its anti-Semitic policy, he was chairman of the Italian Institute of Mathematics and of the Italian Institute for the History of Science.

Lit.: Periodico di Matematiche, vol. 11 (1931) 178-86.

ENRIQUEZ (family), *see* HENRIQUES.

ENTEEN, JOEL, Yiddish writer and lecturer, b. Pohost, province of Minsk, Russia, 1874. After studying at various Yeshivas he came to Moscow in the 1890's, but shortly afterwards came to the United States. He began his literary career about 1895 by publishing an English poem and some translations into Yiddish. He has been contributor and sometimes co-editor of most of the Yiddish periodicals in the United States. He has worked zealously for the improvement of the Yiddish stage, and has translated into Yiddish Oscar Wilde's *Salome* (1912), Ibsen's *Ghosts* (1907) and Maeterlinck's *Pelleas and Melisande* (1911). In 1916 he was active in the movement for the American Jewish Congress, and at present (1941) in the Jewish National Workers Alliance.

The works which Enteen wrote or collaborated in writing, mostly textbooks for schools, include: *Fun Yiddishen Kwal* (1916); *Fun Folksmoyl* (1919); *Di Zaylen fun der Nayer Yiddisher Literatur* (1923); *Yiddishe Poeten* (2 vols., 1927).

ENTRE RIOS. One of the most progressive provinces in the Argentine Republic, Entre Rios lies between the rivers Paraná and Uruguay, and is therefore called the Argentine Mesopotamia. Its land area is 78,300 square kilometers (30,200 square miles), and its population 710,000, including about 24,000 Jews.

Jewish life in Entre Rios began in 1892 with the founding of the Jewish Colonization Association (ICA) colony of Lucienville near Basavilbaso, the geographical center of the province. In the same year other colonies were also founded: Clara, San Antonio, Lopez y Berro, Curbelo y Moss and Louis Oungre, all of them in the eastern part extending from Basavilbaso to the city of Concordia. Palmar Yatay (1893) and Santa Isabel (1901) were later founded nearby. In 1930 and 1932 two colonies were added on the western side of the province, bringing the total for the ten colonies to 231,574 hectares (570,500 acres) with 1,840 colonist families. Thus Entre Rios is the most important province for Jewish colonization in the Argentine.

Basavilbaso, the center of ICA activities, has developed into a thriving town with a Jewish population of 3,400 and a full complement of Jewish institutions.

The first Jewish settlers of the towns Dominguez, Villaguay, and Concordia were colonists who abandoned their farms to enter the business of marketing agricultural produce, or other business. In 1941 Jews comprised 688 of the 1,141 inhabitants of Dominguez, and supported a synagogue, a hospital, two Hebrew schools, a bank, two clubs and seven social organizations, and a large cooperative. The Concordia community numbered 700 (1941) and maintained a synagogue, Talmud Torah, library and club. The city of Paraná (1,000 Jews), the capital of the province, and the other towns, such as Concepción del Uruguay (1,000), Gualeguay and Gualeguychú, received their first Jewish settlers after 1900. Like the colonies, these cities have congregational buildings where religious and educational activities are carried on.

Jews in the towns and cities of Entre Rios are for the most part engaged in retailing, although in the 1920's and 1930's Jewish professional men and craftsmen began to appear in increasing numbers throughout the province. About five per cent of the city-dwellers are Sephardim, most of whom are engaged as merchants in the clothing business.

See also: ARGENTINA; BASAVILBASO; CLARA; COLONIES, AGRICULTURAL. PAUL LINK.

EPAPHRODITUS, a freedman, secretary to the Roman emperor Nero. In 65 C.E. he helped to discover a plot against the emperor; he was one of the three freedmen who accompanied Nero in his flight from Rome. As Nero did not have sufficient courage to commit suicide, Epaphroditus helped him to apply the deadly weapon. He was again in Rome as secretary to Domitian, but incurred the imperial wrath and was first banished, then put to death, in 95. Among his freedmen was Epictetus, the stoic. Epaphroditus, as is generally believed, was the one who induced Josephus to write his *Antiquities* and to whom that work, as well as *Against Apion,* was dedicated. Laqueur, however, argues against this opinion (Laqueur, *Der jüdische Historiker Flavius Josephus,* 1920, p. 23 et seq.).

EPERJES, *see* PRESOV.

EPHAH, *see* WEIGHTS AND MEASURES.

EPHESUS, city on the coast of Asia Minor, where Jews lived in great numbers in ancient times. The successors of Alexander the Great granted the Jews the rights of citizenship there (Josephus, *Against Apion,* book 2, chap. 4); in 43 B.C.E. they were granted the right to worship as they pleased. Under Augustus, the Roman authorities in Ephesus were strictly warned not to prevent the Jews from sending gifts for the Temple at Jerusalem. The synagogue in Ephesus is mentioned in *Acts* 18:19, 26; 19:8. It was from among the Jews in Ephesus that Paul gathered a Christian congregation which later became the center of Christianity in Asia Minor. Tombstones found in Ephesus bear Greek inscriptions (thus Mar Maussios, equivalent to Rabbi Moses).

EPHOD, a term used in the Bible in two distinct significances. The first is that of an image which was placed in the sanctuary, and apparently similar in form and nature to the teraphim. Thus Gideon is reported to have taken the golden earrings which he had captured from the Midianites and to have made an ephod from them, which later led the Israelites astray (*Judges* 8:24-27). Micah the Ephraimite is related to have made an ephod and teraphim out of pieces of silver (*Judges* 17:4-5), which were later confiscated by the Danites (18:17). The sanctuary at Nob, in the time of Saul, had an ephod image, behind which was kept the sword of Goliath (*I Sam.* 21:10). Such ephod images seem to have been in constant use during the period of the kings, as Hosea speaks of a future period in which the Israelites shall have neither ephod nor teraphim (*Hosea* 3:4). The exact function of the ephod images is unknown; they appear not to have been worshipped, but to have been used in consulting the oracle.

The second meaning is that of a garment worn by the priest. Samuel, serving at the shrine of Shiloh, wore an ephod of linen (*I Sam.* 2:18), as did David in bringing the Ark to Jerusalem (*II Sam.* 6:14). The legislation in *Ex.* 28 gives an elaborate description of the ephod to be worn by the high priest, which was to have shoulder-pieces with onyx stones, a woven sash and golden embroidery. It was to serve as the outer garment of the high priest, over which he was to don the breastplate, with the Urim and Thummim.

The rabbinical sources (especially *Yoma* 71b-72a) elaborate on the description of the ephod garment. They state that the ephod possessed the power of atoning for sins of idolatry (*Zeb.* 87b).

Lit.: Moore, G. F, "The Ephod, Its Form and Use," *Journal of Biblical Literature;* Driver, S. R., in Hastings, J., *Dictionary of the Bible,* vol. 1, pp. 725-27; Arnold, I. W., "Ephod and Ark," *Harvard Theological Studies,* vol. 3 (1917); the Bible commentaries to the passages cited.

EPHRAEM THE SYRIAN (known also as Ephrem Syrus and Aphrem Syrus), church father and ecclesiastical leader in Christian Nisibis and Edessa, Mesopotamia, b. probably 308; d. 373. His activities among the Eastern Aramean Christians mark the victory of the ecclesiastical movement over Gnosticism. He is called also "the prophet of the Syrians." In connection with his efforts in the so-called "Persian school" he wrote many exegetical works. His interpretations of the Bible, polemical writings and writings on the faith contain much Jewish matter, including many Jewish legends. However, his influence as a poet was more lasting. He introduced a sort of hymn, modeled on the responsive psalms. His works were translated into Greek while he was still alive. A comprehensive edition (in six folio volumes) of his works, some of them said to be spurious, was published by Assemani in 1732 in his *Bibliotheca Orientalis.* It is interesting to note that a copy of Ephraem's works revealed an important palimpsest codex of the Septuagint (C: Codex Ephraemi Syri Rescriptus Parisiensis).

Lit.: Wright, *A Short History of Syriac Literature* (1894); selections from the works of Ephraem Syrus, translated into English, edited by Gwynn, were published in *A Select Library of Nicene and Post-Nicene Fathers,* vol. 13, pp. 112-417; Ginzberg, L., *Die Haggada bei den Kirchenvätern* (1900).

EPHRAIM (according to *Gen.* 41:52, from *parah,* "to be fruitful"; but perhaps from *'efer,* "ashes"), the younger son of Joseph and Asenath, daughter of the Egyptian priest. His grandfather Jacob adopted him and his older brother Manasseh, so that the descendants of each might be counted as a full tribe in Israel. In this adoption he gave Ephraim the preference (*Gen.* 48:14-19). Judged from the viewpoint of Biblical criticism, this narrative is an expression of the historical fact that the two tribes originally were one, and that after their separation their strength was reversed. The record of the descendants of Ephraim in *Num.* 26:35-37 was expanded in *I Chron.* 7:20-29 in the manner of a Midrash.

According to *Num.* 1 to 2, the tribe of Ephraim was the largest of the Rachel tribes at the time of the Exodus, with 40,500 warriors; of all the tribes, however, it was the next to the smallest. At the time of the entrance into Canaan it had fewer members than any but Simeon, i.e. 32,500 (*Num.* 26:37). (However, these figures are historically questionable.) None the less, Joshua, the leader of Israel (*Num.* 13:8), was of the tribe of Ephraim.

The Ephraimites occupied the mountainous center of the country, in which were situated the oldest and most renowned centers of worship, i.e. Shechem, where Joseph was buried; Shiloh; Mizpah; Beth-el. Their borders are defined in *Josh.* 16:5-9 and *I Chron.* 7:28-29; but these data are as uncertain as *Judges* 5:14 and 12:4.

Only Gezer in the territory of Ephraim remained Canaanite for a long time. On the other hand, people from Ephraim inhabited cities in the territory of Manasseh. The entire mountainous region of Central Palestine is called the mountains of Ephraim (hill country); people from Benjamin (*II Sam.* 20:1, 21) and Manasseh (*Josh.* 17:15) dwelt there; thus the expression "mountains (hill-country)" of Ephraim does not always mean the actual territory of the tribe of Ephraim. According to *Ps.* 78:9, the men of Ephraim were good archers (Duhm explains the verse otherwise).

In the period of the Judges, Ephraim gradually gained, through a hard and bitter struggle for power, a greater position than was its due in accordance with its numbers and the size of its territory (in *Judges* 1:27 Manasseh is still mentioned before Ephraim). According to *Judges* 12:6, the Ephraimites had a peculiarity of speech in that they pronounced the Hebrew consonant Shin not as "sh," like the other Israelites, but as "s" (like the letter Samech; *see* SHIBBOLETH).

Ephraim furnished the Benjamite judge Ehud with the major portion of his army (*Judges* 3:27); it is possible that Deborah, too, came from Ephraim (*Judges* 4:5, differing with 5:15). In the time of Gideon, Ephraim first exhibited jealousy of Manasseh (*Judges* 7:24; 8:1-3). Jephthah drove the Ephraimites back within their own borders in a bloody civil war (*Judges* 12:1-6). After the rise of Eli and Samuel the hegemony of Ephraim was unquestioned. Thus during and after the period of Solomon, Ephraim was the nucleus of Jeroboam's revolt against the suzerainty of Judah; it afterwards became the principal tribe of the Northern Kingdom, and the most important cities were situated in its territory. Under the dynasty of Omri and thereafter tribal divisions began to be ignored; consequently the whole Northern Kingdom was often poetically called Ephraim (thus *Hosea* 5:3-4; *Isa.* 7:2; *Jer.* 31:17-20). The union of Ephraim and Judah was hoped for at the end of days (*Ezek.* 37:19-28). In later times the people expected a forerunner of the Messiah, the Messiah ben Joseph, from Ephraim. The Midrash (*Midrash Num.* 2:6) says that he will carry a black banner with the inscription "Mitzrayim" and the figure of an ox (with reference to *Deut.* 33:17).

See also: JOSEPH; MANASSEH. HUGO FUCHS.

EPHRAIM BEN ISAAC of Regensburg (surnamed Yakkir), Talmudic authority, Tosafist and liturgical poet of the 12th cent., d. 1175, at an advanced age. In his youth he resided in France, where he studied under Rabbenu Tam. He studied also under Isaac ben Asher Halevi the Elder, and Isaac ben Mordecai of Regensburg. He spent some time at Worms and Speyer. Among his pupils there were Menahem ben Jacob of Worms and Baruch ben Samuel of Mayence. Together with Isaac ben Mordecai and Moses ben Joel, he established a rabbinical academy at Regensburg.

Ephraim was one of the most renowned German Tosafists, and wrote comments to many parts of the Talmud. He wrote also a commentary on the Mishnah tractate *Aboth,* which, however, is lost, and a number of responsa.

He came into frequent conflict with his masters and colleagues because of his refusal to recognize all authority later than the Talmud, probably also because of his violent temper, which would lead him to leave the synagogue in protest against some usage of which he did not approve. He permitted the decoration of synagogue walls with paintings of animals, since he did not deem such an act as leading to idolatry. He is said to have originated the use of the spice-box in the Habdalah ceremony.

As a liturgical poet Ephraim surpassed all his German and most of his French contemporaries. His language is clear, concise and forceful. His strophic rhyme and measured verse recall the sacred poetry of the classic Spanish Jewish poets. The theme of his verse is the suffering of the Jewish people and penitential reflections. Of thirty known poems of his, only thirteen have been printed.

Lit.: Zunz, L., *Literaturgeschichte der synagogalen Poesie,* pp. 274-79; Davidson, Israel, *Otzar Hashirah Vehapiyut,* vol. 4 (1933).

EPHRAIM BEN JACOB of Bonn, Tosafist and liturgical poet, b. 1132; d. about 1200. When he was thirteen years old, the excesses committed at the beginning of the Second Crusade compelled him to flee to the fortress of Wolkenburg. He studied with his relative Eliezer ben Nathan at Mayence, where he became an associate in the rabbinical court. In 1179 he lived in Bonn, Germany; in 1197 he was at Neuss when a massacre of the Jews took place there. Simhah ben Samuel of Speyer was one of his pupils. Ephraim wrote Tosafoth to the tractates *Erubin* and *Kethuboth,* explanations to *Aboth* and the *Mahzor,* and legal decisions. He was the last German synagogal poet to write Aramaic Piyutim and Selihoth (penitential hymns). His chronicle of the persecutions suffered by the Jews during the Second Crusade is a valuable historical source. It was first published by Wiener in 1858 and then translated into German by S. Baer (*Hebräische Berichte über die Judenverfolgungen während der Kreuzzüge,* 1892).

Lit.: *Germania Judaica,* vol. 1, p. 49; Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 4 (1926) 311-12, 343-44.

EPHRAIM, a prominent Berlin Jewish family in the 18th cent. Its progenitor was HAYIM BEN EPHRAIM OF ALTONA (d. 1748). His wife Hannah was the daughter of Nathan Veitel ben Zacharias Levi, one of the Vienna exiles in Berlin, who was granted special privileges in 1688, and the granddaughter of Mordecai Mirels (Frankl). Hayim became court jeweler to Frederick William I of Prussia and held many offices in the Jewish community of Berlin; thus he was an elder from 1726 to 1732.

His son took the name VEITEL HEINE EPHRAIM from the families of his father and mother. He was born about the beginning of the 18th cent. and succeeded his father as court jeweler. In 1749 Frederick the Great made him Prussian mint-master. His firm, which was founded as "Ephraim and Sons" and which after 1775 was called "Veitel Heine Ephraim," established numerous mints and performed important financial services for the state. In 1758 he received the lease of all the Prussian and Saxon mints; during the Seven Years' War (1756-63) Ephraim, with the knowledge of the king, issued a flood of debased cur-

rency from the Leipzig mint. Frederick made use of these debased coins to finance the war, an expedient which probably saved Prussia from the bankruptcy and revolution which later befell the French government as the consequence of the same conflict; Ephraim bore the onus of ill-will. The Saxon coins were popularly known as "Ephraimites," and a rhyme of the time ran:

"Outside noble, inside slim;
Outside Friedrich, inside Ephraim."

After the war, when the king restored the currency to normal in two successive stages, Ephraim was busy in the minting of the new coinage. In 1765 he was cast into prison as the result of complaints against his conduct as mint-master, but was soon released. Between 1763 and his death in 1775 Ephraim contributed greatly to the improvement of silk manufacture in Prussia, built a factory for the manufacture of fine lace in Potsdam and took over the direction of the royal gold and silver factory which made fine gold and silver thread.

Ephraim possessed great power in the Berlin Jewish community. In 1743 he effected the election of his brother-in-law, David Fränkel, as rabbi of Berlin, and contributed 150 talers a year to his salary. From 1749 to his death he was chief elder of the community. In 1774 he founded a Beth Hamidrash and established a foundation, the Veitel Heine Ephraimsche Lehranstalt for Jewish studies. Ephraim's descendants included the family of Eber and their princely offspring, and Bernhard Wolff, founder of the Wolff Telegraph Bureau.

Lit.: Geiger, L., *Geschichte der Juden in Berlin,* vol. 1; vol. 2, pp. 77, 140 et seq.; Stern, in *Jüdische Familien-Forschung,* vol. 1, Nos. 1 and 4.

EPHRAIM, LEE, theatrical producer, b. Hopkinsville, Ky., 1877. He went to England in 1909. From 1918 on, he was associate producer, or producer, in London of a long list of plays, including *Rose Marie* (1925), a revival of *Lilac Time* (1928), *Rio Rita* (1930), *On Your Toes* (1937), and *Dodsworth* (1938). Ephraim was also interested in a number of New York productions.

EPHRATHAH, name of a fertile district in Palestine near Jerusalem, in which were situated the cities of Kiriath-jearim (*Ps.* 132:6), Beth-gader and Bethlehem (*I Chron.* 2:51). Beth-lehem was especially called Beth-lehem Ephrathah (*Micah* 5:1). According to *I Chron.* 2:19, Ephrath was also the wife of Caleb. On the identity of personal and geographical names, see Guthe, *Geschichte des Volkes Israel* (1914) 3; Klein, *Studien zur Chronik* (in the collection *Zion,* vol. 2, p. 1 et seq.).

EPHRUSSI, CHARLES, art collector, b. Odessa, Russia, 1849; d. Paris, 1905. He was well-known not only as an art collector but also as a patron of art. After 1871 he lived in Paris. He was editor of the *Gazette des beaux arts,* and wrote several books on Dürer, Baudry, Holbein and other painters.

EPICTETUS, Stoic popular philosopher of the 1st and 2nd centuries, who was highly honored by the Roman emperor Marcus Aurelius. He came to Italy from Phrygia, but was banished by Domitian in 89 C.E. and taught thereafter at Nikopolis in the Epirus. In the early part of the Middle Ages Epictetus was thought to be a Christian. His lectures and maxims were preserved by his pupil, the historian Arrian. They strongly emphasize the religious side of the Stoic teaching concerning the social doctrine of duty and show a remarkable similarity to the moral teachings of Talmudic literature. There are many passages which have the ring of similar passages in the New Testament; this led Zahn to conclude that Epictetus was familiar with the New Testament (*Der Stoiker Epiktet und sein Verhältnis zum Christentum,* 2nd ed., 1895). However, Bonhoeffer proved that there was no such dependence (*Epiktet und das Neue Testament,* 1911; see also Bultmann, in *Zeitschrift für neutestamentliche Wissenschaft,* 1912, pp. 97 et seq., 177 et seq.).

Lit.: Bergmann, in *Judaica, Cohen Festschrift* (1912) 145 et seq.; Hastings, James, edit., *Encyclopaedia of Religion and Ethics,* vol. 5, pp. 323-24; Davidson, W. L., *The Stoic Creed* (1907).

EPICURUS (generally pronounced *Apikores,* from which is derived *'apikorsuth,* "sectarianism," "free-thinking"), Greek philosopher of the 4th cent. B.C.E., who considered philosophy as the science which leads to a happy life. According to Epicurus, man attains happiness and lasting pleasure through virtue, especially through the higher insight into the causes of pleasure and pain, through peace of soul, through moderation and continence in enjoyment and through the study of science, which banishes superstitious fear. He taught that the soul was of corporeal nature and destructible.

Epicurus' doctrine of happiness was misunderstood and his ideal demands were changed to their direct opposites. To the Romans Epicureanism was synonymous with licentiousness and overindulgence; in this coarser form Epicureanism was imitated by the Greeks and the barbarians. The anti-religious attitude of the Epicurean philosophy, which was maintained by a large part of the educated classes during the last century B.C.E. and the 1st cent. C.E., caused the Jews of that time, as well as the Hellenistic world, to regard the Epicureans as typical representatives of irreligion. The Mishnah (*Sanh.* 10:1) names them as among those who will have no share in the world to come; Eleazar ben Arach expresses the requirement of being prepared to meet the attacks of unbelievers in the words (*Aboth* 2:14): "Know how to answer the Epicurean." Even in the Mishnah and the Tannaitic literature it is doubtful whether the Hebrew term *Epikuros* refers to the actual followers of the Epicurean school, or whether it had already become a general term for a freethinker. The references to Jewish Epicureans are of so general a nature that they would be applicable to the most varied forms of disbelief. The term Epicurean, together with other expressions, was used to designate unbelief in general, in contrast to the apostates from Judaism who adopted another religion.

Both the Palestinian and the Babylonian Talmuds give various characteristic features of the Epicurean, of which the most striking is disrespect for the rabbis, who may not permit what is forbidden or forbid what is permitted. These distinguishing signs, however, are

apparently intended not so much to define the concept Epicurean as to point out certain current forms of disbelief or of disregard for religion as examples of the Epicurean mode of thought. In later Judaism, however, the term Epicurean was applied to those who mocked at the miraculous tales of the Talmud (Hillel of Verona, *Tagmule Hanefesh,* 26), or who denied the existence of God (Isaac Arama, *Hazuth Kashah,* 7) or the basic principles of the Torah (Isaac Abravanel, *Nahlath,* 2). Maimonides mentions three kinds of Epicureans: 1) those who deny prophetic revelation; 2) those who deny the inspiration of Moses in particular; 3) those who declare that the deeds of men are unknown to God (*Hilchoth Teshubah* 3:3).

See also: ATHEISM; HERESY. JUDA BERGMANN.

Lit.: Rapoport, *Erech Millin* (1852), under Epikuros; *Monatsschrift für die Geschichte und Wissenschaft des Judentums,* vol. 42, p. 289 et seq.; *Revue des études juives,* vol. 54, pp. 181-93; Husik, Isaac, *Sefer Ha-Ikkarim* (1929-30) vol. 4, part 2, p. 574, under Epicurean; Hastings, James, edit., *Encyclopaedia of Religion and Ethics,* vol. 5, pp. 324-30.

EPIGRAPHY, the science of the literature of monuments, especially of inscriptions, which have been preserved in stone, metal or other durable material.

The deciphering of inscriptions in Western Asia began in the 17th cent. but did not yield positive results until the 19th cent. The inscriptions to be deciphered were those originating from the time of the Achaemenidae, from about the 6th and 5th centuries B.C.E., of the old Persian royal city of Persepolis, which were written in three languages, Persian, Median, and Assyrian. In 1799 the Rosetta Stone was discovered in Egypt; it was a decree of the ruler, written in Greek, demotic and hieroglyphic, which led to the deciphering of the ancient Egyptian hieroglyphics. In 1835 there followed the deciphering of the rock relief at Behistun, between Baghdad and Ecbatana, carved for Darius. Deciphering is usually begun by noting regularly recurring groups of signs and their significance as personal or geographic names or as formulas. The pictorial writing of the Hittites is in process of being deciphered.

The excavations in countries which were once inhabited by Jews disclose exceedingly significant and important sources for the knowledge of the culture and general history of the Jewish past. To the mother land of Palestine belongs the ancient Hebrew Siloam inscription, which was discovered in 1880 at the southern end of the Siloam conduit. The disclosure of the ancient Hebrew inscriptions at Sinai is a service of Flinders Petrie, who in 1905 to 1906 unearthed an ancient sanctuary on the Sinai Peninsula. The *Corpus Inscriptionum Hebraicarum* gives information on all epigraphic documents written in Hebrew square characters. The end of Jewish independence (70 C.E.) carried the Jews among all the nations of the known world, so that information is available about the edicts issued either for or against them, decrees of all kinds, inscriptions on buildings and dedicatory inscriptions, letters, documents of a business nature and many others, all written in the various languages of that time. Greek, the universal language of the time, is the usual language employed until far into Christian times; cf. *John* 19:20, according to which the superscription on the cross of Jesus was written in Hebrew, Latin and Greek by order of Pontius Pilate.

This epigraphic material gives the best information about the legal status of the Jews among the various nations. The content of Latin epigraphy is limited almost completely to the realm of the Roman empire, to which Gaul, Asia Minor and other provinces belonged. Synagogue inscriptions also date from Roman and Byzantine times, in which the predominance of Greek proves the preference for this language and its high favor among Jews. In Latin, Roman monuments perpetuate the remembrance of the conflicts with the Jews.

Epigraphic discoveries supply additional information for the scant literary accounts of the settlements of the Jews. Up to the 7th cent. they confirm the opinion of the classical geographer Strabo that almost no city of the inhabited world was without Jews. In the later centuries the number of languages of the epigraphic discoveries naturally increased to an inordinate degree.

See also: ALPHABET; EXCAVATIONS; PALEOGRAPHY; SILOAM INSCRIPTION. ARTHUR POSNER.

Lit.: (in addition to the special literature on the separate articles cited): Lidzbarski, *Handbuch der nordsemitischen Epigraphik;* idem, *Ephemeris für semitische Epigraphik;* Cooke, *Text-Book of North Semitic Inscriptions* (1903); Thomsen, Peter, *Systematische Bibliographie der Palästina-Literatur;* Krauss, S., *Synagogale Altertümer* (1922); Juster, Jean, *Les juifs dans l'empire romain,* vol. 1 (1914); Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vols. 3 and 4.

EPIPHANES, ANTIOCHUS, *see* ANTIOCHUS IV.

EPISCOPUS JUDAEORUM, *see* BISHOP OF THE JEWS.

EPITAPHS. Epitaphs, or inscriptions on tombstones, are of considerable importance for the history of ancient Jewish culture and civilization, since they give information about the families and settlements of Jews in the early and later periods and about the vocations practised by them. Often such data as are found on epitaphs are the only information available on such matters. In ancient times these epitaphs were often bilingual, written in a mixture of Hebrew words and formulas and words and formulas from the vernacular, such as Aramaic, Greek or Latin. The epitaph seldom consisted solely of the name and dates of birth and death of the deceased; very often it contained also data as to his character and deeds and information about his life.

It is probable that epitaphs were introduced into Palestine under the Hellenistic and Roman influence of the 1st and 2nd centuries B.C.E. Although the earliest known tombstones which are now extant bear no epitaphs, but only adornments or ornaments of various kinds, it is regarded by archeologists as practically certain that epitaphs were usual among the Jews of ancient times. No such inscriptions seem to have existed in Biblical times, or even in the first centuries of the period of the second Temple (from 516 B.C.E. on). Inasmuch as in Palestine the dead were usually buried in ossuaries (boxes or chests which held the bones of the dead), inscriptions written in Hebrew, and unvocalized, as today, and generally consisting only of the name of the dead person and of the name of the father of the deceased, were usually

placed on these boxes. No words of blessing, prayer, dedication or any other information were engraved on such tombstones as part of the epitaph. An exception was the inscription of the "Bene Hezir" (properly the Boethos family), placed on the so-called Tomb of Jacob in the Valley of Kidron, near Jerusalem. This epitaph bears, besides the names of the persons buried therein, the unvocalized Hebrew words *zeh ḳeber umishḳab* ("this is the grave and resting-place of"), and is significant as indicative of the gradual evolution of the Hebrew type of epitaph.

Often, despite their brevity, these early Hebrew epitaphs furnish useful information concerning individual Jewish families of Jerusalem, since ossuaries containing the remains of various members of one family were buried in the same grave. In this manner the lineage of the prominent priestly family of Kallon (perhaps equivalent to Kalonymus), which was related by marriage to the high priest Joshua ben Gamala, can be definitely determined. Samuel Klein, in his *Jüdisch-Palästinisches Corpus Inscriptionum* (1920), gives many such instances. In particular, a noteworthy group of epitaphs emanating from a burial-grotto discovered in the Valley of Kidron is described in Bulletin No. 5 of the British Archaeological Association (1924); the short inscription No. 1 contains three Aramaic words, and mentions a man named Simeon as the head of the family, whereas his sons' remains were placed in the same ossuary. Aramaic is used on other epitaphs as well.

Of about 100 inscriptions from the neighborhood of Jerusalem (burials were not permitted in the city proper), the majority have the Greek name in Greek characters in addition to the Hebrew name, while in some the latter is omitted altogether. A number of epitaphs from a later period found in Pannonia, a Roman province which now forms parts of the modern states of Hungary and Yugoslavia, bear texts representing a mixture of Latin and Greek, while others were written solely in Latin. One ossuary found near Jerusalem contained the bones of the sons of Nicanor of Alexandria, who had died probably before their father; Nicanor, well-known from the statements of the Talmud, donated the doors of the Temple forecourt.

A great number of epitaphs not on ossuaries from the first centuries C.E. were discovered in Joppa (the modern Jaffa), Lydda and other Hellenistic cities of Palestine. Several so-called "graves of Jewish sages," bearing the designations *berabbi* or *beribbi* ("son of the teacher," and similar forms in Hebrew or Greek), were found in Joppa. Here, too, for the first time, appear as part of the text of the epitaphs blessings such as *zichrono (ah) liberachah* ("may his (her) memory be a blessing"), *zachur letob* ("may he be remembered for good"), *shalom* ("peace"), and *noah nefesh* ("repose unto his soul"). The blessing *zichrono liberachah* is used very frequently today in the form of the abbreviation Zayin Lamed. These were the most frequent blessings used on epitaphs in the Talmudic and post-Talmudic period. An epitaph found near Jabneh bears in Hebrew, aside from personal data, the last three words of *Ps.* 125:5, *shalom 'al yisra'el* ("peace be upon Israel"), which appear also in synagogal inscriptions in Palestine and on an epitaph dating from 688 found in Narbonne, France. Many epitaphs were found also in Apollonia, Caesarea, En Sinia, Gaza, Gezer, Kiriath-jearim, Lydda, Michmash, Nazareth, Ramah, Samaria, Tiberias and other places in Palestine.

Outside of Palestine, the oldest Jewish epitaphs are usually thought to be those of the catacombs of Rome, dating back to the 1st cent. C.E. Very few of them are in Hebrew, but generally in Greek or Latin or both, with Greek predominating. These epitaphs are unmistakably identified as pertaining to the graves of Jewish deceased by the Menorah, or seven-branched candlestick, which appears on them as the symbol of the immortality of the soul, which in *Prov.* 20:27 is compared to a light. Some archeologists consider these catacumbal epitaphs as the first actual epitaphs in the modern sense. They contain no date of death, but the name, age, rank, characterization of the deceased, as well as a eulogy in some cases, also in some cases the name of the person who consecrated the tombstone and epitaph to the memory of the deceased together with information on his relationship to the deceased. Often, in these epitaphs, the deceased is represented as speaking to the passerby, the first person being used. Many of these epitaphs have, at the beginning, in Greek or Latin, the phrase "Here lies," and conclude with a prayer or wish, also in Greek or Latin, such as "Be of good courage," "may the memory of the righteous be for a blessing," "sleep in peace," or the like. The sole Hebrew blessing or wish which has been discovered on the catacumbal epitaphs is *shalom 'al yisra'el.*

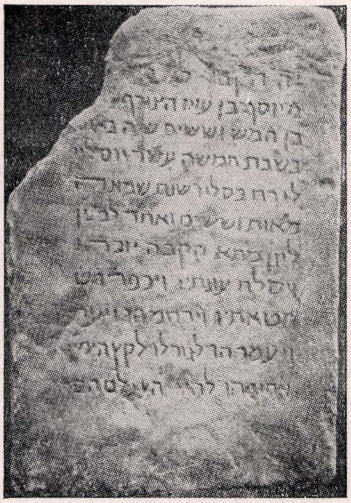
A number of epitaphs were found in the Crimea, dating probably from the 1st cent. C.E. and bearing inscriptions in Hebrew. Many of the later Karaite epitaphs found in the Crimea are dated in accordance with the reckoning from the year of the destruction of the Northern Kingdom (721 B.C.E.); these display frequent chronostichons and a variety of closing blessings, such as *noho 'eden* ("may his resting-place be Eden"), *tehi nafsho (ah) tzerurah bitzeror hahayim* ("may his (her) soul be bound up in the bond of life"), and *yabo shalom yanuhu 'al mishḳebotham* ("May peace come, and may they rest on their beds") (found also in abbreviated form). Eighteen Hebrew epitaphs found in the Crimea go back to the period from the 2nd to the 10th cent., and are dated according to the usual Hebrew reckoning, i.e. from the year of the creation of the world; these were described by Daniel Chwolson. None of this group of epitaphs dating from before the 9th cent. makes use of the chronostichon, and the only blessing employed in the earliest epitaphs is the abbreviation תנצב"ה (for the above-mentioned *tehi nafsho tzerurah bitzeror hahayim,* which is found almost universally on modern Jewish epitaphs). Beginning with the 9th cent. the usual language of the epitaph was Hebrew; little by little the sole invocation or blessing appearing at the end of epitaphs came to be either the abbreviation ז"ל (either *zachur letob* or *zichrono liberachah*) or תנצב"ה; that of *shalom 'al yisra'el,* so frequent in the earlier period, passed into desuetude.

Other early epitaphs were found in Tortosa, Spain, in Arles and Narbonne, France, in Benevento, Italy,

EPITAPHS OLD and NEW



Tombstone epitaph on the grave of Frau Gite, daughter of the priest (Kohen) Kalonymus, in Augsburg, 1293



On the grave of Joseph ben Azis, goldsmith, in the cemetery of Fuente Castro, Spain, dated about 1100



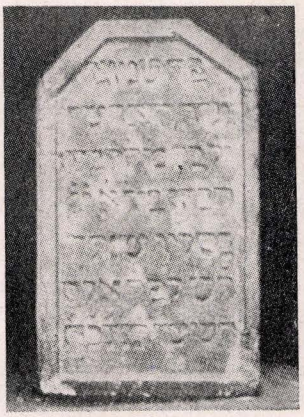
Epitaph on the tombstone of Rabbi Heschel in the old cemetery of Cracow, 1664



Nineteenth-century tombstone in the cemetery of Sereth, Roumania



Tombstone inscription (dated 1824) in the cemetery of Warsaw, Poland



Epitaph on an early seventeenth century tombstone at Fürth



Epitaph on a tombstone in the first cemetery (1656-1833) of the Spanish and Portuguese Synagogue Shearith Israel, New York



Epitaph on a modern tombstone in one of the American cemeteries (twentieth century)

and in various parts of Northern Africa. In the 14th cent. long eulogies or lamentations were often added to the name of the deceased on epitaphs. An example of this later practice is an epitaphal inscription of the year 1353 found in Wiener Neustadt, Austria: "A devouring fire consumes my thoughts, troubles my heart and torments me. During the day I shout amid my tears, and at night I can not taste rest. And when I think of him, I sob and grieve. Aho! Wei! Ounhi! Wahi! Thus I sob over the death of my dear son . . . , the joy of my life. May his soul enjoy eternal bliss. Amen, Selah!" Medieval epitaphs were found also in several of the cities of the Rhineland, in Carinthia, in Southern France, and in other European countries.

In the United States, for the early period of Jewish settlement beginning about the year 1650, only fragmentary epitaphs exist on tombstones in the first Jewish cemeteries in New York and in Newport, R.I. Epitaphs, usually composed in Hebrew and English and sometimes in Spanish, and dating from the 18th cent., may be found on tombstones in Philadelphia and in Richmond, Va.

In the modern period, there has for many years prevailed a strong tendency on the part of the Jews toward shortening the epitaph. As a general rule, all that is today engraved on tombstones is the name of the deceased, both in Hebrew and English, together with the dates of birth and death, usually also in Hebrew and English, as well as some brief characterization of the deceased, such as "Father" or "Mother" or "Our beloved father," and the like. There is also the usual abbreviation תנצב"ה (*tehi nafsho* (*nafshah*) *tzerurah bitzeror hahayim*), now placed on all tombstones of the Jewish dead. Modern Jewish epitaphs also are usually bilingual, consisting of Hebrew and the vernacular.

See also: BURIAL AND BURIAL CUSTOMS; CEMETERIES; EPIGRAPHY; OSSUARIES; TOMBSTONES.

ABRAHAM I. SHINEDLING.

Lit.: Klein, Samuel, *Jüdisch-Palästinisches Corpus Inscriptionum* (1920); idem, *Tod und Begräbnis in Palästina zur Zeit der Tannaiten* (1908); Dussaud, R., *Les monuments palestiniens et judaïques* (1912); *Quarterly Statements of the Palestine Exploration Fund* (1921) 185-88; Geiger, A., in *Jüdische Zeitschrift für Wissenschaft und Leben,* vol. 3 (1864) 128-30, 310-14; vol. 11 (1875) 263-68; Thomsen, in *Zeitschrift des Deutschen Palästina-Vereins* (1920 and 1921); Emmanuel, in *Monatsschrift für die Geschichte und Wissenschaft des Judentums* (1930) 421-29; *Revue archéologique,* vol. 3, No. 1 (1883) 257-76; Müller and Bees, *Die Inschriften der jüdischen Katakombe am Monteverde zu Rom* (1919); Vogelstein, H., and Rieger, P., *Geschichte der Juden in Rom,* vol. 1 (1896) 49-51; Löwinsohn, *Roma Israelitica* (1927); *Encyclopaedia Judaica,* vol. 7 (1931) cols. 606-34 (with illustrations of many early and modern epitaphs).

For the later Middle Ages and modern times there are numerous publications dealing with individual countries and cities, of which the following are the most important: Algeria: Bloch, I., *Les inscriptions tumulaires des anciens cimetières d'Alger* (1892). Austria: Wachstein, B., *Die Inschriften des alten Judenfriedhofs zu Wien,* vol. 1 (1912) and vol. 2 (1917); idem, *Die Inschriften des alten Judenfriedhofs in Eisenstadt* (1922); idem, *Wiener hebräische Epitaphien* (1907); Frankl, *Inschriften des alten jüdischen Friedhofs in Wien* (1855). Czechoslovakia: Popper, M., *Inschriften des alten Prager jüdischen Friedhofes* (1893); Kohut, A., *Der alte Prager jüdische Friedhof* (1897); Feuchtwang, "Epitaphien mährischen Landes- und Lokalrabbiner von Nikolsburg," *Kaufmann-Gedenkbuch* (1900) 369-84. Germany: Brann, M., in *Kroner-Festschrift* (1917); idem, in *Kaufmann-Gedenkbuch* (1900) 385-450 (for Fürth); Horowitz, M., *Die Inschriften des alten Friedhofes der israelitischen Gemeinde in Frankfurt am Main* (1901). Italy: Kaufmann, D., *Gesammelte Schriften,* vol. 3, pp. 398-410; Luzzatto, *Gal Abanim* (1851). The Netherlands: De Castro, D. Henriques, *Keur van Grafsteenen op de Nederlandsch-Portugeesche Israelietische Begraafplaats te Ouderkerk aan den Amstel* (1883). Poland: Suchestow, G., *Matzeboth Kodesh* (1863-69; for Lemberg); Friedberg, *Luhoth Abanim* (1897); *Monatsschrift für die Geschichte und Wissenschaft des Judentums* (1900; for Cracow). Russia: Firkovich, A., *Abne Zikkaron* (1872); Harkavy, "Altjüdische Denkmäler aus der Krim," *Mémoires de l'Académie de St. Petersburg,* vol. 4 (1876) 83-91. Spain: Almanzi, Joseph, *Abne Zikkaron* (1841). Sweden: *Gamla Judiska Gravplatser i Stockholm* (1927). Switzerland: Ulrich, J. C., *Sammlung jüdischer Geschichten* (1770). United States: *Publications of the American Jewish Historical Society,* No. 1 (1892); No. 6 (1897); No. 8 (1900).

EPPENSTEIN, SIMON, rabbi and historian, b. Krotoschin, 1864; d. Berlin, 1920. In 1899 he became rabbi in Briesen, West Prussia, where he remained for twenty-two years. He devoted himself to historical research and writing. He revised the fifth volume of Graetz' history (4th ed., Leipzig, 1909), adding to it his own contributions to the history and literature in the Gaonic period (Berlin, 1913). In 1912 Eppenstein was appointed lecturer on history and Bible exegesis at the rabbinical seminary in Berlin. His works include *Midreshe Hatorah, Exegetische Bemerkungen zum Pentateuch . . . von En Salomo Astruc aus Barcelona* (Berlin, 1899); *Abraham Maimuni, Sein Leben und seine Schriften . . .* (Berlin, 1914, in the annual report of the Rabbinical Seminary for 1912-13); in addition to these, he contributed forty treatises in festival volumes and in various scientific journals, among which were studies on Joseph Kimhi, on Joseph Caro and his Bible commentary, and a biography of Moses Maimonides.

Lit.: *Jahresbericht des Rabbiner-Seminars zu Berlin* (1912); *Die jüdische Presse,* vol. 51, No. 48.

EPSTEIN (also **Ebstein, Epsteen, Eppenstein, Eppstein**), widespread family name among Jews of Central and Eastern Europe. It appears as early as 1392, and is derived probably from certain towns of that name; there is Eppstein in Bavaria, Eppstein in Hesse, and Ebstein in Styria. All members of this family are Levites. The responsa of Moses Münz (15th cent.) mention the names of Nathan Halevi Epstein and Solomon ben Jacob Halevi Epstein. Many members of this family are descendants of Aaron Halevi of Barcelona and of Joseph Benveniste.

EPSTEIN, ABRAHAM, Talmudist, b. Staro-Konstantinov, Russia, 1841; d. Vienna, 1918. He disposed of a large business, inherited from his father, to devote himself to Jewish studies. To earn a living he tutored in Vienna, where he settled in 1876. He made notable researches in the Midrash and in French and German rabbinical literature of the Middle Ages, particularly in Rashi and in works of Moses Hadarshan and Simeon Kara. His publications include *Mikadmonioth Hayehudim* (Vienna, 1887); *Eldad Hadani* (Pressburg, 1891); *Mishpahath Lurie* (Vienna, 1901); and a number of articles in the periodicals *Revue des études juives, Monatsschrift für Geschichte und Wissenschaft des*

Judentums, Haboker, and *Haeshkol.* He was curator of the Mekitze Nirdamim Society and of the Israelitisch-Theologische Lehranstalt in Vienna. The latter received his valuable library as a bequest.

Lit.: Sokolow, *Sefer Zikkaron,* 162-66.

EPSTEIN, ABRAHAM, sociologist, b. Liubarn, near Pinsk, Russia, 1892. He came to the United States in 1910 and was educated at the University of Pittsburgh and at Columbia University. For two periods, from 1918 to 1921 and again from 1923 to 1927, Epstein was research director for the Pennsylvania Commission on Old Age Pensions. He was made executive secretary of the American Association for Old Age Security in 1927 and in 1941 was still occupying the post of executive secretary of the organization, which had changed its name to American Association for Social Security.

In *Facing Old Age,* published in 1922, Epstein wrote a study of the economic problems of old age and incorporated a plea for a constructive national policy. He was convinced that individual solutions were inadequate, and that a general social program would have to be undertaken, because the industrial system left men useless at an age when in an agricultural system they could still be useful and self-supporting.

Insecurity, first published in 1933, was a further exposition of solutions for the problems of the aged and the unemployed through national action. But the passage of the Social Security Act in the United States (1935) did not satisfy Epstein. The 1938 edition of *Insecurity* contained a study of the defects of the Social Security Act. Epstein maintained that the handling of unemployment problems by the separate states was inadequate, that the absence of health insurance laws invalidated much of the value of the others, and that there was general confusion in the rates and benefits of the old age security laws.

Among Epstein's other published works were *Negro Migrant in Pittsburgh* (1918) and *The Challenge of the Aged* (1928). He was a contributor to many magazines and the editor of *Social Security.* Epstein served as instructor in both Brooklyn College and New York University. From 1934 to 1937 he was the American representative on the social insurance committee of the International Labor Office of the League of Nations and he was also consultant economist for the Social Security Board.

Lit.: B'nai B'rith Magazine, Feb., 1938, p. 201 et seq.

EPSTEIN, ABRAHAM, Hebrew essayist, b. Slutzk, White Russia, 1880. He received a traditional Hebrew education and entered the Slutzk Yeshiva at the age of sixteen. Meanwhile, he had been studying modern Hebrew language and literature surreptitiously. At seventeen, he became a teacher and finally joined the staff of the Hebrew Teachers' Seminary in Odessa.

In 1900, he began writing in Hebrew for the Odessa dailies, *Hatzofeh* and *Hatzefirah,* concentrating on poetry and short stories. He published his first critical essay in the Odessa compendium, *Aretz,* in 1918, and thereafter devoted himself almost wholly to literary criticism.

In 1925 he came to the United States, where he was in time accepted as the outstanding living critic writing in the Hebrew language in the country. In 1935, a collection of his critical essays was published by the Histadruth Ivrith of America under the title *Soferim.* He has written extensively in *Hadoar* (New York) and several Palestinian publications.

EPSTEIN, ALOIS, pediatrist, b. Kamenitz, Bohemia, 1849; d. Prague, 1918. He graduated from the University of Prague in 1873; in 1880 he became instructor in pediatrics, in 1881 chief physician of the foundling hospital, which he established, and in 1884 professor at Prague University. Of his numerous works on pediatrics, the best known are: *Über Blutungen im frühen Kindesalter* (1876); *Über das Wesen und die Behandlung der Cholera Infantum* (1890). He was associate editor of the *Jahrbuch für Kinderkrankheiten.*

EPSTEIN, ARYEH LEIB (Baal Hapardes), author and rabbi, b. Grodno, Poland, 1708; d. Königsberg, Germany, 1775. In 1739 he became rabbi of Brestovech, later of Halinko, Lithuania, and in 1745 of Königsberg, where he remained until his death. He wrote numerous rabbinical works, only the following of which were published: *Or Hashanim* (Frankfort on Oder, 1754); *Halachah Aharonah* and *Kuntres Harayoth* (Königsberg, 1754 and 1759); *Sefer Hapardes* (1759). Annotations by him and by his son are published in the late editions of the Babylonian Talmud.

EPSTEIN, ELIAS MOSES, journalist, b. Liverpool, England, 1895. He entered journalism after a university education and in 1919 went to Palestine. From 1919 to 1922 Epstein edited the *Palestine Bulletin,* which later ceased publication. He then entered the service of the Jewish National Fund, as general secretary to the head office in Jerusalem, and remained in that position until 1935. In 1935 Epstein founded the *Palestine Review,* a weekly published in English, and became its editor. He was still serving in that capacity in 1941.

Epstein was particularly active in organizing the Jewish youth of English-speaking countries in behalf of the World Zionist Organization. He visited many countries in connection with this work, including the United States, and was a member of the joint committee for youth affairs of the Zionist Organization.

EPSTEIN, EPHRAIM M., surgeon, first head of the University of South Dakota, b. Bobruisk, Russia, 1829; d. Chicago, 1913.

He studied for the rabbinate under private teachers, and in 1850 came to the United States, where he worked for three years as a manual laborer in New York and New Jersey. Sometime during this period he was converted to Christianity; he became so interested in Christian theology that he enrolled at the famous Andover (Mass.) Theological Seminary, graduating in 1856. He turned immediately to the study of medicine, and graduated from the College of Physicians and Surgeons at Columbia University in 1859.

Epstein then practised surgery in Salonika and Bitolj in European Turkey, and served as medical officer in the Austrian navy during the war of 1866 against Italy. Upon his return to the United States he practised in Leavenworth, Kan., and in Cincinnati,

and taught at Heidelberg College (Tiffin, Ohio, Reformed Church). Religious disagreement with other members of the faculty led him to resign, and about 1880 he went to Yankton, in the Dakota Territory, as pastor of a Baptist church. But members of Epstein's congregation objected to his habit of criticizing the text of the King James Bible as an inaccurate translation, and when plans were discussed for a University of Dakota, Epstein offered his services as instructor.

He was accepted and assigned an annual salary of $700. He at once began to assemble a student body for the first institution of higher education in the territory. He traveled as far north as Fargo, almost 300 miles away, urging young men and women to enroll. Late in the spring of 1882, the "university" opened with sixty-nine students in the county court house at Vermillion. Epstein was the head of the school the first year; indeed, for some time until an assistant was appointed, he was the entire faculty. He established the embryo university on a firm basis, and the enrollment for the second year reached almost 100. When one John W. Simonds was brought to Vermillion from the University of New Hampshire and installed as principal in 1883, Epstein was retained as instructor. He remained until 1885.

Thereafter he taught at Bethany College, W. Va., practised medicine, and served on the editorial staff of the *American Journal of Clinical Medicine* from 1896 until his death.

Lit.: *The Alumni Quarterly,* University of South Dakota, Jan., 1916, pp. 95-101; obituary in *American Journal of Clinical Medicine,* March, 1913.

EPSTEIN, HAIM FISHEL, rabbi, b. Taurage, Lithuania, Russia, 1874. He was educated at the Yeshivas of Volozhin and Kovno (Kaunas), and at the University of Dorpat, Esthonia. He was rabbi at Grosova, Russia, from 1898 to 1907, at Seiny, Poland, from 1907 to 1915, and chief rabbi of Dorpat from 1916 to 1920. While in Dorpat he lectured on Jewish theology, philosophy, and ethics at the University of Dorpat (1917-20). He then became chief rabbi of Libau, Latvia, and served until 1923, when he came to the United States.

He was rabbi of Beth Abraham Congregation, Bayonne, N.J., in 1923; from 1924 to 1926 he was presiding rabbi of Beth Abraham Congregation of Cleveland, and from 1926 to 1928 chief rabbi of the Orthodox Jewish community of Cincinnati. He was rabbi of Beth Sholom Congregation, Brooklyn, N.Y., from 1928 to 1930, and from 1930 on chief rabbi of the United Jewish Orthodox Community of St. Louis. He was president of the Union of Orthodox Rabbis of the United States and Canada in 1930.

Epstein wrote on rabbinical law and Jewish ethics.

EPSTEIN, ISAAC (Yitzchak), author and pedagogue, b. Luban, province of Minsk, Russia, 1863. In 1886 he went to Palestine to study agriculture and to organize and teach the Jewish settlers. From 1891 on he was a surveyor in the colony of Rosh Pinah, and thereafter, until 1902, he taught in Rosh Pinah. His book *Ibrith Beibrith* (Warsaw, 1901) established him as the initiator of a new method of study of Hebrew through the speaking of Hebrew alone, a method which he successfully employed in Metullah. From 1902 to 1915 he studied in Switzerland, receiving the Ph.D. degree in literature in the latter year. From 1915 to 1919 he was principal of a Hebrew school in Salonika, Greece, where he was also a member of a number of Zionist congresses; here he wrote *La poésie et la polyglosie* (1916). After leaving Salonika in 1919, he returned to Palestine, where from 1919 to 1923 he was head of a school at Tel-Aviv and in 1930 became instructor of Hebrew stylistics at the Tel-Aviv Seminary. Thereafter he taught at Jerusalem and Tel-Aviv.

In his capacity as a pedagogue Epstein contributed to a number of Jewish periodicals articles on education, philology and psychology, and wrote articles for the daily press. In addition to a work in French on philology, he translated William Stern's work on the psychology of education into Hebrew under the title of *Nefesh Hahinnuch* (1919). He was one of the first to strive for a better understanding and improved relations between Jews and Arabs in Palestine, and was one of the founders of the Berith Shalom.

Lit.: Wininger, S., *Grosse Jüdische National-Biographie,* vol. 5, part 2, p. 190; Druyanov, *Kethabim Letoledoth Hibbath Zion,* vol. 1, nos. 264 and 412; vol. 2, nos. 515 and 585.

EPSTEIN, ISIDORE, scholar, b. 1894. He was educated in Paris under Zadoc Kahn, chief rabbi of France, and at the seminary of Pozsony (Pressburg) in Hungary, receiving rabbinical diplomas from Abraham Isaac Kook, chief rabbi of Jerusalem, and Rabbi Israel Hayim Daiches of Leeds, England. He came to England in 1911 and studied at East London College and Jews' College, London. In 1920 he was appointed rabbi at Middlesborough. In a paper read before the third conference of Anglo-Jewish preachers (1927), Epstein urged that a world-wide rabbinical synod deal with the problems of Jewry. The following year he was appointed lecturer in Semitic languages and librarian at Jews' College and was also chairman of the Council for Jewish Adult Education.

He is the author of *The Responsa of Rabbi Solomon b. Adret of Barcelona* (1925), a study of Jewish communal life in the 13th cent.; a sequel, *The Responsa of Rabbi Simeon b. Zemah Duran (Tashbaz, 1361-1444) as a Source of the History of the Jews in North Africa* (1930); *Judaism of Tradition* (1931), a collection of essays; and *Judaism,* in a series of studies of the great religions of the east. Epstein was editor of a collection of Anglo-Jewish papers (1935) in connection with the eighth centenary of the birth of Moses Maimonides, and of the elaborate translation into English of the Babylonian Talmud issued by the Soncino Press of England (1935-).

EPSTEIN, JACOB, banker, philanthropist, b. Zarni, Poland, 1771; d. Warmbrunn, Germany, 1843. In his early manhood he moved to Warsaw, where he amassed a fortune and became a prominent member of the community. He was the first Jew of the city to discard the traditional Jewish garb and to adopt modern European dress. He took part in the Polish insurrection of 1831 against the Russian rule, serving as an officer in the revolutionary army. Despite this participation, he later won the favor of the Russian government, as is evidenced by his appointment in 1838 as banker of the treasury commission on Poland.

Epstein was the president of the Jewish hospital in Warsaw, which he founded and to which he contributed large sums and which he brought to a high degree of efficiency. The high esteem which Epstein enjoyed is best indicated by the title of "hereditary honorary citizen" conferred upon him by Nicholas I, as well as by his election to the commission of charities, which consisted for the most part of Polish nobles.

Lit.: Fünn, *Keneseth Yisrael,* 561; *Allgemeine Zeitung des Judentums* (1838) No. 97; (1840) 340.

EPSTEIN, JACOB, art collector, b. Taurage, Lithuania, 1864. He came to the United States in 1881 and settled in Baltimore. Here his success as a merchant soon enabled him to engage in philanthropies and art collection on a large scale. In 1905 he donated a building to the Eudowood Tuberculosis Sanatorium in Baltimore. Two years later he founded and built the Mt. Pleasant Sanatorium for the tubercular, and in 1921 he donated the building and grounds for the Hebrew Home for Incurables, also in Baltimore.

Epstein was a member of the board of supervisors of the Baltimore City Charities and of the Improvement Commission of Baltimore. He donated a heroic bronze cast of Rodin's *The Thinker* to the Baltimore Museum of Art in 1930. He was a trustee of the museum and his private art-collection was well known. Among Epstein's possessions were examples of the work of Van Dyck, Gainsborough, Hals, Holbein, Rembrandt, Reynolds and Titian. Many of the paintings have been loaned to special exhibitions both in the United States and in Europe.

EPSTEIN, JACOB, sculptor, b. New York city, 1880. Epstein began to draw before he knew the meaning of the word "art." Raised on the East Side, the boy was so fascinated by its swarming, polyglot life that when his family prospered and moved uptown, he hired a room on Hester Street from which he might continue to observe East Side life and record it in drawings. Though he did not long adhere to the orthodox tenets of his Polish-Jewish parents, he remained in intimate contact with the Jewish community during his youth, making many drawings of such celebrities as Jacob Adler, Maurice Moscovitch and Morris Rosenfeld, as well as of Jews chosen at random on the streets. "I imagine," Epstein has written, "that the feeling I have for expressing a human point of view, giving human rather than abstract implications to my work, comes from these early formative years."



Isidore Epstein



Jacob Epstein

Epstein studied at the Educational Alliance Art School and at the Art Students' League, where George Grey Barnard taught modeling. In 1902 he went to Paris, avoiding cafe life and concentrating feverishly on his studies at the École des Beaux Arts and then at the Académie Julien. By 1905 he was in London, where he soon made his home. He became an English citizen in 1910.

In 1907, when he was only twenty-seven years old, Epstein obtained the important commission to execute eighteen over-lifesized figures for the new British Medical Association building in the Strand. Although they aroused violent and widespread opposition, they also were defended by many influential people; this has been true of the many controversies which have marked Epstein's career. The larger part of his works has been portrait bronzes. Although they bear his distinctive personal quality, they are, like his *Madonna and Child,* in the tradition of essential realism of the Renaissance masters. Even those who do not like them admit their high merit. Epstein's manner of furrowing or pitting some of his bronzes so as to suggest the clay from which they are cast has been called into question, but the controversies have arisen chiefly over his carvings in stone.

The protest over the nude Strand statues was dictated by prudery. Religious feelings were outraged by Epstein's two portrayals of Jesus, *The Christ* and *Consummatum Est.* But in other works—the W. H. Hudson Memorial (*Rima*) in Hyde Park, *Day* and *Night* which decorate the façade of the Underground Headquarters Building, *Behold the Man, Genesis,* and, to a lesser degree, *Adam*—people felt that they suffered

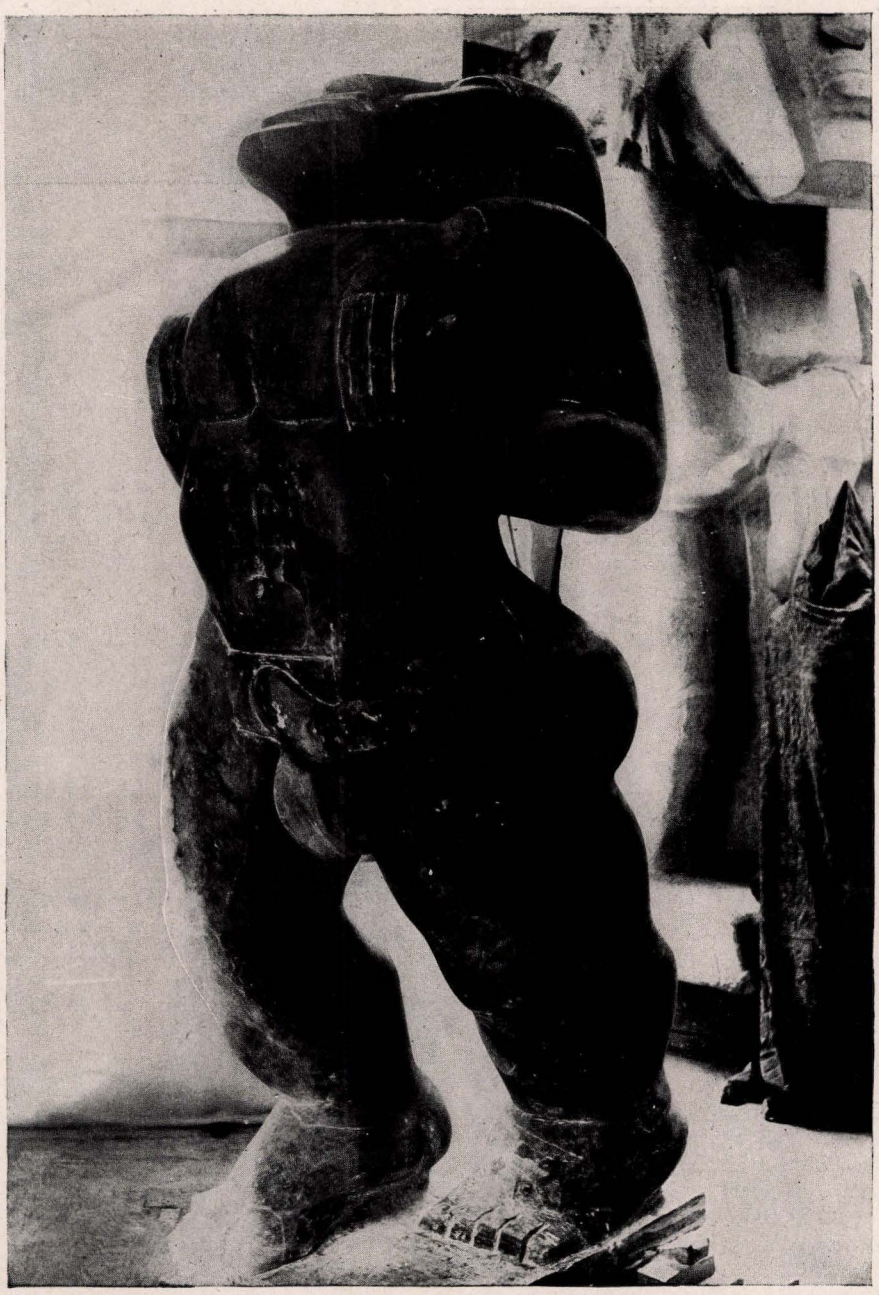


Genesis, carved in marble (1931), by Jacob Epstein. Reproduced by courtesy of Putnam's, publishers of Epstein's autobiography "Let There be Sculpture"

esthetic insult. Yet these are probably Epstein's greatest contributions to sculpture. Paradoxically, they are at once both highly individual and primitive.

To the man in the street, who has been unconsciously conditioned by photography and photographic art to regard all art as a literal record of life, these Epstein carvings are preposterously crude. To art lovers trained to accept only the idealized sculpture of Greece and the more "refined" works of Egypt and China, they are outrageously unconventional, as repulsive as the African primitives. But in these works it was Epstein's aim to be primitive, for he was trying to express elemental forces. In *Genesis* he created an almost impersonal life-bearing female. A graceful variation of Venus, merely a sensual woman, would not have satisfied his conception of maternity.

So is his *Adam* not a lithe Greek athlete or a poised Egyptian monarch, but crude primal man. In his autobiography Epstein quotes a friend of his as saying of *Adam:* "It is as if a people had done this work and not just an individual." This profound remark suggests the key to the resentment aroused by Epstein's work in stone. Few people think of themselves as primitives: they are "civilized," "modern"; and our art tradition is civilized. Epstein, in his carvings, seems to erupt as a one-man primitive, without tradition. Unlike those African Negro sculptors who expressed the feelings of their people and were accepted by them,



The first man, Adam, as conceived by Jacob Epstein, is wrought of Derbyshire alabaster (1939) and weighs three tons. It was exhibited in America in 1940

Epstein is rejected by those who do not understand that two world wars in a single generation are the expression of a still savage mankind.

Epstein has drawn powerful illustrations for the Old Testament and for Baudelaire's *Les Fleurs du Mal*. He has also painted intensively for short periods.

His bronzes are to be found in the Metropolitan Museum of Art, the Museum of Modern Art (New York), the Brooklyn Museum, the National Gallery of British Art and many other institutions and private collections. Among his subjects have been Joseph Conrad, Albert Einstein, Franz Boas, John Dewey, Paul Robeson, Chaim Weizmann and Stephen S. Wise. His Scottish wife and their child Peggy Jean appear in many notable works. In 1941 he sent to the United States a realistic bronze head of his granddaughter Leda, completed in his studio in Hyde Park after a bomb had blown out its windows. This bust was to be sold and the proceeds given to the fund for the bombed children of England.

Epstein expressed his opinions on art vigorously in *The Sculptor Speaks* (1931), a series of conversations recorded by Arnold L. Haskell. He also wrote a vivid, revealing autobiography, *Let There Be Sculpture* (1940), which contains a catalogue of his chief works.

WILLIAM SCHACK.

Lit.: Van Dieren, B., *Epstein* (1920); Kineton, Parks, *American Magazine of Art*, vol. 19, pp. 83-87; *Studio*, vol. 61, p. 149; Wellington, H., *Jacob Epstein* (1925); *Menorah Journal*, Jan., 1928; Powell, L., *Jacob Epstein* (1932).

EPSTEIN, JACOB NAHUM, Talmudist and literary historian, b. Brest Litovsk, 1878. He studied in



Jehudo Epstein

Vienna, and received his degree in Berne, with a dissertation *Der gaonische Kommentar zur Ordnung Tohoroth* (1912). In 1922 he became instructor in Talmudic philology at the Hochschule für die Wissenschaft des Judentums in Berlin, where from 1924 to 1926 he was professor of rabbinic philology. In 1926 he became professor at the Hebrew University of Jerusalem (he served as a dean from 1936 to 1938), and in 1929 editor of the *Tarbiz*. He is author of the *Prolegomena zur Edition der Mischna*. In 1921 to 1922 he wrote his "Notes on Post-Talmudic Aramaic Lexicography," *Jewish Quarterly Review*, New Series, vol. 12. He has written many articles on Talmud, Aramaic grammar and Gaonic literature for Jewish scientific periodicals, and from 1922 to 1923 was an editor and contributor to the Hebrew periodical *Debir*. In 1940 the Jewish Theological Seminary of America conferred on him the honorary D.H.L. degree.

EPSTEIN, JEHUDO, painter, b. in the province of Mogilev, Russia, 1870. He attended the art school in Vilna, and then went to Vienna without any letters of introduction or knowledge of German; in three years he became the star pupil of Eisenmenger at the Vienna Academy. Here he won a prize for his first painting, *Polish Jews Playing Chess*. His second picture, *Saul and David*, won him the Michael Beer prize in Berlin, which was again awarded to him four years later. Among his more important works are: *Job, The Maccabeans, At the Graves, Funeral in the Lagoons* (1905) and *Preparation for the Festival* (1912). Epstein shows an especial preference for depicting scenes from the life of the people, as well as for landscapes and portraits. His scenes of folk life in particular are powerfully painted and strongly realistic representations. He later settled in South Africa. He wrote one book, *Mein Weg von Ost nach West*.

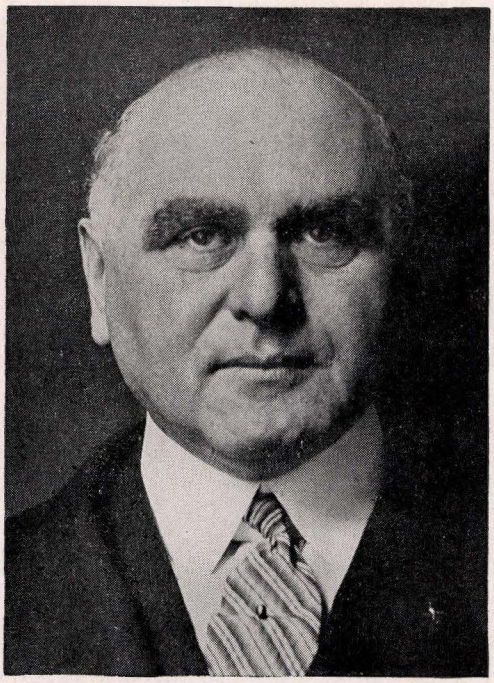
EPSTEIN, JUDITH G., Zionist leader, b. Worcester, Mass., 1895. She is a graduate of Hunter College, and taught English in the Julia Richman High School before her marriage. Her Zionist activity began shortly after the World War, when she became a member of the Far Rockaway, Long Island, chapter of Hadassah, the Women's Zionist Organization of America. She was national secretary of Hadassah from 1928 to 1934, after which she became national vice-president and chairman of the Building Fund for the Rothschild-Hadassah University Hospital and Medical School, the medical center built by Hadassah in cooperation with the American Jewish Physicians' Committee. She was president of Hadassah from 1937 to 1939, and in 1937 and 1939 she headed the Hadassah delegations to the World Zionist Congresses in Zurich and Geneva. During her presidency of Hadassah, its senior body grew in membership from 59,000 to 70,000; in 1941 it formed the largest Zionist group in any country. After her retirement from the presidency of Hadassah, she became chairman of its Plan and Scope Committee.

EPSTEIN, JULIUS, pianist and teacher, b. Agram, 1832; d. Vienna, 1926. From 1867 until 1901 he taught at the Vienna Conservatory where his influence was felt by an entire generation of young music students including Ignaz Brüll, Gustav Mahler and Marcella Sembrich. He was responsible for first bringing Johannes Brahms to the attention of important Viennese musicians, and he was the first to recognize, and give advice and criticism to, Gustav Mahler. Epstein brought out for the firm of Breitkopf und Härtel a monumental edition of Schubert's piano music.

EPSTEIN, LOUIS M., rabbi, b. Anyksciai, Lithuania, 1887. He came to the United States in 1904 and studied at Columbia University and at Harvard, taking master's degrees from both institutions. He was ordained a rabbi by the Jewish Theological Seminary in 1913 and made a doctor of divinity in 1937. From 1913 to 1915 Epstein was rabbi at Congregation Shearith Israel, Dallas, Tex. He lived in Toledo, Ohio, from 1915 to 1918, serving both as rabbi for Bnai Israel congregation and as instructor in philosophy at Toledo University. In 1918 he became rabbi at Beth Hamedrosh Hagodol, in Roxbury, Mass., where he remained until 1925, leaving to take the pulpit at Kehillath



Judith G. Epstein



Max Epstein

Israel, in Brookline, Mass., where he was still serving in 1941.

Epstein was president of the Rabbinical Assembly of America from 1918 to 1922, and in 1940 was a director of the Assembly. He was the author of *The Jewish Marriage Contract* (1927) and *A Solution to the Agunah Problem* (in Hebrew, 1940).

EPSTEIN, MAX, art patron, b. Cincinnati, Ohio, 1875. He studied at the College of the City of New York, and in 1891 entered business in Chicago. His interests were soon extended to art; he sought particularly to make great art available to the public. Epstein's most notable contribution in this field was his gift of $1,000,000 to the University of Chicago (1929) for the establishment of an art institute. In 1928 he had assembled a loan exhibit of famous paintings for the University, which included his private collection. Among Epstein's other gifts to the University of Chicago, of which he was a trustee, was one of $225,000, which he made in 1926, and which was used for the Epstein Dispensary, a part of the medical school. Epstein's other philanthropies included the establishment of a special $50,000 loan fund for Harvard. He was a director of the Boy Scouts of America, the American Red Cross, the Michael Reese Hospital (Chicago) and the Jewish Charities of Chicago.

In 1940 Epstein was chairman of the board of the General American Transportation Corporation and a director of the Chicago *Daily News*. He had also served as chairman of the industrial loans department of the Federal Reserve Bank of Chicago. He was chairman of the Chicago Draft Board during the World War and was a lieutenant colonel in the United States Army Reserves.

EPSTEIN, MELECH (originally Melech Epeltreger), journalist, b. Rouzhany, Russia, 1898. He attended Heder and the Yeshiva until the age of thirteen. While still a youth he became interested in the revolutionary labor movement, in which his activities led to repeated imprisonment.

Epstein's early literary work was devoted to the writing of pamphlets and proclamations which were suppressed by the government. In 1913 he came to the United States and became a professional journalist. Jewish newspapers including *Heint* and *Freiheit* employed him as labor editor. As special correspondent for *Freiheit,* he visited Palestine during the revolt of 1936 and Spain during the early part of the civil war.

After a visit to the Soviet Union in 1931, Epstein wrote *Der Sovetn Verband Boit Sotzialism.* He also wrote a pamphlet on Sacco and Vanzetti. His outstanding work is *Die Geshichte fun Amerikanishen Arbeter Klass* (2 vols., 1936).

EPSTEIN, MORDECAI, editor, author, b. Kovno, Lithuania, 1880. He emigrated to England and set up residence in London. Since 1911 he has been editor and publisher of *The Statesman's Year Book,* and since 1919, the *Annual Register* (a political survey of the nations of the world). His English translation of Sombart's *Die Juden und das Wirtschaftsleben, The Early History of the English Levant Company* (1908) and *Aspects of Jewish Life and Thought* (two series of essays on Judaism, published as *The Letters of Ben Ammi,* 1922 and 1926) are among his outstanding works.

Epstein has been active in Jewish community affairs, as a member of the Jewish Board of Deputies, Joint Foreign Committee, B'nai B'rith, and the English Jewish Historical Society. He has also been active in the Zionist movement.

EPSTEIN, MOSES MORDECAI, Talmudist, b. 1863; d. Hebron, Palestine, 1933. He was rabbi and director of the famous Yeshiva at Slobodka, near Kovno. In 1923 he founded the Yeshiva in Hebron, and became its head in 1928; after the Arab attacks in 1929 he moved the Yeshiva to Jerusalem. He wrote *Lebush Mordechai* (Warsaw, 1901), notes (novellae) to the tractate *Baba Kamma,* in reference to the questions disputed by Maimonides and Abraham ben David of Posquières.

EPSTEIN, PAUL SOPHUS, physicist, b. Warsaw, Poland, 1883. He was graduated from the University of Moscow in 1906 with the degree Bachelor of Chemistry; three years later he was granted the Master of Science degree and in 1914 he received the Ph.D. degree at the University of Munich. He began to teach at the Agricultural Institute, Moscow (1906) and at the University of Moscow (1907-13). In 1919 he was called to the University of Zurich, where he remained for two years.

Epstein came to the United States in 1921 to accept a professorship at the California Institute of Technology and became an American citizen in 1927. He was appointed exchange professor at the Institute of Technology, Aachen, Germany, in 1927, and again in 1929.

Studies made by Epstein in the United States regarding the chemical composition of the surface of the moon led him to infer that it consists of a highly porous rocklike pumice. He is a member of the National Acad-

emy of Sciences and a fellow of the American Physical Society and the American Association for the Advancement of Science. He is the author of *A Textbook of Thermodynamics* (1937).

EPSTEIN, RALPH CECIL, economist, b. Chicago, 1899. He was educated at Columbia and Harvard universities, taking his Ph.D. degree at the latter in 1926. Epstein was assistant and tutor at Northwestern University (1921-23) and assistant and tutor in economics and cognate fields at Harvard (1924-26).

In 1926 he was appointed assistant professor in economics and business organization at the University of Buffalo. Three years later he was made professor of the School of Business Administration of the university. In 1941 he was serving both as dean of the School of Business Administration, to which post he was appointed in 1935, and as head of the department of economics of the university, which he became in 1939.

He was a consultant economist for the United States Department of Commerce from 1930 to 1932 and a member of the committee on government statistics in 1934. He was vice-president of the American Statistical Association in 1937 and 1938. He was also a fellow of the Royal Economics Society. Epstein was the author of *The Automobile Industry* (1928) and, with Florence M. Clark, of both *Industrial Profits in the United States* (1934) and *A Source Book for the Study of Industrial Profits* (1932).

EPSTEIN, ZALMAN, Hebrew essayist and publicist, b. near Bobruisk, district of Minsk, Russia, 1860; d. Ramath Gan, Palestine, 1937. He had a thorough Jewish education, having studied in the famed Volozhin academy, and was also well versed in Russian literature. He spent many years in Odessa, the center of the Russian Jewish intellectual and nationalist renaissance, where he served as secretary and librarian of the Vaad Hobebe Zion (first Zionist body in Russia headed by Ussishkin). In 1908 he visited Palestine, and later settled in St. Petersburg as a bookkeeper and, for a while, as an independent merchant. There he was elected to the Jewish Community Council (Vaad Hakehillah) and was active in educational and cultural endeavors. After the Revolution his business was destroyed and his only son was falsely accused of counter-revolutionary activities and executed without trial. In 1925 he escaped from Russia, a broken and lonely man, and settled in Palestine.

As a writer he first appeared in the 1880's with a series of articles on the Hibbath Zion movement in *Hakol, Hamelitz* and other periodicals. His essay "Hasefer Vehahayim" (*Hamelitz,* 1884) gave mature expression to the post-Haskalah period, as an appeasement between tradition and innovation in Jewish life, which was crystallized in cultural nationalism. Later he published many essays in *Hapardes, Hashiloah,* and other periodicals, and in Palestine he continued to write for local periodicals. His first volume of collected works appeared in 1905 (St. Petersburg), and another volume was published posthumously in Tel-Aviv (1938). In Palestine he published his *Azkarath Yitzhak,* a biographical work in memory of his son (*Reshummoth,* vol. 5, pp. 165-227; vol. 6, pp. 169-227). In 1935 he published a monograph on M. H. Lillienblum (Tel-Aviv). On the one hand, Epstein's essays take a strong stand against the spiritual hibernation of the rabbinic tradition and against the abstract detachment of Jewish scholarship from reality, which he claims paralyzed the Jewish creative genius even in the field of religion; on the other hand, there is a warm, nostalgic attachment to Jewish customs and folkways, holidays and institutions (*Misefer Hazichronoth shel Shelomoh Haelkoshi*). Epstein was, indeed, the poet of traditional Judaism, even though he sought to weed out its thorns and thistles. He saw in Judaism a universal message, which declined in the Diaspora because of its detachment from its soil and which will find renewal of life when Israel strikes roots in Palestine. While realism in the Russian vein is the core of his views, yet in his style and temperament there is an indication of deep poetic feeling. AHRON OPHER.

Lit.: Lachower, F., *Toledoth Hasifruth Haibrith Hahadashah,* vol. 3 (1930) 70; Fichman's introduction to Epstein's works (Tel-Aviv, 1938); Rav Tzair, in *Hatzefirah,* 1902.

EQUALITY. The doctrine of equality which appears again and again in the literature and institutions of Jewry can be traced back to two main factors. The one was the inherent democracy of the Israelites, a product of their nomadic life which survived despite the tendency of life in Canaan to stratify the people into higher and lower classes. The other was the acceptance of monotheism; in the presence of the One God, supremely powerful and the Creator of all, human distinctions became petty and unimportant. Hence the greatest Jewish teachers constantly preached the doctrine of the equality of individuals and of human groups and were so successful in overcoming the forces that made for discrimination that the idea of equality became basic to Judaism, was transmitted by it to Christianity and Mohammedanism, and thus paved the way for the democratic ideal that "all men are created free and equal."

When the Israelites first settled in the land of Canaan they lived with the idea that leadership was to be the reward of merit rather than the prerogative of a class or family. Their leaders in the period of the Judges were men of all ranks who arose to deliver the people from oppressive invaders and who were only obeyed after they had proved their worth in actual combat; they founded no dynasties of rulers. Even after kingship arose in Israel as the result of the continuous war with the Philistines, the ruler was not absolute. A Samuel could rebuke a Saul, a Nathan could castigate a David for doing wrong; Naboth could stand up to Ahab and refuse to sell his vineyard. When the growing mercantile civilization tended to create a class of landless and oppressed laborers, the prophets arose to denounce injustice. At the same time monotheism had so developed that the deity formerly thought of as the God of Israel alone became recognized as the God of the world; the same prophets who stressed the equality of Israelite and Israelite stressed the equality of nation and nation.

This theme of equality appears again and again in the writings of the prophets. Amos not only assailed the rich for trampling on the poor, but boldly told his compatriots that they were no better in the sight of God than the Arameans and Philistines who were

their enemies and the Ethiopians whom they despised (*Amos* 9:7). Isaiah denounced the social inequalities of his time and predicted the coming of a king who would rule in righteousness and judge in equity; another prophet of the same period envisioned the day when all peoples would learn the ways of the Lord (*Isa.* 2:2-3; *Micah* 4:1-2). Jeremiah pleaded the cause of the slaves, and declared them to be brothers (*Jer.* 34:8-22). Zephaniah visioned the time when all nations would receive the revelation of God and they would serve Him with one consent (*Zeph.* 3:9). A still later prophet expressed the hope that the house of God would become the house of prayer for all peoples (*Isa.* 56:6-7). Other prophets of the time echoed the same thoughts; so that even in the corruption and injustice that marked the end of the period of the Kings, there was a growing recognition of human dignity and human equality.

The period of the Second Temple was marked by a struggle in Judaism by the forces that promoted class or national distinction and those that sought for equality. On the one hand Ezra and Nehemiah strove to exclude from the community all the non-Jews who had joined it; on the other, *Ruth* stresses the fact that a non-Jewess is to be judged by her conduct rather than her race, and *Jonah* that non-Jews are alike the children of God. The author of *Job* (written about 400 B.C.E.) deliberately made his characters non-Jewish to show that the problems of religion are universal and that anyone can be righteous. At the beginning of the period of the Second Temple, the priests became the teaching class to educate the people in the Law; but when the priests tended to become an aristocracy, there was a revolt on the part of the lay teachers which eventuated in the rise of the sect of the Pharisees. The latter, in order to emphasize their teaching that all Jews were equal, insisted on observing all the laws of ritual purity which had been limited to the priests. When the Pharisees triumphed in the 1st cent. B.C.E. by winning over to their cause the people and the ruling dynasty, they made the idea of the equality of all Jews one of the fundamental concepts of Judaism. At the same time, because they had grasped the universalism of the prophets, they stressed the equality of the nations, and this idea led to their extensive and successful campaign to lead non-Jews to the knowledge of God by winning proselytes for Judaism. In the words of Hillel, they strove to love peace, pursue peace, love humanity and bring it near to the Torah (*Aboth* 1:12).

The principle established as the result of these struggles was that of equality between man and man, Jew and Jew, and people and people. All were equally the children of God, descended from a common ancestor. As Ben Azzai stated it, "The most important statement in the Bible is the verse: 'This is the book of the generations of man' (*Gen.* 5:1) for it prevents people from saying to one another, 'My ancestor was better than yours' (*Sifra* to *Lev.* 19:18). The differences between individuals and groups were solely the result of their own choice and endeavors, and were not due to birth or origin; Meir even declared that the Gentile who takes up the study of the Law is equal in rank to the high priest (*Sanh.* 59a). Another teacher said: "Heaven and earth I call to witness, be it Jew or non-Jew, man or woman, man-servant or maid-servant, according to the work of every human being does the holy spirit rest upon him" (*Yalkut Judges* 42). Thus from the teachings of the prophets and the Jewish sages there were first enunciated those principles of human equality which, slowly permeating human thought through the agency of Christianity and the reading of the Bible, through Israel and the teachings of the Koran, effected the flowering of democracy in modern times.

See also: BROTHERHOOD OF MAN; DEMOCRACY; UNIVERSALISM.

SIMON COHEN.

Lit.: Kohler, K., *Jewish Theology* (1918) 206-11, 310-22, 397-425; Finkelstein, L., *The Pharisees* (1938) 292-343, 443-99; Hochfeld, S., in Koller, A. H., *The Foundations of Jewish Ethics* (1929) 150-86; Meyerowitz, A., *The Social Ethics of the Jews* (1935) 17-20.

ERAS. There is little or no evidence of the use of eras in dating events in Biblical times. The building of the Temple is said to have taken place 480 years after the Exodus (*I Kings* 6:1); but this seems to have been a round number and not an exact date. The reckoning of years by jubilees of fifty seems never to have been put into actual effect, although the *Book of Jubilees* (2nd cent. B.C.E.) makes use of it. Biblical dates are invariably reckoned according to the year of the king or else from some outstanding recent event such as the Exodus, the Babylonian Exile, or an earthquake. The post-Exilic historical books and the Elephantine papyri are dated according to the year of the reigning king of Persia.

The Seleucidae of Syria observed an era beginning in 312 B.C.E., and this was adopted by the Jews at least as early as the *Book of Maccabees.* This Seleucidean era was used for all legal documents and hence was called the "era for contracts" (*aera contractuum;* Hebrew, *minyan shetaroth*). During the same period, however, other methods of dating were used. Thus we hear that in the time of Simon Maccabeus contracts began to be dated "in the first year of Simon the great high priest"; the coins of that period are dated according to the year of his priesthood. According to a statement in the Mishnah (*Yad.* 4:7), the Pharisees, at least, seem to have dated their bills of divorce according to the year of the reigning monarch. In course of time, however, the Seleucidean era became universal for contracts, especially in the Diaspora (*A. Z.* 10a); it was sometimes called "era of the Greeks" or "era of the kings of Greece." It remained in vogue until the Middle Ages, and is said to have been abrogated in 1511 by David ibn Abi Zimra. It is still in use among the Jews of Yemen.

Still another era for calculation was furnished by the destruction of the Second Temple in 70 C.E., and the Talmudic teachers sometimes reckon "after the destruction of the Temple" (*lehurban habayith*). About the same time the era of the creation (*liberi'ath ha'olam*) came into popular usage. Founded on the chronology of the *Seder Olam* (2nd cent. C.E.), it was adopted probably about 240-41; Mar Samuel (d. 250) is credited with determining the exact starting point of the era, which was fixed at 3761 B.C.E. Although a few localities had eras of their own, the use of the era of the

creation gradually spread until it is now almost universal among Jews. It is usually given in abridged form, omitting the sign for the thousands. Thus the year 5692 Anno Mundi (since the creation of the world), corresponding to 1931-32, is set down as תרצ"ב (ת400 + ר200 + צ90 + ב2).

The civil reckoning, counting from the calculated birth of Christ, has been in use among Jews from the 9th cent. on. BRUNO KIRSCHNER.

See also: CALENDAR; CHRONOLOGY; CHRONOGRAM.

Lit.: Mahler, *Chronologie; Jewish Encyclopedia,* vol. 5, pp. 198-99.

ERASMUS DESIDERIUS (Gerrit Gerritzoon), eminent Humanist, Dutch theologian, and forerunner of the Reformation, b. Rotterdam, 1466; d. Basel, 1536. He was remarkably free from all anti-Semitism, and found great value in the Jewish religion, although he believed that its spirit is lost in an abundance of rituals. He ascribed great significance to the Old Testament, and considered the reading of it an obligation for every Christian. In fact Christians, according to him, were essentially Jews only with lightened ceremonial obligations. He appreciated the wisdom of the Jewish prophets and often quoted from them. He was a thorough student of the Jewish laws, as seen from such writings as his *Ein religiöses Gastmahl.* He defended the Jews against the accusation of usury frequently directed against them in those days, by referring in one of his writings to the prohibition of usury by Jewish law. It was he who revived the study of the Bible in the original. His complete works were published posthumously in nine volumes by Beatus Rhenanus in Basel (1540-41), and in ten volumes by Le Clerc at Leyden (1703-6).

Lit.: Lezius, *Zur Charakteristik des religiösen Standpunktes des Erasmus* (1895); Stichart, *Erasmus von Rotterdam* (1870).

ERCOLE DE'FIDELI (called Ercole da Pesaro, originally Salomone da Sesso), goldsmith, b. Sesso, near Reggio, Italy, about 1465; d. Ferrara, Italy, about 1518. The armor of state produced in the workshop at Ferrara, which was conducted by him and his sons in his later years, is one of the most important productions of the Renaissance. The most magnificent article is the sword of Caesar Borgia. Ercole de'Fideli seems to have been baptized at an early age. In 1495 he received a reprimand for defamation of his former coreligionists.

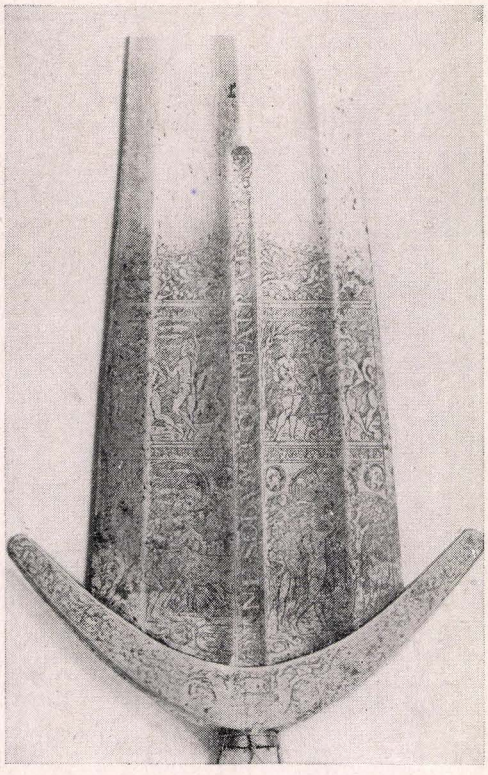
ERDBERG, SAMSON, writer, b. Lubin, Poland, 1891. He received a traditional Jewish education, and at the age of fourteen moved to Warsaw, where he began to study secular subjects. For some time he lived and studied in Berlin and Paris, at the same time writing in Yiddish and in Hebrew. In 1915 Erdberg arrived in New York city, where he soon became a regular member of the staff of the Yiddish daily *Wahrheit,* four years later joining the *Yiddishes Tageblatt,* where he served until the latter suspended publication in 1929. He then joined the staff of *The Day,* with which he was associated until the dispute which culminated in the expulsion of ten members of the staff, including Erdberg, in January, 1941.

Erdberg contributed to most of the Hebrew publications in America, and published several articles in English on Jewish subjects. In Yiddish he wrote stories, articles, and book and theatrical reviews, and he published some books. The most important of these are adaptations into Yiddish of several Hebrew classics and a Yiddish translation of George Eliot's novel *Daniel Deronda.*

ERDÖS, RENÉE, poet and novelist, b. Érseklél, Komárom county, Hungary, 1879. Daughter of an Orthodox Jewish agriculturist, she was trained for a teaching career. For a time she taught at one of the religious schools of the Budapest community. Her early poems, contributed to *A Hét,* revealed an extraordinary lyric talent and won her the friendship of the poet Jozsef Kiss. *Leanyalmok* and *Versek* (1902) were her first published collections of poems which instantly focused serious attention upon her. *Uj dalok* and *Kleopatra* (1906), as well as *Jöttem hozzátok* (1909), elicited further critical praise of more than local significance.

Soon thereafter she went to Italy. During four years at Rome and Florence she fell under the mystic spell of the church and, shortly before the first World War, she embraced Catholicism. Prior to this religious metamorphosis, she wrote *Az asszony meg a pálya* (1912), her first full length novel, dealing with woman's struggle in quest of a career. To this period, too, belong such of her works as *János tanitvány,* an evangelical drama, and *Aranyveder,* poems of religious exaltation.

In a short time Erdös became a prolific writer in several media and by far the most popular among



Sword wrought by the master craftsman Ercole de'Fideli



Renée Erdös

feminine authors in Hungary. She may be likened to a blend of America's Marian Crawford, Willa Cather and Gertrude Atherton. Her output has been prodigious, with Eros as a pivotal theme in many of her fascinating romances, plays and poems. She has a rare narrative faculty, heightened by a rich sense of imagery, spiritual and emotional suspense. Her characters are patterned, in the main, upon real people—living or dead. Her one shortcoming is a seeming lack of spontaneity in humor. Among Erdös' major works are *Osök és ivadékol* (1914), a biographical cycle probing the problems of ancestry and descent; *Az uj sarj* (1918), conjuring childhood memories; *Az élet királynöje* (1921), which sings of unrestrained love; *Berekesztett uak* (1923), depicting the conflicts and pitfalls along the parallel paths of law and passion.

It was, however, in portraying the pomp and panoply of Catholic Rome that she attained matchless descriptive heights. *Santerra biboros* and *Római levelek* (1922); *Assisibeli zsoldos* (1923), *Római naplo* (1925), and *Ave Róma* all attest her absorption in and vivid comprehension of the city. Most of these novels appeared also in Italian, French and German. Other popular novels, travel notes, art comments and poems were published under the following titles: *Antonius, Sybillák könyve,* and *Norina* (1918); *Egy peruel alkonyat elött* (1921); *A nagy sikoly* (1922); *Egy szerelmes nyár története* (1923); *Borsóhercegnö* (1924); *Báró Herzfeld Clarisse* (1926); *Lavinia Tarsin házassága* (1927), a sequel to *Santerra biboros; Pándy György ifjusága* (1928).

Living relatively in retirement during the past decade, devoted to home and family in Budapest, Erdös has nevertheless written a number of additional novels of distinction: *A müvisz házassága; A herceg; Indiai látogató; Gyönyfüzér; Brüsszeli csipke; India vendég,* in the sequence given.

She has rendered into Hungarian a number of Italian classics, ancient and modern.

LOUIS RITTENBERG.

EREB ("evening"), in the Jewish reckoning of time, the period from sunset until the appearance of at least three stars; in a still broader sense, the period between three and six o'clock, called "lesser afternoon" (*minhah ketannah*); in its broadest sense, the part of the day following half-past twelve and called "greater afternoon" (*minhah gedolah*). Since Jewish hours are reckoned as 1/12 of the period of daylight, the exact time of the Ereb varies with the seasons. These divisions of time are of importance in laws dealing with the evening and Passover sacrifices, the lighting of the lamps in the golden candelabra in the sanctuary, and the afternoon and evening prayers, the latter of which are still observed by the more conservative Jews.

In many combinations, such as Ereb Shabbath and Ereb Yom Tob, Ereb designates the day before the Sabbath or holiday. In colloquial speech the expression Ereb Yom Tob is sometimes extended to denote an indefinite period preceding the holiday. In all such cases the Ereb is the time for making the necessary preparation for the Sabbath or holiday; hence in the New Testament we find Friday called "the day of preparation" (*John* 19:31). In order to avoid a possible infringement of the day of rest, the "preparation" or Ereb work must cease by the afternoon (*Pes.* 50b). Before the destruction of the Temple, the blowing of a trumpet served as a signal for the cessation of work; this custom, which was revived in modern Palestine, was retained for a long time in Jewry, although the knocking of the sexton (Shammash) at the doors of the shops or dwelling places, with a wooden mallet, replaced the trumpet call. The Ereb has special regulations of its own. Thus, one may not partake of food late in the afternoon of that day, and thus spoil the enjoyment of the Sabbath or festal meal. In the afternoon services the penitential psalm (Tahanun) is omitted. It is considered a commendable act to bathe on this day. The festival should begin some time before sunset, "in order to add to the holy time from the profane time" (*Yoma* 81b).

Besides these general laws which apply to the eves of all holidays, there are certain laws and ceremonies prescribed for the eve of each holiday in particular. On Ereb Rosh Hashanah it is the custom to fast at least until noon. A penitential prayer is said before the morning prayer, longer and more solemn than those said on all the days of the preceding week, and known as "Zechor Berith." On Ereb Yom Kippur, on the other hand, fasting is forbidden and feasting is encouraged. He who eats and drinks on this day will be rewarded as if he has fasted both days (*Yoma* 81b; *Orah Hayim* 604:1). A solemnity usually prevails in every household during this last meal, which must be finished before sunset. Then the parents bless their children and immediately repair to the synagogue.

Ereb Pesach has more ceremonies and laws connected with it than any other day of preparation for a holiday. On the evening before that day the master of the house searches the house for leavened bread; what he finds is burned in the forenoon of that day. Work on that day is forbidden even more strictly than on other days of preparation. After 4 o'clock nothing may be eaten, in order that the meal of the Seder may be consumed with great enjoyment, and from ten o'clock in the forenoon neither leavened nor unleavened bread may be tasted, nor anything else which is prohibited on Passover.

SAMUEL RABINOWITZ.

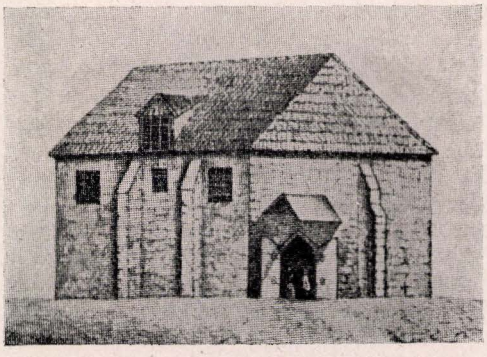
ERETZ ISRAEL ("land of Israel"), Hebrew term for Palestine which is frequently used in modern times. The term is Biblical, occurring in such passages as *I Sam.* 13:19, *II Kings* 5:2, and throughout *Ezekiel.* The Talmud generally uses the term for Palestine, but occasionally for Babylonia, where Jews were so numerous that it was literally a "land of Israel." Modern Palestinian stamps, banknotes and coins carry as their Hebrew term for the country *Palestina* followed by the abbreviation א"י for Eretz Israel. This practice of substituting in Hebrew *Palestina* for Eretz Israel has aroused bitter resentment.

EREZ ISRAEL FOUNDATION FUND, *see* PALESTINE FOUNDATION FUND.

ERFURT, a city in Prussian Saxony. In 1933 there were only 831 Jews in Erfurt, in a total population of 145,000. But the Jewish community of the city had a history which went back to the 12th cent., and perhaps even earlier, since there may have been Jews there in the time of Charlemagne. Tombstones show a Jewish settlement in 1137, and toward the end of the 12th cent. Archbishop Conrad of Mayence prepared a special oath, in German, for the Jews of the city. Until 1291 the Jews of Erfurt remained under the tax jurisdiction of the archbishops of Mayence.

This period, however, was not one of unbroken peace. In 1221 a group of Frisian merchant-pilgrims massacred an indeterminate number of Jews and pillaged their property. From twenty-six to ninety-six Jews lost their lives during the attack. Some of the names are preserved in the *Memorbuch* of Mayence, and Solomon ben Abraham of Montpellier wrote an elegy on the tragedy. Later in the century there were disagreements about the taxes and tithes which various church authorities were collecting from the Jews, and for a long period the religious community of Erfurt was under interdict from the archbishop for misusing its rights of jurisdiction over the Jewish community.

In 1291, when the incumbent archbishop pledged the Jews to the municipal community for 1,000 silver marks, a new period of misusing the Jews for the financial aggrandizement of the rulers was started. Though the Jews participated in the defense of the city against the attacks of Count Frederick in 1309, they met with little gratitude. As the Black Death spread throughout Europe, Erfurt succumbed to the belief that the Jews were responsible for it, and in August, 1348, 3,000 Jews were massacred. The archbishop granted the municipality the right to collect the money due to the Jews from nearby princes.



Sketch of the 14th century synagogue of Erfurt. From a manuscript description

A new Jewish community was established in Erfurt in 1351. Thereafter, despite a series of ordinances prescribing certain forms of dress for the Jews, proscribing the use of jewelry, and limiting their behavior and activities, the Jews of Erfurt managed to extend their financial activities until they were lending money to all of Thuringia. This only laid the ground for new resentments. High taxes were imposed on Jews, and were supplemented by extortions. In 1391 Wenceslaus, king of Bohemia, cancelled all the debts which the citizens of Erfurt owed the Jews.

The intellectual life of the Jewish community, however, was intense. There was a rabbinical academy in the city, and a synod of rabbis was held there in 1391. One of the teachers in the academy was Jacob Weil, who had officiated in Augsburg and Nuremberg.

With persecutions of the Jews throughout all the German territories increasing during the 15th cent., abetted by the activities of Johann Capistrano, the community of Erfurt went the way of the others and banished the Jews (1458).

Not until the latter half of the 18th cent. were Jews admitted into Erfurt again. Until then even transient Jews who had to pass through Erfurt were subjected to heavy taxes. Between 1769 and 1789 four Jews received permission to settle in the city. Solomon Mayer was the first Jew to receive full rights as citizen, in 1810. A synagogue was built in 1840. But the modern community never reached any particular significance in Jewish life. NATHAN RICARDO.

Lit.: Jewish Encyclopedia, vol. 5, pp. 199-201; *Encyclopaedia Judaica,* vol. 6 (1930) cols. 713-14; Lowenthal, Marvin, *The Jews of Germany* (1936); Graetz, H., *History of the Jews,* vols. 3 and 4 (1927).

ERIE, port of Pennsylvania on the Great Lakes, with a population of 116,247 (1940 census) including a Jewish population of about 1,600 (1940, Council of Jewish Women census).

The earliest settlers were German Jews, some of whom had lived in Macon, Ga. for a short time, who came in the fifth decade of the 19th cent. There is a record of the following residents of Erie in the late 1840's: Moses Koch (settled probably 1842), Isaac and John Rosenzweig, I. W. Neuberger, Bernard Baker, Abraham Falk, and Henry Meyer. These and others formed the Anschai Chesed Society. They held services in the home of Moses Koch, later in various halls and, for a short time, in their own synagogue. On May 10, 1858, the trustees of the society purchased a plot of land for a cemetery. This cemetery is still used by the Reform Jews of Erie.

The earliest rabbi of the congregation of whom any record can be found was a Rev. Mr. Weil, who served in 1861. He was succeeded by Rabbi Wurzel, 1862-66; Rabbi Fuld, 1866-69; and again Rabbi Wurzel, 1870-1875. In 1875 the congregation was reorganized and incorporated as Anschai Chesed Reform Congregation. It adopted the Einhorn prayer-book, the *Olath Tamid,* and called Rabbi Maurice Fluegel to its pulpit. He served from 1876 to 1879. The following rabbis have

since occupied the pulpit: Abraham R. Levy (1879-81); Isaac Stemple (1881-82); Gottfried Taubenhaus (1884-85), who was the first rabbi to officiate in the West 8th Street Temple, which was dedicated in 1884; Rev. Rothstein (1885-86); Rudolph Farber (1886-90); Nathan Rosenau (1890-96), under whose leadership the congregation abolished Shehitah, joined the Union of American Hebrew Congregations and adopted the Union Prayer Book; A. Meyer (1897-98); Simon Peiser (1898-1901); Max C. Currick (1901-).

A school building was added to the temple in 1912; the present handsome temple, school and activities building was dedicated in 1930. The membership of the temple in 1941 was about 200.

Erie's second oldest congregation is B'rith Sholom, a Conservative institution with a membership of about 100. It was organized in 1874, and owns its own house of worship. Among its leaders have been Abraham Heller, David Greenberg (1922-23), Rabbis Henry R. Goldberger (1924-27), E. H. Golomb (1927-29), Aaron Einhorn (1929), Ezra Gotthelf (1934-36), L. Levin (1937), David S. Shapiro (1938-). Congregation Ohel Jacob, Orthodox (Anshai Sfard), was organized about 1910. It is usually without a rabbi but had two in its history: Joseph Raymun (a layman appointed rabbi) and Rabbi A. Z. Kurtz (1924). Congregations B'rith Sholom and Ohel Jacob together conduct the Erie Hebrew Institute or Talmud Torah as a separate institution with its own building (dedicated 1921), under the principalship of the rabbi of B'rith Sholom. It was established in 1910.

Among the organizations in the early days of the community were the fraternal orders Kesher Shel Barzel, Sons of Benjamin, and the B'nai B'rith, all of which eventually went out of existence. There was also a social club, the Standard, and later the Progress Club, neither of which now exists. In 1941 there were the following men's organizations: The Temple Men's Club, B'rith Sholom Men's Club, Isador Lodge of B'nai B'rith, A.Z.A., Workmen's Circle, Hebrew Free Loan Society; (social) Oneg Club, K.A.T., and Omega Alpha Omega. Women's organizations include The Temple Sisterhood, Ladies Auxiliary of B'rith Sholom, Daughters of Jacob (Ohel Jacob), Council of Jewish Women, Junior Civic League, Juniors, Ladies Aid (philanthropic), and Women's Auxiliary of B'nai B'rith. Social service agencies are: the Jewish Welfare Society, Jewish Community Council (organized 1936), Chesed Shel Emes, and ICOR. The B'nai B'rith Home for Children of District No. 3 is located at Fairview, twelve miles west of Erie; its office is in the city of Erie.

Besides the Anschai Chesed cemetery, there is the B'rith Sholom cemetery, located about eight miles west of the city.

A number of Erie Jews held public office. Isaac Baker was a member of the board of school directors from 1890 to 1930 and its president for a time. Isador Sobel served in turn as member of Common Council (1891-95), city solicitor (1896) and postmaster (1898-14). Jacob Ostheimer and David Schlosser were on the City Council. Morris Schaffner was a member of both the board of fire commissioners and the board of water commissioners. Theodore Landsberg was on the board of library trustees and secretary of the Business Men's Exchange in 1920. Lyman Felheim was president of the Chamber of Commerce from 1912 to 1913. Max C. Currick was president of the board of library trustees in 1941.

The occupations of the Jewish people of Erie are diverse. Many are retail merchants dealing in men's and women's clothing, haberdashery, furs, furniture, food, jewelry, drugs, automobiles and automobile supplies. There are three Jewish-owned minor department stores. Among Jewish businessmen are manufacturers of mattresses, neckwear, paper cartons, wholesale lumber and paints, plumber supplies and clothing. There are also owners of laundries, many hucksters, metal dealers and junk peddlers. In the professions there are physicians, dentists, an osteopath, a chiropodist, attorneys, insurance agents, several engineers, school teachers and a real estate agent. There are clerks in stores, stenographers, and operators and laborers in factories. Two Jews conduct moving picture theatres.

MAX C. CURRICK.

ERLANGER, ABRAHAM, philanthropist, b. Lancaster, Pa., 1855; d. New York city, 1929. After retiring from mercantile pursuits, he devoted himself to the furtherance of the cause and program of the National Farm School, Doylestown, Pa., a school which provides agricultural training for boys. He gave the school its buildings and a farm, Erlanger Barns (1925), established and financed the New York office of the school, and endowed a scholarship. Erlanger was chairman of the expansion program of the National Farm School, 1925-29; president of the Society for the Welfare of the Jewish Deaf, and director of the Institution for the Improved Instruction of Deaf Mutes, both of New York city.

ERLANGER, ABRAHAM LINCOLN, theatrical manager, b. Buffalo, N. Y., 1860; d. New York, 1930. He, more than any other man, was responsible for the development of the theatre into a sound business institution. Although five other men were associated with him, it was he who devised the system of theatrical booking for nation-wide tours, and thereby founded in 1896 what came to be known as the Theatre Syndicate. For many years Erlanger virtually controlled the legitimate theatre in the United States, and at the time of his death he was still the largest individual owner and operator of legitimate theatres in the United States.

He received his first theatrical experience in Cleveland, Ohio, where he rose from cloak room boy to the managership of the Mark Hanna theatre. He then managed the tours of prominent actors and actresses like Joseph Jefferson and Effie Ellsler. In connection with the latter's tours he formed the famous partnership of Klaw and Erlanger which was responsible for the presentation of such famous plays as Hall Caine's *The Christian* (1898) and *Ben Hur* (1899). This partnership continued from 1888 to 1919. In 1925 Erlanger was president of the International Theatrical Association. He was prominently active also in real estate and banking corporations. During his career he was associated with such notable men in the theatrical field as Charles Frohman, Florenz Ziegfeld and David Belasco.

ERLANGER, JOSEPH, physiologist, b. San Francisco, 1874. Educated at the University of California

(B.S.) and Johns Hopkins (M.D.), he was honored by several American universities and by learned societies in the United States, Germany and France for his work on blood mechanics. He developed methods of measuring blood pressure and interpreting the indications. He studied the initiation of impulses in the heart and the influence of pulse pressure on kidney secretions. Lately he investigated the flow of energy along nerves. Most of his research he pursued at Washington University, St. Louis, where since 1910 he has been professor of physiology.

ERLANGER, MITCHELL LOUIS, judge, b. Buffalo, 1857; d. New York city, 1940. He received his LL.B. degree from Columbia University in 1882 and entered the political field as sheriff of New York County in 1904. In that capacity he effected many reforms, among which was the release of civil prisoners for debt. He was elected a justice of the Supreme Court of the State of New York in 1907. Twenty years later, in accordance with a state law retiring jurists at the age of seventy, he left the bench. At the time of his retirement he was appointed official referee for life.

Erlanger had always been interested in theatrical affairs and, on the death of his brother, Abraham L. (1930), he took over the Erlanger amusement enterprises. He played an active part in numerous charitable and civic causes and for 25 years was treasurer of Montefiore Hospital.

ÉRMIHÁLYFALVA, a town in Bihar county, Hungary. For nearly two decades, following the dismemberment of Hungary after the first World War, the town was part of Roumania (known as Valea lui Mihai), but was reannexed in 1940. Tradition, rather than documentary evidence, places the first Jewish community at about 1790. A formal congregation is definitely known to have existed in 1820. Shortly thereafter a synagogue was erected under the trusteeship of Jakab Rosenfeld, Sándor Rosenberg, Mendel Oestereicher and Izsák Feldmann. The Jewish population (1941) is estimated at upward of 2,000, approximately one-third of the total inhabitants.

The Hebrah Kaddisha is more than 100 years old (1941). A women's auxiliary was founded in 1853 and a parochial public school in 1873. The Yeshiva of Érmihályfalva is favorably known throughout Europe. The synagogue built in 1820 became inadequate in capacity, so a new house of worship was dedicated in 1922. The Jews, largely of Orthodox affiliation, are prominently represented in the industry, commerce, and agriculture, as well as in the professional pursuits of the community.

Such major industries as flour and textile mills, window-shade factories, concrete products plants and brick kilns were established by Jewish enterprise.

A large budget (approximately $100,000), raised by the Érmihályfalva community annually, provides for the philanthropic and social welfare needs also of neighboring Jewish communities, including Erselind, Vasad, Szalacs, Ersemje, Piskolt, Otomány, Gálospetri, Ertarcsa, and others.

In 1941 Rabbi Benjamin Schönfeld was spiritual leader of the congregation.

ERNST, HEINRICH WILHELM, violinist and composer, b. Brünn, Moravia, 1814; d. Nice, 1865. He was a student at the Vienna Conservatory where his teachers included Böhm, Seyfried and Mayseder. At sixteen he made his concert debut. An ardent admirer of Paganini, he followed that famous virtuoso from town to town, studying his performances as a model for his own playing. In 1832, Ernst settled in Paris and became a favorite of the salon and concert hall. His great fame as a virtuoso spread throughout Europe, and for the next eighteen years his tours were extensive. In 1855, he settled in London, and shortly after retired from concert work on account of ill health. At the height of his career he was one of the most famous concert violinists of his time. He also composed many well-known works for the violin, including a brilliant concerto in F-sharp minor which has held a permanent place in the violin repertoire.

Lit.: Hart, George, *The Violin and its Music* (1885).

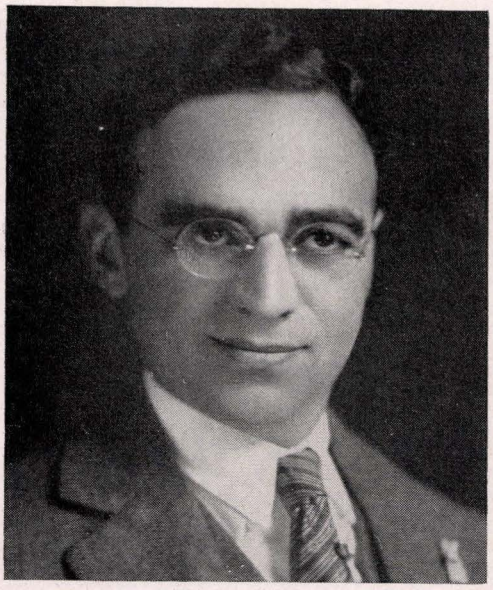
ERNST, MORRIS LEOPOLD, lawyer and author, b. Uniontown, Ala., 1888. The son of a smalltown storekeeper who moved to New York city and engaged in real estate dealing, he was graduated from Williams College in 1909 and engaged in business in New York—first as a shirt manufacturer and then as a furniture salesman—while he studied at night at the New York Law School and took his LL.B. degree in 1912.

Thereafter Ernst continued in business for several years, until he formed the law partnership of Greenbaum, Wolff and Ernst in 1915. He handled an unusually varied law business as counsel for employers' associations, trade and professional associations, trade unions and many other organizations. He specialized in legal problems affecting taxes, finance, libel, and censorship of books and plays.

Ernst was counsel in a number of notable cases in which a liberal interpretation was sought of the laws dealing with: 1) the importation of literature and articles relating to contraception (Dr. Marie Stopes' *Married Love*); 2) books challenged as obscene for



Heinrich Wilhelm Ernst



Morris L. Ernst

frank discussion of sex (James Joyce's *Ulysses* and Radcliffe Hall's *Well of Loneliness*); 3) distribution by mail of literature relating to sex practices (Mary Ware Dennett's *The Sex Side of Life*); 4) the rights of labor (case of the American Newspaper Guild versus the Associated Press, and others); 5) freedom of speech and assembly (case of the C.I.O. and the American Civil Liberties Union versus Frank Hague, mayor of Jersey City).

He so conducted these cases as to arouse extensive publicity and public support of the advanced positions taken in behalf of his clients. A man of energetic initiative and resourceful imagination, his absorbing interest in public affairs prompted him for years to devote his services, usually without compensation, as counsel for many organizations and public agencies, notably the American Civil Liberties Union, the Authors' League, and the Dramatists' Guild.

He also rendered public service with the United States Shipping Board (1917-19), as a member of the New York State Banking Board (1930-), and the Pennsylvania Anthracite Coal Commission (1930-37). He served as an adjuster of labor controversies, conspicuously as the representative of Mayor Fiorello H. LaGuardia in the settlement of the New York taxicab strike of 1934.

Despite a busy law practice, Ernst's dynamic energy produced nine capably written volumes on public issues, among which were *To the Pure* (with William Seagle, 1928), *Censored* (with Pare Lorentz, 1930), *America's Primer* (1931), *Hold Your Tongue* (with Alexander Lindey, 1932), *Private Life of the Movies* (co-author, 1932), *Sex Life of the Unmarried Adult* (co-author, 1934) and *The Censor Marches On* (with Lindey, 1940). His books on censorship constitute the authoritative records in that field. His *Ultimate Power* (1937), though unevenly written, was widely acclaimed as a significant contribution to the literature on the Supreme Court. *Too Big* (1939), elaborating the thesis of Justice Brandeis on the undesirability of vast corporate structures, is a careful and convincing argument. In addition to his books, Ernst was a frequent contributor to *The Nation* and other magazines, and wrote the article on civil liberty in the *Encyclopaedia Britannica* (1929).

Ernst held that the practice of law was too often "a racket," and characterized the law itself in the unconventional terms so eloquently voiced by Justice Holmes in protest against heavy precedent. He declined to join the American Bar Association because of its exclusion of Negroes and its general conservatism. Later he promoted the National Lawyers' Guild as a liberalizing force for the Bar, but he resigned because he felt the Guild was being dominated by Communists. In politics Ernst was always an unaffiliated liberal until the formation of the American Labor Party in New York (1936), on whose state executive committee he served (1940-). He was the consistent opponent of Communist influence in political and professional organizations. He was an active supporter of the New Deal and a personal friend of President Franklin D. Roosevelt, with whom he was associated from the days of Roosevelt's service as governor of New York.

An illness which left Ernst's younger daughter a deaf-mute in babyhood inspired Ernst to public activity in behalf of the deaf, both as the inventor of an apparatus and as counsel to a New York legislative committee on the hard of hearing.

ROGER N. BALDWIN.

ERRERA (originally Herrera; spelled also Errara, Herera, Irira and Erera), well-known Jewish family which in the 15th cent. left Spain for Syria, and in the 17th cent. left Syria for Venice. A branch went to Belgium in the 19th cent. In its original form Herrera the name is and was borne by many non-Jewish families as well. The origin of the name is unknown, although the conjectures have been made that it is derived from the Hebrew word *'Irur* ("protest" or "objection") or from Hebrew *'Ir Haheres* ("city of the sun").

ERRERA, ABRAHAM (ABRAO), banker and community leader, b. 1791; d. Venice, 1860. He was a member of the Venetian Chamber of Commerce, of the City Council, and from 1848 on of the National Assembly of Venice; for over thirty years he was president of the Jewish community of Venice. He was one of the directors of the company which constructed the Venice-mainland railroad (1835), and a founder of the Bank di Stabilimento Mercantile (1852).

Lit.: *Archives israélites* (1861) 329-34; Della Torre, *Scritti Sparsi,* vol. 2 (1908) 415-20.

ERRERA, ALBERT, political economist, b. Venice, 1842; d. Naples, 1894. While still young he took part in the Italian revolutionary movement and was imprisoned by the Austrians, but was freed in 1860. He later became a teacher in the political institute in Venice, and at the beginning of the 1880's he became professor at the University of Naples. He wrote several valuable books, including: *Storia e statistica delle industrie Venete* (1870); *L'industria navale* (1871); *Storia dell' economia politica* (1877); *Le operazioni di credito agrario* (1889).

ERRERA, CARLO, historian of geography, b. Trieste, 1867. He was at first a teacher in a high school, but after the appearance of several notable publications of his on geographic topics, he was appointed professor of geography at the University of Pisa (1905); in 1912 he was transferred to the University of Bologna. Errera's first important work, *L'epoca delle grandi scoperte geografiche,* appeared in several editions. He strenuously defended Italy's claim to the Adriatic region and upheld Italian interests in various articles and two books: *L'Italianità dell'Adriatico* (1914) and *Italiani e Slavi nella Venezia Tridentina.* Errera was secretary of the Bologna Academy of Sciences and vice-president of the geographical section of the Italian National Research Committee.

ERRERA, GIORGIO, chemist, b. Venice, 1860; d. Turin, 1933. In 1889 he became instructor at the University of Turin, in 1892 assistant professor at the University of Messina, and in 1917 professor of chemistry at the University of Pavia, where he remained until 1932. In addition to numerous articles in chemical journals, he wrote: *Lezioni di polarimetria* (Turin, 1891); *Trattato di chemica organica* (1922); and *Trattato di chemica inorganica* (1923-26).

ERRERA, JACQUES, physical chemist, b. Brussels, Belgium, 1896. He attended the University of Brussels, specializing in chemistry, and received his doctor's degree in 1921. He then went to the universities of Paris and Leipzig for postgraduate studies and took his doctorate in physical chemistry at the University of Brussels in 1923. He taught chemistry at the latter university from 1924 to 1940. From 1930 to 1940 he was full professor and head of the department of physical chemistry.

In 1938, for his researches in molecular physics, Errera was awarded the Francqui prize, worth about $20,000 and given biennially by an international jury to a Belgian making an important contribution to science. Errera afterwards was made an officer of the Order of Leopold. He was awarded decorations by France and Holland as well as by Belgium.

He also lectured at the Sorbonne, Paris (1928), and was exchange professor at the universities of Cambridge, Manchester, and Aberdeen. He contributed frequently to scientific periodicals, principally on molecular structure and infrared spectroscopy. In addition he did research in supersonics and in colloid chemistry, and was consultant for a number of Belgian and French industrial firms.

Errera was an officer in the Belgian army in the chemical warfare service during the World War and in 1940 until the surrender of Belgium. He then came to the United States and applied for citizenship.

ERRERA, LEO ABRAHAM, botanist, b. Laeken, Belgium, 1858; d. Brussels, 1905; he was the son of Jacques Errera (1834-80), banker and Italian consul-general. In 1883 he became instructor in botany at the University of Brussels, rising to the rank of professor in 1890; in 1898 he was appointed director of the Botanical Institute and a member of the Academy of Sciences. This botanical institute now bears his name. His important scientific studies have been issued in six volumes. In addition to his contributions to botany, Errera took an active part in public problems as a liberal and as a champion of the Jews. His writings combatted anti-Semitism and aroused public feeling against the pogroms in Russia and Roumania. He published numerous articles in the important newspapers of Western Europe over the signature *Un vieux juif.* His book *Les juifs russes* (*The Russian Jews,* London, 1894) was published in 1893 with a foreword by Mommsen.

Lit.: Bulletin of the Académie Royale de Belgique (1905) 373-77; *Nature* (1905) vol. 72, p. 537.

ERRERA, PAUL JOSEPH, eminent jurist, brother of Leo Abraham Errera, b. Laeken, Belgium, 1860. He has been professor of constitutional law at the University of Brussels, where he was educated, and of which he was rector during 1909 to 1911. For a number of years he was mayor of the township of Uccle in Brussels. He is a member of the Académie Royale d'Archéologie de Belgique, of the Institute of International Law, and counsel of the État Indépendant du Congo. Besides numerous contributions to law journals of Belgium and foreign countries, he wrote: *Les masuirs* (Brussels, 1891); *Les waréchaix* (Brussels, 1894); and *Esquisse du cours de droit constitutionel comparé* (Brussels, 1896-99). His membership in the Central Committee of the Alliance Israélite Universelle and in the Jewish Colonization Association indicates his interest in Jewish affairs.

ERROR (*ta'uth*). Jewish law, as developed in rabbinical literature, is extremely careful that every legal transaction be made with the full knowledge and consent of the parties in question. Thus, if a declaration of intention has been made by force, it is not binding; the same is true if there has been an error, whether due to deliberate deception or to an oversight on the part of one of the parties. In the case of a contract which has been entered by error, the court is empowered to remedy the defect in one of two ways: either it declares the entire contract null and void, or it requires that the loss occasioned by the mistake be made good.

Typical instances of errors discussed in Jewish law are:

1. Error as to the Nature of the Object Purchased. The person who made the mistake intended to specify something other than that indicated in his statement. The error is concerned with the nature of the thing itself, i.e. if vinegar purchased turned out to be wine, or the sycamore wood purchased turned out to be olive wood (*B.B.* 5:6). In such a case, the sale can be nullified at the request of either party.

2. Error in Regard to the Quality of the Object Purchased. The goods delivered are not of the quality agreed upon; wheat sold as good turns out to be bad (*B.B.* 5:6); wine which was sold as spiced turns out to be sour, or the cow that has been purchased turns out to have defects in regard to which the purchaser was deceived or not put on his guard (*B.M.* 80a). In these cases, only the person who suffered the loss through the error has the right to demand that the object be returned and the money refunded.

3. Error in Regard to Defects in the Object Purchased. If the object purchased has subsequently revealed defects, this is also considered as an error on

the part of the one who has suffered a disadvantage, since he thought he was buying something that was free from defects. The defect must be so essential as to render the use of the object for the purpose intended or other customary uses impossible or more difficult; thus if seeds bought for sowing will not grow (*B.B.* 6:1), or an ox purchased is one that gores (*B.B.* 92a et seq.). In such cases, local customs will decide what is an essential defect. The contract can be nullified by the party adversely affected, but he can not claim a reduction in the price. However, the contract is valid if (a) the purchaser was informed of the defects at the time the sale was made; (b) or the defect was such as he could have seen; (c) or the purchaser, at the time he made the purchase, had renounced claims to damages for all defects; (d) or the purchaser had made use of the thing despite the defects.

4. Error in Regard to Measure, Weight, and Number, or of Money Accounts. The one who made a mistake had contracted for a performance of greater extent, or had been promised a counter-performance of less extent, than he really desired. The contract is perfect, but the defect must be made good; if this is impossible, the contract can be revoked. In case more money has been paid than the amount due, the Talmud lays down rules as to when the excess should be considered a gift and when it should be presumed to have been paid by mistake (*B.M.* 63b-64a). However, if the error in weight, measure or number took place with the knowledge of one of the parties, he has transgressed the stringent Biblical injunctions: "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have" (*Lev.* 19: 35-36a); "Thou shalt not have in thy bag diverse weights, a great and a small. Thou shalt not have in thy house diverse measures, a great and a small. A perfect and just weight shalt thou have" (*Deut.* 25:13-15a). This Jewish standard of justice in measures must be strictly observed in dealings with both Jews and non-Jews. In Talmudic times, special market inspectors were appointed to watch over the accuracy of weights and measures (*B.B.* 89a). The transgression of the above rules is regarded in Jewish penal law as fraud. In civil law, the party who deliberately induces such an error has to make restitution to the misled party for all the damage caused and reimburse him for the extra expenses to which he has been put.

5. Error in Motive. This is the case of an erroneous supposition which has no reference to anything in the contract, but concerns external factors. The Jewish law gives protection to this form of error, under the following principles: Motives of the contracting party, not explicitly uttered at the time when the contract was made, can not affect the contract, since they were not expressed. The Talmudic formula for this runs: "words in the heart are no words at all" (*debarim shebaleb 'enam debarim, Kid.* 49b). But, if the contracting party declared his motives and they became known to the other party, even if they had not been expressed in the proper legal form, they are given due consideration in case they turn out to be erroneous or unfounded. For example, at a sale of real estate, the vendor brought to the knowledge of the purchaser that he needed the money to purchase certain definite wares, and later on these wares prove to be unpurchasable, or the necessary funds were obtained by him from another source; or one declares, when selling his property, that he is parting with his house because he thinks of moving to another place, and later on he has to give up his plan because of new circumstances that have arisen; in such cases, the motive, which has turned out to be erroneous, receives consideration at law, even though it had not been validated by anyone of the prescribed forms of a stipulation. Since the suppositions which were the determining motives in the transaction have not been realized, the law takes cognizance of them also as informal conditions. The Talmud calls this "declaration of mind" (*gillui da'ath;* cf. *Keth.* 97a). However, this error in motive is given legal consideration only in the case of the sale of real estate, but not in that of personal property.

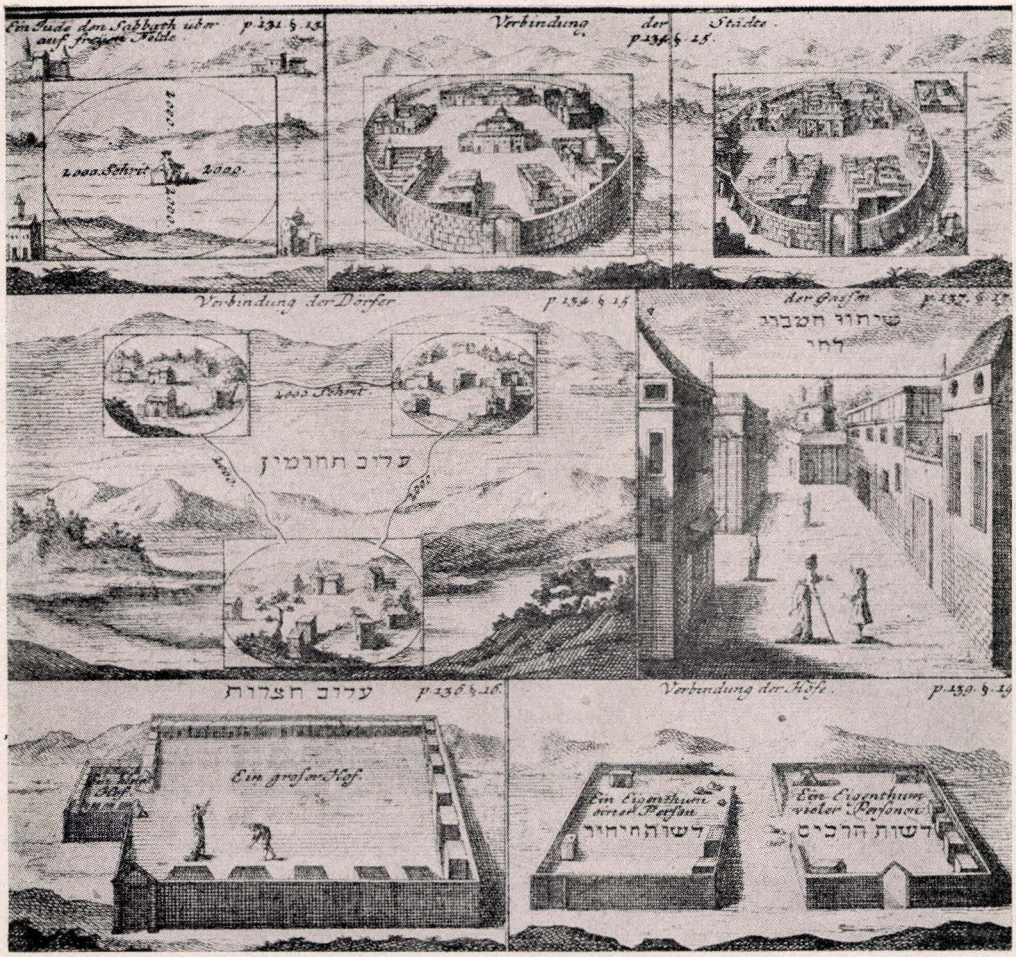
There are also certain isolated cases in which even a declaration is not required, but in which the motives are so obvious that they are to be respected as implied conditions. The Talmud (*B.B.* 146b) calls this "a demonstrated assumption" (*'umdena demuchah*). Such legal transactions are similar to Asmachta declarations; their lack of validity is due, however, to the failure in motive. For instance, if anyone hears of the death of his son, who had emigrated to countries beyond the sea, and gives all his property to a third person, the donation becomes invalid if the son who was supposed to be dead returns, since the obvious motive of the donor proved to have been unfounded. Similarly, if one dangerously sick gave away all his property, it is presumed that the evident and natural motive for this gift was the fact that he expected to die; should he recover from this illness, the donation is void. This well-established assumption has also a decisive importance in the case of fraudulent transactions.

Apart from legal protection, many of the passages in the Scriptures forbid deception or any conduct that induces error, whether the party misled is a Jew or a non-Jew. The "theft of good opinion" (*genebath da'ath*), misleading a person as to one's own disposition towards that person, is also forbidden.

MARKUS COHN.

Lit.: Maimonides, *Hilchoth Mechirah* 11:8-9, 15-18; *Zechiyah* 5:4-5; *Hoshen Mishpat* 207:3-4; 242:9-10; 230 to 239; Frankel, *Der gerichtliche Beweis nach mosaisch-talmudischem Recht,* 276-77; Bloch, M., *Der Vertrag nach mosaisch-talmudischem Rechte* (1893).

ERTER, ISAAC, Hebrew satirist, b. near Przemysl, Galicia, 1772; d. Brody, Poland, 1851. His father, a typical village innkeeper, provided him with a traditional education in the spirit of Hasidism. At the age of thirteen he was married and went to live with his parents-in-law in the village of Wiekie Oczy, where he was introduced to the ideals of Haskalah (enlightenment) by a local pedant. In 1816 he settled in Lemberg as a private teacher and adherent of the Haskalah movement, but due to Rabbi Jacob Orenstein's ban against the followers of the Haskalah, he was forced to leave Lemberg and to go to Brody. At the age of thirty-four he went to Budapest to study medicine, and subsequently returned to Galicia as a practising physician without the title of doctor. After serving as



Erub designs according to Johann Christoph Georg Bodenschatz's "Aufrichtig teutsch redender Hebräer," Bamberg, 1776

government physician during the cholera epidemic, he finally settled in Brody.

In 1823 he published his first satire, "Mozne Mishkal" (*Bikkure Haittim,* vol. 3), apparently aimed at Rabbi Orenstein, the wonder-rabbis and the Hasidim of his day, and describing the genuine scale of values used in the "world of truth," where human possessions and achievements are measured not by their weight or appearance but by their genuine worth. This short satire was received enthusiastically as something unique in Hebrew literature. Altogether Erter wrote five satires which were later published by Letteris in one volume under the title *Hatzofeh Lebeth Yisrael* (The Watchman of the House of Israel; Vienna, 1858); there have been successive editions of this work. His two longest satires are *Tashlich* (Leipzig, 1840), a stinging exposé of the sins of the Hasidim and the followers of Haskalah alike, and *Gilgul Hanefesh* (Metempsychosis; Leipzig, 1845), a satirical album of the evils of the generation, represented by various animals into which the soul of the hero has transmigrated. Erter was not a mere humorist; every one of his satires had a definite social or national purpose. He also wrote a programmatic essay, which was published posthumously in the first volume of *Hehalutz,* setting forth ways and means for correcting the imperfections apparent in contemporary Jewish life.

Erter is accounted one of the purest Hebrew stylists. His satires are models of elegant prose and perfection of linguistic form. He was not a prolific author, and he expended great pains upon his style. His writings were highly valued by Samuel David Luzzatto and Heinrich Graetz, and are current wherever Hebrew is read.

Lit.: Slouschz, N., *The Renascence of Hebrew Literature* (1909); Brainin, Reuben, introduction to *Hatzofeh Lebeth Yisrael* (1908); Klausner, J., *Historiah Shel Hasifruth Haibrith Hahadashah,* vol. 2 (1929) 315-44.

ERUB ("mixture," "amalgamation"), a technical term for the joining together or fusion of portions of territories, boundaries, periods of time which serve for the preparation of the Sabbath, or Scriptural portions. Most cases of Erub are for the purpose of accommodating the Sabbath and festival laws to the needs of daily life. On the one hand, the permanent nature of the laws of the Torah, to the Orthodox Jew, made it impossible to change them; on the other, the burdens imposed by the laws, particularly in urban communities, were so great that there was a danger that they might be constantly broken. In order to

solve this difficulty, recourse was had to the fact that the laws of rest made a distinction between private and public property, allowing many actions in private domain that are forbidden in public. The Erub therefore operates to increase the amount of private domain and thus, by a definite casuistic technique, brings about a number of alleviations in the Sabbath and holiday laws. The following are the various forms of Erub:

1. **Erub per se.** Erub is usually employed to indicate a means of extending the privilege of private property to areas originally public property. According to rabbinical tradition (cf. *Ex.* 16:29 and *Jer.* 17:22) every Jew is forbidden, on the Sabbath, to carry anything from an enclosed private precinct to an open public precinct, nor a distance greater than four cubits (about six feet) in any territory which lies open to all. The Erub is employed to change an open enclosure or precinct into a closed one. Thus if an alley or narrow street ends in an open field, it may be made a closed precinct by fixing a beam or thread, known as the "Sabbath cord," across the opening, making it, so to speak, a gate. In this manner an entire city may be proclaimed a closed territory by means of setting up an Erub, which permits one to carry things on the Sabbath even across the street. Such an Erub still exists in Frankfort and other old communities and may be seen to the present day. The right of setting up and maintaining an Erub often had to be purchased at a high price from the authorities in former times.

2. **Erub Hatzeroth** ("Erub of courts"), the joining of the houses about a court into a fictitious common court. The courtyards as they are usually surrounded by buildings can be regarded as enclosed regions, but are strictly not private property, since they do not belong to single individuals. Accordingly, all the members of the houses around the court are united into one group by their being required to contribute their shares to pay for a loaf of bread, which is placed in a spot accessible to all and symbolically makes them one family. In the same way all the courts in a single street may be united.

3. **Erub Tehumin** ("Erub of limits of a Sabbath day's journey"). On the Sabbath one may walk only within a circle of 2,000 cubits' radius, of which one's residence is the center. In order to exceed this limit it is necessary, before the Sabbath, formally to establish one's residence on any point within the circle. This is done by going to the place chosen and depositing a small amount of food, over which a benediction is recited; in a later period this could be done even by an agent. However, there is a limitation to this form of Erub. It can be used only when it is necessary for the performance of a religious act (Mitzvah) such as going to the synagogue or attending a circumcision.

4. **Erub Tabshilin** ("Erub of foods"). It is forbidden to cook food for the Sabbath on an antecedent holiday. This injunction can be evaded by expressly singling out food for Saturday prior to the beginning of the holiday. The holiday preparation is then regarded as the continuation of a process which was started on a week-day.

5. **Erub Parashiyoth** ("Erub of Scriptural portions"), term for the combining of the separate verses of a chapter in the Bible, which deals with the civil law, into a unity, so as to apply the rules contained in a certain passage to the entire chapter (cf. *B.K.* 107a and *Sanh.* 2b). SIMON MOWSHOWITZ.

Lit.: The tractates *Erubin* and *Betzah; Orah Hayim* 346, 408, 527; Stern, L., *Die Vorschriften der Tora.*

ERUBIN ("mixtures"), second tractate of Moed, the second division in the Mishnah, the Tosefta and both Talmuds. As is seen by the contents of the tractate, it is a supplement to the preceding tractate, Sabbath. In contrast to the severities of the Biblical Sabbath laws introduced by the older teachers, here certain alleviating regulations are provided; these are discussed in detail in the article Erub. The Mishnah contains ten chapters; the Tosefta eight, but eleven in the Erfurt manuscripts.

The topics discussed in the Mishnah are as follows: 1. How a blind alley is made available for common use. How a caravan, by means of an enclosure with a fence, changes public territory into private territory. Four exceptions apply to soldiers in a camp: they may procure wood in any place whatsoever without having this regarded as robbery; they are exempted from the ritual washing of hands before meals and the regulations concerning produce which is not known to have been tithed (Demai); the joint use of yards and courts is not prescribed for them. 2. What has to be done in order to be able to use a well situated in public territory on the Sabbath; under what conditions one is allowed to carry things in a garden or in a fenced in place. 3. The manner of setting up the Erub for boundaries; other conditions. 4. Various examples of the application of the regulations concerning the Sabbath limit. 5. What belongs to the city; the measuring off of the Sabbath limit. 6 to 8. The Erub of courts or yards. This includes discussion about the common passageway and the purposes for which one is allowed to set up an Erub of boundaries. 9. Roofs. 10. Miscellaneous prescriptions concerning the Sabbath; what is to be done with phylacteries (Tefillin) that are found on the Sabbath; how one can bring into the house a child which has been born in the field; what is to be done if a scroll of the Torah rolls out into public territory while it is being read; what is permitted in the sanctuary but forbidden outside of it, and the like. The second chapter of the tractate *Betzah* of the Mishnah treats of the third kind of fictitious union, Erub Tabshilin, which permits one to prepare food for the Sabbath on a holiday that falls on Friday, by preparing a "Sabbath" meal on Thursday.

The Tosefta does not have the material in exactly the same order as the Mishnah. A feature of the Gemara to Erubin is that of the 105 pages of the Babylonian Talmud only a relatively small portion is of Haggadic nature (19a, 21b, 41b, 53 et seq.; 63, 65a, 100b). The Gemara of the Palestinian Talmud, which is comparatively extensive, being approximately half as large as the Babylonian Gemara, contains almost no Haggadah. Due to the nature of the subjects discussed, and the number of measurements involved the Gemara contains a number of geometrical rules, but in a very elementary form: the relationship of the diameter to the circumference of the circle is given as one to three; that of the diagonal of a square to its side as seven to



The meeting of Jacob and Esau. From a painting by G. F. Watts, R.A.(1817-1904)

five; that of the circumference of a square to the circumference of the inscribed circle as two to one, and to that of the circumscribed circle as three to four (76b). ROBERT GORDIS.

Lit.: Nowack, W., *Eruwin* (1926).

ERULKAR, ABRAHAM SOLOMON, physician, b. Bombay, 1887. He was vice-president of the Medical Council of India, an organization which served Indians who wished to study abroad, particularly in Great Britain, by securing recognition of the degrees of Indian universities, and which aided medical schools and hospitals by directing the attention of universities and local governments to their needs. He was also fellow and examiner in medicine at Bombay University, physician at the Wadia Hospital for Children, Bombay, and president of the Jewish community of Ahmadabad, Bombay presidency.

ERUSIN, *see* MARRIAGE.

ESARHADDON, *see* ASSYRIA.

ESAU, eldest son of Isaac and Rebekah, and twin-brother of Jacob. He was also called Edom, from his ruddy appearance. The story of his life is told in *Gen.* 25 to 36, in connection with the life of Jacob. He is represented as a robust, impulsive and erratic character, a hunter and warrior rather than an agriculturalist. He has little feeling for the birthright and mockingly sells it for a trifle; on the other hand, he values the blessing of his father, and bitterly resents the trick by which Jacob has obtained it. The latter has to flee to escape the revenge of Esau; yet years later, when Jacob returns, rich and ready to bestow large gifts upon a brother whose anger he fears, Esau has completely forgotten his former wrath. He falls upon Jacob's neck and kisses him, and magnanimously says: "I have enough; my brother, let that which thou hast be thine" (later, however, he accepts the gift on being urged; *Gen.* 33). He marries the daughters of the Canaanites, heedless of their idolatry; but seeing that their ways are offensive to his parents, he marries



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Reconciliation of Jacob and Esau. From a painting by Rembrandt van Rijn (1606-1669)

the daughter of Ishmael. The list of his descendants is given in *Gen.* 36.

Biblical critics generally regard the stories of Esau and Jacob as a personification of the histories of Edom and Israel. They are intended to explain why the Israelites, who were of later origin, succeeded in occupying Canaan rather than the Edomites, and they are reminiscent of blood-relationships between Israelites and Edomites on the one hand, and between Edomites, Canaanites and Ishmaelites on the other.

Rabbinic accounts, which arose mostly in the time when Esau and Edom were regarded as identical with the Roman government, are distinctly hostile to Esau. They represent him as committing many crimes and deceiving Isaac by giving him dog meat to eat. On Jacob's return he intended to kill him by biting him to death (the Hebrew word *vayishaḳehu, Gen.* 33:4, can mean either "kiss" or "bite" and is marked by dots); but Jacob's neck became hard as ivory and Esau only broke his teeth. Though the Bible does not state when Esau died, the Midrash declares that he was killed at the time of Jacob's funeral in a quarrel over the inheritance. Some of these stories are apparently intended to explain away the unfavorable light in which Jacob of the Bible stories would appear to later generations.

Lit.: The commentaries to *Genesis;* Ginzberg, L., *Legends of the Jews,* vols. 1 and 5.

ESCHATOLOGY, the doctrine of last things; in particular, teachings about the end of the world and of the state of the soul after death. It is composed of doctrines about such subjects as the coming of the Messiah, the tribulations that will befall humanity as the result of wickedness, the final redemption, the last judgment, immortality, resurrection, heaven and hell.

While a number of the religions of ancient times, such as the Egyptian, Teutonic and in particular the Persian beliefs, had more or less developed eschatologies, the eschatology of Judaism is of particular interest because it became the basis for the doctrine of both Christianity and Islam.

Although it was not until the period of the Second Temple that Judaism can be said to have had a systematic eschatology, most of the elements of which the system was composed were derived from earlier teachings, especially those of the literary prophets. An old popular conception, that of the Day of the Lord, the day when He would arise in triumph to defeat the enemies of Israel, was turned by Amos into a Day of Judgment, when God would destroy Israel for its wickedness (*Amos* 5:18). Hosea accepted the idea of a day of judgment, but added a future restoration of Israel that was to follow it (*Hosea* 2 and 14). Isaiah introduced the idea of a righteous king, and pictured the peace and plenty that would come as the result of his reign (*Isa.* 9:1-6; 11:1-8; 32:1-8). Jeremiah and Ezekiel stressed the idea that each individual would be judged for his own conduct, and not in connection with the group (*Jer.* 31:29-30; *Ezek.* 18). Ezekiel, too, had predicted a great war conducted by Gog, prince of Magog (perhaps a cipher for Babylonia), with the significant addition that his destruction would be the fulfillment of all the unaccomplished predictions of the earlier prophets (*Ezek.* 38 and 39; note especially 38:17). Deutero-Isaiah painted the picture of the suffering servant of God (*Isa.* 53); while an unknown prophet spoke of the time when the Temple mount would be the source of instruction to the world (*Isa.* 2:2-4; *Micah* 4:1-4), and others painted the glories of the restored Jerusalem (*Isa.* 60). These events were conceived by the prophets as coming in the near future; eschatology transferred them to the "end of days."

During the same period Jewish ideas about life after death had undergone a significant transformation. The old idea that the dead resided in Sheol, a neutral, shadowy place underground, a belief which had lasted all through the period of the First Temple, had become so weakened that the writer of *Job* (400 B.C.E.) could base his whole argument on the idea that death is the end of all (*Job* 14). Soon after this, however, a new belief replaced the old idea of Sheol, namely, that of the resurrection of the dead. It was to this idea of resurrection that ideas taken from the earlier prophets were welded together to create the Jewish eschatology of the period of the Second Temple.

The growth and popularity of the doctrine of eschatology was largely due to the reaction of the Jews to the conditions of their time. Thanks to the teachings of the prophets, they had come to realize that the acts of God were not a mere caprice, but that He was just and merciful. Yet the very idea of a just and loving God focussed their minds upon the problem of the prosperity of the wicked and the suffering of the righteous, which had first been formulated by Jeremiah (*Jer.* 12:1-3a, 5-6) and dramatized in *Job*. If God was just—and they knew that He was just—why, they asked themselves, did He not punish the wicked? Men lied and cheated and embezzled and committed perjury; yet they lived and died in great honor. If God cherished Israel—and they were sure that He did—why did He not restore to them their independence? If the prophets had spoken truly—and they believed implicitly in their words—why were their predictions of a better future still unfulfilled? The answer was furnished by the teachings of eschatology—and this answer became the more satisfactory, the more they suffered from persecution: that a time would come, at the end of days, when God would destroy the world, raise the dead and mete out final judgment to all humanity. This hope in a better future, no matter how remote, sustained the faithful through such periods of national catastrophe as the desecration of the Temple by Antiochus Epiphanes (168 B.C.E.) and its total destruction by the Romans (70 C.E.).

The eschatological viewpoint appears in certain parts of the Bible (*Isa.* 24 to 27; *Daniel* 12; *Zech.* 4; *Joel* 3 and 4), in apocalyptic literature, and in numerous allusions in the Talmudic literature. It varies as to detail, according to the nature of the individual writer. Thus sometimes it is Israel alone, sometimes the righteous of all nations who are eventually triumphant; the nature of the Messiah is variously described; and the state of the souls after death prior to the final resurrection and judgment is variously depicted. The general ideas of the future hope, however, are fairly uniform, as follows: The state of the world will become progressively worse as time goes on, culminating in great wars, of which the most striking will be that of Gog and Magog, and in pestilence, famine and earthquakes. Then God will intervene, either in person, or through the Messiah (sometimes there are two Messiahs, the first of whom will die), and there will be a great battle in which the wicked nations will be destroyed. All mankind will perish; but then will come the resurrection of the dead, and all will be summoned before the throne of God for judgment. The wicked will be annihilated; the righteous will live in the new Jerusalem, and enjoy the bliss of the "world to come." Such, in main outline, is the teaching of eschatology as expressed in the Judaism of the post-Exilic and Talmudic periods.

Throughout the Middle Ages these teachings were a part of the fundamental creed of Judaism. Thus the eleventh article of the creed of Maimonides expresses the belief in reward and punishment in the world to come, the twelfth the hope for the coming of the Messiah, and the thirteenth the expectation of the resurrection of the dead. This is still the view of the future held by Orthodox Jews. Liberal Jews have stripped the doctrine of eschatology of its supernatural elements, but still retain the hope that a future golden age will correct the imperfections of present life. The *Union Prayer Book*, in a recasting of a prayer first uttered by Abba Aricha (Rab) in the 3rd cent. C.E., expresses this hope at every single service: "We fervently pray that the day may come when all men shall invoke Thy name, when corruption and evil shall give way to purity and goodness, when superstition shall no longer enslave the mind,

nor idolatry blind the eye, when all inhabitants of the earth shall know that to Thee alone every knee must bend and every tongue give homage. O may all, created in Thine image, recognize that they are brethren, so that, one in spirit and one in fellowship, they may be forever united before Thee. Then shall Thy kingdom be established on earth and the word of Thine ancient seer be fulfilled. The Lord will reign forever and ever. On that day the Lord shall be One and His name shall be One."

See also: AGES OF THE WORLD; APOCALYPTIC LITERATURE; GOG AND MAGOG; KINGDOM OF GOD; LAST JUDGMENT; MESSIAH; OLAM HAZEH AND OLAM HABA; PARADISE; RESURRECTION. SIMON COHEN.

Lit.: Charles, R. H., *A Critical History of the Doctrine of a Future Life in Israel, in Judaism, and in Christianity* (1899); Oesterley, W. O. E., *Doctrine of Last Things* (1908); MacCulloch, J. A., in Hastings, *Encyclopaedia of Religion and Ethics,* vol. 5 (1914) 373-91; Hastings, *Dictionary of the Bible,* vol. 1 (1919) 734-49; Gressmann, H., *Ursprung der israelitisch-jüdischen Eschatologie* (1905).

ESCHELBACHER, JOSEF, author and educator, b. Hainstadt, Germany, 1848; d. Berlin, 1916. As rabbi of Bruchsal (1876-1900) he founded an organization for the education of the Jewish orphans of the Grand Duchy of Baden, under whose auspices the orphans were reared in private families. In 1900 he was called, as the first modern Conservative rabbi, to the Berlin Jewish community. His chief work, *Das Judentum und das Wesen des Christentums* (2nd ed., 1908), an answer to Harnack's *Wesen des Christentums,* is a fine example of modern Jewish apologetics. He wrote also *Das Judentum im Urteil der modernen protestantischen Theologie* and *Paulinische Studien.*

ESCHELBACHER, MAX, son of Joseph, rabbi and author, b. Bruchsal, Germany, 1882. After serving as rabbi in Bruchsal and in Freiburg, he was called by the Düsseldorf Jewish community in 1913. In his writings he considers several social problems from a Jewish point of view, his particular field being Jewish law. He wrote: "Recht und Billigkeit in der talmudischen Jurisprudenz" (in *Judaica,* a collection commemorating the seventieth anniversary of Hermann Cohen's birth, 1912); *Der Wille in der jüdischen Geschichte* (1918); *Probleme der talmudischen Dialektik* (1924); *Die Willenserklärung in der Halacha* (1925); *Die Synagogengemeinde Düsseldorf* (1929).

ESDRAELON, *see* JEZREEL, PLAIN OF.

ESDRAS, BOOKS OF, the first two books of the Apocrypha. They are generally known as I and II Esdras; but sometimes, following the example of the Vulgate, which designates *Ezra* as I Ezra and *Nehemiah* as II Ezra, they are called III and IV Ezra, respectively. They are not constituent parts of the same book, as is the case with *Samuel, Kings* and *Chronicles,* but are separate and distinct productions.

1. I Esdras is to a large extent a compilation of passages from the Biblical books of *Chronicles, Ezra* and *Nehemiah.* The following is the composition of the book, with the sources in parentheses: 1:1-58 (*II Chron. 35 and 36*); 2:1-14 (*Ezra* 1); 2:15-25 (*Ezra* 4:6-24); 3:1 to 5:6 is original; 5:7-45 (*Ezra* 2); 5:46-70 (*Ezra* 3:1 to 4:5); 6:1 to 7:15 (*Ezra* 5 and 6); 8:1 to 9:36 (*Ezra* 7 to 10); 9:37-55 (*Neh.* 7:73 to 8:13). These unite to form a narrative which begins with the reformation of Josiah and carries on the story through the return of the exiles in the time of Cyrus, their vicissitudes under the early Persian kings, and the career of Ezra.

The original passage contains the story of the three pages of Darius and their contest as to what is the strongest thing on earth. Zerubbabel defends the cause of truth as the strongest thing and thereby wins the right to lead the exiles back to Palestine. The story as a whole is in contradiction to the rest of the book, but it contains some fine rhetoric, including the famous phrases "Above all things truth beareth away the victory" (3:12) and "Great is truth and stronger than all things" (4:35).

Scholars are of different opinions as to the exact origin of I Esdras. 3:1 agrees with *Esther* in giving Persia 127 provinces, so the book is probably later than the time of Esther (perhaps the 3rd cent. B.C.E.). It was certainly in existence by the time of Josephus, who used it for his *Antiquities* instead of the Biblical *Ezra.* It is most probably a reworking of the Biblical books, either from the Hebrew text, which was later translated into Greek, or from a Greek translation of the Bible, different from the Septuagint. It breaks off abruptly after the first two words of *Neh.* 8:13 and it is possible that the original book was somewhat longer. The compiler was not well acquainted with the succession of the kings of Persia, since he places Artaxerxes before Darius (Josephus corrects this by substituting the name of Cambyses). The prominent part given to the story of the pages and the praise of truth suggests that the book may have been compiled to show to the Greek-speaking world the wisdom of the Jews and the favors shown them by God and the greatest of kings.

2. II Esdras is one of the most beautiful books in the Apocrypha. As Wellhausen has shown, by pointing out places which read like translations from a Semitic original, it was composed in Hebrew or Aramaic; from this a Greek translation was made. Both the original and the Greek translation are lost, but the book has survived in translations from Greek into Latin (both the Itala and the Vulgate), Syriac, Ethiopic, Arabic, Armenian and the Egyptian Sahidic dialect. Two scraps of the Greek version have been preserved in quotations: 5:35 in Clement of Alexandria's *Stromateis* iii.16.100 and 8:23 in the *Apostolic Constitutions* 8:7. The book consists of sixteen chapters; the original part of the work was chaps. 3 to 14, both 1 and 2 at the beginning and 15 and 16 at the end being Christian additions.

According to 3:1, 29, the book was written thirty years after the destruction of Jerusalem, which would point to 100 C.E. Schürer and Gunkel, identifying the three eagles in chapters 11 and 12 with the emperors Vespasian, Titus and Domitian, arrive at a date very close to this, that is, just before the death of Domitian in 96 C.E. The residence of the writer is given in 3:1 as Babylon, but this may be a disguise for Rome. There

are a number of similarities between II Esdras and the *Apocalypse of Baruch;* Gunkel concludes that II Esdras is the older of the two because it is more original.

The author, who writes in the first person, identifies himself with the otherwise unknown Shealtiel, the father of Zerubbabel (*Ezra* 3:2); the name is apparently chosen because, like the author, Shealtiel lived in a period immediately after the destruction of Jerusalem. Contrary to historical fact, he identifies Shealtiel with Ezra the scribe. The book is divided into seven visions or dialogues. The angel Uriel (or sometimes God Himself) instructs him in various matters, three times directly and three times by means of apocalyptic visions. In the seventh dialogue Shealtiel-Ezra receives permission to write down the twenty-four lost books of the Bible and seventy other books.

The first four dialogues begin with plaintive and skeptical questions on the origin of sin and the reason for the misfortunes that have befallen Israel. The angel, however, does not answer these questions directly. As in *Ezek.* 18 and *Jer.* 38 et seq., he blames the earthly nature of man for the fact that the true solution to the problems of eternity can not be revealed to him. Instead he propounds the doctrine of a future world, in which all problems will be solved. Dialogue I (3:1 to 5:19) indicates that this future world is soon to come.

Dialogue II (5:20 to 6:34) answers various objections, describes the catastrophes of nature that will precede the redemption, and adds that God alone will effect the redemption without the assistance of any mediator; the latter passage is evidently directed against the Christian doctrine. It also interprets the Biblical story that Jacob, at birth, was grasping the heel of Esau (*Gen.* 25:26) as meaning that Israel, the ruler of the future world, will succeed Rome, the ruler of the present world.

Dialogue III (6:35 to 9:25) is the longest of all and is perhaps the result of the fusion of several dialogues. It completes the chain of ideas by the thought that Israel must prove itself worthy of the future world by enduring the hardships of this world. Even sinners will have an opportunity to redeem themselves for God has given to man reason (freedom of the will) to obey the commandments and thereby earn eternal life. This principle of divine justice existed before the creation of the world (that is, it is an *a priori* idea). The Messiah, the Son of God, is about to be revealed, and will live for 400 years. Seven days after his death God will appear on His throne of judgment and will cause the dead to rise. Up till then they have existed in an intermediary stage in which they pass through seven stages either of punishment or bliss (which are depicted as being of a purely spiritual nature). After the judgment the sinners will go to Gehinnom (hell), while the righteous will go to Paradise. No intercession for the dead sinners will be of any avail; nevertheless, Ezra offers a touching prayer in behalf of the sinners.

In Dialogue IV (9:26 to 10:59) Ezra consoles a woman who appears before him and relates how she lost her son on his wedding night. The woman is later revealed as Zion, and the lesson of the vision is that whoever has truly sorrowed for Zion shall behold her future glory.

Dialogue V (11 and 12) explains the events of the centuries just preceding the time of the writer as leading up to the end of the present world and the inauguration of the future world. There is a vision of an eagle, with twelve wings, three heads and eight smaller wings, which is later interpreted as representing Rome and its emperors. One by one the wings and the heads disappear, and the last is destroyed by a lion, that is, by the Messiah of the house of David.

Dialogue VI (13) portrays the Messiah as he rises from the sea (that is, he exists eternally, but no one knows where). He flies on a cloud to Mt. Zion and destroys the raging multitude of the nations with his fiery breath (*Isa.* 11:4). Then he gathers around him a peaceable multitude, the lost Ten Tribes, and rebuilds Jerusalem.

The author had been led to consider these questions about the last days from his experiences during the destruction of Jerusalem. He adheres to the traditional Jewish doctrines of the justice and love of God, of freedom of the will and human responsibility, and uses them to solve the problem of the sufferings of Israel. But he finds no solution for the problems of the rest of mankind. He is aware of the Christian doctrine of original sin and redemption through faith, and is conscious of its opposition to Judaism. Since he defers all unsolvable problems to the future world, the problem of the rest of mankind remains in a double form; it is partly that of the political condition of mankind and partly that of a spiritual, transcendental insight into divine truth.

The author is not a creative thinker but rather a pious ponderer. But that he is a poet is proved by his soulful, idyllic images, his skillfully but not systematically constructed sequences of thought, his arrangement of the dialogues, his well-selected opening and closing passages, his pertinent parables and his poetic descriptions. He often uses figures of speech that are entirely or partly poetic, and is fond of parallelism. His portrayal of the future world is in flashes, is not carefully worked out and is at times faulty. Of course his visions are not ecstatic experiences but merely the personification of allegorical ideas. But he avoids the wild grotesqueness of other pseudepigraphical writers and thereby increases the effectiveness of his preaching. His writing is marked by missionary zeal, tender reverence, intellectuality, a harmony between modesty and desire for knowledge, a warm undertone of love for his people, and above all, by sympathy toward all sinners.

The author is naturally eager for the fall of Rome, but he never descends to the use of words of hatred or scorn. This seeker far transcends the author of *Ecclesiastes,* for his sympathy transforms his lack of knowledge into a blissful conviction of the triumph of goodness. He is one of the sympathetic products of the fusion of Jewish and Christian thought.

II Esdras should not be confused either with the *Apocalypse of Ezra* (edit. Tischendorf, 1866), a Christian imitation of it written in Greek, or with the *Apocalypsis Sedrach* (edit. James, in Robinson, *Texts and Studies,* vol. 2, part 3), also a Christian imitation

written in Greek. Chapters 2 to 8 of the latter book, in particular, contain many imitations of II Esdras.

HUGO FUCHS.

Lit.: Charles, R. H., *The Apocrypha and Pseudepigrapha of the Old Testament* (1913); Hastings, J., *Dictionary of the Bible,* vol. 1 (1919) 758-66; *Jewish Encyclopedia,* vol. 5, pp. 219-22; Bayer, *Das dritte Buch Esdras* (1911); Box, G. H., *The Ezra Apocalypse* (1912); Violet, B., *Die Esra-Apokalypse* (1910); Kaminka, A., *Sefer Hazonoth Asher Lishealtiel* (1936); the literature cited under APOCRYPHA and PSEUDEPIGRAPHA.

ESHCOL, a valley from which the spies whom Moses sent to spy out the land of Canaan cut a bunch of grapes (Hebrew *'eshkol*) in order to indicate to the people the fertility of the country (*Num.* 13:23-24); the name of the valley is said to have been derived from this incident. Since the story follows immediately after a reference to Hebron, it has been assumed that the valley of Eshcol was nearby; hence it has been identified with the wide and fertile valley to the northwest of the town.

ESHETH HAYIL, *see* PHRASES, POPULAR.

ESHKOL ("cluster of grapes"), a Hebrew encyclopedia. Two attempts were made to publish encyclopedias in Hebrew under that name.

The first attempt was made in 1889 in Warsaw by Isaac Goldman and Son, printers and publishers. The Eshkol Encyclopedia of 1889 was intended to be a universal encyclopedia in the Hebrew language; 765 pages appeared, and were sent in pamphlet form to the subscribers in several instalments. The whole volume did not go beyond the letter *Aleph.* A few illustrations were included.

The second attempt was made in Berlin by the Eshkol Publishing Company (Eschkol Verlag) of which Jacob Klatzkin was editor. The plans were laid in 1926. The first volume appeared in 1929, the second in 1932. This encyclopedia was confined to Jewish subjects, but was far more elaborate, was well illustrated and was edited by competent scholars. The second Eshkol, like the first one, did not go beyond the letter *Aleph.*

The Eschkol Verlag of Berlin also published several books of Jewish interest in German and in Hebrew.

ESHNER, AUGUSTUS ADOLPH, physician, b. Memphis, Tenn., 1862. He graduated from Jefferson Medical College in 1888, and was professor of clinical medicine at the Philadelphia Polyclinic and College for Graduates in Medicine from 1895 to 1918, during which time he was also associated with a number of Philadelphia hospitals. In 1917 he was commissioned first lieutenant of the Medical Reserve Corps of the United States Army. He was assistant editor of the *Medical News* (1891-95), the *Philadelphia Medical Journal* (1898-99) and associate editor of the *Pennsylvania Medical Journal* (1904-1922). He is author of *Essentials of Diagnosis* (1892; with Solomon Solis-Cohen); co-author of *American Text-book of Applied Therapeutics* (1896).

ESKELES, BERNHARD, FREIHERR VON, banker, b. Vienna, 1753; d. Heitzing, Austria, 1839. He was the posthumous son of district rabbi Berush Eskeles. Although he was intended for the rabbinate, he devoted himself to banking and, together with his brother-in-law Benedict Arnstein, founded the important banking-house of Arnstein and Eskeles. His sagacity and great financial ability were frequently employed by Emperor Joseph II for various purposes of state. Eskeles was chief founder and director of the Vienna Savings Bank (1816), and later deputy governor of the Austrian National Bank. He was elevated to the nobility in 1797 in recognition of his important services to Austria, especially for his discovery of those who were counterfeiting the Austrian reserve notes and for his sacrifice of his private fortune in the interests of Austria during the wars with France. In 1822 he was made a Freiherr.

Eskeles was only mildly interested in Jewish affairs. But at the time of the Congress of Vienna, when his home, together with that of the Arnsteins, became one of the most brilliant centers of Austrian social life, he employed his influence in favor of the emancipation of the Jews. He had both his children baptized.

ESKELL, SIR SASSOON, diplomat and government official, b. Turkey, 1860; d. Paris, 1932. Sir Sassoon was active in the government of Turkey before the World War. He was a deputy for Baghdad in the Ottoman chamber and a member of the Turkish parliamentary delegation which visited London in 1908. When Turkey entered the World War on the side of the Germans, Sir Sassoon retired from political life. He returned to prominence after the establishment of Iraq as an independent state. For a time he was a member of the Iraq parliament, and he served also as minister of finance.

ESKENAZI, BEHOR YEHOUDA, Turkish public official, b. Constantinople, 1841; d. Constantinople, 1927. After completing his studies at the Haskeuy Jewish school in Constantinople, he entered governmental service, holding several posts before becoming secretary to the Council of State. It was while serving in this capacity that he assisted Charles Netter in his negotiations with the government for the creation of the Mikveh Israel agricultural school at Jaffa. Several years later he was appointed sub-prefect of the city of Constantinople. In 1908 he was made a senator of the empire, an office which he held until the proclamation of the Turkish Republic in 1923, which abolished the Senate. Eskenazi was one of the few senators who refused to recognize the Treaty of Sèvres, which meant the death of Turkey. He bore the civil title of Bala, which corresponds to that of a general of a division, and received many decorations. He took a stand in favor of the reform of the ceremonies and form of worship.

ESKENAZI, SALOMON NATAN, Italian physician and diplomat, b. Udine, Italy; d. about the end of the 16th cent. After completing the study of medicine and practising in France, Germany and Russia, he became physician to King Sigismund II of Poland. For reasons unknown he emigrated to Turkey, where he was soon on very friendly terms with the Venetian embassy at Constantinople. In 1571 Cyprus was captured by the Turks, and Joseph Nasi, the duke of Naxos, wished to become the king of the island; but he was prevented from attaining his ambition by the

grand vizier, Mahomet Sokolli, who had already become acquainted with Eskenazi during the peace negotiations between Venice and Turkey. The grand vizier appreciated Eskenazi's qualities and made him personal physician of the sultan; in order to counteract the influence of Joseph Nasi, he sent him to Venice to sign the treaty of peace as the representative of the Turkish government. At Venice he was received with great ceremony. The end of the *Hoshen Mishpat* (fourth part of the *Shulhan Aruch,* published Venice, 1574) contains the following statement: "When the printing of this book was nearing its completion, Salomon Natan Eskenazi, the ambassador of the great Sultan Selim to the government of Venice, was here." Eskenazi took advantage of his position of influence to intervene with Jacobo Soranzo, the Venetian ambassador at Constantinople, in behalf of the Jews of the Venetian Republic. The decree expelling them from the republic was annulled on July 19, 1573, before Eskenazi had left for Venice.

Eskenazi played another important political role when the Polish throne became vacant in 1572. In the elections which followed Eskenazi persuaded the grand vizier of Turkey to support the French candidate, Henri of Anjou (later Henri III of France), who was accordingly elected. Sometime later it was Eskenazi whom the Spanish government approached to bring about a peace treaty between Spain and Turkey; the latter country was represented by Eskenazi and the Turkish dragoman Horim. Under Sultan Murad III, Eskenazi successfully interceded with the sultan in behalf of the Jews, who had been subjected to severe sumptuary laws.

Lit.: Graetz, *History of the Jews,* vols. 4 and 5; Carmoly, *Histoire des médecins juifs;* Charrière, *Négotiations de la France dans le levant,* vol. 3; Galanté, *Turkler ve Yahudiler;* Cohen, Joseph, *Emek Habacha.*

ESOFOWICZ, ABRAHAM, statesman, son of Rabeya or Rabczik Esofowicz, b. Kiev, Russia, 1449; d. 1519. He occupied high posts under King Sigismund I in Poland, where his father had settled with the family. He was administrative chief of Smolensk (1505) and Minsk, and later, under Grand Duke Alexander of Lithuania (1510), Minister of Finance. In the latter capacity he introduced a number of financial reforms. For his services the government rewarded him with an estate in the district of Vilna, and bestowed upon him the rank of nobility (1507). He abandoned Judaism before he reached the height of his career. His descendants changed the family name to Abrahamowicz.

Lit.: *Yevreiskaya Enciclopedia,* vol. 7, p. 493; *Regesti i Nadpisi,* vol. 1, §§ 242, 244-45, 248, 251.

ESOFOWICZ, MICHAEL, Polish Jewish financier, brother of Abraham, b. in the 15th cent.; d. between 1530 and 1535. He was a large-scale tenant farmer, who engaged in extensive commercial enterprises. King Sigismund I made him head of all the Lithuanian Jewish communities, and entrusted him with the responsibility of administering justice and collecting taxes. He represented the interests of the Jews before the government. He was the only Jew to become a Polish nobleman, and received the order "Wappen Leliva." He retained his interest in Judaism, heading the Jewish community of Brest Litovsk.

ESOTERIC DOCTRINE, *see* CABALA; MYSTICISM.

ESPERANSA (ESPERANZA), GABRIEL, Palestinian rabbi of the 17th cent.; his surname is believed to be derived from the name of a woman who adopted him as an orphan. He came to Safed from Salonika, where he and Jonathan Galante were rabbis, and he is known to have engaged in a disputation with the Egyptian rabbi Mordecai ben Judah Halevi. Esperansa's writings were still extant in the time of Azulai, but only a few responsa have survived in citations.

ESPERANTO, *see* ZAMENHOF, LUDWIG LAZAR.

ESPERIAL, SAMUEL, physician and translator, who lived in Cordova about 1400. He wrote a book on chirurgy, in the Spanish language and Hebrew letters, under the title *Sefer Hadjarahoth;* it is preserved in manuscript in the Vatican.

ESPINOSA, ENRIQUE, *see* GLUSBERG, SAMUEL.

ESROG, *see* ETHROG.

ESSEN, a city in the Ruhr district of Germany, northeast of Cologne. It had a Jewish population of 4,500 (1930), out of a total population of 470,000. Jews probably settled in the Essen region early in the Common Era, when they are known to have been in Cologne. But they are not mentioned until 1291, in a document in which the abbess, Bertha II of Arnsberg, reserves for herself all rights over the Jews. The community of Essen developed around a nunnery in the 10th cent., and until 1802, when it was incorporated into Prussia, it remained under the rule of its abbesses.

During the Black Death, in the middle of the 14th cent., the Jews were expelled from Essen. But by 1391, they appear on the tax lists of the city. Until the 18th cent., however, there were only a handful of Jews in the town—in 1791 there were thirteen. They were restricted to the money trade, but there is also a record of Jewish physicians in the 17th cent. Despite guild restrictions, Jews also entered other trades.

With the absorption of Essen into Prussia, the community itself began to develop, and the Jewish population grew. Citizenship was bestowed on the Jews in 1812, following the Napoleonic era of emancipation.

The first synagogue was established in 1683, at the time of Elijah the Great Halevi of Essen (d. 1690). Several other congregations were formed later. In 1913 a modern synagogue was built, known as one of the finest in Germany. The first Jewish cemetery was dedicated in 1716. The synagogal community was established in 1858. S. Samuel was made rabbi of the community in 1894, and retained the post until after the establishment of the Hitler regime.

Lit.: Ribbeck, R., *Geschichte der Stadt Essen,* vol. 1 (1915); Samuel, S., *Geschichte der Juden in Stadt und Stift Essen, 1291-1802* (1905); idem, *Geschichte der Juden in Stadt und Synagogenbezirk Essen, 1802-1913* (1913).



The synagogue at Essen, Germany. Reproduced by courtesy of the Union of American Hebrew Congregations

ESSENES, a sect among the Jews, concerning whom almost all the information which we have is derived from the accounts of them given by Philo and Josephus. These writers refer to the Essenes as contemporary with them, and do not suggest that the Essene community was of recent formation. They were a group of pious recluses, for the most part living in settlements somewhat like the monasteries of later Christian times. They dwelt chiefly in the neighborhood of the Dead Sea, and Philo says that they were in number about 4,000. They maintained themselves by the work of their own hands, and lived a life of extreme simplicity. They were all men, of more or less advanced years. No women were members of the order. They spent their time, when not working, in devotion and religious study, and were reported to be deeply versed in mystic lore. A veil of mystery hangs over them, and the fact must be acknowledged that extremely little is definitely known about them. This is not to be wondered at, since the members were required to pass through a period of strict probation before attaining to full membership, and, in particular, were bound by a solemn oath not to disclose the secrets imparted to them. It follows that most of what is reported about them can only be what could be observed from the outside by persons who were not themselves members of the order. It also follows that to identify them with this or that group in contemporary Jewry on the ground of some supposed likeness is hazardous. It is certain that the name Essene, in any reliable variant of the form of the word, does not occur in rabbinical literature. It is not known what the members of the order called themselves; of the suggested etymologies of the word Essene not one commands universal assent among scholars. It is not difficult to point to ideas and practices attributed to one or another group of Jews, which have some likeness to what is told of the Essenes; but it is not safe to identify all these groups together, and say that under all disguises the Essenes are meant. If they had been, how easy it would have been to say so.

It is claimed that the Essenes were an offshoot from the Hasidim of the Maccabean times, and it is quite likely that this was the case. But it can not be shown that a person referred to as a "Hasid" was on that account an Essene, or that he was an Essene at all. It can not be proved that the title "Abba," prefixed to the name of a teacher, indicated that he was an Essene. Of some teachers so designated it is highly improbable that they were Essenes. The fact that certain persons

were noted for the austerity of their manner of life does not show that they were Essenes, for there were sages who were undoubted Pharisees who practised the same austerity. It stands to reason that where there was a strong inclination toward rigorous religious observance, as there was certainly among the Essenes and among the Pharisees, while at the same time the Essenes and the Pharisees were distinct groups, austerity of life can not be a valid ground for claiming as Essenes those who practised it.

The Essenes are described as living usually in remote communities; but this also is not a reliable test, because several Essenes are mentioned by name as taking part in public affairs, one, even at the court of Herod, by name Menahem, and one as the commander of an army in the war against Vespasian. The real test which would serve to distinguish an Essene from all who more or less closely resembled him would be the oath which he took on becoming a member, or at all events the fact that he had taken such an oath. And that is a test which can not be applied in any known case. Even if it could be inferred that such and such a person, being known to be an Essene, as, for instance, the Menahem just mentioned, must have taken the oath of initiation, such inference is invalid in the case of all who are not otherwise known to have been Essenes. Moreover, as the oath was a strict promise not to disclose the secrets of the community, there can be no certain knowledge of what those secrets were. Very possibly they were doctrines about the Messiah, or the angels, or similar favorite topics of occult speculation. Possibly, too, some of these secret doctrines found their way into apocalyptic literature. But there is and can be no proof that such is really the case, because the secrets of the Essenes can only be guessed at, not known with certainty. Most of what has been written about the Essenes is more or less plausible guess-work, made possible through the almost complete want of definite information upon crucial points. Of their existence in the century before and the one after the beginning of the Common Era there can be no doubt. That they were known as practising communism and living an austere life and concealing under a veil of secrecy a mystery of some kind, is no less beyond question. But that is practically all that is certainly known about them. It does not appear that they exercised any influence upon the development of the Jewish religion. Whether they contributed anything as a body to the origin and growth of the Christian church is a question which does not seem to admit of any decisive answer. They may have done so; but there is no positive evidence that they did, and no obvious reason why they should have. They chose to cast a veil of secrecy over what they considered of the highest religious importance, and that veil can not now be lifted. Scholars can only strain their eyes and tax their imaginations to make out what is behind the veil. They may be right in what they profess to disclose; but they can never know, still less convince others, that their guesses are correct. R. TRAVERS HERFORD.

Lit.: De Quincy, Thomas, *Historical and Critical Essays* (1875) vol. 1, pp. 26-112; Büchler, *The Ancient Pious Men* (1922); *Jewish Encyclopedia,* vol. 5, pp. 224-32, where the view taken is widely different from the one set forth above; Bousset, *Religion des Judentums* (1st ed., 1903) 431-43; Meyer, Eduard, *Ursprung und Anfänge des Christentums* (3rd ed., 1921) vol. 2, p. 402 et seq.

ESTERHAZY, *see* DREYFUS CASE.

ESTERKA (diminutive of Esther), legendary favorite of Casimir the Great, king of Poland in the 14th cent. She was the daughter of a tailor of Opoczno; she lived at Kazimierz and in other castles, the ruins of which are connected with her name to this day. According to tradition, she bore to the king two sons and two daughters; the boys were brought up as Catholics, the girls as Jewesses. After Casimir's death in 1370, she is said to have died a martyr during an anti-Jewish pogrom. Contemporary sources are silent as to Esterka; the first to mention her was the historian Dlugosz (Longinus) in the second half of the 15th cent. He declared that it was due to her influence that Casimir granted certain charters to the Jews, but he does not state what these privileges were. It should be noted, moreover, that Dlugosz was actuated by an anti-Jewish feeling in making these allegations; nowadays critical Polish historians regard the entire story of Esterka as purely legendary, despite the fact that it has been so frequently cited. Bronikowski, Kozlowski, Strzelecki, Moritz Rapoport, S. Imber and others have used the Esterka story for dramas and poems.

Lit.: Świerzawski E Sulimczyk, *Esterka i inne Kobiety Kazimierza Wielkiego* (1894); Semkowicz, *Kwartalnik Historyczny* (1898).

ESTHER, 1. the heroine of the Biblical book of the same name. She was originally called Hadassah, but she later assumed the name of Esther. An orphan, she was brought up by her cousin Mordecai. She is described as gifted with great charm, and as possessing the qualities of modesty, obedience and great loyalty. She faces the possibility of death with hardly a tremor and accomplishes her purpose—to save the Jews from destruction—by the influence of her personality upon King Ahasuerus.

Rabbinical tradition, particularly in the two Targums to *Esther* and the running commentary to the book found in *Meg.* 10b-14a, has dwelt lovingly upon the character and charms of Esther. She was one of the seven prophetesses and one of the four most beautiful women who ever lived. Her father died before she was born, her mother when she was born; Mordecai took her into his house, and, according to the opinion of some, married her. Her modesty was especially praiseworthy, as was her devotion to her religion and her people. Her willingness to marry a non-Jewish king—in face of the general disapproval of mixed marriages—is extenuated on the ground that she knew that she was the unconscious instrument of destiny.

2. a book of the Bible, which relates the origin of the feast of Purim. It occurs in two forms: a shorter form, consisting of 167 verses, in the Hebrew Bible; and a longer form, amounting to 270 verses, found in the Septuagint Greek translation. The additional verses in the latter were separated from the text by the Vulgate, and now constitute the apocryphal book *The Rest of Esther.* Since the Biblical book and the apocryphal book come from different authors, they will be treated separately.



By Arthur Szyk

ESTHER AND MORDECAI



"And Esther spake yet again before the king . . . and besought him with tears to put away the mischief of Haman (Esther 8:3). From a painting by Jean François de Troy (1679-1752)

a. The Biblical Book. Esther, in the Hebrew Bible, is the fifth and last of the Megilloth, or Scrolls, and comes between *Ecclesiastes* and *Daniel,* in the third division, Hagiographa or Kethubim. Since it was the favorite one of the scrolls, it is usually called simply *Megillah* ("scroll") in Hebrew. In Christian Bibles it is placed with the historical books, between *Nehemiah* and *Job.*

The story of the book of Esther is as follows: Ahasuerus (Xerxes), the king of Persia, arranges a banquet for the nobles of his 127 provinces; when Vashti, the queen, refuses to come to the men's feast by order of the king, he sends her away and issues a decree that all wives shall obey their husbands (chap. 1). Some time later the king decides to take a new queen, so he orders that all the beautiful maidens in the kingdom be assembled, in order that he may select a queen from them. The choice falls upon Esther, the ward of Mordecai, a descendant of the tribe of Benjamin. Esther is accordingly made queen, but tells no one that she is a Jewess. About the same time Mordecai discovers a conspiracy against the king, and sends word of it to the latter by Esther (chap. 2). Next Haman the Agagite is made prime minister. When Mordecai refuses to bow down to him, Haman is so angered that he resolves to kill all the Jews together with Mordecai. He therefore casts lots (*purim*) to determine which month is favorable for his plan; the lot falls on the month of Adar. He then goes to the king, declares that there is a people (he does not mention the Jews by name) who are scattered and dispersed in the kingdom, who have laws of their own and do not obey the king's laws. With this misrepresentation he succeeds in gaining the consent of the king and sends out letters giving orders to slay the Jews, one and all, on the thirteenth of Adar (chap. 3).

On hearing the decree, the Jews are panic-stricken and resort to fasting and mourning. Mordecai sends a messenger to Esther, bidding her appeal to the king; to this she replies that if she come to the king uninvited, she will be put to death unless the king holds out to her his golden sceptre. Mordecai sends a more pressing entreaty, and Esther decides to take the risk (chap. 4). Fortunately, the king is graciously disposed, and extends his sceptre to Esther. She invites him and Haman to a banquet, but, when the king, suspecting a reason for the invitation, asks what she desires, she invites him and Haman to a banquet on the following night. Haman leaves much pleased with himself, but when he passes Mordecai, who again does not bow down to him, he is filled with anger, and goes home to consult his wife and his friends. They advise him to build a gallows fifty cubits high and to ask the king to have Mordecai hanged on it (chap. 5).

The king, being unable to sleep that night, has the royal records read before him. He learns from them that Mordecai has uncovered a conspiracy against him, but that he has received no reward for this service. It is now morning, and Haman has come to the court to ask permission to hang Mordecai. The king, intent on his plan of reward, asks Haman: "What shall be done unto the man whom the king delighteth to honor?" Haman, thinking that the honors are meant for himself, proposes almost royal dignities, and is thunder-

struck when he is told to give these to Mordecai. Nevertheless he is bound to carry out the royal decree (chap. 6). At the second banquet the king again asks Esther what she desires and is told that both she and her people are threatened with destruction. The king, in anger, demands who has presumed to do such a thing, and in reply Esther denounces Haman, who thereupon is hanged upon the gallows which he himself had prepared for Mordecai (chap. 7).

Though their chief enemy has been slain, the Jews are still in peril, for by the law of the kingdom the decree once issued against them cannot be revoked. Accordingly, on the appeal of Esther, Ahasuerus issues new decrees, permitting the Jews to defend themselves against any attackers. The Jews are overjoyed, their enemies dismayed, and many of the peoples become Jews (chap. 8). When the thirteenth of Adar comes, the enemies of the Jews are routed with great slaughter; in Shushan the fighting lasts into the fourteenth of Adar. Mordecai, who has been made prime minister, writes letters to all the Jews in Persia, bidding them keep the fourteenth and fifteenth days of Adar, the days of rejoicing after their victory, as the feast of Purim, in memory of this great deliverance (chaps. 9 and 10).

Scholars have differed widely as to the historicity of this story. Some have regarded it as historical, pointing out that it furnishes an explanation for the feast of Purim, gives a lifelike depiction of Persian manners, and is consistent with what is known of the character of Xerxes. Others, while admitting there are difficulties in accepting the story *in toto,* argue for its general historical accuracy, or suppose that it refers to the reign of Artaxerxes II, who is reported to have persecuted those who refused to worship his favorite goddess Anahita.

The majority of scholars, however, regard the book as a romance reflecting the customs of later times, and given an ancient setting to avoid giving offense. They point out that the 127 provinces mentioned are in strange contrast to the historical twenty Persian satrapies; that it is astonishing that while Mordecai is known to be a Jew, his ward and cousin, Esther, can conceal the fact that she is a Jewess; that the known queen of Xerxes, Amnestris, can be identified with neither Vashti nor Esther; that it would have been impossible for a non-Persian person to be appointed prime minister, or for a queen to be selected except from the seven highest noble families; that Mordecai's ready access to the palace is not in consonance with the strictness with which the Persian harems were guarded; that the laws of the Medes and Persians were never irrevocable; and that the state of affairs in the book, amounting practically to civil war, could not have passed unnoticed by historians if this had actually occurred. The very tone of the book itself, its literary craftsmanship and the patness of its situations, point rather to a romantic story than a historical chronicle.

Some scholars even trace it to a non-Jewish origin entirely; it is, in their opinion, either a reworking of a triumph of the Babylonian gods Marduk (Mordecai) and Ishtar (Esther) over the Elamite gods Humman (Haman) and Mashti (Vashti), or of the suppression of the Magians by Darius I, or even of the resistance of the Babylonians to the decree of Artaxerxes II. According to this view, Purim is a Babylonian feast which was taken over by the Jews, and the story of which was given a Jewish coloring.

The dates assigned for the composition of Esther vary in accordance with the views given above. Those who believe it historical assign it to the time of Artaxerxes I (465-425); others put it as late as the time of Antiochus Epiphanes, holding that the dispersion of the Jews, the independence of Mordecai, and the generally un-Oriental tone of the book would more properly apply to that period. Many believe that it was written in the 4th cent., toward the end of the Persian rule.

The Book of Esther did not get into the Bible canon without a struggle. According to a tradition (*Yer. Meg.* i, 70d; *Meg.* 7a) it was opposed by many sages because it instituted a new festival and did not mention the name of God. Ben Sira and Philo never cite from it, and *Ezra* does not refer to the story at all, though it deals with the same period of history. It was not until the 2nd cent. C.E. that Esther was finally accepted as a Scriptural book.

b. The Apocryphal Book. The apocryphal additions to Esther, now combined in *The Rest of Esther,* seem to have been added by the Hellenistic Jews of Egypt to supply that lack of religion in the Biblical book of Esther which the rabbis of Palestine had noticed. There are seven additions, as follows: 1. a dream of Mordecai, predicting a future time of trouble (11:2-12); 2. another version of the discovery of a conspiracy by Mordecai and the hate of Haman for Mordecai (12); 3. a letter of the king, ordering the destruction of the Jews (13:1-7); 4. a prayer of Mordecai to God when the decree is issued (13:8-18); 5. a prayer of Esther before visiting the king and her favorable reception by the latter (14:1 to 15:16); 6. The decree of the king that the Jews be allowed to defend themselves (16); 7. a speech of Mordecai, acknowledging that the predictions in his dreams have been fulfilled, and a statement that the book of Esther was brought to Egypt in the fourth year of Ptolemy and Cleopatra (10:1 to 11:1). It is noteworthy that the king's name is given as Artaxerxes, that Haman is called a Macedonian, and that the festival is known as Phrurai, not Purim, in the note in 11:1. The Ptolemy mentioned cannot be determined, as four of that name had queens named Cleopatra; the most probable is Ptolemy VI, known to be friendly to the Jews, the fourth year of whose reign fell in 178 B.C.E.

These additions are similar to the liberties which the Hellenistic Jews took with other books of the Hagiographa, such as *Daniel* and *Chronicles.* They represent attempts to round out the story, and to give a more religious tone to the narrative. The time of their composition cannot be determined.

SIMON COHEN.

Lit.: Paton, *Esther* (*International Critical Commentary;* 1908); Streane, *Esther* (*Cambridge Bible;* 1907); Gunkel, *Esther* (*Religionsgeschichtliche Volksbücher;* 1916); Hoschander, J., *The Book of Esther in the Light of History* (1923); Haupt, P., *Purim* (1900); Finkelstein, L., *The Pharisees* (1938) 216-19; Lewy, J., "The Feast of the 14th Day of Adar," *Hebrew Union College Annual,* vol. 14 (1939) 127-51.

ESTHER (pseudonym), *see* LIFSCHITZ, MALKAH.

ESTHER KYRA, *see* KYRA, ESTHER.

ESTHER MIDRASHIM, ESTHER RABBAH, *see* MIDRASH ESTHER.

ESTONIA, from 1918 to 1940 an independent republic on the east coast of the Baltic sea. It included the former Russian province of Estonia and the northern half of Livonia.

In 1934 there were 4,381 Jews in Estonia, constituting .4 per cent of the population. Of the total number of Jews in the country, 4,277, or 98%, were urban dwellers; the rest lived in villages. The largest Jewish communities were:

Tallin	2,203	Jews
Tartu	920	"
Volga	262	"
Parnu	248	"
	3,633	"

These four cities contained 83% of the Jews in Estonia. The Jewish population was 49.5% male and 50.5% female. Among the other Estonians, 53.1% were male; among Germans, 60%. Only 83.8% of the Jews in Estonia were citizens; the rest were either stateless or citizens of other countries.

More detailed statistics are available for 619 Jewish families. About 50%, or 311 families, had one child; 31.8%, or 197 families, had two children. Only 111 families, or 18.2%, had more than two children. There was no family with more than four children.

The small Estonian Jewish community illustrated the falling birth-rate prevalent among Jews. Between 1920 and 1924, 398 Jewish children were born; between 1930 and 1934, only 218, or little more than half as many. Moreover, the death rate mounted. During the 1920-1924 period, 208 Jews died, and the net increase of Jewish population was 190. During the 1930-1934 period, 257 Jews died, leaving a decrease of 39 in the Jewish population. Despite its Eastern European location, the small Estonian Jewish population belonged with the German Jewish population because of the falling birth rate. The mounting death rate was due to the increasing average age of the population.

Professional statistics are available for 1,688 gainfully occupied Jews in 1934. Unemployed Jews and those of indefinite occupation were not included.

The 1,688 gainfully occupied Jews were divided as follows:

	number	per cent
1. Trade	514	30.5
2. Trade employees	409	23.9
3. Artisans	249	14.7
4. Manual laborers	233	14.0
5. Liberal professions	159	9.4
6. Industrialists	82	5.0
7. Property owners	26	1.5
8. Religious pursuits	16	1.0
	1,688	100.0

About half the Jewish population of Estonia was engaged in trade, either privately or as employees. Industry and handwork absorbed one-third of the total. Employees (groups 2 and 4) comprised 37.9 per cent of the gainfully occupied. The participation of Jews in the liberal professions was quite high. This situation is usually found in countries with a small Jewish population. The smaller the population, the greater the percentage of participation in the free professions.

Of the 249 artisans, seventy-seven were tailors, forty were furriers, thirty-nine tinsmiths, thirty-three technicians, and the rest varied. Eighty-two of the artisans worked alone and were therefore poor. Only eighteen had more than three employees.

The small Jewish population in Estonia occupied a high cultural level. More than 11% were well educated and more than 37% had an intermediate education. In 1926 the Estonian Jews were granted cultural autonomy, which they developed on a broad, democratic basis. Balloting was general, direct and secret. But not all the Jews registered. In the elections of 1939 to the Jewish communal council, 3,252 Jews (including women and children) were registered as Jews, or 75% of the entire Jewish population. The remaining 25% left the Jewish group for other minority divisions, mainly the Russian. Jews of Russian-assimilationist tendencies had remained in Estonia from the Czarist period, when only Jews of wealth or of high cultural standing received residence privileges in the province.

Yet even with these limitations, the culturally autonomous Jewish population of Estonia accomplished a great deal. Prior to 1926, most of the Jewish children attended Russian schools. In 1939, 75% of the Jewish children attended Jewish schools, where Yiddish and Hebrew were the languages of instruction. During the early period of autonomy, radical elements were more influential. Yiddish was the leading language of instruction. Later Zionist elements got control and Hebrew became the major language. When the Soviet army entered Estonia, in 1940, Hebrew was banned.

The first cultural administration consisted of twelve Zionists, nine partisans of Yiddish and six independents who usually voted with the partisans of Yiddish. The last administration contained twenty Zionists, four partisans of Yiddish, two socialists, and one independent.

A strong anti-Semitic movement originated in Estonia in the 1930's. Its chiefs were an attorney named Rank and another named Sirk. These men also cooperated with the fascist movement. In 1939 a delegation of Jews approached the leaders, asking that propaganda against the Jews be stopped. Sirk replied that the Jews were of no interest to them; they were concerned with fascism, and anti-Semitism was too effective a method of propaganda to forego.

In official circles anti-Semitism had considerable success. It was manifested in the limitation of the number of Jews admitted to the universities, particularly to the medical schools. The University of Tartu, for instance, had 188 Jewish students in 1926 and only ninety-six in 1934. Of the 188 Jewish students in 1926, 104 were in the medical school. In 1934, only forty-four were in the medical school. Yet in 1934 a chair for Jewish studies was established at the University of Tartu, maintained by the Society for Fostering



Moses and Israel crossing the sea. From a French gobelin tapestry (17th century) in the museum of art at Esztergom

Jewish Studies at the University of Tartu, which had been established in 1930.

The Jewish autonomous community collected 18,540 Estonian kroons in taxes in 1939. Several Jewish philanthropic groups functioned in the various cities. According to the reports of the seven largest community organizations, 281 Jews appealed for aid in 1935. Assistance to the amount of 21,059 kroons was distributed.

The most colorful manifestation of independence in the small Jewish Estonian community was the cooperative bank system. There were three cooperative banks—in Tallin, Tartu and Narva. The bank in Tallin was founded in 1922 by fifty-eight members, with a capital of 5,000 kroons. In 1936 it had 331 members; its residuary capital was more than 102,000 kroons, there were 494,000 kroons on deposit and 862,000 kroons on loan. The total membership of the three cooperative banks in 1936 was 625. The Tartu bank was especially active. Its deposits totalled 4,342,000 kroons and its loans 8,910,000 kroons.

In July, 1940, Estonia was incorporated into the Soviet Union, and the condition of the Jews changed radically. On July 23, 1940, the Estonian Parliament passed a law nationalizing banks and heavy industries. Actually, the middle-rank industries were also nationalized. Many of the small enterprises had to close of their own accord, because the nationalized factories would not supply materials to private traders.

JACOB LESTSCHINSKY.

Lit.: *Statistics of the Jewish Population in Estonia,* issued by the Jewish Cultural Administration of Estonia (1936); "Supplement for Estonia," *Yiddishe Stimme* (Kovno, 1935-1940); *Oktiabr* (Minsk, July, 1940); Mareinis, I., *Virtshaft und Kultur in die Baltishe Staaten* (1934).

ESTORI HAFARHI, *see* FARHI, ESTORI.

ESZTERGOM, city on the Danube in Hungary, having the oldest Magyar Jewish congregation. Historic records attest the existence in 1050 of a fully functioning congregation worshipping in a synagogue. There was, likewise, a regular philanthropic fund for the relief of the poor and the sick. The first settlers had come considerably earlier from Slav and German territories. They, together with the Khazars, were brought in by King Árpád's army of occupation in the 9th cent.

The Jews of the 11th cent. lived in a separate section of the city, thus inhabiting what has been referred to as the first ghetto in Hungary. The 13th cent. saw the Esztergomians strengthen their congregational activities, though they still had no formal ritual baths, utilizing the local warm springs instead. The Jewish cemetery was first mentioned in a royal letter of grace by King Károly I addressed to the municipality of Esztergom. The community was noted for its Beth Din, which functioned mainly whenever some noted Jewish scholar happened to pass through the town. Rashi alludes with satisfaction to one of the famous cases tried by Kalonymos ben Sabbatai, Roman sage, who had been called upon to mete out punishment to two itinerant Jews who violated the Sabbath.

The steady growth of the community was due mainly to appreciation by the authorities of the commercial advantages accruing from the frequent visits to Esztergom by Polish Jews, and from the friendship of the clergy. By the end of the 15th cent. there were 800 members in the congregation. Then came disaster (1526) in the form of invasion by the Turks under Sultan Suleiman. A large part of the population, including many Jews, was carried off in boats into Turkish captivity. Thereafter, for nearly two centuries, the Jewish community languished under great difficulties until the Turks were driven out. A new community came into being in the 18th cent. Revival continued at an encouraging pace, resulting in a Hebrah Kaddisha (1858), a primary school (1864), a sick and benevolent lodge (1868), and a women's auxiliary (1927). There are also traces of such early institutions as a Talmud

Torah, a cultural society, a musical association, and a young girls' club.

Esztergom has a fine library and archives containing historic manuscripts and other documents bearing upon its past. In 1858 a new synagogue was built upon the site of the ancient house of worship. This in turn was replaced (1888) by a considerably larger edifice of Moorish architecture. The internationally noted Rabbi Immanuel Löw officiated at the dedication ceremonies. Esztergom is the traditional seat of the prince primate of the Catholic church. The Jewish community has striven at all times to foster friendly relations, through this dignitary of the Catholic church and other clerical figures, between Christians and Jews. The installation of each prince primate has been an occasion of jubilee. Thus in 1808 the official greeting by the Jews was expressed in these words: *"Freudengefühle der Graner Judenschaft bey der feyerlichen Installation Sr. Konigl Hoheit des Fürstprimas Carolus Ambrosius."* In 1839 the welcoming text, composed by Rabbi Efraim Rothenberg, voiced *"Herzensergusz an Sr. Hochfürstlichen Gnaden Joseph Kopácsy Graner Erzbischof am Tage des feuerlichen Einzuges."*

Esztergom's first rabbi in the nineteenth century is recorded as Mózes Löffler (1805-1871). Rabbi Ármin Spiegel has been spiritual leader since 1911. The Jewish congregation reached its peak numerically in 1914 when the community had 1,000 souls. The first World War, however, and the attendant shifting of boundary lines caused a sharp decline in Jewish communal growth. The population shrank to about 500 which has risen but slightly (1941). The existing institutions are nevertheless carrying on their activities with characteristic vigor and effectiveness. Esztergom's Jewish community extends its services to a number of smaller adjacent communities. LAJOS UJLAKI.

ETCHERS, *see* ART, JEWS IN.

ETERNAL, *see* GOD.

ETERNAL LIFE, *see* ESCHATOLOGY; FUTURE LIFE; IMMORTALITY.

ETHICAL CULTURE, SOCIETY FOR, a society founded in New York in May, 1876, by Dr. Felix Adler, as an experiment in a new form of religious fellowship. The founder was the son of Dr. Samuel Adler, who was rabbi in Temple Emanu-El in New York. To prepare himself for the rabbinate, Felix Adler, already an A.B. of Columbia College, studied at Berlin and Heidelberg. On his return in 1874, at the age of twenty-three, he delivered from his father's pulpit a sermon in which some of his hearers noted that there was no mention of God. Asked whether he believed in God, he replied that he did but not in the God of his hearers and that therefore he could not enter the rabbinate. Toward the Jewish fathers and their teachings he stayed profoundly reverential. Though he could not accept the claim of Israel to be any longer an elect people, and though he found the social ideals of the prophets an insufficient answer to the questions pressing upon him, his memories of his earlier religious home were always pious; and their inspiration, he said many times, never ceased to influence his thinking and practise.

The first Ethical Culture Society consisted chiefly of Jews. Other societies were established in Chicago (1882), Philadelphia (1885), St. Louis (1886), Brooklyn (1905), Boston (1920), Westchester (1929). These are affiliated in the American Ethical Union and this in turn, through the International Ethical Union, with groups in Great Britain. Societies in Germany and Austria were broken up by the Nazis. The members are Jewish and Gentile, with a majority of the former in each of the two societies with Jewish leaders.

The tie with Judaism is evident in Felix Adler's profound sense of the worth or sacredness of the human being. Exploiting people, oppressing them, neglecting them in their need, outrages the soul or personality in them. A related bond is the central importance given by Judaism to the ethical principle: "The Hebrew religion first sounded the distinctively spiritual note. The best thing in man, the prophets declared, is his moral personality" (Adler, Felix, *An Ethical Philosophy of Life,* pp. 15-16). Another such tie is the stressing of social ethics: the community as a whole has duties as truly as the individual.

The Ethical Movement departs, however, from both Judaism and Christianity in many directions. It holds that first-rate human living is possible even for people who cannot believe in God and in a life in Heaven after death. Its members, with very few exceptions, do not pray or observe the ritual of temple or church. Its Jewish members think that Israel is no longer a people with a special mission. With regard to social justice, Dr. Adler held (*ibid.,* p. 22) that the Hebrew ideal, sound as far as it goes, does not go far enough: it is negative, based chiefly on the idea of non-violation ("do not oppress"), whereas the positive conception of righteousness needs always to be understood, revised, developed, and applied, to all the many and complex problems of a changing world.

The societies exist "to increase the knowledge, the love, the practise, of right living." In reply to the criticism that there can be no true morality without religious faith, they hold that where moral living is tied up with theological presuppositions, there is danger that the morality will be cast aside when the religious beliefs are discredited; that there are supreme obligations for men and women to honor whether there be a God or not; that there is in man a higher power than the powers he shares with animals and things; that the leading objective must be to give expression to this in all dealings, individual and group, private and public; that the world needs more light upon these matters than can be found in the Bible; that it needs a practise to be developed not merely within the limits drawn by the Hebrew or the Christian vision but even beyond those limits; and that to those who seek religious consecration for life, the best approach is by way of the attempt to promote more genuine ethical living.

Leaders of the societies officiate at marriages and funerals and at ceremonies for the naming of children. While a very small percentage of members keep an affiliation with church or with temple, the rest look on the societies as their religious homes. The societies conduct Sunday meetings, evening forums and other meetings, clubs and study-groups for young and old,

experimental day-schools (Manhattan, Fieldston, Brooklyn), settlements and other such activities. Among attempts in which the Ethical Movement has been a pioneer may be listed the first free kindergarten in New York (since become the Ethical Culture Schools) (1877), District Nursing (since become Nurses Settlements) (1877), Federation for Child Study (1888), International Journal of Ethics (1890), First International Congress in Moral Education, London (1908), First Universal Races Congress, London (1911), Summer School of Ethics, Plymouth (1895) and University of Wisconsin (1908-11). In more recent years the societies have been active in helping to better relations between America and refugees from Europe. Their schools have done much to help the public schools improve aims and methods.

The leaders (1941) were Algernon D. Black, Horace J. Bridges, Percival Chubb, W. Edwin Collier, John L. Elliott, John Hutton Hynd, David S. Muzzey, Jerome Nathanson, Henry Neumann, V. T. Thayer. Its chief organ is the monthly, *The Standard,* published at New York city.

The Ethical Movement has drawn its power not so much from assaults upon outgrown beliefs as in continuously applying its threefold positive aim, increased knowledge, deeper love, better practise, or right living. Nor has it been satisfied with working merely for economic, political and social reforms. It seeks to understand better the best and highest within the lives of human beings and to win for this an ever more deserving honor in all human relationships. The underlying motive for better dealings whether individual or social is "Liberate the best in yourself through seeking to evoke it in others." HENRY NEUMANN.

Lit.: Fiftieth Anniversary of Ethical Movement (1926); Adler, Felix, *An Ethical Philosophy of Life* (1924); Bridges, Horace J., edit., *Aspects of Ethical Religion* (1926); Schmidt, Nathaniel, *The Coming Religion* (1930); American Ethical Union, *Ethical Religion—Its Basis and Possibilities* (1940).

ETHICAL MONOTHEISM, *see* ETHICS; JUDAISM; MONOTHEISM; MORALITY.

ETHICAL WILLS, *see* WILLS, ETHICAL.

ETHICAL WRITINGS, *see* LITERATURE, ETHICAL.

ETHICS.* **I. Introduction.** The term ethics is used to indicate 1. the science of moral conduct, including the setting up of standards of the highest human character and the highest human action in social relationships; 2. a system of moral principles resulting from the study of standards of conduct. While ethics and morality are closely connected, they differ in that morality, being derived from *mores* or folkways, often sets up standards that are based on traditional custom and usage rather than philosophical study; whereas morality attempts to define what is proper and seemly for human beings to do, ethics thinks in terms of justice, right and the common good. Morality is a summation of right conduct as based on observation and experience; ethics is a criticism of current human conduct on the basis of principles which it establishes. It thus becomes a philosophical discipline which attempts to analyze the meaning of ethical values, determine what is good, and interpret these values in terms of their ideal significance for human will. Just as logic is the normative science of human thought, and esthetics of human appreciation of the beautiful, so ethics is the normative science of right conduct. The three sciences thus correspond to the old threefold division of the human mind into intellect, emotion and will.

Since the principles chosen for the bases of ethics vary according to the preference of various individual thinkers, numerous systems of ethics have arisen in the course of human history. Furthermore, since the subject of all ethical thinking is man, and religion treats of the relation of man, with all his feelings, impulses and desires, to God on the one hand and to his fellowmen on the other, each religion tends to develop its own system of ethics. The higher the religion, the higher the purposes and the ideals which it seeks to inculcate in its worshippers. Hence every system of philosophic ethics must take into consideration the systems of ethics that have been built up by the contemporary religions. Philosophy studies the principles and claims of religion and attempts to demonstrate scientifically whether these principles are compatible or not with their mutual assumptions and hypotheses. Religion, on the other hand, starts with the idea of a God Who is the fountainhead of all revelation and the indispensable Source of all human knowledge, and expresses the ethical ideas it evolves from this conception as the commandments of its God. Thus philosophic and religious ethics treats of the same subject matter from different angles.

Since the basis of philosophy is reason, and that of religion is revelation, and both lay claim to the supreme control over human thought, it is inevitable that at times there should be a conflict of ideas between current philosophy and current religion, and that such conflicts have to be settled either by a reconciliation of ideas or a victory of one set of ideas over the other. This is particularly the case in the field of ethics, since autonomous reason, which possesses its own laws, insists on its right to control every conscious and intentional manifestation of existence, including even religious thoughts and acts in the narrowest sense, such as the belief in God and religious worship.

The consciousness of such actual or even potential contradiction between philosophy and science comes to the fore, naturally, only when an alert feeling for the peculiar nature of scientific thinking has been awakened, as in Greek culture after the rise of a rigid philosophical group of concepts, or in general European culture after the Renaissance, when a new attitude toward the world came into conflict with hitherto accepted ethical values. This conflict is but one part of the general conflict between religion and an intellectual life which has acquired the power to make itself independent. The result of this process is that in the course of time an independent ethical system, sometimes but not necessarily incorporated into a universal scientific or metaphysical view of the world, takes the place in human thought which has been yielded by religion, as often happens in modern times; or else spontaneous ethical impulses affect the

* This article deals with the development of Jewish ethics as a whole; individual ethical principles are treated in special articles.

formation of a religious spirit which has definite principles of its own but operates so as constantly to alter and transform traditional religious forms. Examples of the latter are the European Enlightenment and modern liberalism in Judaism.

If the realization of the difference between the religious and the ethical impulses is the fruit of a long-continued process leading to the maturing of the human mind, the beginning of this development evinces a complete interdependence. Ethics develops originally out of popular morality. Like religion, it arises and grows out of popular customs which were practised although they were not yet illumined by the light of critical reflection. Thus for a considerable period religion and ethics have a common history which, in its various turning points and climaxes, evidences their mutual influence upon one another.

In Judaism, ethics has always played a dominating part. The history of the Jewish religion is essentially that of the emergence of ethical ideas out of a background of purely ritual and ceremonial observances, and the creation of a moral law that was eventually to prefer obedience to sacrifice and declare that God was truly to be served only by means of right conduct. It was this feature that distinguished Judaism from contemporary religions and established it as the first ethical monotheism. To understand this characteristic of Judaism, it is necessary to trace in detail the rise of its ethical concepts.

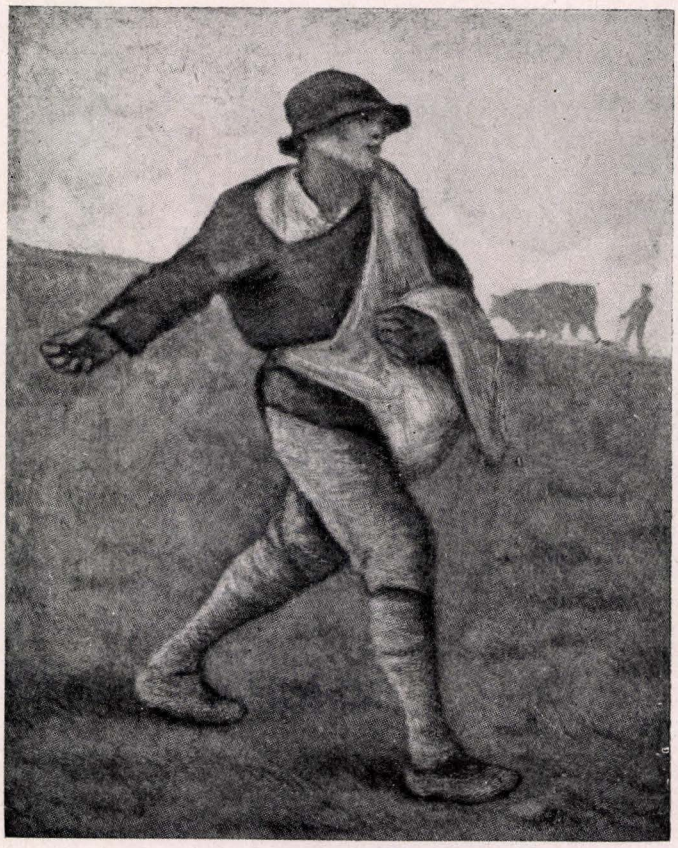
2. The Ethics of the Bible. The Bible, as the revelation of the One God to His chosen people, has as its prime purpose that of educating the people toward an alert consciousness and the achievement of a purposeful life. By representing the people as having been chosen by the Creator in the persons of their forefathers and by basing the relationship between man and God upon a mutual covenant, it evokes the activity of the will as the real instrument of divine worship in its widest significance, even before the evolution of any special ethical content. The idea of the covenant, the fountain-head of the Israelitish religiosity of the Bible, proclaims that God chose His people solely in order that it might observe His commandments. Thus in this idea with which the Biblical revelation begins there is contained the significance of religion characteristic of Judaism—the fulfillment of the commandments of God. "Now therefore, if ye will hearken unto My voice indeed, and keep My covenant, then shall ye be Mine own treasure from among all peoples; for all the earth is Mine; and ye shall be unto Me a kingdom of priests, and a holy nation" (*Ex.* 19:5-6). A similar thought is contained in God's summons to Abraham: "I am God Almighty; walk before Me, and be thou whole-hearted" (*Gen.* 17:1), which is followed by a covenant between God and the descendants of Abraham (verses 8 and 9).

Rashi gave the true expression of the Jewish religious consciousness when he declared (commentary to *Gen.* 1:1) that the Torah ought actually to begin with *Ex.* 12, the beginning of the actual commandments, and that the inclusion of the story of creation, the early history of the world, of the Patriarchs and of the nation was merely for the purpose of proving the omnipotence and sole power of the God of the universe. The kernel of the Jewish religion is revealed as the will to serve God because of love for Him and by faithful obedience to His commandments. The foundation of the religious life of the Israelites is contained in the words: "Hear, O Israel: the Lord our God, the Lord is One. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. 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. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and upon thy gates" (*Deut.* 6:4-9).

Both here and in later times the prerequisite for the fulfillment of God's commands was the unrestricted freedom of the human will. Such freedom of the will is never problematical or doubtful, as is still clearer from instances in which, as exceptions to this rule, God Himself is represented as having effected a partial or complete paralysis of the will as punishment for especially serious transgressions (Pharaoh's hardening of his heart, *Ex.* 9:34-35; David's temptation, *II Sam.* 24; Isaiah's prediction of punishment, *Isa.* 6:9-10).

Since the fear of God thus coincides with life in conformity with the manifest will of God, there arises the question as to the limits to which the will of God extends. In the various law codes of the Pentateuch moral and religious precepts, as well as jurisdictional regulations which at a later date were considered as legal principles in the narrower sense, were without distinction grouped together as the uniform expression of the will of God. The legalistic system which was thus impressed upon the religious and ethical spirit was given a greater weight because it was presented as a divine revelation, with maxims considered as consummated and perfected for all time. Nothing may be added thereto, and nothing may be taken away therefrom (*Deut.* 13:1). This perpetual character of the law manifestly became of great influence in educating man to its practical realization. Therein lies the source of the earnestness and alertness with which the individual Jew obtained in actual life the realization of these religious doctrines which have impressed themselves upon his will. It is precisely in the form of the law that the teacher was successful in achieving moral practice.

Although in the earliest period there was hardly any differentiation between the value of the ritual and the ethical regulations, it is striking that at certain critical points in the history of Israel ethical demands played an especially important role. Thus in the very nucleus of the revelation, the Ten Commandments, which, in their primitive form, are assuredly very old, in addition to the obvious fundamental acknowledgment of the One God Who is to be worshipped without the use of images, there are taught also the basic laws that are vitally essential for a mutual communal life. With no less clarity does such a concentration of moral precepts emerge from a group of legal and ritual regulations in the important chapter *Lev.* 19, in which



Ethics as conceived in the Biblical teachings: "Sow to yourselves according to righteousness, reap according to mercy" (Hosea 10:12). Illustration from a painting by Jean François Millet

the maxim, "Thou shalt love thy neighbour as thyself" (verse 18), is felt to be the very root of social life. In *Lev.* 19:17-18a, as in the Decalogue (*Ex.* 20:17), one's personal attitude and state of mind toward one's fellowmen are clearly perceptible, as a source of external action specially to be observed, just as the old legal maxim (*Ex.* 21:12-14) not only knows of the concept of intention but also takes it into consideration in determining punishment.

In *Deuteronomy,* where the complete interlocking of law, ritual demands and moral precepts forms the content of a comprehensive and uniform code, one can clearly perceive how a single motivation welds the multiplicity of regulations into one definite outstanding principle: a benevolent, humane spirit, the image of that divine authority which is regarded as the source of all this legislation. The theocratic framework of the whole, which makes God not only the ruler but also the kindly guardian of the people, as well as of each individual member, manifests itself in a gracious paternalism which, while perceiving and acknowledging class differences due to inequality in the amount of possessions, energetically seeks to smooth out the coarsest and harshest effects of such differences. A profound power of sympathizing with the feelings of others, real humanity, and self-denying generosity are the moral roots of a system of social ethics which at all times not only demands humane treatment of the weak and helpless, the economically dependent, the stranger, widow and orphan, the servant, even one's enemy, and pity toward animals, but also makes them in many instances the subject of compulsory laws in specifically formulated regulations. Thus personal morality is seen to be imbedded in the religious constitution of the Biblical people whose Ruler, God, is the actual Lord of the earth and all its treasures and Who desires man to serve none but Him (*Lev.* 25:55).

No serious observer disputes the loftiness of this moral spirit. Controversy has arisen only as regards the question as to whether the practice of these principles is confined only to members of the Jewish nation (particularism) and is accompanied by other, less far-reaching principles for all other persons, or whether it is a system of ethics applicable to Jew and non-Jew alike (universalism). In deciding this question one must separate the obviously humane tendencies of the Pentateuchal interpretation of history from the details of the theocratic organization of the chosen people. According to the former, all men are brothers, since they are descended from an original primitive pair; a law-code is granted to the children of Noah, the ancestors of all mankind; and there is but One God for all the world. According to the latter, while the stranger, or non-Israelite, is expressly given certain rights, exceptional social care and consideration, such as the freeing of slaves after the completion of a definite term of servitude or the prohibition of interest on loans, were actually intended only for the people of Israel. These provisions were not due to a desire for special privilege, however, but for practical reasons. Since other nations did not extend such exceptional principles to Israelite slaves or Israelite debtors, there was no reason for the Israelites to pursue a course that meant for them the giving up of their personal rights without

any return on the part of others. At the same time it is noticeable that in their relations to other peoples the ancient Israelites acted in a spirit that was ethically in advance of the contemporary practice. Thus Abraham refused to take any of the booty that he recovered in his battle against the five kings (*Gen.* 14:22-24); Joshua kept his word to the Gibeonites, although this had been given only as the result of the deception practised by the latter (*Josh.* 9).

Nowhere do the prophetical views differ basically from those in the Torah; the latter, in fact, is in part a codified pattern of the viewpoint and principles of the prophets. But while the prophets laid greatest stress upon the idea of love and righteousness between man and man as the very essence of the divine will, they often assumed an attitude of indifference toward the whole apparatus of cult and ritual. The measure of the ethical demands made by the prophets mounted up, apparently, to a total rejection of the ritual and sacrificial system whenever its technicalities and practice threatened to stifle the true meaning of the commandments of God. Thus their passionate enthusiasm, which never felt itself hampered by the written paragraphs of the ceremonial laws, in actuality expressed itself in a universal moral philosophy. They arrived at this philosophy because, in their logical development of the idea of monotheism, it was very evident that if there was One God for all the world, He was the God of all peoples, and the moral law that He revealed to them as prophets was a universal standard for all human volition.

Despite this inherent universalism, the prophets were not yet ready to legislate for humanity. They were still affected by the social and moral conditions of a petty state, in which agriculture was the chief occupation, in which the family was still in a patriarchal state, and in which commerce was in the hands of petty traders; they had no notion of world politics or a grasp of the wider demands of a humanity made up of many different peoples. When they turned away in disgust from the excesses of the sacrificial cult they did not look forward to a new form of life but back to the primitive conditions of Israel in the wilderness, when there were no splendid temples or important state affairs, and when arrogant wealth did not exist side by side with mass misery. They hoped for a return to a simple life free from the vices of civilization. Yet the prophets did not extol poverty, nor were they opposed to the natural human instinct for possessions and harmless pleasures.

The God-consciousness of the prophets was intimately related to an acute feeling of righteousness, an abiding love of mankind, and a desire to obey the will of God. "It hath been told thee, O man, what is good, and what the Lord doth require of thee: only to do justly, and to love mercy, and to walk humbly with thy God" (*Micah* 6:8). "Let justice well up as waters, and righteousness as a mighty stream" (*Amos* 5:24). "Wash you, make you clean, put away the evil of your doings from before Mine eyes, cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow" (*Isa.* 1:16-17). The veiled obscurity in which all the prophets lived and from which they received their remarkable summons is merely the fringe for the luminous splendor of their demands, all of which uniformly form the basis for the true fellowship of man that is desired by God.

While it is true that Isaiah (*Isa.* 2) poured out his scorn upon those who rely upon human power and greatness, upon earthly striving and desire for self-importance, this was due neither to a hatred of humanity nor to an eschatological renunciation of this world and of the pleasures of life in the expectation of receiving a manifold recompense in another world. It was rather the yielding of the soul to the infinite exaltedness of God, in contrast to which man shrinks to an infinitesimal figure, but never to such absolute nothingness that he is unable through his own efforts to submit to the will of God. It is just because the prophets themselves, being free from entanglement in a legalistic and casuistic system, could devote themselves to the unfettered flights of lofty ideas, that the universal spirit which embraces all mankind could emerge. Just as their interpretation of history, with its conception of a divine world plan, makes of all peoples the instruments for the execution of the divine justice ("O Asshur, the rod of Mine anger!", *Isa.* 10:5), so do they equally perceive the true meaning of the myth of the coming Messiah, a myth which they themselves imbued with an ethical spirit, the future kingdom of justice and peace.

In this process, from the time of Jeremiah and Ezekiel on, the importance of the independence of the individual in both the religious and the ethical life was increasingly stressed. This was perhaps due to the success of the legal system in educating the people to an earnest and active desire to exert their own will in obeying the law. The individual observer of the moral law emerged as the fruit of the progressive individualization of the religious spirit. This awakening of a feeling of individual responsibility was of great service to the Jewish community after the loss of its independence and in its exile in Babylonia; without it, the national spirit would have ceased to exist, and Judaism as a religion would have perished.

The Wisdom Literature of the Bible and post-Biblical books, especially *Job, Proverbs* and the various collections of sayings, affords an insight into the ethical and moral principles which were both preached and practised during the post-Exilic period. It is based on the idea which had been inculcated in the people as the result of the efforts of the prophets, that of the certainty of divine retribution. On the other hand, there is a certain return to the ceremonial and ritual piety which was absent from the teaching of the prophets, although this ceremony and ritual, instead of hindering the full development of ethical principles, now becomes the background for moral teachings. Good deeds are regarded as more important than sacrifices—as the prophets had taught—but both were part of the Jewish religion, and universally accepted by the Jewish people. The ideas stressed in the Wisdom Literature are not so much the broad ethical principles of the prophets as the derivative practical moral application of these principles in daily life. Religion is henceforth intimately connected with a moral attitude which inculcates rigid self-discipline.

There is an emphasis upon the old requirements of

honoring one's parents ("Hear, my son, the instruction of thy father, and forsake not the teaching of thy mother," *Prov.* 1:8; cf. also 4:1-6; 6:20-23; 15:20; 29:3) and of the parents' responsibility for the proper rearing of their children ("He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes," *Prov.* 13:24; cf. also 23:13-14; 19:18). Other commandments stress purity in marital life (*Prov.* 2:16-19; 6:24-35; 7:5-27; *Job* 31:1-9), diligence in the pursuit of one's profession ("Go to the ant, thou sluggard. . . . ," *Prov.* 6:6-11; 10:4-5; 19:15; 24:30-34; 26:13-16), the warning against drunkenness and gluttony (*Prov.* 23:20-35; 31:5), the insistence upon honesty in business ("Treasures of wickedness profit nothing," *Prov.* 10:2; cf. also 12:5-7; 20:17; 21:6), and the prudent admonition not to engage in such unwise business practices as going security for another (*Prov.* 6:1-5; 11:15; 17:18; 22:26-27). In contrast to the dangers of city life, the simple life of the farmer is praised and commended ("He that tilleth his ground shall have plenty of bread," *Prov.* 12:11; cf. also 24:27; 28:19). The virtue of charity, of sympathetic love of one's fellowman, has lost none of its old significance. Righteousness (*tzedakah*), which "delivereth from death" (*Prov.* 10:2; 11:4), henceforth takes the secondary meaning of active love and energetic mercy, which are again and again enjoined (*Prov.* 3:27-28; 11:25-26; 21:13, 26; *Job* 22:7). Widows and orphans, strangers and dumb animals, are again and again mentioned as urgently in need of special consideration.

The writer of *Proverbs* also enumerates a number of less serious offenses against ethical and moral principles. Among these are strife and discord ("Strive not with a man without cause," *Prov.* 3:30; cf. also 6:19; 16:28), frowardness (*Prov.* 1:11; 6:14; 10:31-32), talebearing (*Prov.* 25:18), hypocrisy and deceit (*Prov.* 2:14; 4:24; 26:23-26), and bad company (*Prov.* 1:10-19; 2:12-15; 16:29), all of which result in open calumny and falsehood (*Prov.* 12:19-20; 17:4-20).

Here is the picture of a highly differentiated social life from the foundations of which arises a morality of energetic work, of truth-telling and honesty, of open-handed generosity, without excessive demands that would be merely counsels of perfection. A characteristic sentence is that which commands kindheartedness toward a fallen enemy: "If thine enemy be hungry, give him bread to eat, and if he be thirsty, give him water to drink; for thou wilt heap coals of fire upon his head, and the Lord will reward thee" (*Prov.* 25:21-22). Here, although the injunction itself reaches the heights of forgiveness and compassion, its motivation is rooted in the very human desire for triumph and reward. In this the Jewish doctrine of ethics tends to differ from the Christian; in place of the promises of reward in a future life, when the wicked, for instance, shall look with satisfaction upon the sufferings of the wicked in hell (*Luke* 16:19-26), the ethics of *Proverbs* expects the worthy individual to be rewarded by God during his own lifetime. The difference between the Jewish and the Christian doctrine, which, incidentally, arose out of Judaism, consists not so much in the fact that the latter religion had a higher ethical aim, which rose into the realm of the absolute (for Judaism, too, was ever conscious that divine perfection is unattainable even by the most zealous efforts of man), but rather in the fact that the new religion was born out of the expectation of an immediate and imminent change in the world-order, whereas the older religion never diverted its glance from the actually existent human and historical relations, for which reason it always retained a feeling of responsibility for actual worldly communal life.

3. The Ethics of the Talmud. The remolding of the old ideas and ideals of the Bible, which was accomplished in the Talmudic and rabbinical system which succeeded that of the Scriptures, was permeated by this feeling, that it is the duty of religion to provide a system of laws, customs and principles that shall regulate the ways of human life to the best possible advantage. In the Talmudic period this tendency was expressed not merely in ethical maxims but in a legal formalism that sought to provide for every contingency in life. Worship, ritual, morality, law, belief, social conduct—in fact, every conceivable human action or thought—to each of these there was assigned its proper place within the regulations of an all-inclusive code. The idea of an all-embracing constitution that is to set the norm for every phase of human life appears even stronger than in the time of the Pentateuch. The sacerdotal and liturgical traditions were thus not only faithfully preserved but even extended, on the principle of "building a fence around the Law," that is, of going beyond the letter of the Law to add precautions against the breach of its commandments.

As a result of the continuous discussion and careful examination of all phases of life that arose in the Talmudic period, Judaism became characterized by a formulism and a fidelity to ceremonial observances that have aroused, especially in the minds of non-Jewish observers, the impression that in the Talmudic and later Jewish law ethics has been sacrificed to ritual. In reality such was not the case. The rabbis were as much aware as were the Biblical teachers of the distinction between the natural regulations that are necessary for the just and right relations of man to man (*mishpatim*) and the statutes of a special revelation peculiar to Israel (*hukkim*). It is not true that the formal process of levelling all laws resulted in a disregard for ethical commandments. On the contrary, the fact that Jewish life was made up of obedience to the commandments of God, which were to be strictly and conscientiously observed just because they were part of the Law, gave the moral and ethical injunctions an authority which impressed them upon the mind of the individual. Under the rabbinical rule, the whole word of God became something to be strictly observed; the distinction between the minor and the major commandments of the Law disappeared, and the feeling of joy in performing the religious duties (*mitzvoth*) became the inspiration of true piety. The rabbis invested the traditional regulations with a new zeal and earnestness. They made the old social precepts, the rules of charity and benevolence, the obligation to consider the feelings and sentiments of others, the universal human virtues of modesty, serenity, mercy, patience and humanity, a part of actual human life and practice by means of specific regulations. Thus the organization of Jewish life under a system of law did not obscure or



The rabbinical conception of ethics as the service of God: Judah, son of Tema, said: "Be strong as a leopard, light as an eagle, fleet as a hart, and strong as a lion, to do the will of thy Father Who is in heaven" (Aboth 5:23). Illustration reproduced from Saul Raskin's "Pirke Aboth"

belittle the responsibility for moral conduct on the part of every individual; it rather resulted in the utmost watchfulness and care on the part of each individual in his relations to his fellowmen.

The Talmudic and rabbinic system of ethics, accordingly, became essentially one of right conduct. Yet this conduct was not merely a set of customs, or of purely external actions. It was intended to take into consideration the whole of man, and hence to the obligation of observance it added that of sincerity in observance. This was obtained by connecting the whole system of ethics with the idea of the service of God. "God desires the heart" (*Sanh.* 106b).

Many teachers of the Law, while not denying the importance of the ritual portion of the Torah, which was equally the expression of God's will, endeavored to express the final aim of all the divine regulations as the fulfillment of an ethical principle. Hillel, when asked by a proselyte to explain to him the entire Torah while he was standing on one foot, answered: "What thine own soul hateth, do thou to no man. This is the Law; the rest of it is commentary, which thou must learn" (*Sab.* 31a). Simlai similarly reduced all the 613 commandments of the Torah to the single Biblical verse (*Hab.* 2:4): "The righteous shall live by his faith" (*Men.* 23b). The ritual law was regarded as only temporary, intended for the discipline of man; in the Messianic age it would be abrogated. But the ethical and moral law was eternal.

It is clear, however, that the endlessly pursued minutiae of the Law may at times cause weaker minds to forget that the real essence of morality consists in personal conduct. The danger arose, and could not always be avoided, that the dividing up of obedience to the will of God into an innumerable group of individual regulations, together with the belief in divine retribution which operated even down to the last detail, a belief which utterly dominated the religious spirit of the Talmud, might at times produce a utilitarian attitude toward life, an attitude which was none the less utilitarian and hedonistic because it had a religious coloring. It was to counteract such a danger, and to avoid the mechanization of the principle of retribution, that certain of the rabbis uttered such idealistic statements as: "Be not like servants who minister to their master upon the condition of receiving a reward" (*Aboth* 1:3) and "The recompense of fulfilling a precept is the opportunity of fulfilling another precept, and the penalty of committing a sin is the necessity of committing another sin" (*Aboth* 4:2).

In addition, certain particular regulations, which are especially emphasized, show that the fact that Jewish ethics was expressed in the form of a legalistic pattern in no way ran counter to the fervor of sincere understanding and spirituality. The utmost importance was attributed to the preservation of human self-respect. On certain festive occasions every Jewish girl was to dance in borrowed clothing, even the wealthiest, so that the poorest might not feel humiliated (*Taan.* 30a). Even a sinner must not suffer shame (*Sotah* 32b).

There are abundant references to effective relief of the needy; in all these, the prime purpose is that of avoiding making the weak and the helpless mere "victims" of charity. Still more illuminating for the sanity of the regulations and their application in actual practice is the ruling (*Keth.* 50a) that no one may give more than a fifth of his income to charity; the fact that such a rule was necessary proves that the

teachings of Talmudic ethics were no mere fine phrases, but were actually observed. It is also in striking contrast to the advice given in the New Testament (*Matt.* 19:21 and parallels): "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." Judaism rejected such complete asceticism as contrary to nature.

Jewish ethics, as developed into a system by Talmudic law, is based on the recognition of the fact that there is a bond between God and all mankind, that is, that Judaism must be an ethical monotheism. This is expressed in the conception that a primitive revelation, consisting of seven basic ethical laws, was made to the sons of Noah; this expresses in figurative form the realization on the part of the Jewish teachers that there is a universal human appreciation of the right, though expressed in a primitive form. Accordingly, the reproach frequently brought against the Talmud, declaring that there is a sharp difference between its internal and its external morality, is totally unjustified by the facts. It is true that the Jews, conscious of being a chosen people, had a strong appreciation of their own national and ethical values. However, wherever severe and even harsh utterances against the customs of other peoples were made by them, such judgments were invariably directed against the barbarian and uncivilized features of the heathen environment. In this the adverse judgment of the rabbis was similar to that of the church fathers; both perceived the moral rottenness beneath the glittering surface of the Roman imperial age. It is understandable, therefore, that some parts of the Talmudic laws made efforts at a rigorous isolation from such paganism, which in its excesses frequently presented a picture of frightful degeneration, especially in sexual manners. But it is not true that, in so doing, the Jews ignored their moral obligations toward non-Jews.

4. The Ethics of the Jewish Philosophers. The rabbinical laws had so firmly established the Jewish way of life that even when new ideas came to the fore, both practical education and ethical thought never forsook the paths prescribed by that system. It is true that the Alexandrinian Jewish philosophy of antiquity appeared for a time to be divorcing the traditional doctrines from their legal foundations because of its preference for ascetic and contemplative thought. But since this mode of thought soon became obsolescent in Judaism or was absorbed into Christianity, the allegorizing tendencies of Hellenistic Judaism, which might have reduced the religion to mere speculation, had no effect on rabbinic Judaism. When, in the Middle Ages, the Jews resumed the study of philosophy on the basis of Arabicized Platonism and Aristotelianism and sought to relate it to their own beliefs, the outlines of the Biblical and Talmudic structure of laws were but little affected. The Law's doctrine of moral obligations was never weakened.

The chief contribution of the Jewish philosophers to the ethics of Judaism was to give the latter a systematic presentation and a rationalistic basis. There were certain changes in terminology. Thus in the discussion of the reasons for the commandments, the old separation between the *mishpatim* and the *hukkim* appeared again as a difference between the rational laws (*mitzvoth sichliyyoth*) and the laws given by revelation (*mitzvoth shim'iyyoth*). The purpose of such a division, the discussion of which began with Saadia and reached its climax with Maimonides, was to indicate as great as possible a harmony between the divine will, as expressed in revelation, and human reason; this harmonization, however, was attacked by Judah Halevi, who was opposed to rationalism. This attempt at harmonization represents but one episode (though a highly characteristic one) in the efforts of these philosophers to prove the universal nature of the Jewish concept of man. They showed that the doctrines of Judaism, in contrast to those of Christianity and Islam, were just the very ones that would be the result of objective reason.

In the course of this rationalization, the Jewish philosophers, following older rabbinical hints, regarded the unique Jewish ritual system primarily as a means to inculcate ethical truths. However, this did not weaken the ritual law, which by this time had been firmly imbedded in Jewish life. Certain slight tendencies toward asceticism were fostered by Bahya ibn Pakuda, who, in his *Duties of the Heart,* sought to awaken active piety in place of a mechanical religiosity; but these were of less influence than the philosophy of Maimonides. Maimonides took as his ideal the Aristotelian conception of the superiority of the intellectual virtues over that which is ethical and practical, and regarded the theoretical perception of truth as the highest goal of man. This would lead to the concept of a sage as one who achieves supreme happiness through intellectual contemplation, who is asocial in character and completely self-centered, a conception which has nothing in common with the social consciousness characteristic of Judaism. Fortunately, the connection between the intellectual sage and the Jewish people was preserved by the recognition of the necessity of observing the Jewish Law, the effect of which was strong enough to overcome the ill effects of this doctrine.

For the masses of the Jewish people the theology of the Jewish philosophers and the kindred foreign shading of moral feelings had no especial significance. Their ideals were better reflected in the works of the moral preachers, and in such writings as the *Sefer Hahasidim* of Judah ben Samuel of Regensburg and the *Rokeah* of Eleazar ben Judah. The writers constantly inculcated an ardent humanity, the utmost integrity in trade and commerce with Jew and non-Jew alike, and truthfulness toward all men, even pagans. Characteristic of the mood of the time is a profound feeling of sin, derived in considerable measure from Christian influences. Although Judaism at all times strongly opposed the doctrine of original sin, the feeling of human insufficiency and inferiority as regards the divine commandments revealed itself markedly in this period of great oppression. The conviction of the absolute justice of God, in common with the terrible experiences which they had suffered, had the effect of an ever-recurring self-accusation; it appeared to the people that the extent of their sufferings could be explained only by an overabundance of sin on their own part.

In contrast to the Cabala, which was attracting ever larger groups, and whose speculations often opened the door wide to superstition, the disciplined severity of the Law proved itself a powerful weapon of defense in every-day life. Where a new religious spirit entered into the life blood of the people, as in Hasidism, which rejected the old austerity and permitted men's minds to relax, which had a religious service devoted to joy and ecstatic rapture, and which threatened even the soberness and severity of Jewish every-day life, it was the discipline imposed by the necessity of obeying the Law which undertook the task of preventing the complete disintegration of Jewish morality.

5. Modern Views. In modern times it has been the tendency, especially among the liberal Jews, to stress more and more the ethical side of Judaism, and to interpret it primarily as a system of ethics. As the ritualistic system gradually lost ground because of conditions developing out of the entrance of the Jew into modern life, the teachings of the prophets, with their indifference to cult and ritual, were given the first place in Jewish teaching, and the humane and universal elements of both Biblical and Talmudic ethical doctrines were revitalized.

No matter how strongly the liberal view differs from the traditional view, or how wide a gap the Jews who regard themselves as faithful to the Torah feel that there exists between themselves and the Reform Jews, the dispassionate observer can plainly discern that the modern Jewish conception of ethics is deeply rooted in the traditional Jewish spirit. In its strong emphasis upon human will and character, in the tendency to stress and to manifest an ideal spirituality in the world of reality, in its confident and energetic urge to realize in practice that which is just—to sum up, in its instinctive assurance that the criterion of religion is deeds —the attitude of Liberal Judaism is as intimately associated with the basic moral idea of Judaism as it differs from that of Christianity.

In contrast to the Biblical and Talmudic view, which regarded the people as a unit, receiving the immutable Law as a whole, and bound perpetually by its provisions, the modern view of Jewish ethics stresses the responsibility of the individual. Thus, by breaking down the traditional binding force of the entire Law, which was accomplished in any event by those Jews who attained emancipation, it has permitted a certain unfettering of individual efforts. Despite such modern individualism, which to a certain extent makes each person the judge of his own conduct, the old ideals of solidarity, social consciousness, righteousness, faith in the realization of human fellowship, ardent human feelings, regard for the suffering of one's fellowmen, are still strong enough to guide the individual and to make for a clearly defined type of Jewish moral and ethical value. If the modern Jew, because of his intellectual alertness, which does not always keep pace with his noted capacity for keen criticism, sometimes falls more readily victim to new ideas than do other and more deliberate persons, those deeply imbedded traditional qualities tend to function in practical life in a far more practical form than do many of the abstrusely devised or assembled theories which conflict with such qualities. The danger to the Jew in modern life is that excess of assimilation to the thoughts of others which tends to level off his ideas and to sink his ethics until they become the same as the ideas and ethics of his environment.

Scientific reflection on the ethical content of Judaism coincides, naturally, in modern times, with general theological or philosophical speculation as to the nature of Judaism itself. Most characteristically, the modern Jewish sermon, whether it is delivered in liberal or conservative Jewish houses of worship, deals chiefly either with current Jewish problems, or with ethical problems in which the religious element plays only a minor part of embellishment. Formerly the Jewish preacher and thinker sought to attain the true faith, to set up a system of true metaphysics, on the basis of a true revelation which had been vouchsafed by God to favored individuals at certain epochs in world history; the ethical principles acquired their validity because they were part of this revelation, their authority because they were the word of God. Today systems of ethics have to prove their own validity on the basis of experience; they are true as they have demonstrated their value for the individual and for society.

Of the modern Jewish philosophers, Cohen has endeavored to show that those doctrines in Judaism which are of an ethical nature, especially the belief in God and the idea of a Messiah, have transcended the narrow compass of a community held together by a common religion; he has raised to a universal validity the old conceptions, freed from their mythological accretions. Thus, despite the difficulty and the complexity of his system, he became the interpreter of what the strongly rationalistic self-consciousness of modern Judaism hopes to find in its soul. For spiritual Judaism has fought shy of the reversion to metaphysics, mysticism and anti-rationalism, a tendency which has been perceptible in world culture ever since the beginning of the 20th cent., although it is true that certain tendencies in this direction may be found in the Jewish group headed by Martin Buber. Judaism today tends more and more toward the spirit of the period of the enlightenment, and herein can be seen a remarkable agreement between Liberal and Orthodox Jews. One may well believe that Judaism, despite its irrational ritual system and its basis of a definite, miraculous revelation, has at all times revealed a profound kinship with the timeless spirit of an age which appealed to reason in order to reaffirm the ethical consciousness of mankind.

See also: ALTRUISM; BROTHERHOOD OF MAN; COMMANDMENTS, THE TEN; DECALOGUE; ENEMY; EQUALITY; FORGIVENESS; FREE WILL; FRIENDSHIP; GOLDEN RULE; HOLINESS; JUSTICE; KINGDOM OF GOD; LOVE; MERCY; MORALITY; NEIGHBOR; PEACE; RELIGION; REWARD AND PUNISHMENT; RIGHTEOUSNESS; SIN; STRANGERS; TORAH; UNIVERSALISM; WILLS, ETHICAL. MAX WIENER.

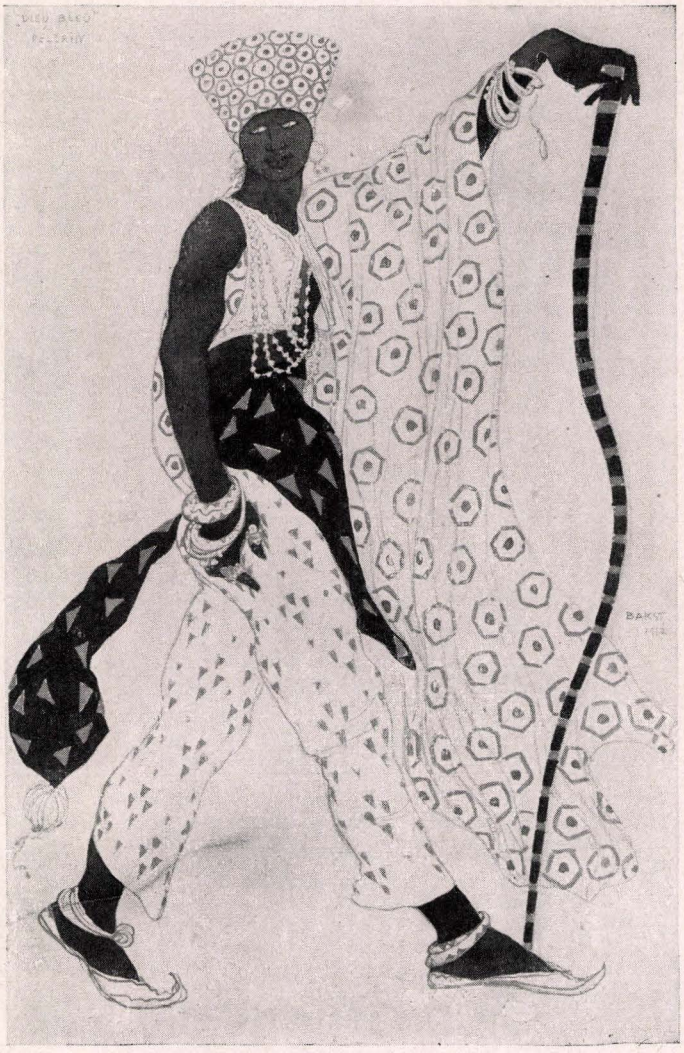
Lit.: Baeck, Leo, *Essence of Judaism;* Lazarus, Moritz, *Ethics of Judaism;* Bernfeld, Simon, edit., and Koller, A. H., trans., *The Foundations of Jewish Ethics;* Schulman, Samuel, *Jewish Ethics;* Hastings, James, edit., *Encyclopaedia of Religion and Ethics,* vol. 5 (1922) 414-25; vol. 4 (1912) 41-46; Kohler, Kaufmann, *Jewish Theology* (1918).

ETHICS OF THE FATHERS, *see* ABOTH.

ETHIOPIA, 1. **In the Bible.** The land to the south of Egypt, known as the country of the Ethiopians to the Greeks, is denoted Cush in the Bible. According to *Isa.* 18, it was rich in streams and prosperous because of its river-navigation; *Job* 28:19 mentions it as the home of the topaz.

The people of this country are described as being tall and of glossy skin (*Isa.* 18:2). They were not the same as the Semitic Ethiopians of Roman times, nor were they true negroes, since the expression in *Jer.* 13:23, "Can the Ethiopian change his skin?" could apply to any dark-complexioned race. They appear to have been closely related to the Egyptians, and the two peoples are frequently mentioned together in the Bible, for the two countries were closely connected and more than once under a common Egyptian or Ethiopian ruler. According to the genealogy of the nations in *Gen.* 10, Cush (Ethiopia) and Mizraim (Egypt) were the oldest sons of Ham. Moses is said to have taken a Cushite wife (*Num.* 12:1); but there is no reference to this story elsewhere in the Pentateuch and it is probable that the text should be emended to "Cushanite wife," which would make the reference to Zipporah since the Cushanites were a clan of the Midianites (cf. *Hab.* 3:7).

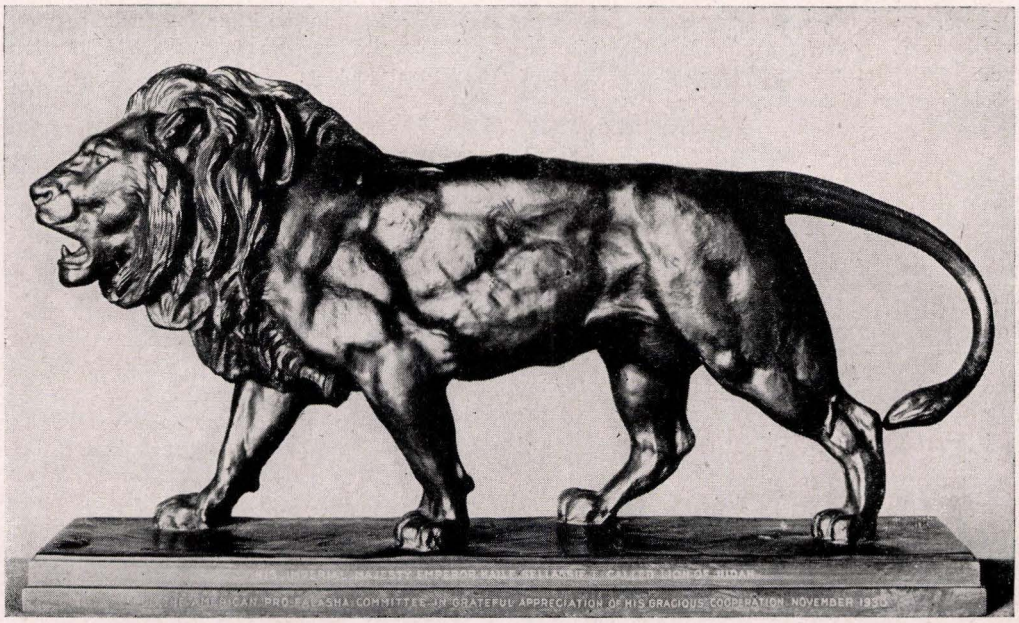
The Ethiopians were too far away from Canaan to exercise much influence upon the history of the Israelites. Occasional Ethiopian slaves seem to have been owned by the kings; one is mentioned as a runner of David (*II Sam.* 18:21-32), while the Ethiopian eunuch, Ebed-melech, befriended Jeremiah. Accordingly when Amos (9:7) spoke of the Ethiopians as being equal to the Israelites in the sight of God, he probably did so in spite of the fact that the people of his time despised them as a race of slaves. On the other hand, there were periods of Ethiopian rule over Egypt. In the reign of Asa, there was an invasion by "Zerah the Ethiopian," who is identified with Osorkon II (about 900 B.C.E.); the invaders were defeated and driven back (*II Chron.* 14:8-14). About 700 a vigorous Ethiopian ruler of Egypt, Tirhaka, was the hope of those who dreaded the might of Assyria (*Isa.* 37:9). However, the Assyrians passed through Palestine and for a time conquered Egypt, driving the Ethiopians back to their country. After that they for the most part remained within their own country, guarding their independence, although a part of Ethiopia was conquered by Cambyses (525 B.C.E.) and came under Persian rule, from which it later passed to Alexander and the Ptolemies.



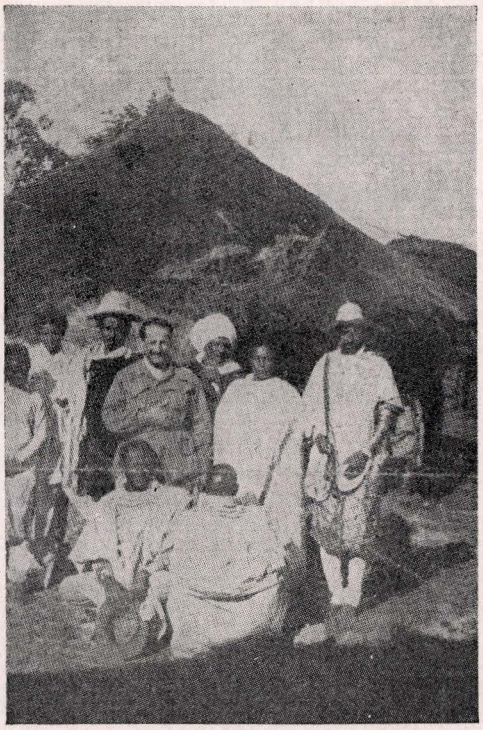
An Ethiopian, as portrayed by Leon Bakst. Reproduced by courtesy of the Union of American Hebrew Congregations

2. In the Post-Biblical Period. During the post-Biblical period the term Ethiopia was applied to their country by natives of the 350,000 sq. miles of rich and productive plateau, lying mainly between the fifth and fifteenth degrees of north latitude and the thirty-fifth and forty-second degrees of east longitude. Its territory is not precisely identical with that of ancient Ethiopia, nor are its peoples identical with the ancient Ethiopians. However, the chief languages are more or less related to the ancient Ethiopic language which is still in use by the national church. The country was more generally known to Europeans, prior to the 20th cent., as Abyssinia.

The name Abyssinia is said to be derived from the Arabic word *habesh,* meaning "mixture," and the population has always consisted of a number of peoples, some indigenous and others immigrants from neighboring countries. More probably, however, the name is identical with that of the Habasat tribes, who had settled in the country. Among these immigrants were a number of Jewish tribes, the beginning of whose settlement in the country is lost in the mists of antiquity. According to the legend contained in the *Kebra Negest* (Glory of the Kings) and elsewhere, the ruling dynasty of Ethiopia was descended from Solomon and the Queen of Sheba. The latter was named Makeda and was the queen of Azaba in Ethiopia;



The Lion of Judah, traditional symbol of the hereditary kings of Ethiopia



Carlo Alberto Viterbo (in uniform, center) among the Falashas in Gondar in the course of a journey to Ethiopia on behalf of the Union of Jewish Communities of Italy



An Ethiopian rabbi met by Carlo Alberto Viterbo

the result of her visit to Solomon was the birth of a son, variously known as Menelik (probably Ibn-Malik, "son of the king") or Ebna Hakim (Son of the Wise). When the boy had grown to a youth he visited his father, who received him with high honors and sent him home with an army of Israelite warriors and a company of priests headed by Ebiathar, who was to teach the Ethiopians the Jewish faith. The priests, however, stole the Ark (Tabot, equivalent to *tebah*) and the Tables of the Law and conveyed them to Axum, at that time the capital of Ethiopia. This "genuine" ark was preserved for many years in a church at Axum, while Solomon, after a vain attempt to pursue the fugitives, who were protected by the archangel Michael, was compelled to make copies of the Ark and the Tables for the Temple. Menelik the First conquered the country and made Judaism its official religion, which it remained until 330 C.E., when Ethiopia was converted to Christianity. The rulers of Ethiopia bore the title "Lion of Judah," and their official decrees were prefixed by the formula "The Lion of the Tribe of Judah Hath Triumphed."

Although this story is undoubtedly legendary, as is shown by the similar accounts of the founding of the Jewish communities in Yemen and Cyrenaica through the agency of Solomon, it nevertheless reflects the existence of an early settlement of Jews in Ethiopia and of a strong Jewish influence there prior to the appearance of Christianity. It is impossible to say just when Jews first came to Ethiopia. The most probable explanation for the initial settlement is that those Jews who migrated to Egypt after the destruction of the First Temple (586 B.C.E.), and who are known to have become mercenaries under Psammetichus I and during the Persian domination and to have been settled in such frontier fortresses as Elephantine, gradually drifted further south until they reached Ethiopia. Further accessions probably arrived by way of Yemen, which had constant relations with Ethiopia down to the time of Mohammed the Prophet. The peculiar religious customs of the Falashas, which show little or no trace of Talmudic influence, indicate that the majority of the Jews arrived long before the destruction of the Second Temple (70 C.E.). Further immigration may have set in as the result of the persecutions of the Jews in Palestine during the Maccabean period (2nd cent. B.C.E.) or the great war against Rome (1st cent. C.E.). At all times there seems to have been an influx of Jewish traders. The recent discovery of Maccabean coins in Natal and Zululand is evidence of a lively Jewish trade to East Africa even prior to the Christian Era. These early Jewish immigrants seem to have converted many of the natives to Judaism and thus to have established a powerful sphere of Jewish influence. These Jews seem also to have made translations of the Biblical books and of the Apocrypha and Pseudepigrapha about this time; and the Ethiopic versions of such books as *Enoch* and *Jubilees* are the principal sources for our knowledge of these works.

After Christianity became the official religion of Ethiopia in the 4th cent. C.E., the Jewish influence began to decline. In the 6th cent., when Dhu Nuwas, the Jewish king of the Himyarites in South Arabia, called Phinehas in the Ethiopic sources, persecuted the Christians in his country, Justinian I, the Byzantine emperor, persuaded the Ethiopian king Ella Esbeha (or Caleb) to attack the Jewish kingdom. In 525 Dhu Nuwas perished in battle and the Himyarite kingdom was extinguished. After the conquest of Egypt and Nubia by the Arabs in the 7th cent. the Ethiopian church adopted the monophysite form of Christianity and became completely dependent on the Coptic church. However, it retains to this day certain features derived from Jewish practices. Saturday, "the little Sabbath," is observed as a day of rest together with Sunday, "the great Sabbath"; the Sabbath is even honored as a female saint, Sanbat. Other Jewish survivals are the observance of circumcision (of both sexes) on the eighth day, the maintenance of the Biblical laws of diet and ritual purity, levirate marriage, the prohibition of graven images, and perhaps the sacred dance of the priests before the Tabot. It is also noteworthy that Ethiopian churches have a court, a sanctuary, and a holy of holies, similar to the Temple of Jerusalem. Both Jews and Christians in Ethiopia believe in their ultimate return to Jerusalem.

Somewhere in the 10th cent. a new dynasty arose, the Zague dynasty, which for a time wrested control away from the "Solomonic" line. The first ruler of the Zague line is said to have been a Jewish queen, Judith, who killed 400 princes of the former reigning dynasty and drove the former king, Delhad, into the southern part of the country. While some of these Zague rulers seem to have been zealous Christians, the dynasty is always spoken of as that of the "Jewish kings." Benjamin of Tudela, writing in the 12th cent., speaks of the presence of Jewish tribes in the vicinity of Aden, who made frequent raids into the flatlands of Ethiopia. The Zague dynasty ended in 1270, when the last ruler was conquered by Yekuno Amlak. The independent Jewish rulers, however, maintained themselves in the northern part of the country for some time, until their power was broken in the 16th cent. by King Sarsa Dengel. A further massacre of the Jews by King Susenyos, in 1617, wiped out the last vestiges of Jewish independence.

Many travelers and writers of modern times have written of the Jews of Ethiopia and have described their customs. They are reported as being engaged principally in weaving, smithing, carpentry, farming and pottery; it is significant that they are said to repudiate commerce or usury as incompatible with the Mosaic code. At one time they had a virtual monopoly of smithing. In 1935 there were about 50,000 Jews in Ethiopia, as nearly as could be ascertained from the indefinite reports, in a population of nine to fifteen millions. Most of the Jews are Falashas, but there is also a considerable settlement of Yemenite and European Jews in the capital, Addis Ababa. For centuries the Falashas were cut off from communication with their brethren in other countries, as a result of which they have been gradually losing their Judaism and becoming converted to other religions. In recent years, however, largely through the efforts of Joseph Halevy and Jacques Faitlovitch, Jews all over the world have taken an interest in the Falashas and have endeavored to maintain them in their Judaism by

contributions for the training of native teachers. This work was furthered by the enlightened policy of Haile Selassie (the former Ras Tafari), the ruler of Ethiopia before the Italian conquest in 1936. In 1930, when the latter was crowned emperor, the American Pro-Falasha Committee presented him with the figure of a lion, in recognition of the ancient title of the kings of the country and of their connection with Judaism.

SIMON COHEN.

After the World War various efforts were made to organize Jewish communal life in Ethiopia and to assist the Falashas. In 1923 the Jews of Addis Ababa acquired their own cemetery. In 1924 a committee was formed to aid the work of the school for the Falashas. In 1928 this school received a subvention of 5,000 thalers from Emperor Haile Selassie, and 4,000 square meters of ground were acquired in the center of Addis Ababa. The school then had fifty pupils, but in later years the number became less due to lack of funds. In the critical days which preceded the entrance of the Italian troops into Addis Ababa (May, 1936) and which were marked by pillage and disorder, the pupils of the school took refuge in the French Legation.

After the Italian occupation, the union of Jewish communities of Italy sent its representative, Carlo Alberto Viterbo, to study the needs of the Falashas and to organize the Jewish communities in Addis Ababa and Diredawa. The plan was to make Gondar a center of education and assistance for the Falashas. Viterbo was aided by General Pirzio Biroli, governor of the Amhara province, and in 1937 was appointed government commissar to the Jewish community at Addis Ababa, which at that time numbered 168 men and 15 women. Of these twenty-five were subjects of Italy, fifty-four were Falashas, sixty-one Yemenite Jews and thirty-eight were from countries in Europe outside of Italy.

The Union of Jewish Communities in Italy continued to collect funds, but the racial legislation introduced in Italy in 1938 compelled an abandonment of the work. The Fascist Grand Council decided that it might be possible to permit controlled immigration of European Jews to some zone of Ethiopia. In 1939 a Netherland Protestant, Frank van Gildemeester, put forward a scheme of settling 30,000 Jews in the Lake Tana region of Ethiopia, for which purpose he planned to raise a fund of five million dollars; but authoritative Jewish organizations declined to indorse his nebulous plans. Since Mussolini's swing to racial anti-Semitism, the situation of the Falashas has grown worse; in view of the strong hand used by the authorities in Ethiopia, they were threatened with severe persecution. The Jewish communities in Addis Ababa and Diredawa were dissolved by order of the viceroy, the Duke of Aosta.

DAVIDE KLEINLERER.

Lit.: Budge, *History of Ethiopia* (1928); idem, *The Queen of Sheba and Her Only Son Menyelek* (1932); Mendelssohn, Sidney, *The Jews of Africa* (1920) 4-32; Williams, *Hebrewisms of West Africa* (1930) 159-85; Bruce, *Travels to Discover the Sources of the Nile* (1804); *National Geographic Magazine,* June, 1931, pp. 679-746; Ascoli, A. Z., in *Zion,* vol. 1 (1936) 316-36, 435-51; see also the literature under FALASHAS.

ETHNARCH, a Hellenistic title, meaning the head of a nation, and used in the Greek and Roman period to designate a ruler who did not receive royal honors, but had a fairly unrestricted authority over his subjects. The title first occurs in a document of the time of the Maccabees, where it is given to Simon, the brother of Judas Maccabeus (*1 Macc.* 14:47). In 63 B.C.E. Pompey conferred it upon Hyrcanus II instead of the title of king, and the latter uniformly bears this title in the decrees of Caesar. Similarly, in 4 B.C.E., Archelaus, the son of Herod, was made ethnarch by Augustus. The title was used also outside of Palestine, particularly in Egypt, where the head of the Jewish community of Alexandria was called ethnarch, a title later replaced by "alabarch."

ETHNOLOGY, BIBLICAL. The "table of the nations" in *Gen.* 10 is outwardly a list of the descendants of Noah; actually it is the conception of the Biblical writer as to the relationships of the nations then known. The purpose of the entire passage was perhaps purely theological; it was to prove that all persons were descended from the patriarch Noah, who was saved by God, and therefore are not only united by a common ancestry but bound by a common sense of gratitude to the deity. In the classification itself no objective principle can be found, as the presentation is based neither on the ethnographic nor the linguistic relationship of the nations. Thus the Canaanites and Phoenicians, who were closely related to the Hebrews and spoke practically the same language, are considered not as Semites, but Hamites and akin to the Ethiopians. The basis is rather a geographical one: the Hamites inhabit the southernmost countries, the Japhethites the northernmost, and the Semites the central region. However, there is evidence that political factors played a part in the classification, and there is a difficulty in the fact that Seba and Havilah are reckoned among the Cushites as well as among the sons of Joktan. Further difficulties are provided by the statements about Nimrod, which do not exactly fit into the picture.

According to the critics, this otherwise extremely well-rounded Biblical passage does not come from a single source, for in addition to the older editor (the Jahvist code, or *J*) the hand of the Priestly Code (*P*) may be detected. The statement that the nations of the world numbered seventy seems to come from the latter and is perhaps based on the number seventy of the descendants of Jacob who came to Egypt (*Gen.* 46:27) and on *Deut.* 32:8. The enumeration is old, but the corresponding passage in the Midrashic literature has been lost, and only in Simeon Kayyara's *Halachoth Gedoloth* is there a statistical tabulation: fourteen sons of Japheth, thirty sons of Ham (not including the Philistines), and twenty-six sons of Shem (including Joktan). The church father Augustine's enumeration of seventy-two nations is based on the fact that in the Septuagint Japheth is given an eighth son, and that after Arpachshad, another Kenan is mentioned. The Talmud and Midrash attempt to interpret the names given in *Gen.* 10 in terms of the nations of their own time, thus extended the ethnological list to include the nations of Europe which were unknown in Bible times.

For the larger aspects of ethnology, *see* RACE, JEWISH.

SAMUEL KRAUSS.



Ethrog and Lulab for Sukkoth. From an etching by Saul Raskin

ETHROG (in Ashkenazic pronunciation, *'esrog*), a citron-like fruit (*citrus medica cedra*) used in the Sukkoth service, together with the Lulab, as the representative "fruit of a goodly tree" (*Lev.* 23:40). It grows abundantly in Palestine and the regions around the Mediterranean; the wood produces a strong, sweet-smelling oil, and the fruit itself is of a yellowish color and with a thick, pitted rind. At one end is a large crown-shaped protuberance (*pitmah*); if this has been broken off, even before the ethrog has been picked, it cannot be used in the services. Nor may an ethrog be used in the ceremony if it is mildewed, dried up, cracked or otherwise defective.

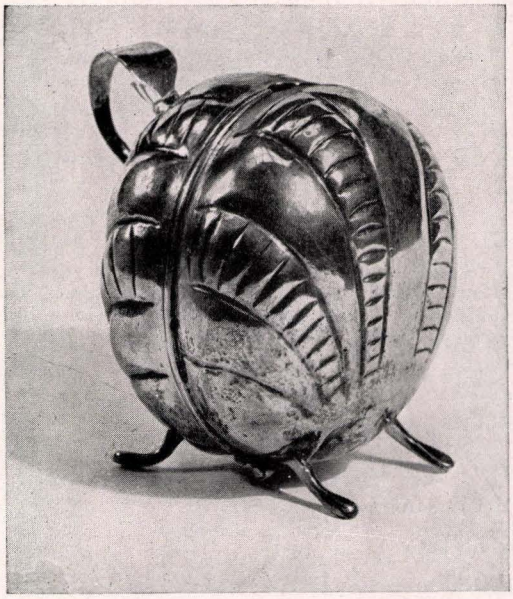
According to a tradition, the ethrog was the fruit that Adam ate (*Midrash Gen.* 15:7) and so it is sometimes called "Adam's apple" or "apple of Paradise." Ethrogs occasionally have small marks on the top, resembling a bite; this is known as "Adam's bite," and those fruits which have this mark are highly prized. Since the growth of the agricultural colonies in Palestine, many Jews import ethrogs from Palestine for use at Sukkoth; there are also elaborate ethrog boxes of silver, often with elaborate decorations, in which the ethrogs are kept.

ETIQUETTE, *see* MANNERS.

ETTELSON, SAMUEL AARON, lawyer and public official, b. Chicago, 1874; d. Chicago, 1938. He studied at Harvard University, Lake Forest University, and Chicago College of Law (LL.B., 1897), and was admitted to the bar of Illinois in 1897. Ettelson was a state senator representing the third district for seventeen years. In 1915 William Hale Thompson, mayor of Chicago, appointed him corporation counsel. He served until 1923, when a new mayor was elected, and became corporation counsel again when Thompson was reelected. Ettelson was corporation counsel until 1931, serving twelve years in all, for a longer period than any previous Chicago corporation counsel.

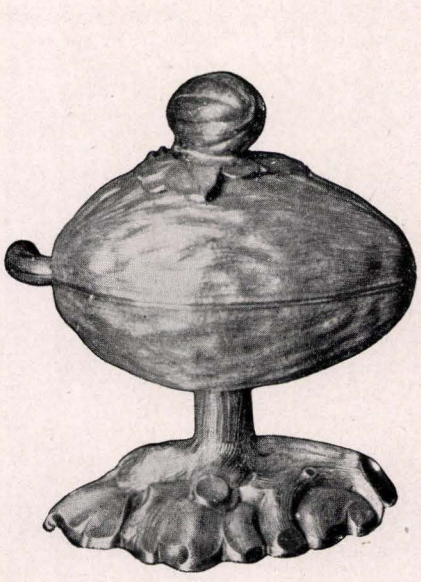
ETTING, an early American Jewish family name. There were two distinct Etting family groups in the United States before the Revolution, one in Pennsylvania, the other in New York. There was probably some connection between them, the record of which has been lost. Both families were of German immigrant origin. The New York group died out in name after the second generation, since its only surviving member was a daughter who married into the Hays family.

1. The minutes of the Shearith Israel Synagogue





Silver Ethrog box (left); Ethrog and Lulab in the Synagogue (right), from a painting by Marc Chagall. Reproduced by courtesy of the Union of American Hebrew Congregations



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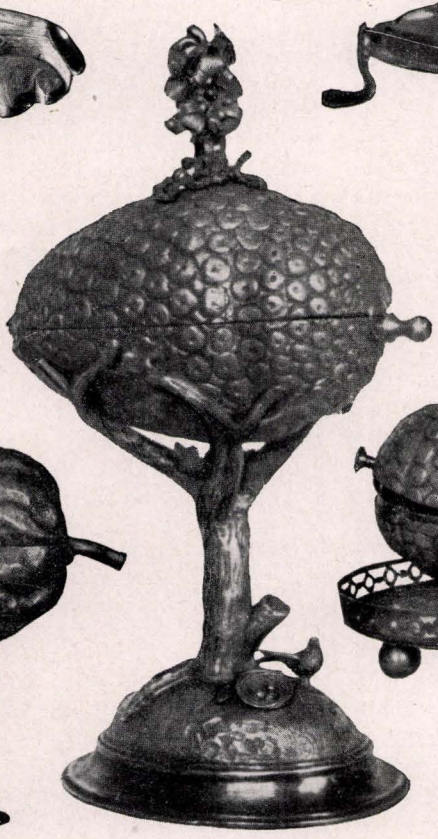

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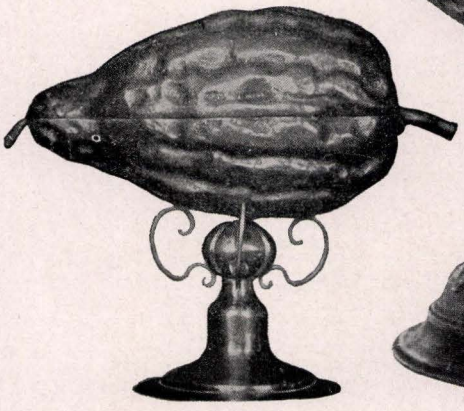

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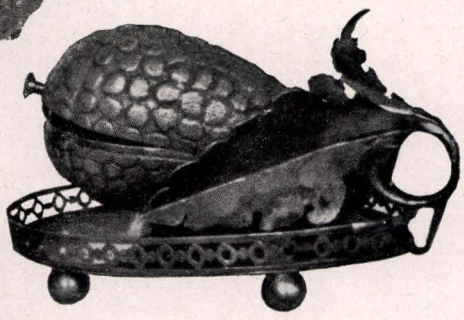

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6.



7.

Ethrog boxes: (1) From the Gieldinski collection, Danzig; (2) from the Jewish Museum, Vienna; (3) from a private collection, Mayence; (4-5) from the Jewish Museum, Vienna; (6-7) from a Bavarian private collection

in New York mention the name of ASHER ETTING as early as 1737. The names Eadding, Edding, Heatting and Eytting also appear in various places, and may denote the same people, since the orthography of names was not always carefully watched. In 1758 the Shearith Israel records show that a RACHEL ETTING was indebted for the education of her children, a fact which seems to indicate that Rachel was Asher's wife.

BENJAMIN ETTING, a goldsmith, was Asher's eldest son. In 1769 he was made a freeman of New York, under the naturalization act of 1740. When the British took New York, during the Revolution, Benjamin Etting refused to live under their control, and fled to Norwalk, Conn., where a colony of patriotic refugees from New York had gathered. He died here in 1778.

REUBEN ETTING, a younger brother, was a nineteen-year-old bank clerk in Baltimore when the Revolution broke out. He joined the Colonial forces and was captured by the British at Charleston (1780). There is a story that when the British learned Reuben Etting was a Jew, they refused to feed him anything but hard-tack and pork. This he refused to eat, and was so weakened as the result of his confinement and his self-induced privation that he died of tuberculosis shortly after his release. The third brother, MOSES ETTING, was in business in Easton, Pa., and died there about 1777.

ESTHER ETTING HAYS, Asher's daughter, also participated in one of the episodes of the Revolution. On July 11, 1779, she was in the Hays farmhouse in Westchester, alone except for the servants and her new-born son, Jacob Hays. A group of Tory farmers and spies entered the house and demanded that she tell them the whereabouts of her husband and his brothers, who had gone to drive a herd of cattle through the British lines to the Colonial troops. On her refusal to divulge her husband's plans, the British partisans set fire to the house. The servants helped Mrs. Hays to escape with the infant. They spent the night in the woods, where David Hays and his brothers found them on their return.

The name of a SOLOMON ETTING appears in the latter part of the 18th cent., both in Baltimore (1773) and New York (1795) records. Nothing else is known about him, but he may provide the clue to the connection between the New York and Pennsylvania families. Identical given names are found in both groups, and both seem to have found reason for migrating to Baltimore.

2. The Etting family which played an important part in the histories of Philadelphia and Baltimore was founded by ELIJAH ETTING (b. Frankfort, Germany, 1724; d. York, Pa., 1780). He came to the United States in 1758 and made the long and hazardous journey through what was then a wilderness to the outlying community of York, in Pennsylvania. The following year he married Shinah Solomon, daughter of Joseph and Bilah Cohen Solomon, who had come to Lancaster, Pa., from London in 1742. Etting was naturalized in 1765 and continued to live in York, where he became one of the most respected citizens. He was a general merchant and an Indian trader, and is known to have supplied the Revolutionary army with blankets.

After the death of Elijah Etting, his widow and her five surviving children—there had been eight—moved to Baltimore in 1780.

Here REUBEN ETTING (b. York, 1762; d. Philadelphia, 1848), the eldest son, enlisted as a private in Captain Sterrett's Independent Company. Under Colonel Smallwood, he participated in the suppression of Loyalist uprisings in various parts of Maryland. In 1794, during the Whiskey Insurrection in Western Pennsylvania, he gained a lieutenant's commission. The following year he was made a captain. When, in 1797, relations with France were badly strained as the result of France's resentment against the Jay Treaty with England, and it looked as if war might result, Reuben Etting recruited a new command, the Independent Blues, and was made captain. He resigned from this post in 1803. In the meantime (1801) Etting had been appointed United States Marshal for Maryland, by President Jefferson.

Reuben Etting moved to Philadelphia in 1804, and there he continued his career as merchant. He returned to military activity during the War of 1812 as a member of the committee of defense for the city.

Etting's old command remained true to their admiration for him. In 1841, when he was seventy-nine years old, a delegation from the Independent Blues traveled to Philadelphia from Baltimore to pay their respects to their first captain.

Reuben Etting had married Frances Gratz, the elder sister of Rebecca Gratz, in 1794, and eight children were born of the union.

SOLOMON ETTING (b. York, 1764; d. Baltimore, 1847) was the second son of Elijah Etting. In communal, national and Jewish activities, Solomon was the outstanding member of the large family. Several years after he had gone to Baltimore with his widowed mother, he journeyed to Lancaster, where he became a merchant, in partnership with Joseph Simon, the father of his first wife. In Lancaster, Solomon was one of the founders of Masonic Lodge No. 43, its first treasurer, and, from 1789 to 1790, its Worshipful Master.

In 1790 he moved to Philadelphia, and though he lived there for only a short period, he was, in 1791, one of the managers of a lottery for the benefit of Mickve Israel congregation. Shortly afterward he returned to Baltimore, and the scope of his interests soon assumed a national character. He was active in agitation against the Jay Treaty (1794-95). With Jacob I. Cohen, Jr., and Barnard Gratz, the father of his second wife, he was active in the movement to admit Jews to office in Maryland. Though in 1816 William Pinkney drafted the "Jew Bill," which incorporated this idea, it was not until 1824 that it was passed, in modified form. Etting became one of the first Maryland Jews to benefit by reform to which he had devoted more than twenty-five years of his effort. Together with Cohen, he was elected a member of the City Council of Baltimore in 1826, and he finally served as president of that body.

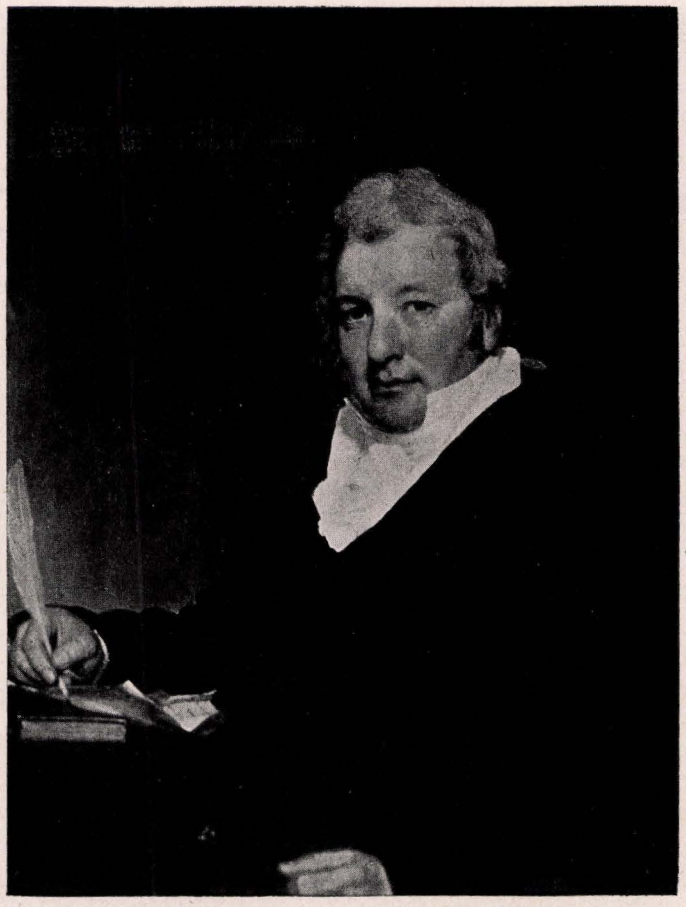
When, in 1832, Henry Clay referred to a political enemy as "the Jew," Etting asked for an explanation.

In his answer Clay disclaimed all intention of generalization about the Jews. The whole episode, however, may have been arranged to provide Clay with the chance to make a public disclaimer, since the Etting and Clay families were friendly and there was later an intermarriage between them.

Because of Solomon Etting's interest in commerce and particularly in transportation, he was one of the first to realize the possibilities of Robert Fulton's steamboat. During the War of 1812 he was in correspondence with Fulton regarding the building of a steam warship, which was to have been presented to the United States government by the citizens of Baltimore. Evidently the early end of the war brought the project to an end. Etting was one of the promoters of the Baltimore and Ohio Railroad (about 1826), and on the first board of directors of the company. He was also active in the formation of the first water system company in Baltimore.

Of Solomon Etting's two marriages there were twelve children.

The only sister of Solomon Etting to survive infancy was ELIZABETH ETTING (b. 1772; d. 1860). She married Robert Mickle, and was the first of many members of the Etting family who married out of the Jewish faith. Through these interfaith marriages, the Etting family had descendants in the leading families of many communities.



Solomon Etting. From a contemporary portrait by John Wesley Jarvis, in the possession of the Maryland Historical Society. Engraving by courtesy of the Jewish Publication Society of America

GRATZ ETTING (b. Baltimore, 1795; d. Philadelphia, 1849), also known as Elijah Gratz Etting, was the eldest son of Reuben. He took his A.M. degree from the University of Pennsylvania in 1816 and became one of the leading members of the Philadelphia bar.

The second son of Reuben Etting was BENJAMIN ETTING (b. Baltimore, 1798; d. Philadelphia, 1875). Benjamin was in 1829 a recognized member of the Philadelphia community, but before that he had managed to make seven trips to China as supercargo. He was a director of the Philadelphia public schools and active in the Musical Fund Society of the city. At the same time he sustained the military interests of the Etting family, and was a second lieutenant in the Washington Guards. In 1830 he married Harriet Marx.

HENRY ETTING (b. Baltimore, 1799; d. Portsmouth, N. H., 1876), the third son of Reuben Etting, spent most of his life in the service of the United States Navy. He began as a midshipman in 1818, became a purser in 1826, and paymaster in 1830. Though he was already sixty-two years of age at the time of his first retirement, in 1861, he remained in the service of the government throughout the Civil War, and was responsible for carrying out confidential orders for Secretary of the Navy Gideon Welles. Towards the end of the war Etting was made navy agent of New York. In 1871, Henry Etting was made pay director, on the retired list, and given the rank of commodore.

The fourth son of Reuben Etting was EDWARD JOHNSON ETTING (b. Baltimore, 1803; d. Philadelphia, 1881). At an early age he went to Bellefonte, Pa., to take charge of a family estate. Until 1840 he operated the Howard Furnace, one of the most important establishments of the Pennsylvania iron industry. Then he went to Philadelphia, entering business with his brother Benjamin. He married Philippa Minis (1841).

FRANK MARX ETTING (b. Philadelphia, 1833; d. Philadelphia, 1890) was the eldest son of Benjamin Etting (1798-1875). He graduated from the University of Pennsylvania in 1854 and was admitted to the bar in 1857. He gained some renown as a writer on historical subjects, and as the result of his study *An Historical Account of Independence Hall* (1876) became known as the leading authority on Independence Hall. From 1855 to 1859 he was recording secretary and from 1859 to 1860 councillor of the Historical Society of Pennsylvania. During the Centennial Exposition of 1876 he served as chief of the Exposition's historical department. He carried on the military tradition of the family by serving throughout the Civil War, first as paymaster, then as major (1867), and finally as brevet lieutenant colonel (1868). He was chief paymaster of the Army from

1864 to 1867. He married Alice Taney Campbell, granddaughter of Chief Justice Roger B. Taney (1868).

Another son of Benjamin Etting of whom something is known is JOSEPH MARX ETTING (b. Philadelphia, 1836; d. Philadelphia, 1915). He entered the navy as a midshipman in 1851. Later he spent two years at Annapolis, but left to engage in the iron commission business with his father. During the Civil War Joseph Marx Etting held the command of captain in the home defense.

Edward Johnson Etting had a son named REUBEN ETTING (b. 1842; d. 1911) who was an assistant paymaster during the Civil War. CHARLES EDWARD ETTING (b. Philadelphia, 1844; d. Philadelphia, 1910), another son, fought in the Union army at Fredericksburg, Chancellorsville, Gettysburg and at other important battles of the Civil War. He was commissioned a second lieutenant in the infantry in 1862 and a captain in 1863. He also served as aide-de-camp, acting assistant adjutant-general and mustering officer. Later he entered business in Philadelphia.

A third son of Edward Johnson Etting, THEODORE MINIS ETTING (b. Philadelphia, 1846; d. Philadelphia, ??), studied at the University of Pennsylvania from 1861 to 1862 and then entered the United States Naval Academy. But while on leave in 1862 he volunteered for active service and was a midshipman throughout the Civil War. Later he returned to the Naval Academy and was graduated in 1868. He received his ensign's commission in 1869, was made master in 1870 and lieutenant in 1874. After his resignation in 1877 Etting studied law and was admitted to the bar in 1879, specializing in maritime law. In 1888 he was elected to the Municipal Council of Philadelphia where he served for nine years, part of the time as chairman.

Two grandsons of the first Reuben Etting (1762-1848), the sons of HORATIO ETTING (b. 1805; d. 1891), fought on opposite sides during the Civil War. SAMUEL MARX ETTING (b. 1839; d. 1888) lived in the South and fought in the Southern armies, while EDWARD JOHNSON ETTING (b. 1840; d. 1896) served in the Pennsylvania Commonwealth Artillery.

Solomon Etting's children remained in Baltimore and assumed important places in the community. One of them, SAMUEL ETTING (b. 1796; d. 1862), was wounded in the defense of Fort McHenry during the War of 1812. In 1857, when a Sephardic congregation, Beth Israel, was organized in Baltimore, he became its first president. Samuel Etting's daughter, JOSEPHINE ETTING (d. 1914), became first vice-president of the Baltimore Hebrew Sunday School Association when it was founded in 1857.

NATHAN RICARDO.

Lit.: *Publications of the American Jewish Historical Society,* No. 2, pp. 65-66; No. 12, p. 55; No. 17, pp. 81-88 (Henry Clay incident); No. 21, pp. 45, 55; Wolf, Simon, *The American Jew as Patriot, Soldier and Citizen* (1895); Morais, Henry Samuel, *The Jews of Philadelphia* (1894) 393-94, 464, 504; Leach, Frank Willing, *Old Philadelphia Families* (articles from *The North American,* Philadelphia, 1907-13); Altfield, E. Milton, *The Jews' Struggle for Religious and Civil Liberty in Maryland* (1924) 53-55.

ETTINGER, MORDECAI ZEEB, Talmudist, b. Lemberg, Poland, 1804; d. Lemberg, 1863. Together with Saul Nathanson, he published several commentaries to the *Shulhan Aruch: Mefarshe Hayam* (Lemberg, 1828); *Meirath Enayim* (Vilna, 1839); *Magen Gibborim* (part 1, Lemberg, 1834; part 2, Zolkiev, 1839); *Maamar Mordechai* (Lemberg, 1852).

ISAAC AARON ETTINGER (1827-91), his son, also known as Reb Itche, was a recognized authority on religious law among the Jews of Galicia. After the death of Zebi Orenstein, he became rabbi in Lemberg, and was appointed collector of the Halukkah funds for the Jews of Palestine; in this capacity he sent 50,000 gulden annually to Palestine. His responsa were published after his death (Lemberg, 1893).

MAX ETTINGER (b. Lemberg, 1874), a grandson of Isaac Aaron Ettinger, was a composer. In 1900 he enrolled as a student at the Akademie der Tonkunst in Munich, where he remained, devoting himself to musical composition. Aside from chamber music and songs, his chief works are an oratorio, *Weisheit des Orients,* a musical setting of the poems of Omar Khayyam, and the operas *Judith* (1921), *Juana* (1923), *Clavigo* (1926) and *Frühlings Erwachen* (1928). Exiled from Germany after the rise of Hitler, he established his home in Switzerland.

ETTINGER, SOLOMON, physician and Yiddish poet, b. Warsaw, Poland, probably 1800; d. Zhdanow, near Zamoscz, Poland, 1856. He came from a family distinguished for learning and piety. His father died while Ettinger was still young, so he went to the home of his uncle Mendel Ettinger, then rabbi of Lentshne, near Lublin. At the age of fifteen he was married to the daughter of a wealthy business man in Zamoscz. The latter made it possible for Ettinger to go to Lemberg to prepare for a medical career. Upon completing his studies in 1830 he returned to Zamoscz, but found himself unable to practise his profession because he had not received his medical degree from a college recognized by the state. Feeling that his failure to be admitted to practice was not due to any fault of his, he every now and then indulged in the "illegal" practice of medicine. His efforts met with but little success, and he bought a farm near the city where he spent the rest of his days in agricultural activities and at the same time had leisure for literary activities.

His studies in literature, languages and science were pursued at the time when the influence of the Haskalah was most potent. He became acquainted with the best writings in German literature, and when he returned from Lemberg to Zamoscz Ettinger brought with him not only a love for the Haskalah but also for German lore and literature; hence his frequent imitation of German originals. In his fables, epigrams, poems and dramas, though characteristically original in the use of the Yiddish vernacular, Ettinger followed models familiar from German literature. His bias for German culture shows itself in the general structure of his plays, especially *Serkele,* a comedy which, written in his early twenties, resembles in many ways the dramas of Lessing. More than half of his now extant fables, epigrams and

poems consist of translations from German writers. His original writings of the same character compare well with those he translated; their subject matter not being always specifically Jewish, they might have been written in any language. Among his writings are several Yiddish translations of portions of the Hebrew prayer-book, the *Psalms,* and several Hebrew poems.

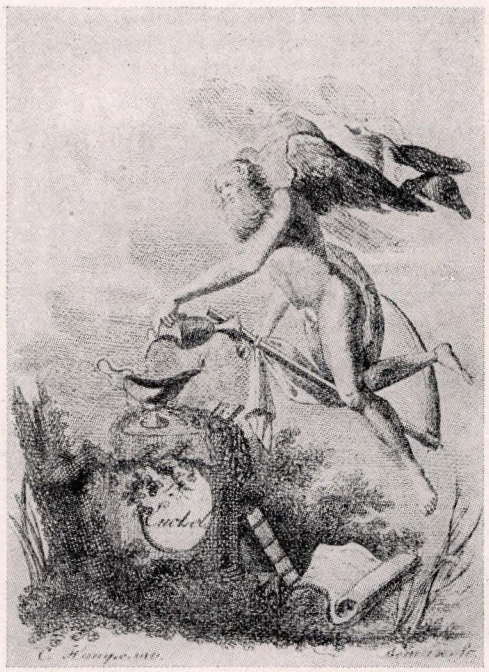
The claim that not a line of Ettinger's works was published during his lifetime is without foundation. The fact is that at least one of his Hebrew poems was printed in 1837. A satire on the Hasidim, parodying Heine's "Die Grenadiere," in J. L. Gordon's *Sihath Hullin* (Warsaw, 1889), has often been attributed to Ettinger. Some of his writings were published in Zederbaum's *Kol Mebasser* and *Jüdisches Volksblatt.* His son, W. Ettinger, published a collection of his *Meshalim,* etc. (Leningrad, 1889; 2nd ed., 1890). The first edition of his *Serkele* appeared in Johannesburg (1861). His collected works were edited with notes and introduction by Max Weinreich (2 vols., Vilna, 1925); Max Erik edited a volume of his selected writings (Kiev, 1935). JOSHUA BLOCH.

Lit.: Wiener, Leo, *The History of Yiddish Literature in the Nineteenth Century* (1899) 101-2; Roback, A. A., *The Story of Yiddish Literature* (1940) 85-87; Bloch, J., in *Journal of Jewish Bibliography,* vol. 1 (1938) 21-22.

EUCHEL, ISAAC ABRAHAM, Hebrew author, b. Copenhagen, 1756; d. Berlin, 1804. He studied at the University of Königsberg, where he was proposed for a professorship of Hebrew, but was rejected because he was a Jew. In 1783, with the cooperation of S. Friedlander, Euchel founded in Berlin a society for the promotion of Hebrew (Dorshe Leshon Eber), and, together with Mendel Bresslau, the Hebrew periodical *Hameassef.* He was a pioneer in the struggle for the revival of Hebrew as a spoken language and the development of the Jews by means of a wider culture, enlightenment and education. He translated into German the Hebrew prayer-book, as well as *Proverbs* for the Mendelssohn translation. He published Elijah Levita's grammatical work, *Pirke Eliyahu,* and defrayed out of his own means the cost of publishing the first part of the *Moreh Nebuchim* of Maimonides, together with the commentary of Moses of Narbonne and the *Gibeath Hamoreh* of Solomon Maimon (1791). He combatted early Jewish burial, demanded for Königsberg a public school modeled on that of Berlin, and expanded his society for Hebrew into a "society for the good and noble." The Berlin Gesellschaft der Freunde, which he and several of his friends established in 1791, was intended for ethical and educational purposes. He disliked Yiddish, and ridiculed it in a satire, *Rab Henoch, oder was tut me dermit* (1846). He wrote a Hebrew biography of Moses Mendelssohn (1789).

Lit.: Jolowicz, *Geschichte der Juden in Königsberg* (1867) 99 et seq.; Lesser, *Chronik der Berliner Gesellschaft der Freunde* (1842).

EUCLID OF ALEXANDRIA, Greek mathematician, called the "father of geometry, who probably lived in the 3rd cent. B.C.E. In the Middle Ages his works were translated into many languages. Next to the Arabic translations—Arabic writers treated him as early as the 8th cent.—those in Hebrew rank highest in importance. The great Jewish translators of the Middle Ages, such as Moses ibn Tibbon and Jacob ben Machir, translated Euclid's works from the Arabic, perhaps also from the Latin, into Hebrew. His chief work, *Elements of Geometry,* was translated toward the end of the 13th cent. under the title *Yesodoth* or *Sharashim,* because geometry was regarded as the "foundation of all branches of knowledge." The *Introduction to Geometrical Analysis* was issued in single books about the same time under the title *Sefer Hamattanoth.* Compendiums of Euclid and revisions were also translated. In the 18th cent. Abraham Joseph ben Minz published a new edition of Euclid under the title *Reshith Limmudim;* he thus became the intermediary for the enlightenment of the Jews of Eastern Europe. In 1780 Baruch of Sklov, a prolific writer on mathematics who had also written a geometrical compendium, issued a new Hebrew translation of the first six books of the *Elements of Geometry* in Amsterdam (or The Hague). A Hebrew translation of some of the books was published as late as 1875.



A contemporary engraving by B. H. Bendix, commemorating the death of Isaac Abraham Euchel

EUGENICS. Eugenics is one of the new sciences, and as such it could hardly have existed among the ancient Jews. However, many eugenic rules were incorporated in the large collection of Biblical and Talmudic laws and maxims. Indeed there are clear indications of a conscious effort to utilize all means and influences that might improve the inborn qualities of the Jewish people, and to guard against any practice that might vitiate the purity of the race, or "impair the racial qualities of future generations" either physically, mentally or morally. "The Jews, ancient and modern," says Stanton Coit, "have always understood

the science of eugenics, and have governed themselves in accordance with it; hence the preservation of the Jewish race."

The Jew approached the matter of sex relationship neither with the horror of the prude, nor with the passionate eagerness of the pagan, but with the sane and sound attitude of the enlightened realist. His goal was the creation of the ideal home, which to him meant the abode of purity and happiness, the source of strength and vigor for body and mind and soul (*Ps.* 128:3-4).

The aim of eugenics, according to Francis Galton, is "to check the birthrate of the unfit, and to further the productivity of the fit by early marriages and the rearing of healthful children." The rabbis of the Talmud may or may not have had such a definite purpose in mind, but their Halachic legislation and Haggadic observations tended to effect about the same results. Early marriages were always recommended. Rabbi Ishmael claimed that God was greatly displeased with the man who did not marry before the age of twenty (*Kid.* 29b). Huna refused to see Hamnuna, a man of great repute, when he discovered that his visitor was a bachelor. "He who is not married," runs a Talmudic saying, "is destitute of all joy, blessing and happiness" (*Midrash Lekah Tob, Gen.* 2). Such a man "has no conception of life's sweetness"; indeed he cannot be regarded as a man at all (*Midrash Gen.* 17; *Yalkut Gen.* 2:23). Among the seven types of man not acceptable before God are both the unmarried man and the man without children (*Pes.* 113b). A man without children experiences death in life, and deserves our pity when he departs from this earth (*Ned.* 64b; *M.K.* 27b). He who does not contribute his share to the reproduction of the race reduces the divine type, causes the Shechinah to depart from Israel, and is guilty of murder (*Yeb.* 63b-64a).

The rabbis of old, like the eugenists of today, measured the success of a marriage by the number and quality of its offspring. In their judgment the main objects of marriage were the reproduction of the human race, and the augmentation of the favored stock (*Tur Eben Haezer* 25). Hence they advised that an extremely tall man should not marry an extremely tall woman, lest the children be awkwardly tall; nor should a man of small stature marry a woman of the same height, lest their offspring be dwarfed. For the same reason intermarriage between blonds or between dark-complexioned people was not countenanced (*Bech.* 45b). In addition to the many rules concerning the menses which fill a whole tractate of the Talmud, a number of precautions in sexual relations were prescribed in order to prevent the birth of defectives, such as lepers, epileptics, the deaf and dumb, the lame and the blind (*Sifra, Metzora* 3; *Pes.* 112b; *Ned.* 20a).

A young man was advised not to marry a girl until he knew all about her immediate family, especially about her brother, for "children usually inherit the traits of their mother's brothers" (*B.B.* 110a). Marry a woman not for her beauty, but for her personal qualities and those of her family (*Midrash Leolam* 10). "Take your time," counsels a Talmudic proverb, "before you ask a woman to be your wife"; in other words, fall in love intelligently (*Yeb.* 63a). Other well-known maxims are: "A man drinketh not out of a cup which he has not inspected" and "A bride whose eyes are defective ought to undergo a general physical examination" (*Keth.* 75b; *Midrash Song of Songs* 4:1-3).

The attempt to limit the increase of undesirable progeny resulted in three kinds of prohibitions: 1) against the marriage of congenital defectives; 2) against the marriage of personal defectives; 3) against consanguineous marriages. Besides the prohibitions of the Mosaic code, the rabbis forbade marriage into a confirmed leprous or epileptic family, or with a woman who had buried three husbands (*Yeb.* 64a; *Nid.* 64a). A union between an old man and a young girl was condemned in unequivocal terms (*Sanh.* 76a). Individuals or families manifesting continuous antagonism to each other were advised not to intermarry (*Kid.* 71b). A man who married a woman of an unsuitable family was likened to one who dug up a fertile field and sowed it with salt. A quintuple transgression was his, for which he will be bound hand and foot by Elijah, the great purifier, and flogged by God Himself. "Woe unto him who deteriorates the quality of his children, and defiles the purity of his family" will be the verdict of Elijah (*Aboth de Rabbi Nathan* 26; *Kid.* 70a). On the other hand, the mating of two persons possessing unique and noble traits cannot but result in the establishment of a superior family (*Midrash Num.* 3:4). For parents living normal and righteous lives are not only a blessing to themselves, but also to their children and children's children; while parents living abnormal and immoral lives bring ruin and calamity not only to themselves, but also to their children and children's children, to the end of all generations (*Yoma* 87a).

A parallel to the rough eugenic ideal of marrying "health, wealth and wisdom" is found in the words of Akiba, who claims that a father bequeaths to his child beauty, health, wealth, wisdom and longevity (*Eduy.* 2:9). Similarly ugliness, sickness, poverty, stupidity and tendency to premature death are transmitted from parents to offspring (*Yer. Kid.* 1:7). Thus the rabbis declare that the short life of Raba was due to his being a descendant of the house of Eli, every member of which died in the prime of life (*R.H.* 18a). When God will cause the Shechinah to dwell in Israel, only those who have scrupulously preserved the purity of their families will be privileged to witness the manifestation of the Holy Spirit (*Kid.* 70a).

MAX REICHLER.

EULENBERG, ALBERT, physician and editor, b. Berlin, 1840; d. Berlin, 1917. In 1874 he was made professor of pharmacology in Greifswald, but returned to Berlin in 1882 to teach at the university and to practice. Eulenberg's field was neurology, and he became widely known for his studies in sexual pathology. He became associate editor of *Deutsche Medizinische Wochenschrift* in 1894; he started to publish the *Zeitschrift für Sexualwissenschaft* in 1914. His outstanding contribution to medical literature was his editing of the *Realenzyklopädie der gesamten Heilkunde,* in twenty-six volumes, the fourth edition of which was published between 1907 and 1914.



Albert Eulenberg

EULOGY, funeral and memorial oration, expressing grief over the death of a relative, friend or prominent person, in words of lamentation or praise at the funeral or during the first year afterwards. Although the formal funeral oration was not known until a later period, there are passages in the Bible such as: "And Abraham came to mourn for Sarah, and to weep for her" (*Gen.* 23:2); "And there they wailed with a very great and sore wailing; and he made a mourning for his father seven days" (on the occasion of Jacob's death, *Gen.* 50:10). The dirges delivered by David over Saul and Jonathan (*II Sam.* 1:17-27) and over Abner (*II Sam.* 3:33-34) are early poetic eulogies.

In Talmudic times it was a well-established custom upon which the rabbis laid emphasis, especially at the death of a scholar (*Sab.* 105b). The dead person, it was fancied, heard the praise uttered in his memory as in a sort of half-sleep. If the deceased signified in his will that he wished no orations at his funeral, his wish, according to the Talmudic ruling, had to be respected; the later ruling is that if the deceased was a prominent man or a scholar, an oration should be delivered in the synagogue and at the cemetery but not in his house (*Sedeh Hemed,* section Abeluth). A great number of fragments of funeral orations, containing artistic delineation of the characters of the departed, are found in the Talmud and Midrashim, most of them in a classical Hebrew, embellished with parables and similes (*M.K.* 8a, 21, 25b, 26; *Semahoth,* chap. 8; *Yer. Ber.* ii:8; *Meg.* 28a; *Yer. Kil.* 9:3; *Midrash Gen.* 91:11; *Midrash Lev.* 30:1; *Tos. Sotah* 13:5, 6). Some regarded the funeral oration as a consolation to the survivors, others as a mark of honor to the dead.

Adolf Jellinek published a bibliography of funeral orations delivered during the last few centuries under the title *Kuntres Hamaspid* (Vienna, 1884, reprinted from Zunz' *Jubelschrift*). A collection of funeral orations was published also by Wachstein under the title *Zur Bibliographie der Gedächtnis-und Trauervorträge in der hebräischen Literatur* (1922 and 1927). A collection of necrologies delivered every year on the seventh of Adar, on which day the larger communities used to commemorate the names of those who had died during the year, was published by Joseph Hayim Caro under the title *Yoreh Umalḳosh* (Vilna, 1894).

Lit.: Perles, "On Interment of the Dead," *Hebrew Characteristics* (1875) 86-90; Libowitz, *Peniel* (1929) 81 et seq.; Frey, *Tod, Seelenglaube und Seelenkunde im alten Israel* (1898).

EUNUCH (Hebrew *saris,* "castrated"). The institution of eunuchs, men who were rendered artificially impotent by means of castration, was established in the Orient in early times in order to provide guards over the harems of the Oriental potentates and rulers. The employment of such eunuchs at the courts of pagan princes is mentioned frequently in the Bible; many of these eunuchs attained to prominent positions and to great influence (*Jer.* 39:3, 13; *Esther* 2:14; *Dan.* 1:3). Nor need it be regarded as something unusual that the eunuch was occasionally a married man, as was the one mentioned in *Gen.* 39:1; for it would appear that the term eunuch in later times was extended in meaning to include courtiers as well.

The Bible prohibits castration even in the case of animals as something contrary to nature (*Lev.* 22:24). The fact that in the Bible eunuchs are forbidden either to marry or to perform priestly service (*Lev.* 21:20; *Deut.* 23:2) presupposes the prohibition of such unnatural mutilation in the case of human beings. Such Biblical passages as *I Kings* 22:9; *II Kings* 8:6; 9:32; 24:12; *Jer.* 34:19; 41:16; 52:25 are evidence of the persistence and spread of the early Semitic custom even in Israel in the period of the kings, together with other customs which the Hebrews borrowed from the nations of their environment in imitation of them. The passage *Isa.* 56:3-4 refers not to eunuchs, but, as is clear from the context, to persons who are impotent.

EUPATORIA (in Tatar, Gözlöw; sometimes wrongly called Kozlow), resort in the northwestern part of the Crimea. It is the spiritual center of the Crimean Karaites, and the Jewish population (1941) consists of over 2,400, the greater part of whom are Karaites. Of its three synagogues one belongs to the Krimchaks, the so-called Turkish Jews. The Karaites also have there a magnificent Kenasa. When the "Tauric Spiritual Administration of the Karaites" was founded in 1837, Eupatoria, as seat of the Chief Haham, superseded Chufut-Kale as their spiritual and cultural center in Russia. Eupatoria also has a school for the training of Karaite ministers (Hazanim).

Between the 1830's and 1860's a Karaite printing establishment was located in the town. Here Firkovich, Sawskan and others published many of the works of the ancient Karaite writers, such as Judah Hadasi, Jacob ben Reuben, Aaron ben Joseph, Aaron ben Elijah and Elijah Bashyazi, as well as of contemporary authors. Eupatoria is also the seat of a Karaite museum and of a library in which are housed excellent collections of rare Karaite manuscripts and books.

Lit.: Rule, *History of the Karaite Jews* (1870) 193-94; *Zeitschrift für hebräische Bibliographie,* vol. 21 (1918) 71 et seq.; vol. 22 (1920) 63 et seq.

EUPHEMISM (Hebrew, *leshon nekiyah,* "pure method of expression"). There are frequent examples in Jewish literature of the general tendency to make substitutions for words that have an unpleasant or evil meaning. This is expressed in the words of the Talmud (*Ber.* 19a; *Pes.* 3a): "One should not open his mouth to Satan" and "One should not let an ugly word escape his lips." The latter statement is also interpreted to mean that one should not speak of imminent misfortune.

Most of the euphemisms in the Bible refer to the act of sexual intercourse, for which such terms are used as *bo 'el,* "going in unto," *yadoa,* "knowing," and, according to the rabbis, *tahon,* "grinding" (*Job* 31:10). Similarly, post-Biblical literature uses for coitus the terms *bi'ah,* "going in," *dabar 'aher,* "another thing," *tashmish hamittah,* "use of the bed" or *'achol,* "eating." *Dabar 'aher* is also used for leprosy, pigs or an idol. Some of the other euphemisms are *beth hakisse,* "place of the throne," for privy, *beth hayim,* "place of life," and *beth 'olam,* "place of eternity," for cemetery, and *saggi nehor,* "abundant in light," for blind.

The Masorites have in several cases substituted more seemly words for expressions in the Bible which they regarded as too frank; examples are to be found in *II Kings* 6:25 and *Isa.* 36:12.

Yiddish has numerous euphemisms, especially for words dealing with death. To die is "to be redeemed" (*nifter sein* or *werden*); the cemetery is "the good place"; the realm of the demons, "the other side."

The opposite of euphemism is cacophemism, where a word of evil import, often of a similar sound, is substituted for a word of a more favorable meaning. This is particularly frequent in the case of the objects of idolatry. Thus *bosheth,* "shame," is substituted for Baal, and in names compounded with Baal (Ish-bosheth for Ish-baal, Mephibosheth for Meribaal); it has also been suspected that the vocalizations Molech and Ashtoreth are indications that the words, originally perhaps Melech and Ashtart, were to be pronounced *bosheth.* Similar cacophemous expressions occur in post-Biblical literature; thus *gallaya,* "excrement," for Gadaya, the god of luck.

EUPHRATES (from the Greek Εὐφράτης), the principal river of Western Asia. After the confluence of its two sources, the Kara Su and the Murad Su, it turns southward, flows through the Taurus chain, then westward, and finally to the southeast. It then receives the waters of the Balikh and the Khabur (Habor); at Korna it unites with the Tigris to form the Shat-el-Arab, and below Basra it empties into the Persian Gulf. In Biblical times the Tigris and the Euphrates still emptied through separate mouths into the Persian Gulf, but with the southward advance of the delta the two rivers were united, not long before the Greek period.

In the Bible the Euphrates, like the Nile, is often called simply *hanahar* ("the River," *Gen.* 31:21; *Ex.* 23:31) or *nahar* ("River," *Isa.* 7:20; *Jer.* 2:18; *Micah* 7:12). The Bible mentions the Euphrates as one of the rivers of Eden (*Gen.* 2:14), and regards it as the dominating river of the region, as the boundary of the greatest expansion of ancient Israel, which was reached in the time of David (*I Kings* 5:1; *II Chron.* 9:26). According to *I Kings* 5:4, Solomon ruled from Tiphsah, on the Euphrates, to Gaza. The prophets considered the Euphrates to be the symbol of the rapidly growing world power of Assyria. At Carchemish (Jerablus) on the Euphrates took place the battle between Pharaoh Necho and Nebuchadrezzar in which the latter was victorious (*Jer.* 46:2; *II Chron.* 35:20). In the period of the Roman empire the Euphrates was generally its eastern boundary. In post-Biblical times the river attained to greater influence on Jewish history, since the great masses of the Jews lived in Mesopotamia and shared its fate. Important centers like Pumbeditha, Nehardea and Sura were situated on the Euphrates, and a number of canals united it with the Tigris. For this reason the Euphrates, its canals, and the territory on its banks are often mentioned in the Talmud.

Lit.: Hastings, James, *Dictionary of the Bible* (1927); Meissner, *Babylonien und Assyrien,* vol. 1; Obermeyer, *Die Landschaft Mesopotamien.*

EUPOLEMUS, Hellenistic Jewish historian of the 2nd cent. B.C.E., who probably lived in Palestine. According to Clement of Alexandria, Eupolemus wrote a history of the Jews from Abraham down to the fifth year of the reign of Demetrius I, the Seleucid. This work is rich in legend, but has been preserved only in fragments in the writings of Eusebius and others. The first and the largest fragment deals with David and Solomon; the second proclaims Moses to be the inventor of writing by letters; the third deals with Abraham.

Some historians have identified Eupolemus with the envoy of that name, sent by Judas Maccabeus to the Romans to secure their assistance against the Syrians (*I Macc.* 8:17-28; *II Macc.* 4:11). Niese, however, questions the genuineness of the treaty with Rome, while Willbrich thinks that the whole story is a fiction.

Lit.: Pauly-Wissowa, *Realenzyklopädie der klassischen Altertumswissenschaft,* vol. 6, pp. 1227-29; Willbrich, *Judaica,* pp. 62-85; Niese, *Hermes,* vol. 35, p. 501 et seq.

EUROPE. The settlement of Jews in Europe, if one discards the legend that large numbers of Jews were already in Spain, Bohemia and other countries during the period of the First Temple, occurred in the last centuries before the Christian Era. Neither the precise date of the founding of the Jewish communities in Europe nor the extent of the Jewish settlements is known. However, it is certain that after the period of Alexander the Great, Jews spread over the Hellenistic world and from there slowly and gradually penetrated into the cities of the Roman empire. So widespread had this movement become that in the 1st cent. Strabo could state that there was hardly a place to be found on earth without Jews (Josephus, *Antiquities,* book 14, chapter 7).

The migration and settlement of Jews in Europe was due to various reasons. A reference in *Joel* 4:6 to Jews sold as slaves by Phoenician traders to the Greeks would indicate one way by which they may first have reached those shores. Later we hear of Jews sold as slaves by Pompey (63 B.C.E.) and Titus (70 C.E.). However, it is probable that such forced settlements affected a smaller number than did the voluntary migration of Jewish colonists for purposes of

trade from Palestine to the neighboring countries, and ultimately to all the chief cities of the then civilized world. Disturbed political conditions at home contributed to this movement, especially the exposed situation of Palestine, which made it a battlefield in the numerous wars between Ptolemaic Egypt and Seleucid Syria, and, in later times, the unrest of uninterrupted wars in Palestine beginning with the Maccabean conflicts.

The first mass migration of Jews from Palestine was probably in the time of the Hasmoneans. During the wars many Jews emigrated voluntarily; but many captives, too, were carried off as slaves into foreign countries. The voluntary emigrants probably went to Byzantium and the numerous colonies in the Black Sea, where some Jews seem to have settled at the time of Alexander the Great. The date can not have been much later, since there are numerous inscriptions about them from the Seleucidean period (170-157 B.C.E.). In Constantinople they inhabited a quarter of their own called the brass-market, where their synagogue stood at the beginning of the 4th cent. C.E.

As early as the 2nd cent. B.C.E. there are references to Jews living in Greece. Inscriptions from this time give the names of Jewish slaves and freedmen, who were brought probably as captives from Judea during the Maccabean wars (170-140 B.C.E.). In the 1st cent. B.C.E. there were already synagogues in Athens, Corinth, Thessalonica and Philippi; Agrippa I counted among his Jewish colonies not only Argos and Corinth and nearly all the Peloponnesus but also the islands of Euboea, Cyprus and Crete.

The chief concentration of Jewish settlers was in Italy. On the banks of the Tiber there flowered a large and well-organized Jewish community even before the conquest of Jerusalem by Pompey (63 B.C.E.). The Jews of Rome lived in a quarter of their own, the Trastevere, where there were a number of congregations with houses of prayer. They enjoyed full civil rights until these were curtailed by the Christian emperors, entered politics, took part in meetings, and made their influence felt in behalf of their brethren in Judea (Cicero, *Pro Flacco*). Their cemeteries, which were in the form of catacombs, are partly still in existence. Their rapid and significant increase is proved by a report of Josephus that no less than 8,000 Jews of Rome attached themselves to that embassy of Jews which came to Rome from Palestine after the death of Herod (4 B.C.E.). In time Rome came to play as important a role in the Diaspora as Alexandria had in previous times. In the 4th to 6th centuries there were Jewish communities in the south Italian cities of Puteoli, Venosa, Naples, Tarentum and Capua; in Sicily during the same period there were communities in Syracuse, Palermo and Agri. Jewish colonies existed also in the upper Italian cities of Milan, Ravenna and Genoa; their beginnings must be traced to a much earlier period.

The Jews appeared in Gaul (France) as early as the 1st cent. The ethnarchs Archelaus and Herod Antipas lived there as exiles, the former in Vienna on the Rhone (6 C.E.), and the latter at Lugdunum (*Lyon;* 30 C.E.). It may be assumed that these Jews were not the only ones in Roman Gaul, that voluntary settlers from Judea appeared on what is now the modern French Mediterranean coast even in those days. The Jews first came in large numbers by reason of the lively traffic between Alexandria and Marseilles. By the 4th cent. Jewish settlements appeared in Narbonne, Arles, Avignon, Bordeaux and other points in southern Gaul.

Spain, according to legend, had Jews as far back as the time of Solomon. It is certain that many Jews settled in Spain soon after the destruction of the Second Temple (70 C.E.); some of them were slaves, some came there voluntarily in the course of their wanderings, and many came from the Jewish colonies in northern Africa. This latter emigration was due to the intolerance of the bishops there, especially the church fathers Tertullian and Augustine.

There were Jews in Germany as early as the 1st cent., at least in the Roman camps at Cologne, Mayence and Worms; some came even before the destruction of Jerusalem. From Germany they migrated to the Slavic countries, reaching Bohemia in the 10th cent. and Poland in the 11th. However, there were but few Jews in Poland before the Crusades, which drove masses of them from Germany and Bohemia into that kingdom, and the systematic oppression of the Jews in all of Western Europe swelled this eastward-flowing tide.

Tangible evidence of the existence of well-organized, though Hellenized, Jewish communities in southeastern Europe and in the Bosporus and coastal regions of the Black Sea as early as the 1st cent. C.E. is offered in the form of manumissives of Jewish slaves (Kertch). Later on many Jews of the Byzantine empire escaped compulsory baptism under the iconoclast emperor Leo the Isaurian (723) by migrating to the neighboring Taurian peninsula (Crimea). Thus, side by side with the Jewish communities which had existed from earlier times, there arose new communities on the shores of the Black Sea and in the interior. From here the Jews spread toward the Caucasus and the hospitable country of the Khazars on the west coast of the Caspian Sea and at the mouth of the Volga. The Jewish colonies in the old Russian kingdom (Kiev) were founded by immigrants from southeastern Europe and the land of the Khazars.

Jews first came to England in the 11th cent., arriving there from France with William the Conqueror. The first Jewish communities arose in the culture centers of Cambridge and Oxford (1073-75). In London the Jews obtained a firm foothold toward the beginning of the 12th cent. Later on Jewish communities arose also in Norwich, Lincoln, York, Lynn, and Southampton.

See also the articles on the individual countries of Europe. MORRIS LEHRER.

Lit.: The Jewish histories, especially Graetz, *History of the Jews;* Dubnow, *Weltgeschichte des jüdischen Volkes;* Baron, *A Social and Religious History of the Jews;* and the literature cited under the various countries.

EUSEBIUS OF CAESAREA, *see* CHURCH FATHERS.

EVANSVILLE, the principal city of southern Indiana, with a population of 97,062 (1940 census), of whom about 1,200 are Jews.

The first Jews to settle in Evansville, a family named

RABBI GEORGE WOLF



The Washington Avenue Temple at Evansville, Indiana

Gumberts, arrived in 1837, when Evansville had a population of 1,200. The following year Isaac Heiman settled there. The first Jewish marriage took place in 1847. By 1850, there were enough Jews to form a Minyan. Services were first held above Keller's gun store and, on the High Holy Days, in the old courthouse at Third and Main streets.

By 1857, the Jewish community was large enough to form Congregation B'nai Israel with these five trustees: Jacob Loewenthal, Louis Kahn, Simon Gumberts, Louis Frey and Simon Roser. A temple site was immediately acquired at Sixth and Court streets, but the temple itself was not begun until 1864; it was completed a year later. Although the congregation had no rabbi for years, the first reader was J. Wechsler, followed by Del Banco, Dr. Fuld (about 1860), Leon Leopold, and Simon Hecht who, in 1877, prepared one of the first Jewish hymnals in the United States.

The following have served the congregation as rabbis: Dr. Edward B. M. Brown, Isaac Schwab, Meyer Elkin, Falk Vidaver, Wittauer, Chumaceiro, Isaac Rypins, Israel Klein, Max Merritt, Lee J. Levinger, Edward L. Israel, Jack Skirball and, since 1932, Milton Greenwald.

A city directory of 1858 lists among its churches the "synagogue of B'nai Israel, Main street, between Third and Fourth. J. Wechsler, minister. Service Friday at early gas lighting. Saturday at 8 A.M. and Sunday at early gas lighting." B'nai Israel was thus one of the first congregations to hold Sunday services.

The first temple, erected at a cost of $45,000, seated 600 persons. The site was sold to the board of education in 1903 and a new temple erected at Sixth and Washington streets. Here the present temple edifice was erected in 1926, following a fire which had broken out the night the new temple house was being dedicated the previous year.

Two other congregations were organized in Evansville. B'nai Moshe (Orthodox), at Third and Cherry streets, was founded in 1873. Adath Israel (Conservative), at Sixth and Vine streets, was founded in 1883. B'nai Moshe had no rabbi in 1940, but engaged rabbinical students for High Holy Day services.

Rabbi J. A. Garfinkel became rabbi of Adath Israel in 1935. Among other rabbis of this congregation were: Angel, A. L. Lassen, Emden, Stampher, S. S. Feinberg, Herman Beck and Samuel Goldberg. The present Adath Israel temple was acquired in 1905.

Thisbe Lodge, B'nai B'rith, was organized in Evansville in 1860, the first lodge in Indiana and the fourth west of the Alleghenies. In 1874 the Jewish fraternal lodge Kesher Shel Barzel was organized, and in 1876 a second local lodge was formed. In 1873 B'nai Israel was one of twenty-nine congregations to respond to the call of Rabbi Isaac M. Wise to meet for the founding of a Union of Hebrew Congregations.

A number of Evansville Jews have become prominent in civic affairs. As early as 1867, I. Esslinger was a school trustee; August Brentano, Isidore Kahn, Abraham Strouse and William Schear held similar posts. David Kronenberger twice was water works trustee (1891-92 and 1895-96). Philip W. Frey was elected prosecuting attorney for the first judicial district in 1892 when only twenty-five years old, and was reelected. Isidore Kahn was county attorney (1919-21). Phil Loewenthal served in the Indiana legislature.

The first Jew to serve in the city council was Henry Gumberts (1872). Others were August Brentano, Jacob Eichel and Aaron Weil. Eichel inaugurated the project for the first electric light plant as well as for the first brick street and first tobacco warehouse in Evansville. Dr. William Ehrich was president of the board of health from 1930 to 1935. Harry Loewenthal was a member of the board of safety at the same time.

The first Jewish cemetery, located at Mulberry and Fifth streets, was abandoned in 1879, when the outlying Rose Hill cemetery was established.

A Zionist organization was established in 1940. Evansville also supports a chapter of Hadassah. The Jewish Community Council was organized in 1936.

ARTHUR T. WEIL.

EVE. 1. In the Bible. According to the story recorded in *Gen.* 2 to 4, Eve was the first woman, the wife of Adam and the ancestress of all mankind. She was created in order to give the first man "a help meet for him" after the animals had failed to satisfy his desire for companionship. God, accordingly, cast Adam into a deep sleep, took out one of his ribs, and fashioned it into a woman. Adam thereupon called her "woman" (*'ishah*), since she had been taken from "man" (*'ish*). The first human pair lived in innocence and simplicity in the garden which God had planted for them; but when the woman, yielding to the persuasion of the serpent, ate of the fruit of the tree of knowledge and persuaded her husband to do the same, they were punished by expulsion from the garden, and the woman in addition was further sentenced to the pains of childbirth and was to be subject to the rule of her husband. Apparently this punishment was coupled with the idea that man and woman should have children, for now the man gives his wife the name of Eve (*havvah*), because she was the "mother of all living" (*'em ḳol hai*).

After their expulsion from Eden, Adam and Eve had two sons, Cain and Abel. The name of the first is explained by a remark of Eve, "I have gotten (*ḳanithi*) a man with the help of the Lord" (*Gen.* 4:1). The only other mention of Eve is that after the death of Abel she has a third son, Seth, to whom the descent of man is hereafter traced. There are no other references to Eve in the Hebrew Bible.

Bible critics generally regard the stories about Eve



Adam and Eve with their two sons. From a painting by I. Ivanoff (19th century)



The creation of Eve (left) and the Fall of Man, as sculptured in stone (13th century) above the portal of Notre Dame Cathedral, Paris

as a combination of various primitive stories about the origin of mankind, which were collected by the author of the Jahvist Code (*J*). They are primitive attempts to explain the relations of the sexes and social conditions. Thus the story of the creation of Eve is an attempt to account for the phenomenon of love, and the story of her disobedience furnished an explanation both for the pains of childbirth and for the inferior social position of woman. The utterance of Eve at the birth of Cain is somewhat obscure; the text may be corrupt, and a possible rendering is, "I, as well as God, have created a man." The account of Seth's birth is ascribed by the critics to a reworking of the original story by the writer of the Priestly Code (*P*), and is held not to have been a part of the original narrative. SIMON COHEN.

2. In Rabbinical Literature. The name Eve is derived in one place from the Aramaic, *hivyah*, "serpent" (*Midrash Gen.* 20:2). This name was given to her only after the expulsion; before this time Adam was known as Ish and Eve as Ishah. The two names Ish (אִישׁ) and Ishah (אִשָּׁה) contain the letters Yod and He, which in combination form the divine name Yah (יה). As long, therefore, as husband and wife are united and virtuous, they are blessed by God; but if they are wicked, God removes His name from them and they become Esh (אֵשׁ), the fire of calamity (cf. *Sotah* 17a).

God formed Eve out of a rib of Adam, out of a part that remains concealed at all times, in order to impress upon her the virtue of modesty. The manner of her creation was such as to indicate that "only when like is joined to like is the union indissoluble" (*A.Z.* 73a). For Eve was actually not the first wife of Adam. Her predecessor, Lilith, who, being formed out of the dust, like Adam, claimed equal rights and privileges, was banished from his presence. Eve, at the time of her creation, had the appearance of a girl of twenty, and was more beautiful even than Sarah.

There are numerous stories about the eating of the forbidden fruit of the tree of knowledge. Suggested dialogues between the serpent and Eve are given. According to the Talmud (*Sab.* 146a), Eve was actually seduced by the serpent; a late Midrash, presumably influenced by Christian sources, asserts that Cain and Abel were the offspring of that union (*Pirke de Rabbi Eliezer* 21). Eve at first hesitated to eat the fruit itself, and did so only after eating the skin and finding that nothing befell her. Later she was stricken with fear that she would die and that Adam would take another wife, so she made him partake also and thus share her fate (*Midrash Gen.* 19). After their expulsion Adam and Eve lived apart for 130 years (*Erub.* 18b). When Eve died, the archangel Michael instructed Seth to bury his mother, and she was accordingly interred by the side of Adam in the cave of Machpelah (*Pirke de Rabbi Eliezer* 20).

See also: ADAM. OSCAR MODLINGER.

Lit.: Frazer, James, *Folklore in the Old Testament*, vol. 1 (1918) 3-77; Morgenstern, J., "The Sources of the Paradise Story," *Journal of Jewish Lore and Philosophy*, vol. 1 (1920) 105-23, 225-38; the Bible commentaries; Ginzberg, L., *Legends of the Jews*, vol. 1 (1909) 47-102; vol. 5 (1925) 63-131; Aptowitzer, V., *Kain und Abel in der Agada* (1922).

EVE, EVENING, *see* EREB.

EVENING SERVICE (*ma'arib*). The Evening Service was originally not a prayer for the congregation, but for the individual worshiper, and arose out of the religious need of praising God after the beginning of the darkness and imploring His protection during the night. The obligation to recite such a prayer was inferred from the passage in the Shema (*Deut.* 6:7): *ubeshochbecha* ("and when thou liest down"). As long as the evening prayer was the special prayer of the individual, it was actually said just before going to sleep, and certainly not until the end of nightfall. Later the evening service, or Maarib, became a congregational prayer and was shifted to immediately after the Minhah or Afternoon Service, in order not to make the burden upon the congregation too onerous. If the Maarib is recited after nightfall, it is called *ma'arib bizemanno* ("the evening service at its proper time"). At the end of the Sabbath and the festivals, Maarib is not said until after nightfall.

The main content of the Evening Service is formed by the reading of the Shema (Keriath Shema), which has two blessings before it and two after. The second blessing after the Shema, *hashkibenu* ("Cause us to lie down"), is a prayer for protection during the night. This prayer was originally a substitute for the Eighteen Benedictions (Shemoneh Esreh), which were lacking in this service, and comes from the time when the Maarib was recited just before going to sleep. When the Maarib service was later transferred to an earlier time in the evening, they did not want to omit the Eighteen Benedictions (Shemoneh Esreh). However, this was not considered to be an obligatory prayer, but rather as a meditation undertaken voluntarily. Hence it is separated from the preceding prayers by the Kaddish and is not repeated aloud. However, before the Shemoneh Esreh became a definite part of the Evening Service, provision had already been made for a substitute. This is the piece which is recited before the Eighteen Benedictions on weekdays: *baruch 'adonai le'olam 'amen ve'amen* ("Blessed be the Lord forever, Amen, Amen!"), a collection of verses from the Bible, chiefly from the Psalms, which contain the name of God and which were intended to take the place of the eighteen benedictions of the Shemoneh Esreh. The conclusion of the prayer has a Messianic hope. The Shemoneh Esreh is followed by Alenu. The German ritual, at this point in the service, has certain Psalms recited in order to afford the mourners additional occasions for saying the Kaddish. On the Sabbath and the festivals, Biblical verses are added after *hashkibenu*. For the Sabbath, the verse added is *veshameru* (*Ex.* 31:16-17); on the festivals they are such as befit the festival. On the Sabbath, the congregation says *vayechullu* (*Gen.* 2:1-3) after the Tefillah, and, as a substitute for the repetition of the Seven Benedictions (Tefillath Sheba), a compilation around the nucleus *magen 'aboth* ("shield of the fathers"). JULIUS JARECKI.

Lit.: Singer and Abrahams, *Authorised Daily Prayer Book*, pp. 95-107, 113a-23, cvii-cxviii, cxxix-cxxxix; Dembitz, *Jewish Services in Synagogue and Home;* Idelsohn, *Jewish Liturgy*, pp. 118-21.

EVIAN CONFERENCE, *see* REFUGEES.

EVIDENCE (*'eduth*). Jewish law, as developed in the Bible and the Talmud, is particularly strict in dealing with evidence. This is especially noteworthy in criminal law, where the reluctance of Jewish judges to condemn anyone to death was so great that they surrounded the defendant with far more safeguards than are present in common law. These rules may have prevented conviction in many cases where the party on trial was actually guilty, but, on the other hand, they provided an almost complete protection for the one who was innocent of the charge. It was felt that it was better to leave the guilty party to the justice of God than to risk staining the court with the blood of an innocent man.

According to the Biblical law (*Num.* 35:30; *Deut.* 17:6), conviction for a capital crime could come only as the result of the testimony of at least two witnesses. This completely ruled out all circumstantial evidence in criminal law. As the Talmud puts it, Even if the witnesses should say: We saw the accused run after a man with a sword in his hand; the two went into a shop, and afterwards we saw the pursuer come out holding a sword from which blood dripped and found the body of the other man dead in the shop—even this is not sufficient evidence to convict (*Tosefta Sanh.* 8:3). Nor was the testimony of a single witness sufficient to sentence a man to death; in such cases the criminal seems to have been sentenced to life imprisonment (*Sanh.* 9:8).

Evidence in criminal cases was further limited by the fact that near relatives of either party were not allowed to give evidence. According to one list, such debarred relatives included those who stood in the relationship of father, brother, uncle, sister's husband, and father-in-law; another limits them to uncle, first cousin, and anyone competent to be an heir. Women were not allowed to act as witnesses. Nor could the evidence be furnished by persons of bad character, the list of whom included professional gamblers, traders in the produce of the Sabbatical year, robbers, tax-collectors and those suspected of dishonesty in connection with money. The evidence of a witness who had received money to testify was not regarded as valid (*Bech.* 4:6).

The testimony of witnesses was subjected to a severe cross-examination on the part of the judges (there being no lawyers), and was rejected as evidence if it was so contradictory as to arouse suspicion. For instance, if one witness declared that a murder took place at 11 A.M. and another gave the time as 1 P.M., the evidence was rejected because it is plain that both statements are suspect. Similarly, evidence was rejected if there was a contradiction as to the place of the crime, as, for instance, if one witness made the locale a fig-tree and another an olive-tree (another example is in *Susanna* 54 to 61). Since it was necessary to show that the crime was committed deliberately, and not in ignorance, evidence had to be given that the criminal had been warned of the nature of his contemplated act. Though it is not expressly stated, it is probable that this rule applied only to ritual laws that were punishable by death; in the case of gross crimes, such as murder, it would be held that everyone would naturally know the forbidden nature of such a crime.

In civil cases, a note of loan, or a bill of sale signed by both parties is accepted as evidence, as well as direct testimony. The testimony of witnesses, however, was given more weight than that of documents. Another form of evidence was undisturbed possession of property. Thus, if a man had occupied a house or vineyard for three years or more and no one had claimed the property up to that time, this undisturbed possession was regarded as adequate evidence of ownership (*B.B.* 28a). Hearsay evidence was barred in both civil and criminal cases.

The rules of evidence are relaxed in one case only —that of the proof of death of a husband. In this instance the rabbis succeeded eventually in passing a rule that his death could be proved by the evidence of one witness, even of a slave, a woman or a minor. This was done to prevent the widow from becoming an Agunah, neither supported by a husband nor free to marry again.

A form of evidence apart from that used in courts was the erection of a monument to commemorate the completion of a treaty. Two instances of such are given in the Bible, one by Laban and Jacob (*Gen.* 31), and the other by the Transjordan tribes and the rest of the nation (*Josh.* 22). MEYER GOLDBERG.

Lit.: Maimonides, *Hilchoth Eduth;* Frankel, Z., *Der gerichtliche Beweis nach mosaisch-talmudischem Rechte* (1846).

EVIL, *see* GOOD AND EVIL.

EVIL EYE (Hebrew, *'en hara,* Aramaic *'ena bisha*), the supposed mysterious power of certain individuals to bewitch or injure others by looking at them. This superstition was widespread in ancient and medieval times and still persists among the ignorant in modern times. There is no trace of the belief in the Bible, but the Midrashic literature reveals numerous traces of it. Thus the unborn child of Hagar was said to have been killed by a glance of the eyes of Sarah (*Midrash Gen.* 45:5); Hananiah, Mishael and Azariah, after they came out of the fiery furnace, were killed by the looks of astonishment cast at them (*Sanh.* 93a).

The Talmud declares that many of the Tannaim and Amoraim possessed the power of killing their enemies with the glance of an eye. Thus Simeon ben Yohai and the Amora, Johanan, could transform people into a heap of bones (*Sab.* 34a); Eleazar, the son of Simeon, possessed the power of burning everything on which he cast his eye. The same power is ascribed to Eliezer ben Hyrcanus, Papa, Huna and the blind Shesheth. According to Rab, ninety-nine people out of a hundred would not die so soon were it not for the evil eye.

There are numerous traces of the feeling that the evil eye is apt to be particularly destructive among those who are especially strong or handsome, or at the time of childbirth. Thus Jacob is represented as warning his sons not to enter all at the same gate, because of the evil eye (*Midrash Gen.* 91).

Jewish literature and folklore contain numerous remedies against the evil eye. While some of them are merely copied from contemporary superstition, others are specifically Jewish, such as reading the Bible, placing the book of Raziel under the pillow of a woman in confinement, or invoking the patriarchs.

The Jews of Morocco usually call upon Joseph, while those of Turkey rely upon the protection of the names of Abraham, Isaac and Jacob. Children in particular are regarded as the object of the evil eye and hence most in need of protection. To this end a piece of bread and salt is put into the pocket of a child, or it wears a Shemirah, an amulet made out of a coin presented by a Zaddik. Sometimes a Habdalah candle is extinguished for this purpose before the child's open mouth. Galician Jews would spit three times after a person suspected of having an "evil eye" had left, or would turn over a glass or make a "fig" sign to avert the expected evil.

In modern times, the superstition of the evil eye has largely disappeared among Jews of western Europe and the United States.

Lit.: Elworthy, *The Evil Eye* (1895); Blau, *Das altjüdische Zauberwesen,* 152-56; Seligmann, *Der böser Blick* (1910).

EVIL INCLINATION (Hebrew, *yetzer hara*), the impulse to do wrong, including both the predisposition to evil as well as the ordinary will to do what is wicked. This evil inclination is considered to be an essential part of human nature in *Gen.* 4:7; 6:5; 8:21, and takes the place, in Jewish theology, of what in other religions is regarded as the temptation of the devil. Post-Biblical theology, influenced by the Persian doctrine of Ahriman, often personified the evil inclination as a supernatural power. This personification was in vogue perhaps as early as the time just after that of Sirach, and certainly after *Testament of Judah* 20 and *II Esdras. B.B.* 16a identified the evil inclination with Satan and the angel of death, whom God will kill at the end of days (*Suk.* 52a, from *Isa.* 25:8). This still remains in the popular writings of Talmudic Judaism; according to *Kid.* 30b and *Sab.* 146a the evil inclination is a poison for which the study of the Torah is the antidote.

According to Jewish theology, man always retains freedom of will against the evil inclination; further he also possesses the inclination to do good (*yetzer hatob*). Judaism never teaches, as did the Hellenistically minded Paulinian Christianity, that the evil inclination was bound to the flesh and the good inclination to the soul; or that Adam had transmitted it to later generations, although some teach this of death (*Midrash Gen.* 19, to *Gen.* 3:7). On the contrary man can and should love God with both inclinations (*Sifre* to *Deut.* 6:5); the greater a man, the greater his inclination (*Suk.* 52ab, which gives a great deal more about the *yetzer hara.* Without the evil inclination there would be neither families nor business and trade; it is "very good" (that is, it is intended for a purpose; *Midrash Gen.* 9, to *Gen.* 1:31). By *yetzer hara* the rabbis often mean the sexual impulse, and this is used as the type of all impulses to wrongdoing. But these impulses are subject to the human will which has the power to choose between good and evil. With certain refinements of the idea, the doctrine of the evil inclination still remains the Jewish explanation of the temptation to sin.

Lit.: Porter, F. C., *The Yecer Hara* (1901); Kohler, K., *Jewish Theology* (1918) 206-38; Schechter, S., *Aspects of Rabbinic Theology,* 242-92.

EVIL-MERODACH (Amel-Marduk), son and successor of Nebuchadrezzar II of Babylon. He reigned for but two years (562-560 B.C.E.), after which he was slain by his brother-in-law, Neriglissar. About thirty tablets dating to his reign have been found. According to *II Kings* 25:27-30 he showed great favor to Jehoiachin, captive king of Judah.

EWEN, DAVID, writer on music, b. Lemberg, 1907. He came to America when he was four years old, and pursued academic and music study in New York city. While a student at the College of the City of New York, he published his first book, a romanticized biography of Franz Schubert (New York, 1931). His books include *From Bach to Stravinsky* (New York, 1933), *Composers of Today* (New York, 1934), *The Man With the Baton* (New York, 1935), *Twentieth Century Composers* (New York, 1936), *Men and Women Who Make Music* (New York, 1939), *Musical Vienna* (New York, 1939), and *Pioneers in Music* (New York, 1940). He has also written a monograph on Hebrew Music (New York, 1931).

His writings on music for the leading magazines of America and England have been extensive. He has also contributed articles on every phase of Jewish music to virtually every Anglo-Jewish publication in America. In this latter subject he is generally recognized as an authority. He has been music editor of a number of magazines, and in 1940 was editor-in-chief of *Musical Facts.* He edited the appendix of the fourth edition of Nathan Haskell Dole's *Famous Composers,* and was invited as one of George Gershwin's friends to contribute a chapter to the memorial volume to Gershwin published in 1938. He is a contributor to the *Universal Jewish Encyclopedia.*

EWEN, ISAAC, Yiddish and Hebrew writer, b. Rozwadow, Galicia, 1861; d. Vienna, 1925. He grew up in a Hasidic environment and became a teacher of Hebrew at Sadagora. In addition to contributing to periodicals he wrote articles for and was later editor of *Mahzike Hadath, Hamaggid* and *Hamelitz* (1895-98). At the same time he wrote a Jewish history (4 vols., 1898-99). In 1895 he organized the first modern Hebrew school in Lemberg. In 1908, after a period in which he had engaged in business, he came to America, where he worked for a time on the Hebrew encyclopedia, *Otzar Yisrael,* and contributed to the Yiddish press. He now began a series of tales of Hasidic life, which eventually became widely read. His stories reveal the real, every-day life of the Hasidim, and are a valuable source of information about the life of the followers of the sect. In 1918 he joined the staff of the *Morgenjournal,* conducting a section, "Derzelt dos Eiere Kinder," in which he retold Jewish tales, legends and similar material. His Yiddish books include *Reb Leib Sarahs, Yomtov Meiselech, Typen fun Gute Juden, Der Lubliner Seher* (New York, 1917), *Funem Rebbins Hoif* (part 1, Brooklyn, 1922). His Hebrew writings include *Hanaar Binyamin Mitrient* (Lemberg, 1897) and *Mahloketh Sandz Vesadagora* (New York, 1916).

Lit.: Coralnik, A., "Fun a Toiter Velt," *Tog,* Feb. 18, 1923; Niger, S., "Hasiduth, Emese un Literarishe," *ibid.,* July 8, 1923.

EX LIBRIS, *see* BOOKPLATES.



View from the west of the Ishtar Gate of Babylon

EXCAVATIONS. The excavation of the sites of former civilizations, the latest aid to archeological research, arose about 1840, in consequence of the interest in ancient civilization resulting from the deciphering of ancient inscriptions. After Champollion had deciphered the Rosetta Stone in Egypt and Rawlinson had discovered the key to cuneiform as the former had done for hieroglyphics, a new era was opened, and history, once learned from literary remains, was rechecked by contemporary monuments. This led to the desire to investigate the ruins of ancient cities either to learn more about such cultures as Egypt, Assyria-Babylonia and Persia, or to confirm the statements of ancient literature, as was the case with the famous excavations of Schliemann on the sites of the ancient cities of Greece, and as was the motivating force behind some of the early work of excavation in Palestine.

Early attempts at excavation were comparatively crude. A trench was driven into the side of a *tell* (a heap that is formed by the ruins of a city) and from this side-trenches were dug by spades wherever the prospects seemed propitious. The chief search was for large, striking objects, or those that could be announced as sensational discoveries; hence many objects that would have been of great value for the study of culture were tossed aside as unimportant or irreparably damaged. With the passage of time and the refinement of method, such careless excavation was replaced by more scientific and exact research. In modern excavations the tells are uncovered from the top and the layers which comprise it are slowly and painstakingly removed. The small knife and the brush are the chief tools of the excavator, rather than the spade; and the camera has been employed to photograph the objects *in situ*. Each object is carefully examined for its bearing upon the history and the culture of ancient times. Formerly, excavators in Bible lands frequently set out to make discoveries that would "prove" the accuracy of the Biblical narrative; nowadays the excavator seeks neither to prove nor to disprove the Bible but to gain information that will shed light on ancient history and civilization.

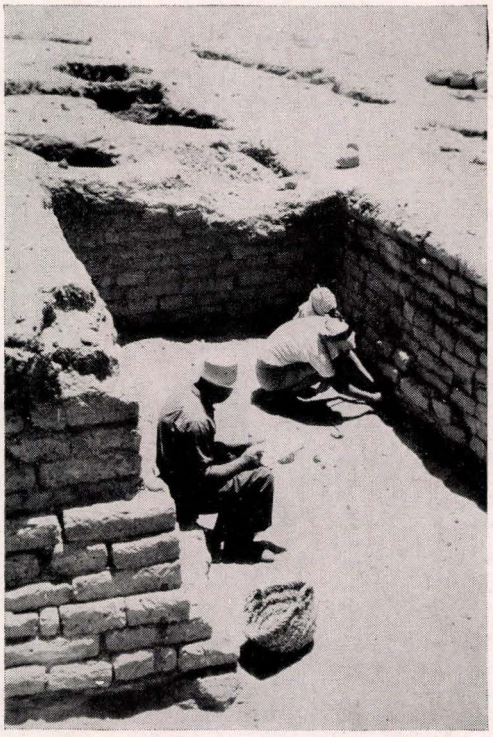
The chief countries in which work has been done of interest to Jewish archeology have been the following:

1. Egypt. Though Lepsius in 1842-45 had made the first topographical exploration of ancient Egypt, and had made some preliminary excavations, the first solid work of this sort was done about 1850 by August Mariette, who made excavations in such places as the Serapeum of Memphis, the tombs at Sakkarah and the temple under the Sphinx. Mariette's work was continued by Maspero, who in 1881, together with Loret, uncovered the royal tombs near Thebes and the temples at Luxor and Karnak. In 1883 the Egypt Exploration Fund was founded, and in 1887 Flinders Petrie made excavations at Tanis and at Tel el Amarna, where he found the correspondence between Amenophis III and IV and the princes of Palestine and Syria. In 1896 he discovered the Israel Stele of Merneptah, the first mention of Israel on the monuments, and in 1905 the Aramaic papyri at Assuan and Elephantine came to light. Since that time the work of excavation in Egypt has proceeded steadily, and has cast invaluable light upon that ancient civilization.

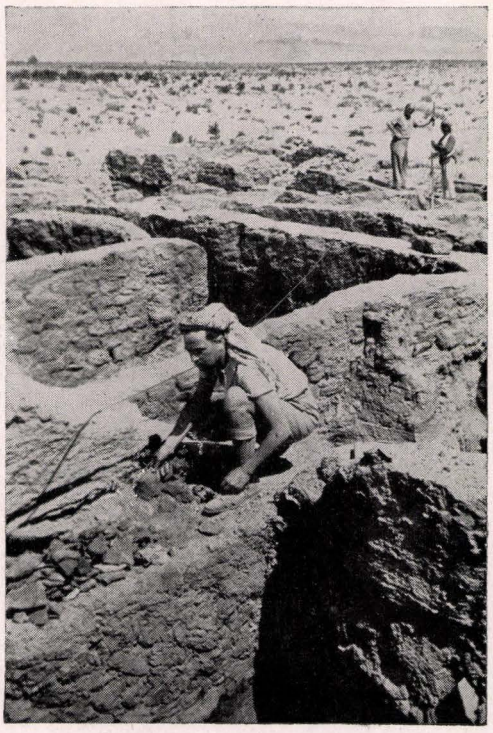
2. Assyria and Babylonia. A little before the first excavations in Egypt, in 1842, Paul Botta began to excavate the ruins at Kuyunjik, the site of ancient Nineveh, and about the same time Henry Layard uncovered the palaces of Assyrian kings at Nimrud.



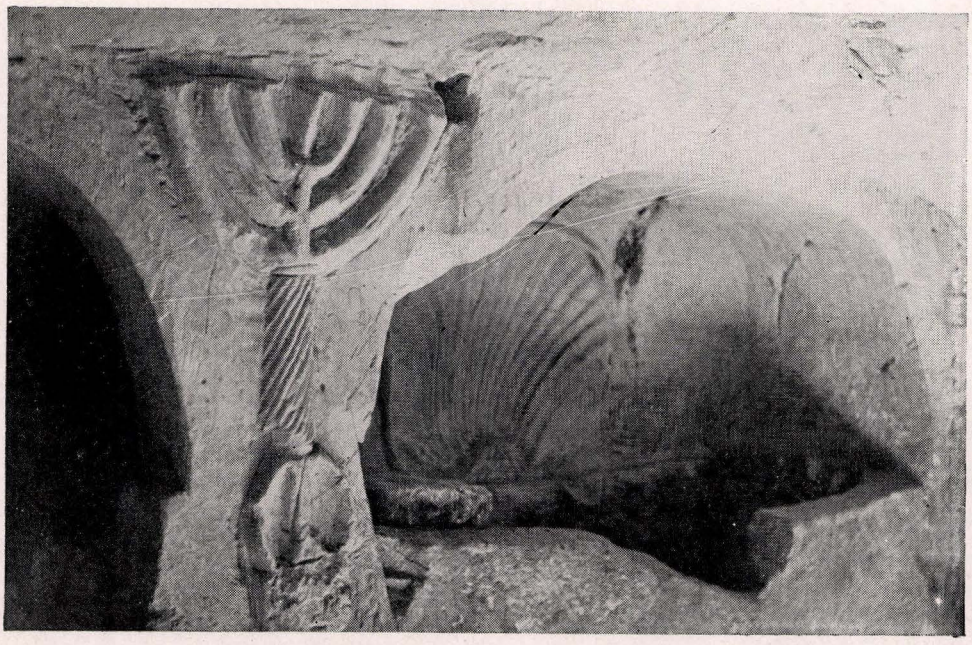
Party of excavators at Tell el-Kheleifeh, under the auspices of the American Schools of Oriental Research, directed by Dr. Nelson Glueck (1937-38), who is shown here calling the roll. These excavations led to the discovery that King Solomon's seaport and foundries had been located at Ezion-geber thirty centuries ago



First guard room on the east side of gateway. The director of the expedition is shown measuring bricks, with an architect recording the measurements



Dr. Nelson Glueck at Tell el-Kheleifeh examining the pottery found near the Gulf of Aqabah during an archeological expedition (1937-38)



Excavations (1939-41) at Beth Shearim, Sheikh Ibrek (on land owned by the Jewish National Fund) yielded the above catacombs containing (right) a niche, (center) a shell, and (left) the figure of a man holding a Menorah with seven branches

A relic of ancient days (right) unearthed on the land of Hanita, a Jewish National Fund settlement



A stone frieze (below) found during the Beth Shearim excavations at Sheikh Ibrek on Jewish National Fund land



Layard later made further excavations at Nineveh in 1849-50. In 1853 Hormuzd Rassam found the palace of Ashurbanipal with the famous library that has contributed so much to the knowledge of Assyrian civilization and religion. Excavation in Babylonia began in 1854, when Loftus excavated Erech. Since that time numerous German, American and English excavators have explored the ruins of such cities as Babylon, Borsippa, Sippar, Nippur, Lagash, Ur, Eridu, Warka, Kish, Khorsabad and Asshur, and have gained enough information to reconstruct much of their ancient history and culture.

3. **The Land of the Hittites.** Excavations on the territory once occupied by the Hittite kingdom began with Winckler, who made excavations at Boghaz Keui, in the district of Angora, Asia Minor, in 1906 and 1907. Hogarth and others subsequently explored Carchemish, and Luschan explored Sendjirli. The work of deciphering the Hittite inscriptions, most of which come from the period about 2000 B.C.E., is still in progress.

4. **Palestine and Syria.** Palestine was one of the last countries to be touched by the spade of the excavator. Systematic work began with the founding of the English Palestine Exploration Fund in 1865. The first work of this society was in Jerusalem, where Warren (1867-70), Maudsley (1884), and Bliss (1894-97) investigated the site of the Temple and the old city walls. In 1890 Flinders Petrie began to excavate Tell el Hesi, a hill situated west of Hebron, which he identified with the ancient Lachish (Albright later proved that the true site of Lachish was Tell ed-Duweir). Whereas the earlier investigators had sought only to locate the places mentioned in the Bible, Petrie made use of the knowledge gained from Egyptology, and endeavored to determine the age of the objects by the position of the various strata. Petrie and his pupil Bliss succeeded in uncovering the ruins of eight cities one above the other. From 1898 to 1900 Bliss successfully excavated four Tells in the southwestern part of the country (the Shefelah). Next came the six-year excavation of Gezer (1902-5 and 1907-9) by Macalister, the first well-worked excavation in the modern method.

Since that time a large number of ancient sites in Palestine and Syria have been carefully explored in successive campaigns. The first German scientist to excavate in Palestine was Sellin, at Tell Taanek (1901 and 1903); the first Americans in 1908 at Sebaste, under the direction of Lyon, Reissner, Schumacher and Fisher. Among the important works of excavation in Palestine and Syria may be mentioned those at Beth-Shean (Beisan), under the auspices of the University of Pennsylvania; Albright's discovery of Gibeah; Badé's identification of Tell en-Nasbeh with Mizpah; the discovery of the synagogue at Beth Alpha; the Yale Expedition at Dura; Sukenik's investigations on the Third Wall of Jerusalem; and Glueck's excavations at Ezion-geber.

See also: ARCHEOLOGY, JEWISH.

MARTIN KANDEL.

Lit.: Baikie, James, *A Century of Investigation in the Land of the Pharaohs* (1925); Meissner, *Babylonien und Assyrien;* Garstang, John, *The Land of the Hittites* (1910); Macalister, *The Excavation of Gezer* (3 vols., 1912); idem, *A Century of Excavations in Palestine* (1865); reports of the Palestine Exploration Fund; Barton, G. A., *Archaeology and the Bible* (4th ed., 1925); Albright, W. F., *The Archaeology of Palestine and the Bible;* bulletins and annuals of the American Schools of Oriental Research; Sukenik, E. L., *Ancient Synagogues in Palestine and Greece* (1934); *The Excavations at Dura-Europos* (1936).

EXCHANGE, BILLS OF, orders written by a bank or banker to a second bank or banker, particularly one in a foreign country, ordering the latter to pay sums of money to a creditor. The origin of bills of exchange is obscure, and some sources have thought that they originated among the Jews, who, because of their family and business connections with their co-religionists in other countries, made use of bills of exchange to transfer funds when these were in danger of confiscation. However, the history of bills of exchange is very obscure, and there is evidence that they were employed before the 11th cent., when Jews were compelled to take up money-lending and banking as a means of sustenance. It is possible that bills of exchange were employed in a modified form by the Roman bankers in the period of the Roman Empire (1st cent. B.C.E. to 5th cent. C.E.); they seem to have been used by the Arab traders of the 8th cent. C.E. and imitated in turn by the Italian bankers and later by those of Spain. The earliest reference to personal bills of exchange which were drawn by Jews comes from the year 1181, and in England. Medieval Jewish literature has practically nothing to say on the subject. It is probable, therefore, that the Jews adopted the practice of bills of exchange from non-Jewish bankers and traders; that they found them of especial use because of the frequent expulsions to which they were subject; and that because Jews were later entrusted with financial transactions by many rulers toward the end of the Middle Ages, they were given credit for the inauguration of a practice which they only took over and skilfully employed.

EXCHEQUER OF THE JEWS, also known as *Scaccarium Judaeorum,* a branch of the Royal Exchequer of England. It was in existence for approximately a century before the Expulsion (1290). The exact date of its establishment has not been determined, but it seems to have developed out of the Exchequer of Aaron, which was set up at the death of Aaron of Lincoln (1186), to assess that financier's enormous estate.

Before this first task had been completed, another series of events brought the financial condition of the Jews of England to the attention of the new king, Richard I. The situation of the Jews of England was peculiar. They could own property, but it belonged as much to the crown as to them, since the Jews were there on the sufferance of the king, to whom all their property reverted at death.

Usually the king kept only about one-third of this property, however, and returned the balance to the heirs, so that the business—almost invariably that of money-lending—could continue, and the crown's possessions be even more enriched thereby.

The coronation of Richard I (September 3, 1189) precipitated a series of riots against the Jews, which lasted well beyond the Lenten season of the following



The excommunication of Baruch Spinoza

year. One of the results of these riots, and probably one of the aims, was the destruction of the records in which were noted debts owed the Jews and other details of Jewish property. Though Richard's Ordinances of Jewry (1194) provided the first official notice of the rules by which such destruction was to be prevented in the future, there is evidence that the Exchequer had been functioning before the Ordinances were issued.

The Ordinances specified that every loan to which a Jew was a party had to be made in the presence of two lawful Christians, two lawful Jews, two scribes and certain specified exchequer authorities. The contract was written in duplicate on one sheet of parchment, which was then cut in an uneven line so that the halves would correspond. One half was kept by the Jewish creditor and the other half deposited in special archae. There were eventually twenty-six such archae throughout England. Though the rules as to scribes and exchequer officers were somewhat modified during 13th cent. usage, the basis of Exchequer arrangements remained unchanged.

In 1200 there arose the custom of appointing a Jew as Presbyter, called *presbyter omnium Judaeorum Angliae*. The Presbyter became the head of the Jewish community of the country. Appointments seem to have been for life, since there were only six between 1200 and 1290.

The financial function of the Exchequer was to provide the crown with data for inheritance taxes, for the confiscation of estates, for special fines and licenses Jews had to pay, and for tallage, or arbitrary taxes, levied more or less at the will of the king. It was tallage which imposed the greatest hardship on the Jewish population, and Jews were often held as hostages because of inability to pay tallage. Elyas of London, one of the Presbyters, was held as hostage from 1255 to 1257.

Judicial rights also rested with the Exchequer. All civil and criminal actions in which Jews were involved came up before it. Such cases were frequently based on a summons to Christians by their Jewish creditors for non-payment of debts. That debts played a major part in the baronial life of the time was shown by the fact that Magna Carta discussed them. Magna Carta provided that an heir was not supposed to pay his father's debt until he was of age, and that the wife of a deceased debtor must have her dowry before the debt is paid to a Jew, or anyone else. These clauses were actually aimed at the crown, but they struck first of all at the Jews who earned their living at money-lending. In 1244 the barons demanded and obtained the right to have their own representative on the Exchequer of the Jews. But while the antipathy against the Jews was gathering for the climax of expulsion, the Exchequer gave them some measure of protection. Its system and accuracy prevented wanton denial of indebtedness and the spasmodic destruction of records which occurred again and again in history, whenever the burden of debt became too heavy for the debtors to bear.

See also: ARCHA. LIBBY BENEDICT.

Lit.: Gross, Charles, *The Exchequer of the Jews of England;* Jenkinson, H., *Exchequer of the Jews;* Jacobs, Joseph, *The Jews of Angevin England;* Stokes, H. P., *A Short History of the Jews in England.*

EXCOMMUNICATION (*herem, niddui*), the exclusion of an individual or a group from the community, together with the severance of all social relations. Since excommunication arose out of the necessities of particular religious groups to enforce discipline upon their members, it does not appear in Judaism prior to the time of the Second Temple. However, there are cases in the Bible which are similar in nature; thus, according to the story in *Judges* 21, the tribes of Israel took an oath not to give any of their daughters in marriage to the guilty tribe of Benjamin. In the post-Biblical period, when the chief problem was that of intermarriage with foreign women, Ezra succeeded in calling together an assembly for the purpose of legislating against this evil; those who did not attend were to be punished by the confiscation of their goods and separation from the congregation (*Ezra* 10:8). Apparently this measure was actually carried out in the case of those who refused to separate from their non-Jewish wives. Nehemiah reports that he expelled the son of Eliashib the high priest for having married a daughter of the Samaritan

Sanballat. In the subsequent period, excommunication seems to have been used by the Pharisees as a means of discipline, in order to uphold authority and to enforce a uniformity of religious observance. When the Pharisees triumphed, excommunication became more powerful in Jewish life; from Judaism it passed over into the practice of the Christian church.

The Talmud speaks of three different degrees of excommunication: *nezifah,* "rebuke," used in the schools, when the pupils acted in a disrespectful manner toward their teachers; *niddui,* temporary exclusion; and *herem,* the great ban, which could only be dissolved by complete repentance and the subjection of the guilty person to the authorities (the term *shemata* is a more general concept and does not constitute a separate category). The imposition of the ban of excommunication gradually passed over from the authorities to the heads of the academies and the individual rabbis. The ceremonies that accompanied it, although mentioned in the Talmud, acquired their fixed form for the first time in the period of the Geonim and varied considerably according to century and country. Among the Tannaim, Akabiah ben Mahallalel and Eliezer ben Hyrcanus were placed under the ban, because of disputes in the academy; Hanina, who attempted to inaugurate a Babylonian regulation of the calendar, independent of the Palestinian patriarchs, was threatened with excommunication (*M.K.* 17a). No one, except members of their immediate family, could have anything to do with those who had been excommunicated; since this at times amounted to a virtual business and trade boycott, excommunication developed into a greatly feared punishment.

According to Finkelstein (*The Pharisees,* pp. 77-80), the Pharisees and Talmudic rabbis only excommunicated for violations of the laws of ritual purity.

During the Middle Ages the Geonim developed the methods of excommunication, drawing up a list of reasons for the imposition of the ban, as well as the words and ceremonies which accompanied it. In Palestine such bans were usually announced every year to the assembled multitudes at the Sukkoth festival on the Mount of Olives in Jerusalem. During the period of Arabian rule the authorities tried to check the practice of excommunication, which had led to abuses. In other countries the civil authorities sometimes found it necessary to intervene. On the other hand, the authorities were sometimes interested in acts of excommunication by Jews, particularly when these touched on such questions as the proper estimation of property owned by individuals and a fair imposition of the taxes. The book *Leḳet Yosher* (2:36) contains a formula of excommunication or oath, such as the Jews drew up, from Venice in the 15th cent. Similarly, an excommunication formula was used among the Jews of Prague on the occasion of their elections to office. Yet the ban for the most part retained its religious character and was used principally in cases of offenses against religion, which, however, included any criticism of a religious leader.

In ancient times such sectarians as the Samaritans and the Jewish Christians were placed under the ban; in the Gaonic period the Karaites and heretical teachers were excommunicated; in modern times the followers of Sabbatai Zevi and the Frankists were declared anathema. In every age those excommunicated were those who disagreed with rabbinic teachings and customs; this fact can be understood in view of the spirit of the times, yet in some cases it was extremely regrettable. Thus the famous ban against Spinoza can hardly be defended; and even Manasseh ben Israel was excommunicated for a day, because he broke a rule of the community.

In modern times, the employment of excommunication in Judaism has become entirely obsolete.

SAMUEL KRAUSS.

Lit.: Krauss, S., *Synagogale Altertümer* (1922) 188 et seq.; Mandl, S., *Der Bann* (1898); Abrahams, I., *Jewish Life in the Middle Ages;* Rabinowitz, L., in *Jewish Quarterly Review,* New Series, vol. 28 (1937-38) 217-23.

EXEGESIS, *see* BIBLE EXEGESIS.

EXETER, cathedral city in the county of Devonshire, England. A Jewry with its archa existed here early in the 12th cent., later becoming one of the wealthiest in England. At first few Jews settled here, Piers Dieulesaut (i.e. Peter Isaiah) being the only one mentioned in 1181, while to the Northampton Donum ("Gift") for the ransom of King Richard I in 1194, Amiot of Exeter alone contributed, giving the sum of one pound, three shillings threepence (equivalent to thirty-four pounds, seventeen shillings sixpence in modern value). If this amount be compared with the amounts given by the other Jewries of the west of England, Gloucester having twenty-one donors with £118 (medieval money, equivalent to £3,540 in modern value) and Bristol thirteen with £22 (medieval money, equivalent today to £660), it is evident that Exeter was a small and poor community in its early days. An entry in the official documents, known as the Pipe Rolls, of 1188 gives evidence of the existence of a local Beth Din to settle Jewish disputes.

By 1204 the community had grown. Dieulecresse (i.e. Gedaliah) Episcopus (or le Eveske) was the leading financier, and he, together with five other Jews, paid the royal ten per cent upon their loans. In 1218 Henry III issued a decree for the protection of "his" Jews, and ordained that Jewish cases should be tried by the specially appointed justices of the Jews alone (Tovey, *Anglia Judaica,* 78). In an order to the sheriff of Exeter, Dieulecresse Episcopus is specially named as the representative of the Jews of the city and is called "our bailiff" (Rigg, *Calendar of the Exchequer of the Jews,* vol. 1, p. 18). In 1221 the royal tallage for the Aid to marry the king's sister Joan shows an Exeter contribution towards the tax of £8 (equivalent today to £240), among the donors being Dieulecresse Episcopus, Ursell the son-in-law of Amiot, Moses le Turk and Jacob of Gloucester.

These names occur also in an official Receipt Roll for tallage of 1223, by which time the contribution of Exeter had grown to over £78 (equivalent to £2,340 in modern value) given by fifteen residents (Public Record Office, *Receipt Rolls,* E. 401.6). To the Worcester Parliament of 1241, the local representatives were Dieulecresse Episcopus, Jacob, Jose the son of Abraham, and Bonenfant the son of Judah (or Leo), the last-named becoming a chirographer, or official keeper of the royal archa, when, three years afterwards, Isaac

(Hake) the son of Deudone was dismissed from the post (Rigg, *ibid.*, 82). A member of a well-known family, Joseph Crespin, was appointed to act with him. In the same year the community paid £31 (equivalent to £930 in modern value) as part arrears of a royal tax, Joseph Crespin being the pledge for the payment of the balance. The latter died about 1260, Lumbard le Eveske (perhaps a son of Dieulecresse mentioned above) taking his place.

During the disturbances of the Barons' Wars (1262-66) the Exeter Jewry suffered, and the seal of its archa was stolen (Rigg, *ibid.*, 148). Bonenfant the chirographer was called upon to pay some of the debts of Prince Edward, and Jacob Copin succeeded Lumbard as chirographer. Copin remained one of the leading Jews until a few years before the Expulsion. In 1270, together with Samuel the son of Moses and Dieulecresse le Chaplain (or le Prestre, probably the synagogue official), Copin was accused of an offense, but was acquitted (Rigg, *ibid.*, 261). In the same year Copin was successful in an action against three Christians who had assaulted him. He had a daughter named Claricia, who became converted and in 1280 entered the Domus Conversorum in London, and finally died there in 1356, where her children Richard and Katherine also were inmates. In 1274 Copin, together with his fellow chirographer, Jacob Crespin, was put on trial for falsifying a deed, but they were proved innocent. In a document of the same year a list of seven local Jews, headed by the two Jacobs, is given in the record of a trial of a Christian chirographer for forgery (Rigg, *ibid.*, vol. 2, p. 194).

In 1276 twelve Exeter Jews were charged with coin-clipping, among them being Jacob Copin and his son Blakeman, and Dieulecresse le Chaplain. As they were allowed bail it is evident that they escaped sentence (*Close Rolls,* 1276, p. 271), but Copin was hanged in 1284, in all probability being declared guilty of clipping the coin of the realm, on which accusation so large a number of English Jews were executed about this period (*ibid.*, 1284, p. 278; Tovey, *Anglia Judaica,* 210).

The importance of the Exeter community had grown considerably under Copin and Crespin, in 1274 the sum of £100 (equivalent to £3,000 in modern value) being raised in response to a royal tax upon English Jewry. Evidence of the wealth of the local Jewry is further indicated in the official inquisition into the possessions of the Jews at the Great Expulsion in 1290, when details are given of the sum of £1,058 in loans and £180 in bills (medieval English money) for the supply of corn, a total of £1,238 (equivalent today to £37,140), belonging to thirty-nine local residents,—one of the largest accounts of all the English Jewries. The dead Jacob Copin owned debts to the value of over £357 (equivalent today to £10,710), Jacob Crespin £114 (equivalent today to £3,420), while Amité the widow of Samuel, the son of Moses, is credited with debts to the value of £218 (equivalent today to £6,540). Only one house is mentioned in the High Street, belonging to Comitissa,—the only known indication of the Jewish quarter.

About 1775 a synagogue in St. Mary Arches Street was established, the Rev. S. Hoffnung officiating as minister from 1840 to 1853. In 1941 the Jewish community numbered about 65. MICHAEL ADLER.

Lit.: Jacobs, *Jews of Angevin England,* passim.

EXILARCH (Hebrew *Rosh Golah,* "Leader of the Exile"; in Aramaic, *Resh Galutha*), the title of the head of Babylonian Jewry. According to tradition the exilarchate dates back to the immediate descendants of Zerubbabel, the grandson of the exiled King Jehoiachin, in the 6th cent. B.C.E. This tradition is very unreliable and there is no historical evidence of the existence of an exilarch before the 2nd cent. C.E. It seems likely, however, that this office existed long before that date. The office was hereditary in a family which traced its origin to the house of David. From the 2nd cent. on the office continued, almost without interruption, up to the 11th cent. The list of exilarchs for this long period is fairly complete though it is inexact and even contradictory in its various traditions. The title still appears in the 12th and 13th centuries.

The Jews regarded the exilarch as their legitimate ruler and referred to him the promises contained in *Gen.* 49:10, *II Sam.* 7:16, *Ps.* 89:30-38 and 132:11-12. The ruling powers regarded him as the leader of the Jews. The Jews of Babylonia enjoyed an autonomous rule during the greater part of both the Persian and Arabian rulers of this period. The office of the Exilarch was similar to that of a satrap, though in this case it was hereditary and the government was satisfied with the mere approval of hereditary transfer of authority.

The exilarch exercised great power over his subjects. He collected taxes for the expenses of his princely court and it seems likely that he also administered the collection of the taxes which the Jews paid to the government. He was the supreme judge of the Jewish people in criminal as well as civil cases; he appointed the judges for the various communities and issued excommunications. He was responsible for the public security and hence had police powers and the control over commerce, weights and measures.

This concentration of power often led to great abuses. The indefinite law of succession often was the cause of intrigues and corruption. The exilarchs were at times accused of persecuting the people and of not paying the proper respect to the heads of the Talmudical academies who were held in high esteem by the people. These sages and heads of the academies of Sura and Pumbeditha and their disciples decided on all points of Jewish law and by virtue of their knowledge of law claimed the right of free exercise of the judicial powers. During the period of Arabian rule, the Geonim or heads of the academies enjoyed more power. They appointed the "Dayanim" of certain provinces and exercised an influence in the selection of the exilarch.

The exilarchs often lived in luxury, were surrounded by many servants and a rich and often corrupt court life. Life at the court of the exilarch is described in considerable detail by Nathan the Babylonian (shortly after 950).

The exilarchs of the Talmudic times, such as Huna I and Ukba, are known for the most part only by name. The main source is the *Seder Olam Zuta;* this can only occasionally be corrected by the writings of Sherira Gaon. Many exilarchs did not know the Jewish law

THE TABLE BELOW LISTS THE EXILARCHS IN BABYLONIA FROM 140 TO 1258 C. E.

1. Nahum (140–170)
2. Huna (170–210)
3. Mar Ukba I (210–240)
4. Huna II (240–260)
5. Nathan (260–270)
6. Nehemiah I (270–313)
7. Ukba II (313–337)
8. Huna Mar I (337–350)
9. Abba Mari (350–370)
10. Nathan II (370–400)
11. Kahana I (400–415)
12. Huna IV (415–442)
13. Mar Zutra I (442–455)
14. Kahana II (455–465)
15. Huna V (465–470)
16. Huna VI (484–508)
17. Mar Zutra II (508–520)
18. Huna Mar (550–560)
19. Kafnai (560–581)
20. Haninai (581–589)
(Regency 589–610?)
21. Bostanai (610–660)
22. Hisdai (660–665)
23. Bar Adai (665–689)
24. Hanina (689–700)
25. Hisdai (700–730)
26. Solomon (730–759)
27. Isaac (759–767)
28. Judah (Zakkai b. Akhunai) (767–800)
29. Moses (800–810)
30. Isaac (810–820)
31. David (820–840)
32. Natronai (840–865)
33. Hisdai (865–880)
34. Zakkai (880–890)
35. Ukba (890–913)
36. David b. Zakkai (917–940)
37. Judah (940)
38. Member of B'ne Haiman family (941)
39. Solomon b. Josiah (945–955)
40. Hezekiah (955–987)
41. Azariah b. Solomon (987–1000)
42. David b. Hezekiah (1000–1016)
43. Hezekiah II b. David (1016–1058)
44. David II b. Hezekiah (1058–1090)
45. Hezekiah III b. David II (1090–1110)
46. David III b. Hezekiah III (1110–1130)
47. Hisdai b. David (1130–1150)
48. Daniel b. Hisdai (1150–1174)
Josiah b. Zakkai (Hassan)
– – b. Hisdai
49. Samuel of Mosul (1174–1195)
50. David b. Samuel (1195–1240)
51. Samuel b. David (1240–1270)

ALEXANDER D. GOODE.

and were devoid of learning while others could hold their own against the representatives of the Talmudical academies. Among the latter were several of the 3rd and 4th centuries, such as Mar Huna and Mar Ukba. During the reign of the Persian King Peroz, the Jews were persecuted and in 467 the Jewish autonomous state ceased to exist. The exilarch of this period, Mar ben Mar Zutra, was executed in 470 but the exilarchate was renewed after the death of Peroz about 484 C.E. During the reign of the Persian monarch Kabad, at the beginning of the 6th cent., the country was in a state of anarchy as a result of the communistic teachings of Mazdak which were favored by the king. At this time the exilarch Mar Zutra revolted against the king and founded an independent state which lasted for seven years. Mar Zutra was finally defeated and was crucified on the bridge of Mahuza about 520. His son, Mar Zutra II, went to Palestine where he received the title of archipherecite (*Resh Pirḳa*). The Jews of Babylonia were persecuted until the death of Kabad and the exilarchate was interrupted for a time. The title later went to Ahunai, one of whose descendants was the famous Bostanai. During this period the power of the exilarch declined for it derived its sanction from the loyalty of the Jews rather than the government.

Bostanai received extensive privileges from the conquering Arabs and thus reestablished the exilarchate near the middle of the 7th cent. Bostanai had heirs from his Jewish wives and also from the daughter of the Persian king who was given to him by the caliph. After his death the status of his sons by the Persian wife was in doubt and was the cause of much controversy and intrigue. The most important of his descendants was Solomon ben Hasdai, who had many years of rule, up to about 760, and used it to keep a check on the Geonim. Shortly after his death the well-known founder of Karaism, Anan ben David, the nephew of Solomon ben Hasdai, was prevented from becoming exilarch by the Geonim and their followers. His younger brother Hananiah became exilarch and Anan proclaimed himself anti-exilarch and founded the sect of the Karaites, who regarded his descendants as the true exilarchs.

Somewhat later, a quarrel broke out between Natronai and Zakkai I, a descendant of the "Persian" line; Zakkai was the victor. After a few exilarchs of the "Persian" line, the title reverted to the older line. It was this line that produced David I during whose rule in the first half of the 9th cent. the exilarchate declined in power and its privileges were greatly limited. Eventually the exilarch lost all political power as a result of the changed attitude of the ruling powers.

With the decline of the exilarchate the authority of the academies grew in importance. One of the last exilarchs, Ukba, was deposed at the instigation of Kohen-Zedek, the Gaon of Pumbeditha, and he fled to Africa. David ben Zakkai, Ukba's nephew, became exilarch about 920 C.E. He was the last exilarch to play an important part in history. Saadia opposed David and had his brother Josiah elected anti-exilarch. Very little is known about the exilarchate after Saadia's death (942). It seems likely that the grandson of David ben Zakkai was the last one to hold this title officially about 950-980. He was killed by Arabian fanatics and the Jews decided to abolish this office. His son Hezekiah II became Gaon after the death of Gaon Hai in 1038. It may be that he was also regarded as exilarch by the Jews. In 1040 Hezekiah was executed by the caliph on a suspicion of rebellion. His sons fled to Spain, where their last descendant, the poet Hiyya ibn Aldaudi, died in 1154.

The exilarchate was revived again in Baghdad and to some extent in Egypt. Thus Benjamin of Tudela in 1170 mentions the exilarch Hasdai and his son Daniel of Baghdad and testifies to the esteem in which they were held by the caliph. Later on Samuel ben Ali practically combined the rights of the exilarch with his position as Gaon. Now and then we find the descendants of the last exilarchs assuming the titles Rosh Golah and Nasi, but no powers accompanied these titles. Some members of this family possessed considerable landed property in various places in the Orient, and received a poll tax from the Jews. As late as the 14th cent. there were families who traced their origin to the exilarchs. SAMUEL RABINOWITZ.

Lit.: Until recently the most reliable treatment of the history of the exilarchs was that of Graetz, *Geschichte der Juden,* in the notes to vols. 4 and 5. This has been superseded by the discoveries in the Genizah. See F. Lazarus, "Die Häupter der Vertriebenen," in *Brülls Jahrbücher,* vol. 10; Poznanski, *Babylonische Geonim* (1914), adds valuable material to the knowledge of the later exilarchate. Among later investigators, Jacob Mann, in *Jewish Quarterly Review,* 1919 et seq., has taken up this question. See also Tykocinski, in *Debir,* vol. 1, pp. 174-79; Dubnow, *Weltgeschichte,* vol. 3, pp. 27 and 60 with the literature; Fischel, W. I., in *Magnes Anniversary Volume* (1938) 181-87; Baron, S., *A Social and Religious History of the Jews,* vol. 1, pp. 328-34; vol. 3, pp. 79-81.

EXILE, BABYLONIAN. The transplantation of the Jews from Palestine to Babylonia at the beginning of the 6th cent. B.C.E. followed a tactic of deportation of peoples to Mesopotamia which had begun as early as Tiglath-pileser I (end of the 12th cent. B.C.E.). In the case of Nebuchadrezzar it arose out of the very old tendency to make Palestine a buffer-state against Egypt and attacks from the southwest and to promote the colonization of certain almost unpopulated areas in Babylonia.

The deportation took place in at least three large sections. In 597 B.C.E., after the deposition of the unfortunate king, Jehoiachin, the latter was taken into exile together with his family, his court, 7,000 men of valor, and 1,000 craftsmen and smiths. A short time afterwards, in consequence of new disorders, the more conservative groups of priests, prophets and the nobility met the same fate. In 586 Nebuchadrezzar followed the same policy after the destruction of Jerusalem by taking the main part of the people, estimated at 40,000, off to Babylonia. It is probable that the disorders which followed after the death of Gedaliah led to a final sifting out of exiles from the scanty remnants of the population.

In correspondence with the radical purpose of the transplantation, and following the Assyrian custom, entire families were taken together, an act depicted on the monuments that have been discovered. Palestine, which had been practically depopulated, was resettled by new settlers and by the Edomites, Nabateans, Am-



In Babylonian Exile. From a painting by Eugène Delacroix (Palais Bourbon, Paris)

monites and other surrounding peoples that advanced into the country. This fact undoubtedly increased and perpetuated the exiles' yearning for their native land.

The new arrivals in Babylonia were settled in newly opened farmland in Babylonia, not in the capital. This was probably to avert the possibility of conspiracies on their part. As far as can be judged, they were settled on lands belonging to the state in the southern part of the country which were given to them free. Tel-Abib (*Ezek.* 3:15), Tel-Melah and Tel-Harsha (*Ezra* 2:59) are certainly agricultural settlements, since the term *tel* always means a hill formed from the ruins resulting after a catastrophe of war or nature; the Casiphia of *Ezra* 8:17 is, according to its pure Hebrew form, a new settlement.

The river Chebar mentioned in *Ezekiel* is undoubtedly the canals which flowed through the city of Nippur. This city had a rather large Jewish population in the 5th cent., about which the business documents known as the Murashu texts afford considerable information. It is not certain whether Jews at that time lived in Nehardea, Sura and Pumbeditha—cities which were centers of Jewish learning in Talmudic times. In any case, the first settlements were of a provisory nature, for the Jews at first refused to build permanent stone houses, since—at least up to 586—they still cherished the hope of a speedy return.

Though receiving no official recognition from the government, the Jewish community retained its own customs. The relations of the sexes remained the same and authority was in the hands of the elders and other personalities such as Ezekiel or others of the prophets. The Jews, like the other subject peoples in Babylonia, were compelled to supply labor gangs for such public works as building temples, strengthening fortifications, controlling streams and draining swamps. Such work was resented by the free peasants, not only because of the humiliating compulsion to work, but also because of material loss, since the workers had to provide for their own support. In addition, there was the burden of the taxes for the support of the temples and the government. As can be seen from documents in the archives at Nineveh, these taxes were imposed, not by individuals, but by entire tax districts, so that a district had to pay the same amount even if its population had considerably decreased. For these reasons it was but natural to draw a comparison between this life of peonage and the idealized past and to look back upon the latter with grief and longing.

There naturally arose in course of time a division between those who prospered and those who remained poor. Some, the large landowners mentioned in the Murashu documents, attained wealth through large-scale agriculture and industry, and later provided those who returned to Jerusalem with gold, silver and cattle and gave large sums for the rebuilding of the Temple. The economic situation seems to have gotten worse at the time of the accession of Nabonidus (Nabu-naid) to the throne. The poorer Jews seem to have been compelled to settle in the cities; the testimony of the Murashu texts shows that they were in all the different occupations, except that of scribe. Little by little they entered business, a thing they could do only after an interval of time, since they lacked both the necessary capital and social connections. It was not until the second half of the 5th cent. B.C.E. that Jewish names appear as merchants in the Murashu documents.

It was not until some decades after their settlement in Babylon that the Jews achieved full social contact with the population of the city. This was aided by the fact that the Hebrew which the Jews spoke was closely related to Aramaic, then widely understood. As a result the Jews tended to speak Hebrew less and to replace the old Hebrew writing by the Syriac letters. Babylonian influence appears especially in the Jewish names of the period, such as Haggai and Sabbatai



The prophet Ezekiel brooding over the plight of his people in the Babylonian Exile. From Fuerst's "Pracht-Bibel"

(meaning "born on a holiday" and "born on a Sabbath"). Yet even a purely Babylonian name can not be considered a sign of separation from Judaism, though the boundaries between the various groups became more and more tenuous and mixed marriages became so frequent that in the time of Ezra some of those who set out for Palestine could not even prove their Jewish ancestry.

In order to offset the dangerous influence of Babylonian civilization and religion, the serious-minded Jewish groups recognized and stressed the unifying and nationalizing force of the ancestral religion. Instead of sacrifices they prayed, facing in the direction of Jerusalem. The celebration of the festivals as historical reminders, the customs of the Sabbath and circumcision served to make plain the difference between Jews and Babylonians. This clinging to the

God of Zion prepared the way for the future return to Zion.

The Exile also brought new religious problems, the solution of which contributed to an unshakable faith in God. The catastrophe which befell the kingdom of Judah had brought up the problem of the justice of God and the justification of His direction of history (theodicy). Ezekiel dared use it for his ideal reconstruction of a new Israel permeated by the spirit of God, in the form of a Utopian theocracy. The traditional literature was studied and either reworked in accordance with new viewpoints or creatively expanded.

There was a brief ray of hope when Amil Marduk (the Evil-merodach of the Bible) ascended the throne and freed Jehoiachin from his prison—in itself a public act of recognition for the Jewish people; but this quickly vanished without any benefit to Jewry. It was only when Cyrus of Persia began his uninterrupted victorious march through Asia Minor that the exiles began again to hope. In 539 B.C.E., when the Babylonian priests themselves opened the gates of Babylon to the conqueror, the vision of Cyrus as the servant of God, with a divine mission, which had been set forth by Deutero-Isaiah, was fulfilled. The world conqueror permitted the tiny people of Israel to return to its homeland and reconstruct its religious and national existence. Though Cyrus was undoubtedly influenced by his interest in pure faith in God, as is evidenced by the cylinder of Cyrus and still more through the maintenance of the temple at Elephantine by Cambyses, he was probably still more swayed by the political purpose of having a trustworthy population in the border provinces. This political consideration moved the king to undertake a step which, though not unique in world history, is nevertheless astonishing.

For the further history of the returned exiles, *see* ZERUBBABEL; EZRA; NEHEMIAH. WILLIAM STEIN.

Lit.: The Jewish histories for the period; Daiches, S., *The Jews in Babylonia* (1910); Newman, J., *Agricultural Life of the Jews in Babylonia* (1932); Klamroth, Erich, *Die jüdischen Exulanten in Babylonien* (1912); Kittel, R., *Great Men and Movements in Israel* (1929) 367-408.

EXODUS (*yetzi'ath mitzrayim*), the first significant event in Jewish history, as recorded in the opening chapters of *Exodus* and referred to repeatedly in the Bible. There are no references to it in Egyptian records, but this is understandable in view of the fact that these records are mainly those of conquests and victories. The chief difficulty in accepting the story in *Exodus* is the large numbers involved in the emigration of the Israelites, as well as the miracles of the ten plagues. These are explained by assuming that the present narrative in Egypt represents an idealization of the past and a fusing of the history of the various tribes. Probably only one or two of the tribes (especially those derived from Joseph) actually settled in Egypt, were enslaved and managed to regain their freedom; some of the others, however, may have had a tradition of Egyptian domination from the time when they settled in Palestine, as it is known that Egypt exercised control over Palestine during the 13th cent. The Merneptah or Israel stele, in which the Pharaoh boasts of a victory over Israel, shows that the Egyptians dominated the Israelites in Palestine. In course of time these histories were fused into the story that the whole nation had participated in the enslavement in and the exodus from Egypt.

There have been various theories as to which of the Pharaohs was reigning at the time of the Exodus. The consensus of opinion suggests that the last of the oppressors were Seti I and his son Rameses II, while the Exodus might have taken place under the latter's son, Merneptah (1225-1215 B.C.E.). It is clear that the Exodus took place before the end of the 13th cent. B.C.E.

A completely different theory has been suggested by Hugo Winckler. He believes that the Biblical Mitzraim was not Egypt, but Muzri, a district south of the Dead Sea, comprising the mountains of Seir and the city of Petra, and including the territory of the Midianites, Edomites and Nabateans, and that this was later confused with Egypt. While some scholars have accepted this hypothesis, it has been rejected by the majority.

The Exodus from Egypt was always remembered by the Jews of Bible times, and has since become a standard part of the ceremonies and observances. In addition to the Passover celebration that marks that event, it is mentioned in the Ten Commandments, and forms the subject of many Psalms; it is used to date an era; and it serves to reinforce the ethical teachings of the commandments. In the liturgy it is mentioned in every service, in the passage directly after the Shema, as a reminder of God's beneficence to Israel and in hope of full and final deliverance from all oppression.

See also: EGYPT.

EXODUS, BOOK OF, the second book of the Torah, or Pentateuch. The name is the Greek translation of the Hebrew *Yetzi'ath Mitzraim* ("exodus from Egypt"), which was probably the original title of the book. Philo renders this by *Exagoge*. The later and commonly used Hebrew name, derived from the first words of the book, is *Ve'eleh Shemoth*, usually shortened to *Shemoth*. It consists of 1,209 verses, divided into forty chapters, and covers the history of the Israelites from the death of Joseph to the building of the Tabernacle.

The contents of the Book of Exodus are as follows: The list of the members of Jacob's family who came with him to Egypt (1:1-4). The oppression of the Israelites under the Pharaohs and the decree that all male children should be cast into the Nile (1:5-22). The birth of Moses, his exposure in the river and adoption by the daughter of Pharaoh; he kills an Egyptian taskmaster, and is forced to flee to Midian, where he becomes the son-in-law of Reuel, or Jethro (2:1-22). The king of Egypt dies; the Israelites supplicate God, Who resolves to redeem them (2:23-25). God calls to Moses from out of the burning bush and bids him deliver the Israelites; Moses demurs, pleading inability to speak and is told that his brother Aaron will be his mouthpiece; the two brothers meet and set out for Egypt (3 and 4). Aaron and Moses appear before Pharaoh, and ask that the Israelites be permitted to journey three days in the wilderness to worship their God. Pharaoh rejects them contemptuously and increases the burden of the Israelites (5:1-21). Moses appeals to God, Who answers him with a revelation of His Name and a promise of



The Exodus from Egypt, depicting Moses and the children of Israel after they have crossed the Red Sea. From a painting by the Danish artist C. W. Eckersberg



The crossing of the Red Sea. From a sixteenth-century gobelin tapestry in the Museum of Art in Vienna



Passage through the Red Sea, with drowning figures (top and bottom) of Pharaoh and the Egyptians. From the Sarajevo Haggadah

deliverance (5:22 to 6:13). A partial genealogy of the descendants of the sons of Jacob, which ends when it reaches Moses and Aaron, together with a recapitulation of the call of Moses, and the visit of Moses and Aaron to Pharaoh (6:14 to 7:7). Moses and Aaron perform before Pharaoh the miracle of turning a rod into a serpent, but to no avail (7:8-13).

Nine plagues befall Egypt: the turning of the Nile to blood, swarms of frogs, gnats and flies, outbreaks of murrain upon cattle and boils upon mankind, a hailstorm, a locust-swarm, and complete darkness. After each plague Pharaoh promises to release the Israelites, only to break his word when Moses or Aaron stops the plague; at the same time the demands of Moses gradually rise (7:8 to 10:29). God predicts to Moses that Pharaoh will release the Israelites with the tenth plague, the death of the first-born (11:1-10). Directions are given for the slaughter of the Paschal lamb and the sprinkling of the blood on the doorposts (12:1-28). The death of the first-born; Pharaoh releases the Israelites, who set out in such haste that they are unable to leaven their bread (12:29-42). Directions for the observance of Passover and the ransom of the first-born (12:43 to 13:16).

While the Israelites are journeying to the Red Sea, Pharaoh changes his mind, pursues them, and overtakes them near Pi-hahiroth (13:17 to 14:14). The Israelites pass through the Red Sea, which miraculously divides, and the pursuing Egyptians are drowned (14:15-31). The song of the Israelites in celebration of their deliverance (15:1-21). The journey into the wilderness; the people murmur for lack of water and food (15:22 to 16:3). The miraculous fall of manna (16:4-36). The Israelites rebel against Moses at Meribah (17:1-7). The Amalekites attack them and are repulsed (17:8-16). Jethro, the father-in-law of Moses, visits him, and suggests the institution of subordinate judges (18). The Israelites reach Mount Sinai and are bidden to prepare for the revelation of God (19). The Ten Commandments are given by God to the people, who are so terrified that they beg Moses to receive personally all future revelation (20:1-19).

A number of laws on various subjects (20:20 to 23:19). The promise of God to send an angel to guide the Israelites to Canaan (23:20-33). The blood-covenant between God and Israel (24:1-11). Moses goes up Mount Sinai for forty days to receive instructions about the building of the Tabernacle, the consecration of Aaron and his sons as priests, and similar provisions for the ritual. The Sabbath is to be the sign of the covenant (24:12 to 31:18). The making of the golden calf, the wrath of Moses, and his prayer to God for forgiveness (32:1 to 33:6). Moses places the Tent of Meeting outside of the camp and there receives the revelation of God (33:7-11). Moses asks and receives from God the promise of a guide and a revelation of His presence (33:12-23). New tables of stone and a new covenant with the people are made (34:1-11). A series of laws (34:11-26). Moses descends from the mountain; the story of his shining face (34:27-35).

The people make free-will offerings for the Tabernacle (35:1-29). Bezalel and Oholiab are summoned to construct the Tabernacle and to prepare its furnishings (35:30 to 36:7). The construction of the Tabernacle, its equipment and the garments of the priests (36:8 to 39:43). The setting up of the Tabernacle (40:1-38).

The style of the different parts of the Book of Exodus varies considerably. The narrative of the opening chapters, describing the oppression, the plagues and the Exodus, is terse and vivid, while the description of the Tabernacle is dry and technical. The only poetry is the song that is sung after the crossing of the Red Sea (*Ex.* 15). The close relationship between God and Israel, His "son and first-born" (4:22), is stressed, and He is usually represented as the national God. The God-conception itself varies; in one place the nobles of the children of Israel actually come into His presence (24:10); in another, Moses is told that he can not see His face and live (33:20); in still other passages He is revealed only by His voice (20:19) or through an angel (3:2). There are variations in vocabulary (both *hichbid* and *hahazik* are used to mean "harden"). The narrative is not always consistent; thus, in some places the Israelites in Egypt live apart, in Goshen (8:18), while elsewhere they live intermingled with the Egyptians (as in 3:22). The father-in-law of Moses is sometimes called Jethro (3:1), sometimes Reuel (2:18). The Septuagint translation (3rd cent. C.E.) has a totally different arrangement of chapters 35 to 40, lacking much of the material in the Hebrew book, and describing the making of the Tabernacle in a much different order of events.

Modern Bible scholars have analyzed the Book of Exodus, and hold that it is a composite of several sources, ranging from the oldest known to the latest. These are classified as follows: the lesser Book of the Covenant, or Kenite Document, comprising 34:17-26 and a few narrative verses, and the Book of the Covenant, 20:20 to 23:19, both written about the 9th cent. B.C.E.; the Jahvist and Elohist Codes, which comprise most of the narrative portions of the book and range from the end of the 9th to the beginning of the 6th cent. B.C.E.; and the Priestly Code, consisting of short narratives, genealogies, and all the material dealing with the priests and the Tabernacle, and ranging in time of origin from the beginning of the 6th to the end of the 4th cent. B.C.E. The Book of Exodus is accordingly considered to be the most variegated of

all the books of the Torah, and to contain the work of both the very earliest and the very latest schools of writers of the Torah.

Thus, while the traditional view of the authorship of Exodus is that it was written by Moses himself, the critical view maintains that the book attained its present form through a long process of writing and revision. First, it is thought, the poem in chap. 15 was composed. Next, after the division of the kingdom, and as the result in all probability of the religious reforms of Asa of Judah and Jehu of Israel, the Kenite Document and the Book of the Covenant were produced. Each of these contained a preliminary narrative, a set of laws, and a ratification of the covenant between God and Israel. These two early writings were incorporated into the Jahvist and Elohist narratives, respectively, and the two resulting documents were fused after the destruction of the Kingdom of Israel. Finally, the Priestly writers added much new material of their own; the last six chapters, dealing with the construction of the Tabernacle, did not receive their final form until about 300 B.C.E.

See also: BOOK OF THE COVENANT; ELOHIST CODE; HEXATEUCH; JAHVIST CODE; KENITE DOCUMENT; PRIESTLY CODE. SIMON COHEN.

Lit.: The commentaries, especially those of Driver (1911), McNeile (1908) and Bennett (1908); Hastings, James, *Dictionary of the Bible,* vol. 1 (1919) 806-11; Bacon, B. W., *The Triple Tradition of the Exodus;* for the traditional interpretation of the book, see the commentaries of Joseph H. Hertz and Herbert S. Goldstein.

EXODUS RABBAH, *see* MIDRASH EXODUS.

EXORCISM, the expulsion of evil spirits, the devil in particular. To the primitive mind the world is inhabited by spirits who affect the well-being of every individual; and most of the ills that afflict mankind are referred by it to the activity of evil spirits. Accordingly various taboos and magic practices arose, designed to drive off the evil spirits and to counteract their influence; many of these rites of exorcism, dating back in some cases to prehistoric times, survived until they were routed by the advance of science in the modern period. Even the rise of monotheism did not destroy the belief in evil spirits, because the Jews of ancient and medieval times found it possible to believe in the existence of a multitude of demons and evil spirits as a part of the plan of the universe.

Since, according to primitive ideas, the cause of every form of sickness was evil spirits, who took up their abode in the victim's body and compelled him to do their bidding, the remedy consisted of a forcible expulsion of the demons, which was to be accomplished by conjuration. Jewish literature, accordingly, contains numerous stories of possession by evil spirits and their expulsion through one means or another. The Bible ascribes Saul's melancholy to the evil spirit which God had sent upon him (*1 Sam.* 16:14-23); its effects were alleviated by the harp-playing of David. Josephus reports that one who had been possessed of an evil spirit was made to smell certain plants which had the power of expelling demons (*Jewish War,* book 7, chapter 6, section 3; *Antiquities,* book 8, chapter 2, section 5). Johanan ben Zakkai mentions the use of exorcism with the ashes of the red heifer for the purpose of expelling evil spirits (*Pesikta,* edit. Buber, 40a). Simeon ben Yohai was reputed to have driven out a demon from the daughter of a Roman emperor (*Meil.* 17b).

The New Testament contains many references to exorcism. Many of the miracles attributed to Jesus were in connection with the expulsion of demons from persons who were possessed. The practice of adjuring and exorcising demons in the name of Jesus is reported by the church fathers, and is alluded to in the Talmud, which condemns this practice on the part of Jews.

The practice of exorcism flourished during the Middle Ages, particularly in those times and among those groups where the influence of the Cabala was at its height. It was comparatively rare in Western Europe, but was frequent among the Jews of Germany, whose culture in the Middle Ages was at a lower level than that of their brethren further west. Toward the end of the Middle Ages and at the beginning of modern times it flourished in Eastern Europe, particularly in Hasidic circles, whose wonder-workers boasted of being able to drive out the Dybbuks, souls of the dead who had taken possession of living humans.

There are no references to exorcism in the Hebrew Bible, though it cannot be inferred from this that it was never practised in Bible times. In Talmudic times, on the other hand, in spite of the fact that the teachers tried to check the more superstitious practices of magic, the belief in demons was so strong that the Talmud contains numerous methods of curing disease by exorcism. Among the methods described were those of uttering the name of God or reciting certain verses of the Bible, especially certain of the Psalms. Formulas of mystical content were often used, since the Jews in particular attached great importance to the written word. Various herbs, amulets, and other weird methods were also employed.

The practice of exorcism disappeared among Jews with the spread of modern medical knowledge. As long as the cause of disease was unknown, it was natural to attribute the strange speech of the fever-ridden or hysterical patient, as well as his pains and convulsions, to the actions of a malignant spirit, and to use all conceivable methods of driving out such demons. With the discovery of scientific methods of combatting disease, such primitive methods were demonstrated to be useless. In the 20th cent. the practice of exorcism had almost completely disappeared among Jews, and was to be found only in the most unenlightened and primitive groups.

See also: AMULETS; DEMONS; DYBBUK; EVIL EYE; SUPERSTITION. SAMUEL RABINOWITZ.

Lit.: Blau, L., *Das altjüdische Zauberwesen* (1898); Gaster, M., "Magic," in Hastings, J., *Encyclopaedia of Religion and Ethics,* vol. 8, pp. 300-5; Trachtenberg, Joshua, *Jewish Magic and Superstition* (1939) 51, 158, 282.

EX-PATIENTS TUBERCULAR HOME, *see* DENVER.

EXPIATION, *see* ATONEMENT; SACRIFICE; YOM KIPPUR.

EXPLORATION AND EXPLORERS. Though the Jews have been called a "wandering people," their migrations through the world were brought about by hard necessity rather than through any inborn love of

adventure. The desire to open new trade routes led Jewish traders to penetrate into little-known countries; in other cases, desire to visit the Jews of other lands, and in particular to seek for the elusive lost Ten Tribes, carried Jewish travelers far around the globe. Such men were that Isaac the Jew who was sent by Charlemagne to the court of the caliph, and Jacob of Tarik and Joseph of Spain who brought back astronomical books and the Arabic numerals, respectively, from the Indies. The traveler-explorers include such well-known names as Benjamin of Tudela (12th cent.), Nahmanides (13th cent.), and Estori Hafarhi (14th cent.). There were hundreds of others, merchants and traders whose names are unknown to history, who penetrated the little-known trails of Asia and anticipated the travels of Marco Polo over the regions from Asia Minor to China.

In modern times individual Jews have made many contributions to that work of exploration which, by the 20th cent., had succeeded in making known nearly all parts of the globe. For the convenience of the reader, their activities will be grouped geographically.

1. **The Near East.** Israel Joseph Benjamin (1818-64) of Roumania, who called himself Benjamin II, set out in 1845 to search for the Lost Ten Tribes, and journeyed through Syria, Kurdistan, India, Afghanistan, Italy and Algeria for a period of eight years. William Gifford Palgrave (1826-88), a younger brother of the more famous Francis Turner Palgrave, traveled as a Jesuit missionary, and opened up sections of Arabia, Syria and India. Joseph Judah Chorny (1835-80) was one of the earliest explorers, if not the first, of the Caucasus. He made a close study of the life, customs and history of the inhabitants of Transcaucasia and other Asiatic countries. Eduard Glaser (1855-1908) made a thorough study of the topography of southern Arabia and of the life of the inhabitants. Between 1883 and 1894 he conducted four expeditions into the country, and brought back important manuscripts and information. He was the first European to master and to compile a work on the Sabean language. David Heinrich Müller (1846-1912), former professor of Oriental languages in Vienna, journeyed to southern Arabia and wrote valuable accounts of the ancient inscriptions there. Arminius Vambéry (1832-1913) of Hungary disguised himself as a Sunnite dervish and traveled through Trebizond, Teheran, Tiflis and other towns. Gottfried Merzbacher (1843-1920) of Germany, in addition to other exploration in Siberia and the Caucasus, explored the mountains of Russian Turkestan in 1902-3 and 1907. Max Oppenheim of Germany in 1894 made an expedition not only to southern Egypt, but also into Syria, Mesopotamia and Asia Minor.

2. **Central Asia.** One of the greatest modern names in exploration in Central Asia is that of Sir Aurel Stein (1862-), Hungarian-born Englishman. In 1899 he began his archeological explorations for the Indian government, and he made several expeditions to Central Asia and Western China. He discovered the ancient frontier wall of China, and in the "Caves of the Thousand Buddhas" he found a walled-up chamber filled with old manuscripts and paintings. Subsequently Sir Aurel penetrated the unknown territories of Upper Swat and Baluchistan and identified rivers, towns, and other sites which were visited by Alexander the Great in his campaign in India. He rediscovered Aornos (Mount Mahaban), famous as the place which Alexander was able to conquer although the legendary Hercules had failed to subdue it. Sir Aurel has also written the finest scientific account of Serinia, a name which he introduced to designate a strip of land extending from the Pamir highland to the Pacific. His discoveries have shed light on the customs of ancient Khotan and have furnished more data about Chinese Turkestan than any other scholar.

Sven Hedin (1865-), modern Swedish explorer of Asia, is of Jewish descent.

3. **Northern Asia.** Strangely enough, all the distinguished Russian Jewish explorers and ethnologists began their scientific careers while they were exiles in Siberia. Waldemar I. Jochelson took a keen interest in the ethnology of the Yakutsk territory and participated in the Yakutsk expedition (1894-97) under the auspices of the Imperial Russian Geographic Society. Jochelson was also a member of the Jesup North Pacific Expedition (1900-2), and he later accompanied the Riaboushynski Expedition (1908-12) to Kamchatka and the Aleutian Islands. He was the first Russian to master the Yukaghir language, and he described in detail the unknown customs and culture of the Koryak, Aleut, Yakut and Yukaghir tribes. His wife, Dina Jochelson-Brodsky, collaborated in his scientific work.

Leo Sternberg (1861-1927), who was director of the anthropological department of the museum of the Imperial Russian Academy of Science, began his scientific work in 1891 by studying the Gilyak, Orok and Ainu of Sakhalin, and became the leading Russian authority on the languages and customs of these peoples. He made expeditions to the Amur region and clarified many misconceptions concerning the life of the natives. Berthold Laufer (1874-1934) of Chicago also investigated the Amur region, as well as China and Tibet. He was a member of the Jesup Expedition (1898-99), the East Asiatic Committee Expedition to China (1901-4) and the Blackstone Expedition to Tibet and China (1908-10), and wrote numerous works on the archeology, languages, art and literature of Asia.

4. **The Far East.** Pedro Teixeira of the 17th cent., who traveled through Persia and India, went as far as the Philippines, China and parts of America. Heinrich Agathon Bernstein (1828-65) of Germany explored the Moluccas of the Dutch East Indies as well as New Guinea for the Netherlands government. Samuel Fenichel (1867-93) of Hungary made a close study of the customs of the natives of New Guinea, though he is best known for his work on rare birds. Lamberto Loria (1855-1913) of Italy gathered important geographical and ethnographical data in Australia and New Guinea. Charles Gabriel Seligman explored the regions of the Melanesians of British New Guinea in the interests of ethnological research. Elio Modigliani of Italy in 1890 explored Lake Toba, central Sumatra and the nearby island of Engano. He penetrated into the heart of the Battak country, and described the natives as well as the fauna of Lake Toba.

5. **Africa.** During the last half of the 19th cent. Africa was the favorite continent for European ex-

plorers. One of the most eminent of these was Eduard Schnitzer (1840-92), better known as Emin Pasha. He explored the Equatorial Provinces at Lado, over which he was governor. In March, 1891, he traveled through an unknown region to the south shore of Lake Albert Edward and reached as far north as Ituri. He not only opened up the region for European settlement, but contributed much to the knowledge of its regions and peoples. A different type of explorer, the convert and missionary Joseph Wolff (1795-1862), spent five years in Egypt, as well as traveling in Asia. Louis G. Binger (b. 1856) of France explored the Sudan. Louis Arthur Lucas (1851-76) organized in 1875 an expedition to explore the Congo. He accompanied Colonel Gordon to Lake Albert Nyanza and navigated the northern part of the lake in the first steamboat ever launched on it; he also compiled the first dictionary of the Bisharin language. Edouard Foa (1862-1901) of France made several expeditions into central Africa. In 1897 he traversed the continent from the mouth of the Zambesi river on the east coast through Lakes Nyassa and Tanganyika to the Congo valley, ending his journey at Libreville on the west coast.

Hermann Burchardt (1857-1909) of Germany traveled through central and northeastern Africa and made photographic records of the life and customs of the Mohammedan inhabitants. The first scientific account of eastern Africa was made by Nathaniel Isaacs (1808-40), who joined Lieutenant King of the British Navy on an expedition to Natal in 1825. Isaacs traveled for seven years through the territory of the Zulus and Fumos, helped discover the lost explorer, Lieutenant Farewell, and after the death of King continued his activities. He not only wrote about the topography and ethnology of Natal, but also contributed to its acquisition by England. Among the other Jewish explorers in Africa are the Italians Angelo Castelbolognesi and Raimondo Franchetti, who explored the Sudan and the Danakil territory, respectively.

6. The Americas. Aside from Columbus himself, whose possible Jewish ancestry is still being debated, there were several converted Jews on the discovery voyage to America, of whom at least one, Luis de Torres, was entrusted with a trip of discovery in Haiti. Gaspard da Gama, a Jew from Posen who traveled as far as India and entered the service of the viceroy of Goa, encountered Vasco da Gama there, was seized, and forcibly converted to Christianity; he subsequently accompanied Cabral on his voyages of discovery to Brazil and other parts of South America. In the 17th cent. Antonio de Montezinos, a Marrano originally named Aaron Levi, explored Ecuador, where he claimed to have found the Lost Ten Tribes.

In more recent times Arthur Posnansky of Germany conducted an expedition through the wilds of Peru and Bolivia, in the course of which he discovered vestiges of the ancient calendar of the Tiahuanacan Indians. He also made a thorough study of the Aymaras, whom he believed to be affiliated with the once great Incas. Eight expeditions were led by Charles Leopold Bernheimer (1864-) to that part of Arizona lying between Carrizo Mountain and the Lukaichuka range, and found there and in Utah relics of the Basket Makers and Cliff Dwellers. Leo Joachim Frachtenberg (1883-1930) of Atlanta made ethnological studies among the Indian tribes of North America, and Paul Radin made research into the life and customs of the American aborigines. Morton C. Kahn and Melville J. Herskovits journeyed to Dutch Guiana in 1928 and studied the customs of the Djukas or Bush Negroes; the latter has continued his researches in Haiti and other regions of the Caribbean. Franz Boas, better known as an anthropologist, began his scientific career by exploring Baffin Land in 1883-84, and planning and taking part in the Jesup North Pacific Expedition.

7. The Arctic Regions. Jews have participated in Arctic expeditions since the 18th cent. In 1773 Israel Lyons accompanied Captain Phipps as principal astronomer. There were Jews in five Arctic expeditions from the United States in the 19th cent. Isaac I. Hayes (1832-81) was surgeon of Dr. Kane's second expedition in 1855, and subsequently headed two expeditions of his own, one in which he reached as far north as 81 degrees, 37 minutes (1860) and another in which he explored Greenland (1869). Emil Bessels (1847-88) traced the influence of the Gulf Stream as far as east of Spitzbergen (1869) and took part in the Hall expedition (1871) in which he proved, from a study of tidal phenomena, that Greenland was an island. Edward Israel (1859-84) was the astronomer of the Lady Franklin Bay Expedition, in the course of which he died. In 1906 Angelo Heilprin (1853-1907), who had previously explored Mexico and climbed Mount Popocatapetl, led the Peary Relief Expedition to Greenland. In the 20th cent. Rudolph Samoilovitch was the captain of the *Krassin,* which rescued the Arctic explorer Nobile after the wreck of the dirigible *Italia,* and also charted sea routes for the Russians north of Europe and Asia.

See also: TRAVELERS AND TRAVEL LITERATURE.

MORRIS GOLDBERG.

Lit.: Adler, Elkan N., *Jewish Travellers* (1930); Roth, Cecil, *The Jewish Contribution to Civilization* (1938) 63-86; Loewe, in *The Real Jew* (1925) 258-71; Grünwald, in *Menorah* (Vienna; 1927); Komroff, *Contemporaries of Marco Polo* (1928); Gershenfeld, Louis, *The Jew in Science* (1934) 160-63.

EXTON, WILLIAM GUSTAV, physician, b. Savannah, Ga., 1876. After graduating in 1896 from the College of Physicians and Surgeons, Columbia University, he served as house physician in Mount Sinai Hospital, New York city (1896-99), studied in Vienna, London, and Paris, and returned to practice in New York. He specialized in urology-metabolism. From 1914 on he was director of the laboratories of the Prudential Insurance Company of Newark, N. J., and also, from 1917 on, of its longevity service to policyholders. He devised a number of tests and laboratory methods of diagnosis. He was awarded the Ward Burdick memorial medal by the American Society of Clinical Pathologists.

EXTORTION, the taking of the property of another through the pressure of force or threats. Extortion is not a separate category of crime in Jewish law, since it is considered as merely a more violent form of theft. Accordingly, Jewish courts would refuse to recognize the change of ownership that had been acquired by forceful methods, and endeavored to

restore the property to the original owner, together with a penalty for the theft and compensation for any damage to the property that had been taken. One who had bought property which had been extorted from a third party was compelled to restore it to its original owner. All legal actions committed as the result of extortion are considered invalid, since the prerequisite of every legal action is free will.

See also: DURESS.

EYBESCHÜTZ (EIBENSCHITZ), JONATHAN, rabbi and Cabalist, b. Cracow, 1690; d. Altona, Germany, 1764. He was rabbi in Eibenschitz, Moravia, and for a time in Jungbunzlau, Czechoslovakia. At the age of twenty-one he became the head of the celebrated Yeshiva at Prague. Later he was a preacher, and gathered a great number of pupils about him. Even in his youth he had enjoyed great esteem as a Talmudist, by reason of his keen intellect and great knowledge. However, he was influenced by the Sabbatians Nehemiah Hayyun and Löbele Prossnitz to take up the study of the Cabala. His relations to Sabbatianism did not remain unknown; although his authority as a Talmudic scholar protected him from prosecution, the suspicion of heresy prevented his election as rabbi of Metz in 1733. Another possible reason for his rejection was the fact that in Prague he had received permission from the Jesuit bishop, Hasselbauer, to print the Talmud with the omission of all anti-Christian passages, whereupon the Frankfort community, with the help of David Oppenheim, succeeded in having its printing forbidden. In 1741 Eybeschütz was elected rabbi of Metz.

In 1750 he received a call to become rabbi of the triple community of Altona, Hamburg and Wandsbeck (AHU). Here he continued his activities as Cabalist and miracle worker; among these was the writing of amulets for women in childbirth, which were much in demand, as deaths in childbirth were frequent in the community at that period. Before long he came into open conflict with Jacob Emden, who had deciphered one of Eybeschütz' amulets, and found an invocation to the pseudo-Messiah Sabbatai Zevi. Emden immediately charged Eybeschütz with being in league with the Sabbatians. The community rushed to the defense of its rabbi and even went so far as to threaten with excommunication those who should attend Emden's synagogue. The most celebrated rabbis of Germany, Poland and other countries participated in the discussion about the amulets. Eybeschütz issued a written vindication, *Iggereth Haḳineah* (Letter of Jealousy), in which he summoned his numerous pupils to come to his aid. Many communities launched the ban against his opponents. However, when one of his followers ventured to excommunicate Emden himself, Nehemiah Reischer, rabbi of Lorraine and former adherent of Eybeschütz, and Moses Majo, the president of the Metz community, the rabbis of Metz, Amsterdam and Frankfort pronounced a curse upon the author of the text of the amulet, and demanded that he defend himself before a rabbinical court.

In his perplexity Eybeschütz turned to a former pupil, the baptized Jew Moses Gershon Hakohen of Mitau (who had taken the name Carl Anton), professor of Hebrew at Helmstedt. The latter composed



Jonathan Eybeschütz

a defense of Eybeschütz in a letter addressed to King Frederick V of Denmark, *Kurze Nachrichten von dem falschen Messias Sabbatai Zebi und den neulich seinetwegen in Hamburg und Altona entstandenen Bewegungen. . .* This letter won over the king, who had previously been on the side of Emden. Although a short time before this the president of the Altona community had been fined because of his proceedings against Emden, the community was now required, at the suggestion of the king, to issue a prohibition against any further continuance of the dispute in the synagogues, and to order a new election. Thus Eybeschütz emerged as victor in the communal dispute.

Then for the first time he declared himself ready to bring his case before a rabbinical court. The session of the Council of the Four Lands which he convened in Jaroslav for this purpose in 1753 decided in his favor, and the pamphlets and other literature directed against him were burned. Eybeschütz himself, in answer to the violent attacks of Emden, wrote a voluminous vindication, *Luhoth Eduth* (Tables of the Testimony). While the king was endeavoring to settle the dispute by getting opinions from Christian scholars and Hebraists, a Christian professor and pastor, David Frederick Megerlin, wrote a letter in which he asserted that Eybeschütz was secretly inclined towards Christianity, and in which he called upon him to acknowledge it openly. Eybeschütz did not reply, and on the whole this letter received no special attention. This dispute, which had deeply undermined respect for rabbinical Judaism, ended with the second confirmation of Eybeschütz in his office by the Hamburg Senate. The rest of his life was passed peacefully.

Eybeschütz' annotations on the *Shulhan Aruch,* entitled *Kerethi Ufelethi* and *Urim Vethummim,* were highly regarded, and his homiletic writings *Yaaroth Debash, Binah Leittim* and *Tifereth Yehonathan* enjoyed great popularity. He also wrote five Cabalistic

works, of which only one, *Shem Olam,* was published (Vienna, 1891). JOSEF MEISL.

Lit.: Graetz, *History of the Jews,* vol. 5, pp. 246-72; Suler, B., in *Encyclopaedia Judaica,* vol. 6, cols. 304-14; Balaban, in *Hatzefirah* (1927) Nos. 138 and 144; Grunwald, *Hamburgs deutsche Juden* (1904); Cohen, Mortimer J., *Jacob Emden, a Man of Controversy* (1937); Bettan, I., "The Sermons of Jonathan Eybeshitz," *Hebrew Union College Annual,* vol. 10 (1935).

EYE FOR EYE, TOOTH FOR TOOTH, *see* RETALIATION, LAW OF.

EYE, EVIL, *see* EVIL EYE.

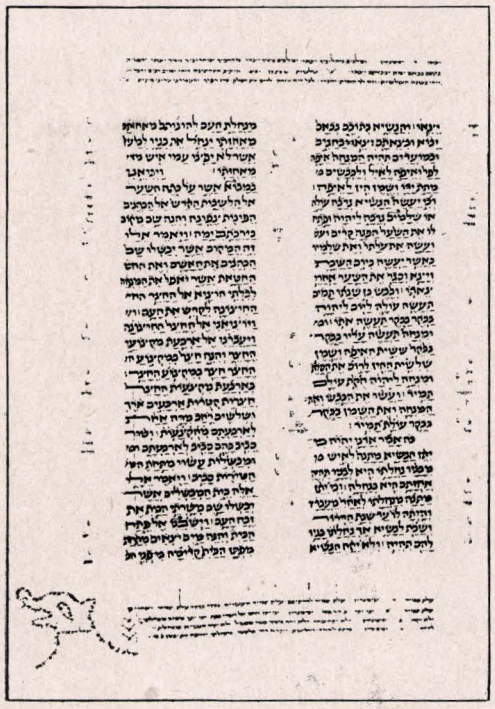
EYES, *see* TYPES, JEWISH.

EYSLER, EDMUND S., composer, b. Vienna, 1874; d. Austria, 1940. He achieved considerable note in Vienna as a composer of operettas in the style of Lehar and Kalman, the most successful of which included *Bruder Straubinger* (1902), *Künsterblut* (1906), *Das Glückschweinchen* (1908), *Das Zirkuskind* (1911), and *Die oder Keine* (1916).

EZEKIEL, the son of Buzi, the third (in sequence of arrangement of the prophetical books) of the so-called Major Prophets. From autobiographical references in his book (1:1-3) it appears that he was among the leading citizens carried captive by Nebuchadrezzar (cf. *II Kings* 24:14-17) together with King Jehoiachin (597 B.C.E.) and settled "by the river Chebar" in Babylonia, in a village called Tel-abib, where, five years later (592 B.C.E.), he received his call to prophecy. Of a priestly family, he was twenty-five years of age when he was removed to Babylon, and therefore undoubtedly had participated in the priestly ritual and functions in the Temple at Jerusalem. Probably because of his priestly descent, his influence among the other inhabitants of the village in which they dwelt in Babylonia was assured. In fact, his house seems to have been a gathering place for the exiles and a meeting place for the "elders" of the community (8:1; 14:1), where they came to seek him or to which they were called for conference by the prophet. In course of time he seems to have been looked upon as the leader of the exiles who, while they may have distrusted and disbelieved his message in the early years of his activity (21:15; 33:30), came to accept him as mentor and guide (24:19). His activity extended over a period of twenty-two years, to the "seven and twentieth year" (29:17) after his exile; this passage is the latest chronological reference to his prophetic activity.

Ezekiel grew up during the period of change following the reforms of Josiah, and can not but have been profoundly impressed and influenced by the tragic events of the time: the death of the beloved king, in 608; the exile of Jehoahaz to Egypt; the captivity of King Jehoiachin and the deportation of the flower of the Jewish population to Babylonia, in 597, as indicated in his "lamentation for the princes of Israel" (chap. 19).

Perhaps equally strong was the influence of the teachings and spirit of the prophet Jeremiah, with whose thought he must have been familiar, since that prophet's God-concept, faith in the restoration of the common-



Facsimile of a page from the Book of Ezekiel, chapters 46 and 47. Reproduced by courtesy of the Union of American Hebrew Congregations

wealth and the unique idea of individual responsibility, are reflected in his own teachings, not identically, but developed along the line of his own originality. With Jeremiah, also, he shares the idea of the inevitable doom of Jerusalem and the superiority of those Jews carried off to Babylonia over the population that remained behind (24:1-3). In a similar manner Ezekiel refutes the "false prophecies" concerning a speedy restoration of Jerusalem, especially deriding the hopes that the "false prophets" had placed in Egypt and Tyre (29:2 to 30:19).

Naturally, his hopes for the future of his people were centered in the exiles in Babylonia; and they, in turn, came to regard him with increasing confidence. At first scorned as a "speaker of parables" (21:5), later he is consulted by them in their distress and sought out to answer their deepest religious problems, such as, for example, why their idolatries are not consistent with the pure worship of God (14:1-12; 20:1-44) and why they should be punished for sins committed not by themselves, but by their ancestors (33:10-20; 37:11-14).

In this respect, Ezekiel performed a function not fulfilled by any of his predecessors. Unlike them, he was *of* the people, and not aloof from them; in addition to being the prophet, he was also their pastor, their "shepherd" and "watchman" and, in a sense, the personal minister to their needs and problems. The circumstance of his removal from the land of Judah enabled him to objectify his own and his people's experience, hopes and fears, and thus to reflect upon them and discern their meaning and purpose. Thus Ezekiel displays another form of uniqueness: he developed and constructed a religious and ethical philosophy in a manner approaching a system, and he addressed



Ezekiel. From an engraved design by William Blake

his message not only to his contemporaries in Babylonia, but also to his people in Judea.

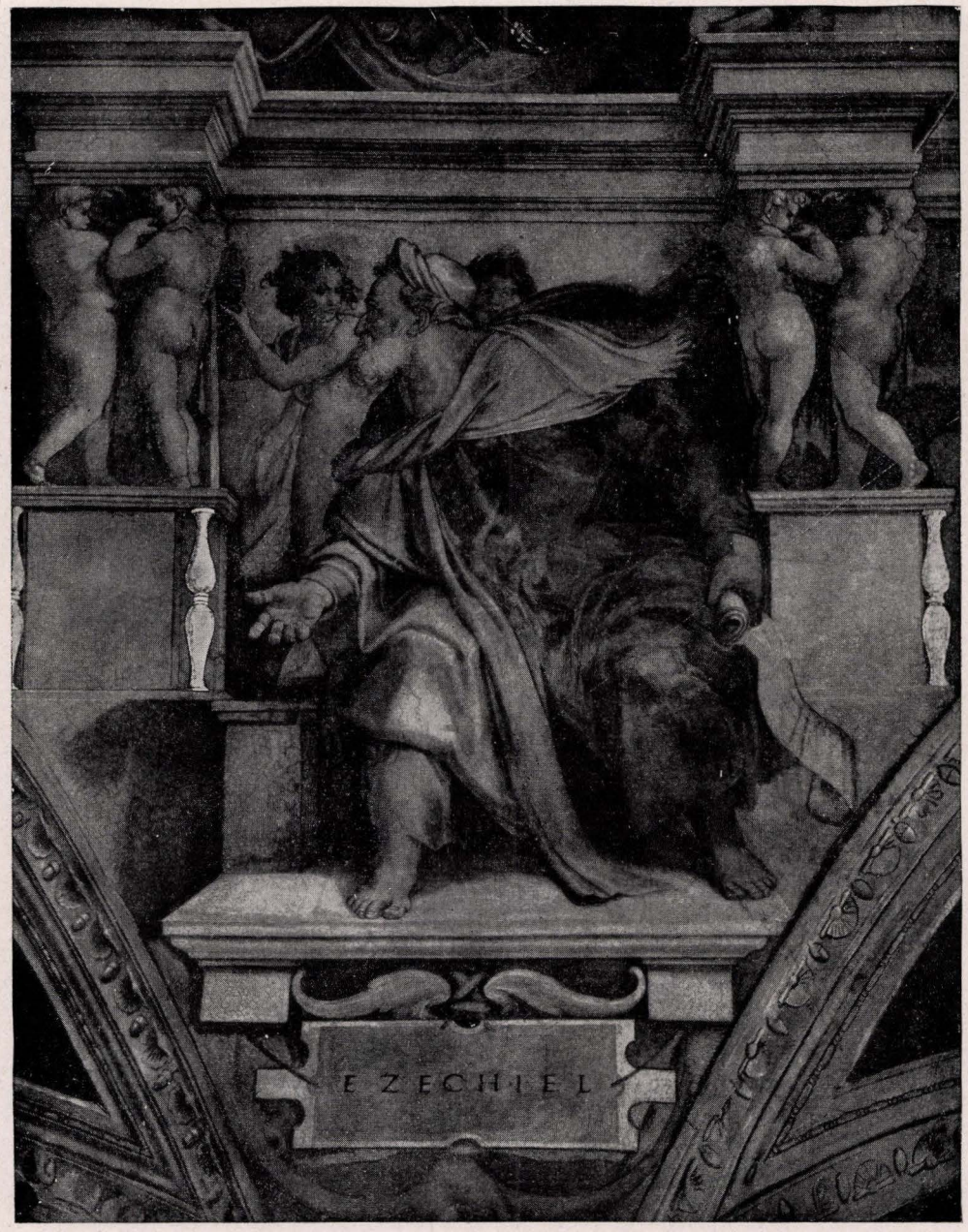
Despite these characteristics which differentiate Ezekiel from his prophetical predecessors, his method was in harmony with theirs, though differing in some details. For example, he received his inspiration while in trance or in ecstasy, in the form of visions (1:3; 3:14, 22; 8:1; 37; 40:1 to 44:8), and underscored his message by means of symbolic actions (4:1-3, 6, 9-17; 5; 12; 21:1-5). The fact that, unlike the other prophets, he frequently describes the symbolic action without elaboration by word of mouth has given rise to theories that Ezekiel was a victim of psychopathic tendencies, hallucinations or hypnotic psychoses, cataleptic fits. Even if we assume this to be the case, the prophet undoubtedly interpreted even such personal infirmities as having meaning with reference to his prophetic mission, just as Hosea, for example, interpreted the tragedy and sorrow of his intimate family relationship without describing it in his addresses to the people.

In committing his work to writing, Ezekiel also followed prophetic precedent. He probably felt himself commissioned to write his prophecies, at the very outset of his career (2:9-10); and this would account for the use of allegories in such a finished form (16; 17:3; 19:10; 32:2-8). This, also, would account for the systematic construction of his book.

The book of Ezekiel divides itself into three parts: (1) chaps. 1 to 24, which deals with the period from 592, when he was called to prophecy, to the beginning of the siege of Jerusalem in 588. Here he proclaims the inevitability of the doom of Jerusalem and its moral necessity, and implies that the false hopes of the people for its early restoration must be destroyed before new hopes for their future can be laid; (2) chaps. 25 to 39, in which he extends his theme concerning the destruction of Jerusalem to include those nations whose sense of triumph at Israel's destruction is nothing short of an insult to God Himself, and who, in turn, will be compelled to acknowledge God's sovereignty; (3) chaps. 40 to 48, which depict the New Jerusalem, when the exiles will return to their own land, and the Temple will be restored and the city rebuilt.

Ezekiel was the prophet to the whole house of Israel, those who remained in Palestine as well as the Babylonian exiles. While the Temple was still standing, both communities deluded themselves by the belief that it would remain inviolate, and that they had nothing to fear from Babylonia (cf. *Jer.* 28); their complacent hopes were encouraged still further by the utterances of the "false prophets," who promised a speedy return of the exiles and the restoration of the former glory of the nation. Both their hopes and the instigators of them were roundly condemned by Ezekiel, as well as the attitude of the natives of Judea who questioned the right of the exiles to a share in the nation. To their claims of superiority, Ezekiel retorted that the exiles were the elite and, if anything, they would be the nucleus of the new commonwealth (11:15-21).

Ezekiel's message is delivered primarily to the exiles, however. With the destruction of the Temple, he had to bolster their morale by giving them a logical explanation of the catastrophe. It was not enough to tell them that the catastrophe occurred because of the



The prophet Ezekiel. From Michelangelo's decorations upon the dome of the Sistine Chapel, Rome

abominations they practised before its fall. On the contrary, this was the inevitable result of a whole history of defection from God, Ezekiel declared that Israel had been unfaithful to God from the very beginnings of its history (cf. chaps. 16, 20 and 23). And this unfaithfulness consisted especially and particularly in the observance of unlawful ritual practices, in imitating the ritual practices of the peoples that surrounded them.

In addition to the necessity of explaining the catastrophe of the destruction of the Temple, and thus providing a platform by which the exiles could adjust themselves to the fact of its loss as a center of the worship of God, Ezekiel found himself confronted with the necessity of providing his people with a means of adjustment to life itself, with a means by which the people could see hope in the very visitation of God's wrath upon them. Ezekiel had to provide an answer to the question raised by the people (33:10), "Our transgressions and our sins are upon us, and we pine away in them; how then can we live?" The despair of the people was based in the conception commonly held that succeeding generations were punished for the sins of the fathers (*Ex.* 20:5). Jeremiah had suggested (*Jer.* 31:29-30) that the theory was no longer valid. Ezekiel (18:2-32) went even further, developing quite elaborately a new doctrine completely at variance with the traditional principle of collective

punishment. This principle is false, Ezekiel declared. The present generation is punished for its own sins (chaps. 8 and 17). The principle of retributive justice applies to individuals, and not only to nations as his predecessors had taught. Every individual is the object of God's solicitude; God takes "no pleasure in the death of the wicked, but that the wicked turn from his way and live"; He will judge every individual according to his deserts (33:1-20). For the life of every individual has its own significance; and the salvation of the individual can be achieved, to some degree at least, independently of, and despite the disasters that may befall the nation. This doctrine of individual responsibility became the basic doctrine of morality in Judaism.

As the prophet to the whole household of Israel, Ezekiel addressed himself to the future of the nation. Since the catastrophe that had befallen the nation was due to the departure of the people from the true worship of God, it was but natural that Ezekiel should conceive of the future in purely religious terms. The nation would be infused with new spirit and new life by God, Who would bring them out of the exile and restore them to their own land (37:1-14). They will there be a single, united nation (37:15-22), God's own people who will be ruled over by a descendant of David; they will be undefiled by any unclean worship; they will be observant of God's statutes and ordinances at His restored sanctuary (37:23-28); and through this proper observance of the ritual of holiness, they will be once more at one with Him.

In his theory of the restored nation Ezekiel differs from his predecessors once again. In their conception, the people would repent of their sins and then God, receiving them, would restore them. According to Ezekiel, the process would be reversed: they would first be restored to their land, and then God would forgive their sins. This very proof of His lovingkindness would cause them in humility to remember and repent of their sins, and reject them (16:60-63; 34:28-31). Here, too, Ezekiel presents a new idea in religion: restoration depends not on the people, but on the grace of God Who, for the sake of His honor, His Holy Name, thus demonstrates to Israel, and to the other peoples of the world to see, His power and His especial love for His people (36:22-32).

The crowning glory of the restored nation will be the Temple. The restoration will be preceded by the destruction of Edom (chap. 35) and of other wicked peoples (symbolized by Gog of Magog, chaps. 38 to 39). Then follows the description of the restored Temple and the new Jerusalem, the rites to be celebrated there, the constitution of the new commonwealth, and the resettlement of the people (chaps. 40 to 48).

In the explicit detail of these chapters is to be found something more than merely a utopian revelation of the future of the people. It is "a regular project of legislation which profoundly influenced the work of codification accomplished during the Exile."

In the first place, Ezekiel's new commonwealth is not primarily a political commonwealth. It is essentially a religious community. Although it is to be ruled over by a king, God will be the real King and Ruler, and the priests will do the really useful work in the new order. The secular king actually will have no important functions: God will wage whatever wars will be necessary, Himself (chaps. 38 to 39); the priests will have the responsibility of administering justice (44:24); there will be no necessity for fiscal administration because the land will yield so plentifully that it will be unnecessary to levy taxes (45:7-8; 46:16-18). God and Israel will be bound together by an eternal covenant; and God will become the Universal God, worshipped by all peoples who will have witnessed this miraculous restoration.

This concept of the New Jerusalem as a religious community was the result of Ezekiel's emphasis upon holiness, ritual and atonement as the means of assuring the presence of God among the people.

To Ezekiel, God's presence is a quasi-material entity. In his consecration vision he saw God's presence depart from the Temple. What more natural than that it should be restored to the new Temple? It would be restored when the people would rededicate themselves to God in holiness. And there it would have to remain, never to depart as once it had, so long as the people would continue to observe the line of demarcation that separated the clean from the unclean, the holy from the profane. This line of demarcation is to be observed by a clear separation of the holy Temple and the profane city; by the exclusion of laymen, and even the king, from the holy precincts of the Temple and participation in the sacrifices; by the replacement of foreign slaves in the Temple service by the Levites; and even by the distinction between the Zadokite priests and the Levites within the priesthood.

The ritual is the means for the assurance of this demarcation between the holy and the profane. The broad outlines of the priestly ritual (43:18 to 44:31) were probably written down by Ezekiel lest they be forgotten during the Exile. Their subsequent elaboration by his successors in the form of a code of priestly regulations was based upon this. But the significant factor lies in the increased sanctity which accrued to it by virtue of the fact that it had been presented by Ezekiel in the form of a revelation from God, that it had, as it were, been written by God Himself. As such, therefore, the necessity for its observance with the utmost rigorousness was unquestioned. Thus the ritualistic movement in Judaism was born.

The object of sacrifice and worship, according to Ezekiel, was atonement, expiation for the sin of uncleanness which separated man from God. Ezekiel emphasizes the atonement sacrifice (*'asham*) and sin-offering (*hata'ah*) as the especial means for the attainment of this end. The highly restrictive regulations concerning them are unknown prior to Ezekiel, although offerings called by the same name, but of a different nature, are referred to (*II Kings* 12:17). Ezekiel's legislation concerning the sacrifices is undoubtedly aimed against the excesses in sacrifice practised in the tragic days immediately preceding the Exile, as well as against the distasteful elements of the Babylonian religious practices with which the Exiles also, undoubtedly, had had experience. But his main objective is to provide, through the agency of the atonement sacrifice and the sin-offering, a means by

which those who had violated God's holiness could return to Him in cleanness, or holiness. The ritual thus assured the people's daily purification, preventing them from being again consumed by the wrath of God. This new motivation for sacrifice, replacing that of thanksgiving and joy of pre-Exilic times (cf. *Deut.* 12:7; 16:14-15; 26:11) had its practical effect in emphasizing the fear of sin over aspiration after God as the primary reality of the religious life.

Ezekiel stands between the prophetic and the priestly movements in Judaism, elaborating the doctrines and intimations of his prophetic predecessors into a theological system, and, by developing a practical basis for the realization of the messianic hopes (through the ritual), he laid the foundations for the subsequent development of ritualism in Jewish life. By this combination of theology and ritualism, Ezekiel gave a new impetus and a new motivation for the religion of Israel, influencing more or less directly such later developments as priestly law, apocalyptic eschatology, and the concept of "wisdom" (*hochmah*) as practical morality.

See also: APOCALYPSE; ESCHATOLOGY; HOLINESS CODE; PRIESTLY CODE; WISDOM.

SOLOMON LANDMAN.

Lit.: The Cambridge and International Critical Commentaries on Ezekiel; the articles on Ezekiel in the *Jewish Encyclopedia* and Hastings, *Dictionary of the Bible;* Bewer, J. A., *The Literature of the Old Testament;* Lods, A., *The Prophets and the Rise of Judaism;* Wallis, Louis, *God and the Social Process;* Hölscher, G., *Hesekiel* (1924); Cooke, G. A., *A Critical and Exegetical Commentary on the Book of Ezekiel* (1937); Torrey, C. C., *Pseudo-Ezekiel and the Original Prophecy* (1930; a radically different view of the book); Finkelstein, L., *The Pharisees* (1938) 312-41; Segal, M. N., in *Magnes Anniversary Volume* (1938) 167-77; Freyhan, Max, in *Jahrbuch für jüdische Geschichte und Literatur,* vol. 31 (1938) 46-83; Buttenwieser, M., in *Hebrew Union College Annual,* vol. 7 (1930) 1-18.

EZEKIEL, Jewish poet of the 2nd cent. B.C.E., who lived in Alexandria, Egypt, and who, in all probability, originally came from Samaria. He wrote, in iambic trimeter verse, a tragedy entitled *Exagoge,* on the Exodus from Egypt, of which only 269 verses have been preserved. It is quite probable that Ezekiel wrote other dramas based on Biblical episodes. Some scholars, for example Schürer, are of the opinion that such plays were written for the stage of the period, and that Ezekiel had in mind the twofold purpose of instructing the Jews of Alexandria in Biblical history and of distracting their attention from pagan Greek plays.

Lit.: Text in *Mnemosyne,* vol. 28 (1900) 237-80; French translation in *Revue des études juives,* vol. 46 (1903) 48-73, 161-77; German translation, Berlin, 1830; Stählin, in Christ-Schmid, *Griechische Literaturgeschichte,* vol. 2, part 1 (6th ed.) 607-8.

EZEKIEL TAUB, *see* YABLONAER REBBE.

EZEKIEL, ABRAHAM EZECHIEL, engraver, b. Exeter, England, 1757; d. Exeter, 1806. He made mezzotint engravings of portraits by John Opie, Sir Joshua Reynolds, and others, particularly those showing prominent persons of Exeter. He engraved many bookplates as well, and letterheads, billheads, and cards. He was also a jeweler, an optician of standing, and a painter of miniatures.

EZEKIEL, EZEKIEL MOSES, lawyer and Hebraist, b. Bombay, 1862; d. Bombay, 1937. He came of a noted Beni Israelite family. His great-grandfather, Joseph Isaac (1748-1837), was a commissioned officer in the 12th Regiment of the British East India Company. His grandfather, Ezekiel Joseph (1811-71), was an esteemed artist and a founder of Shaare Ratzon synagogue (originally called the New Synagogue). His father, Moses Ezekiel (1837-97), was a wealthy merchant who lost his fortune during the Franco-Prussian War.

Ezekiel studied at Elphinstone College in Bombay and at Bombay University. He became principal of the Sir Jacob Sassoon Free High School and served as such for thirty-four years. At the age of fifty he became a lawyer and practiced as an advocate in the High Court of Bombay. He was appointed a justice of the peace in 1925. In 1934 he was made an Honorary Presidency Magistrate.

He was also Wilson Philological Lecturer on Hebrew and other Semitic languages at Bombay University in 1900 and 1904. For a number of years he was a Hebrew examiner of the universities of Bombay and the Punjab, and as Hebraist was a member of the faculty of arts of Bombay University. During the latter part of his life, while practicing law, he was professor of Hebrew at St. Xavier's College, Bombay. He held the professorship about fourteen years; the Jesuits of the college attended his funeral.

He wrote on the Beni Israel of India for the Hebrew encyclopedia *Otzar Yisrael* and contributed to the Dr. Modi Memorial Volume (1930) as well as to this encyclopedia. He is also the author of *The Position of Woman in Rabbinical Literature.*

Ezekiel was a member of the managing committee of the Bombay branch of the Royal Asiatic Society. He was also president of the Beni Israel Benevolent Society.

EZEKIEL, HERBERT TOBIAS, journalist, b. Richmond, Va., 1863; d. Richmond, Va., 1938. In 1893 he established the *Jewish South,* a weekly, which he edited and published for several years. He also printed in 1893 *Tfillat Beth Ahabah, A Book of Prayer for Jewish Worship,* compiled by Edward N. Calisch, rabbi of Congregation Beth Ahabah, the first Hebrew book published south of the Potomac.

For about fifteen years, until his death, he was the adjutant (secretary) of Stonewall Jackson Camp, Sons of Confederate Veterans.

He was the author of *Recollections of a Virginia Newspaperman* (1920) and co-author with Gaston Lichtenstein of *History of the Jews of Richmond* (1917; World War section, 1920). He contributed to various magazines, chiefly about Judah P. Benjamin and the Civil War.

EZEKIEL, JACOB, communal leader, b. Philadelphia, 1812; d. Cincinnati, 1899. He was the son of Ezekiel Jacob Ezekiel and Hannah Rebecca Israel, who came to the United States from Amsterdam about 1810. He lived in Baltimore for a time, working as a bookbinder, but in 1834 he went into the dry-goods business in Richmond, Va., where he remained until 1868, an active member of the Jewish community there.

In 1841 Ezekiel addressed a communication to Pres-

ident Tyler objecting to the phraseology of a document which designated this nation "a Christian people"; he received a cordial reply in which Tyler acknowledged his mistake. He succeeded in 1845 in obtaining the repeal of an obnoxious ordinance passed by the city council of Richmond imposing a heavy fine for the infraction of the Sunday laws. In 1849 he obtained an amendment to the revised state code freeing citizens who observed the Jewish Sabbath from any penalty for violating the Christian Sabbath. Because of the discrimination of the Swiss government against the Jews, Ezekiel made repeated protests from 1851 to 1854 to members of Congress against the acquiescence of the United States government in such discrimination through a proposed treaty. The treaty was finally modified in 1857.

In 1869 Ezekiel went to Cincinnati, where he became secretary of the Board of Governors of the Hebrew Union College (1876-96).

He was the father of Sir Moses Ezekiel, the sculptor.

EZEKIEL, JOSEPH, first Indian Hebraist and Beni Israel communal worker and leader, b. Bombay, 1834; d. Bombay, 1905. He learned elementary Hebrew grammar under Dr. John Wilson, author of the *Lands of the Bible,* and continued his private studies in rabbinical Hebrew and Judaica. He completed his studies in the College of the Free General Assembly at Bombay. For over forty years he was head master of the David Sassoon Benevolent Institution, and for several years he served as examiner in Hebrew to the University of Bombay. He was made a fellow of the University in 1879, and a justice of the peace and honorary magistrate in 1890. He translated for the Beni Israel the whole cycle of the Sephardic Jewish liturgy and the Pirke Aboth into their vernacular, Marathi. He wrote a Hebrew grammatical primer in Marathi (1881); *The True Aspect of Judaism* (in Marathi; 1879); and *A Handbook of Hebrew Abbreviations* (Hebrew-English; 1887).

Lit.: *The Jewish Year Book* (1900) 264; Mitchell, *In Western India.*

EZEKIEL, MORDECAI JOSEPH BRILL, economist, b. Richmond, Va., 1899. After graduation from the University of Maryland (1918) and service in the United States Army, he served with the United States Bureau of the Census from 1919 to 1922, working on the census of agriculture. From 1922 to 1930 he was employed as agricultural economist in the Department of Agriculture, advancing to senior agricultural economist in 1928.

In 1930 he was appointed assistant chief economist on the Federal Farm Board. The same year he studied economic methods of European governments under a Guggenheim fellowship, returning to the Farm Board where he served until 1933. He became economic adviser to the Secretary of Agriculture in 1933, a position which he still held in 1941.

Ezekiel developed new methods of statistical analysis, initiated methods of price-forecasting for farm products, and assisted in formulating plans for farm relief and in drafting the Agricultural Adjustment Act. He wrote *Methods of Correlation Analysis* (1930), *$2,500 a Year—from Scarcity to Abundance* (1936), *Jobs for All* (1939) and numerous popular and professional articles on economics, agriculture and statistics. He was a fellow and former vice-president (1929) of the American Statistical Association, and a fellow of the Econometric Society.



Mordecai Joseph B. Ezekiel

EZEKIEL, MOSES, botanist, b. Nagpur, India, 1891. From 1918 to 1922 he was economic botanist for the government of Gwalior. During 1929 and 1930 he was popular science lecturer for the Indian State Broadcasting Service. He was, in 1941, professor of botany at Wilson College, Bombay, and a member of the advisory board of the Bombay Biology Association. Ezekiel was also a Fellow of the Royal Horticultural Society. He wrote *Animal Histology* (1927).

EZEKIEL, SIR MOSES JACOB, sculptor, b. Richmond, Va., 1844; d. Rome, 1917. He was the son of Jacob Ezekiel. He entered Virginia Military Institute in 1861 and served in the V.M.I. cadet battalion during the Civil War, rising to the rank of lieutenant. At the close of the war he returned to the Institute and graduated in 1866.

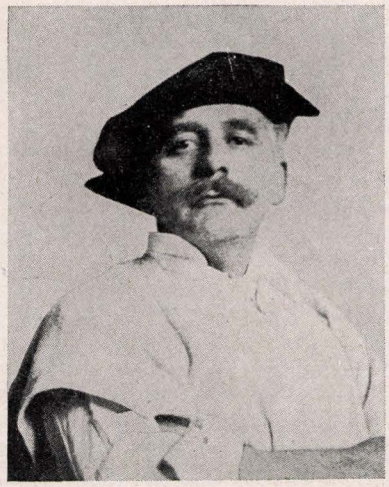
Ezekiel had shown an interest in art from boyhood. His first works of sculpture were a bust of his father and the bust *Cain, or the Offering Rejected.* He also had painted. After studying anatomy at the Medical College of Virginia for a year, Ezekiel studied art in Cincinnati, where he produced the statuette *Industry.* In 1869 he enrolled at the Royal Academy of Art in Berlin; here he worked under the guidance of Rudolph Siemering and Albert Wolff. During the Franco-Prussian War (1870-71) he was special war correspondent for the New York *Herald.*

The first mark of recognition came in 1872 with the completion of a colossal bust of Washington (now located in Cincinnati); on the merits of this work he was admitted to the Berlin Society of Artists. With the bas-relief *Israel* (1873) Ezekiel became the first American to win the Michel Beer Prix de Rome. He made

his home in the Italian city for the remainder of his life, although making frequent visits to the United States. A section of the ancient Baths of Diocletian served the sculptor as a studio for over thirty years.

Ezekiel's works bear evidence of an ardent love for American democracy and freedom, which inspired some of his finest productions.

Among the best known of Ezekiel's several hundred statues, portrait busts and ideal groups is the unique marble, *Religious Liberty,* commissioned by the B'nai B'rith for the Centennial Exposition in 1876 and placed permanently in Fairmount Park, Philadelphia. Twelve statues by Ezekiel of great artists of the world (executed 1880-82) occupy the niches about the Corcoran Gallery of Art, Washington. Ezekiel's bronze of Stonewall Jackson stands in front of the state capitol at Charleston, W. Va. Other monuments by this sculptor include the Thomas Jefferson Monument (1901) in Louisville, Ky., an equestrian Robert E. Lee at Piedmont, Va., a Christopher Columbus for the Columbian Exposition in Chicago (1893), and *Virginia Mourning her Dead* (1903), presented to the Virginia Military Institute as a memorial to those of Ezekiel's schoolmates who were killed at the battle of New Market. He also did *The Outlook* for the Confederate cemetery at Johnson's Island, Ohio, and the Confederate monument at the Arlington National Cemetery (1914).



Sir Moses J. Ezekiel



Sir Moses Ezekiel's statue "Religious Liberty" in Philadelphia

Among his works with religious subjects were: *Adam and Eve, David, Queen Esther, Eve, Judith, Christ* (Peabody Institute, Baltimore), and an especially notable *Christ in the Tomb,* which was placed in the Chapel for Consolation in the Rue Goujon, Paris. In 1888 he designed the seal of the Jewish Publication Society of America.

Ezekiel executed a number of busts, including: Beethoven (1884), Liszt, Longfellow, Shelley, Cardinal Hohenlohe, Lord Sherbrooke (for Westminster Abbey), Isaac M. Wise, and Edgar Allan Poe (his last work).

His works are marked by their keenly realistic style, which borders often on naturalism. *Religious Liberty* is said to have introduced to American sculptors the new German and Italian methods.

Ezekiel was widely honored for his sculpture, and received both Italian and German knighthood.

DAVID LANDMAN.

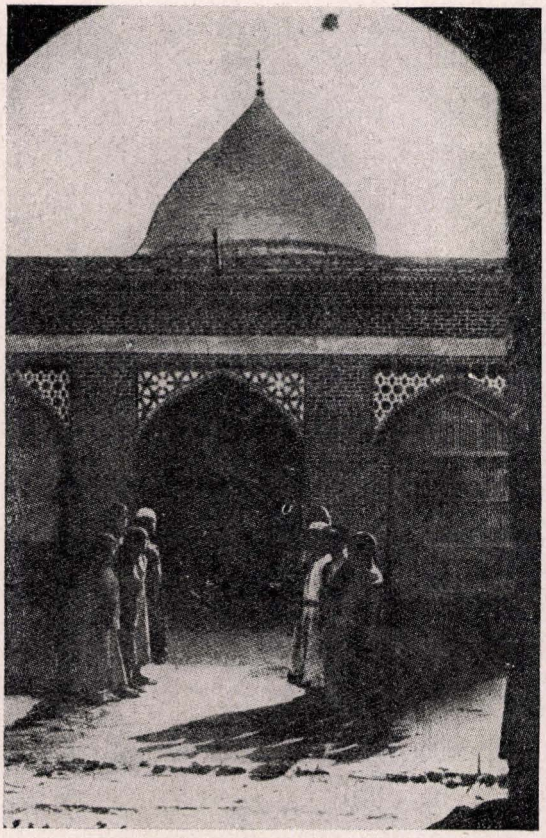
Lit.: Oppenheim, Samson D., in *American Jewish Year Book,* 1917-18, pp. 227-32; Philipson, David, in *Proceedings of the American Jewish Historical Society,* No. 28, pp. 1-62; Clement, C. E., and Hutton, L., *Artists of the Nineteenth Century and Their Works* (1884) 243; *American Art and American Art Collections* (1889) vol. 2, pp. 803-8; Bush-Brown, Henry K., in *Art and Archaeology* (1921) vol. 11, pp. 227-34.

EZEKIEL, WALTER NAPHTALI, plant pathologist, brother of Mordecai Joseph Brill Ezekiel, b. Richmond, Va., 1901. After his graduation from the University of Maryland, he worked at the Maryland Experimental Station, the University of Minnesota, and for the United States Department of Agriculture. In 1928 he became plant pathologist at the Agricultural and Mechanical College of Texas. His basic work has been on the physiology of plant parasites. This has expanded to the study of root and fruit rots and of the diseases of cotton.

EZION-GEBER, a seaport on the Red Sea in the neighborhood of Elath, the present-day Aqaba. It is mentioned as one of the stations in the wandering of the Israelites through the wilderness (*Num.* 33:35-36). Solomon made the port the starting point for the voyages of his ships toward Ophir. After the death of Solomon, the territory around Ezion-geber was seized by Hadad, king of Edom, and it was not until about eighty years later that it was recovered by Jehoshaphat of Judah. Jehoshaphat attempted to send a flotilla to Ophir, but desisted after it was shipwrecked (*I Kings* 22:49). Edom recovered it from Joram, lost it again to Uzziah, who fortified the town of Elath nearby, and finally obtained it permanently with the help of Rezin of Aram (*II Kings* 16:6). Ezion-geber was apparently a port for some centuries afterwards, but later appears to have been abandoned.

The site of Ezion-geber was unknown until recent times. In 1938 Dr. Nelson Glueck, director of the American School of Oriental Research, succeeded in identifying it as Tell el-Kheleifeh, near Aqaba, and conducted extensive excavations from that year to 1940. He unearthed the greater part of the town, which proved to be not merely a port, but one of the chief cities for the smelting of copper and iron ore. The factories which were uncovered were so constructed as to utilize the strong north winds as natural blasts in the furnaces. Many of the buildings, made of sun-dried brick, date from the time of Solomon, who seems to have laid out the port as a great industrial and strategic center.

Lit.: Bulletins of the American School of Oriental Research, 1938 et seq.



The traditional tomb of Ezra in Basra, Iraq

EZRA, 1. priest, scribe and religious organizer, who lived in the 5th cent. B.C.E. The story of his life is recorded in *Ezra* 7 to 10, *Neh.* 8 to 10 and in *I* and *II Esdras.* According to the accounts given there, he was the descendant of a priestly family that claimed as its ancestor Zadok, the high priest appointed by Solomon. He was either born in Babylonia or lived there during the early part of his life. In 458 B.C.E., the seventh year of Artaxerxes I of Persia, he received a firman from the king empowering him to go up to Jerusalem to inquire into religious conditions there and to present a number of gifts to the Temple. The authenticity of this decree as recorded in *Ezra* 7:11-26 has been questioned by some scholars, but the majority are of the opinion that it is on the whole genuine, but has been rewritten from a Jewish point of view.

In the spring of the year 458 Ezra gathered a group of 1,800 families, and with them set out for Palestine. Though he had reason to fear robbers on the way, he would not ask for an escort of soldiers from the king; the caravan arrived safely after a four months' journey, and Ezra delivered the gifts from the king and reorganized the Temple services.

The problem that first engaged the attention of Ezra was that many of the descendants of the former Palestinian colonists, in a country where there were few Jewish women, had taken wives from the non-Jewish neighboring peoples. He did not attempt to break up these intermarriages by force, but so impressed the local Jews by fasting, prayer and entreaty that they voluntarily took a vow to divorce their non-Jewish wives and to separate from the community those who refused to follow their example. Nevertheless, there are indications that some of the community resisted the innovation, and it is certain that it was not completely successful, since Nehemiah, some thirteen years later, found it necessary to legislate anew against intermarriage. These thirteen years are among the most obscure in Jewish history, and nothing is known of the activities of Ezra during the period. In 456, two years after the arrival of Ezra, Megabyzus, the satrap of Syria, revolted against Artaxerxes, and the entire region round about was devastated by civil war and disorders. Jerusalem, apparently, was sacked during the upheaval and its walls were left in ruins.

It is not until about 444 B.C.E., after Nehemiah had rebuilt the walls and had repopulated Jerusalem, that Ezra again appears upon the scene. On the first day of the seventh month, he read to the people from the "Law of Moses," on that day, and other days in the month, standing at a pulpit of wood. According to the critics, it is not certain that the Law of Moses read by Ezra was identical with the Pentateuch as we now have it; all the references made to this law that was expounded by Ezra can be traced to *Deuteronomy* and it is possible that it did not contain that part that is known by the critics as the Priestly Code. It would appear that Ezra died not long after this event, as his name is not mentioned in the list of those who, with Nehemiah, ratified a new covenant to break up the practice of intermarriage.

Rabbinical tradition ascribes a far more important role to Ezra than that recorded in the Bible. He is described as the restorer of the Torah after it had been forgotten; it is said that he definitely determined the proper text of the Torah, and introduced the use of the Syriac, or square, characters. He is regarded as the founder and head of the Great Synagogue, in which supreme religious authority was vested to the end of the 4th cent. B.C.E. A number of religious institutions are attributed to him, such as the holding of special courts of justice, and services with the reading of the Scriptures, on Mondays and Thursdays, that peddlers be permitted to visit cities where merchants had their stores, and that women must wear a girdle.

While it is likely that in most cases the name of Ezra is coupled with these institutions in order to give them a greater authority, the very fact that they are attributed to him is evidence that his role in creating the religious life among the Jews of the Second Commonwealth was very important. Finkelstein, in fact, attributes to Ezra the abolition of the village sacrificial shrines and their replacement by the synagogue. The traditional tomb of Ezra is located in Basra, in Iraq, and a synagogue there bears his name.

In Mohammedan tradition Ezra, or Uzeir, as he is called, is credited with a prominent part in the history of Judaism. He is said to have been regarded by the Jews as the son of God, to have performed miracles, and to have rewritten the Torah by tying a pen to the four fingers and thumb of his right hand (one for each of its five books) and writing with all these fingers simultaneously. The stories were apparently taken over by the Arabs from the Jewish tribes with which they came into contact and are further witness of the impress which the life and teachings of Ezra made upon the later generations who hailed him as the restorer of Judaism.

2. book of the Sacred Writings (Hagiographa), consisting of ten chapters. It was originally combined with *Nehemiah,* and the two are often counted as one book. In printed Hebrew Bibles it is placed between *Daniel* and *Nehemiah;* in Christian Bibles, between *Chronicles* and *Nehemiah.*

The book opens with the decree of Cyrus permitting the Jews to return to Palestine (539 B.C.E.) and an account of the first return of the exiles under Sheshbazzar (chap. 1). There follows a list of those who came with Zerubbabel of the house of David and Jeshua the high priest, at a time that is not stated; the number of the emigrants was approximately 50,000 (chap. 3). The narrative relates how the returned exiles set up an altar of sacrifice and began to rebuild the Temple; how the enemies of the Jews sought to frustrate this by writing letters to the king of Persia accusing the Jews of contemplated rebellion; how the prophets Haggai and Zechariah urged Zerubbabel and Jeshua to proceed with the building nevertheless; how the matter was finally brought to the attention of Darius (about 519 B.C.E.), who decided, on the strength of the decree of Cyrus, that the Temple might be rebuilt (chaps. 4 to 6). From this story the book passes over abruptly to the story of Ezra, and relates how he, in 458 B.C.E., came to Jerusalem backed by a firman of Artaxerxes and succeeded in persuading the Jews who had taken foreign wives to divorce them (chaps. 8 to 10).

Biblical scholars, noting that the beginning of the book of Ezra is the same as the end of *Chronicles,* have generally regarded both Ezra and *Nehemiah* as forming one book with the latter, which took its final shape a little after the middle of the 4th cent. B.C.E., in the high priesthood of Jaddua, the last of the high priests mentioned in these books. The section now known as the book of Ezra seems to have been in part derived from older sources, including original documents and the memoirs of Ezra, and in part written by the Chronicler himself on the basis of sources no longer extant. The letter written by the enemies of the Jews to Artaxerxes (*Ezra* 4:7-16) is strangely out of place, and apparently should have been incorporated in *Nehemiah,* since it refers to the activities recorded in *Neh.* 3. With this exception, the book as a whole is regarded as historically accurate, though some scholars have held that the Chronicler has reconstructed the history of the period so as to place the work of Ezra before Nehemiah, instead of subsequent to it. The lists of the returning exiles under Zerubbabel and Ezra, and of those who took an oath to put away their foreign wives, are regarded as substantially accurate and of great historical value.

The book is for the most part written in Hebrew, with the exception of 4:8 to 6:19, and 7:12-26, which are in Aramaic (the transition is marked by the warning word, "Aramaic," at the end of 4:7). The reason for this seems to be that these chapters were derived from official records, which at that time were generally written in the Aramaic language.

SIMON COHEN.

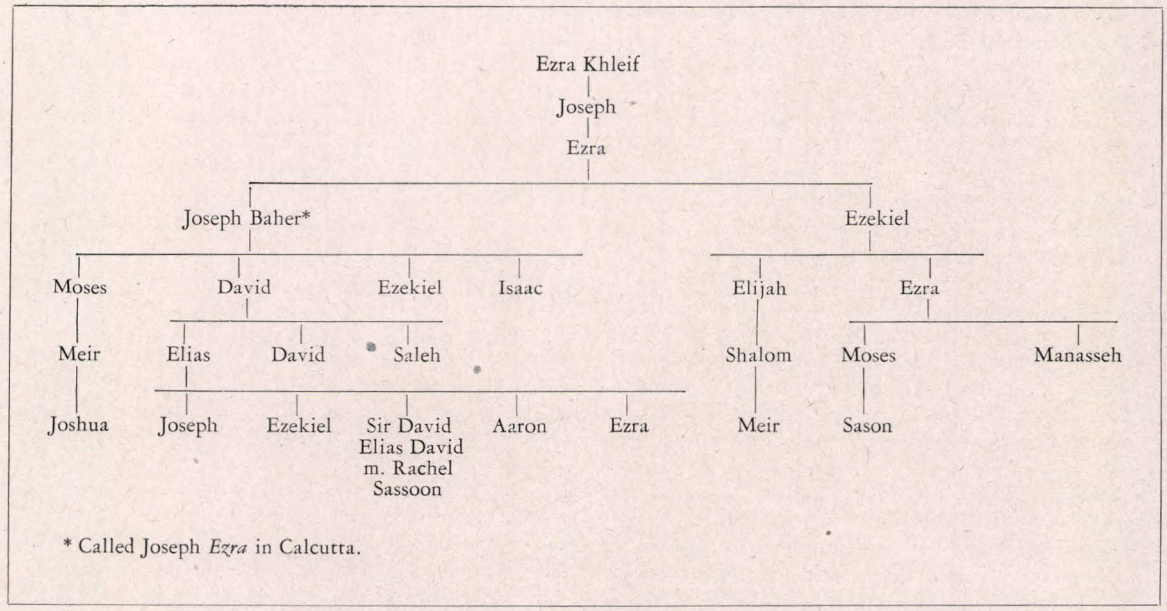
Lit.: The commentaries on Ezra, especially those of Ryle (1893), Siegfried (1901), Davies (1903) and Hölscher (1910); Finkelstein, L., *The Pharisees* (1938) 562-68; Kegel, M., *The Religious Reformation of Ezra* (1923); Hastings, J., *Dictionary of the Bible,* vol. 1 (1919) 820-24.

EZRA BEN MENAHEM, *see* AZRIEL BEN MENAHEM.

EZRA, IBN, *see* IBN EZRA.

EZRA, Anglo-Indian family, which came originally from Baghdad and settled in India early in the 19th cent. The family tree shows that the oldest member of this family, who lived about the middle of the 18th cent., was called Ezra Khleif. This family name is kept up, and is still used by its members who remained in their native country. Those members of the Khleif family who left for the overseas were called Baher by the Baghdad people, meaning "sea," indicating that they had crossed the Persian Gulf, and they assumed this name.

The first member of the family in Calcutta was Joseph Ezra, the great-grandfather of Sir David Ezra. He arrived in February, 1821, and was one of the leaders instrumental in building the Neveh Shalom Synagogue in 1856. He had four sons, Moses, Ezekiel, Isaac, and David. The elder son of the latter, named Elias, who was born in 1830 and died on February 3, 1886, was the father of Sir David Ezra. Elias married Mozelle, third daughter of Sir Albert David Sassoon, in 1870. Other members of this family are known as



* Called Joseph *Ezra* in Calcutta.

owners and writers of Hebrew manuscripts, and their entries and epigraphs make possible the compilation of the family tree.

Members of the Ezra family who held office as sheriffs of Calcutta were: Elias David Joseph Ezra in 1879, Joseph Elias David Joseph Ezra in 1889, and Sir David Elias David Joseph Ezra in 1926. The father of Sir David built the Magen David Synagogue, which was consecrated in 1884. A memorial tablet containing a Hebrew poem, sent by the Sephardic community of Jerusalem and commemorating the activities and death of Elias David Ezra, is placed in this synagogue. Mrs. Elias David Ezra founded the Ezra Hospital in Calcutta in memory of her late husband. A Hebrew and English inscription bears evidence of this charitable foundation in the year 1887.

Lit.: Sassoon, D. S., "The History of the Jews in Basra," *Jewish Quarterly Review,* New Series, vol. 17 (1927) 445; idem, *Catalogue of Hebrew and Samaritan Manuscripts;* Ohel David, Index of Family Names, under Baher and Khleif, from which the family tree is compiled.

EZRA, SIR ALWYN, public official, b. India, 1900. He was the son of Joseph Elias Ezra. He served on the Bombay Municipal Corporation from 1929 to 1935; he represented the Corporation on a number of committees. He was honorary presidency magistrate of Bombay in 1931, and honorary special magistrate of Matheran in 1933. He was active in various scientific and communal institutions.

EZRA, SIR DAVID ELIAS DAVID, philanthropist, son of Elias David Joseph Ezra, b. Poona, India, 1871. In 1912 he married Rachel, daughter of Solomon David and Flora Sassoon. He was sheriff of Calcutta from 1925 to 1926 and was knighted in 1927. Sir David is known as a zoologist, possesses his own zoological garden in Calcutta and has traveled far and wide to secure specimens of animals, especially parrots. He is a large landed proprietor, and his home in Calcutta is known for its great hospitality and charitable functions due to Lady Ezra's untiring philanthropic activities. The establishment of the Jewish Women's League was due to her initiative, and the Jeshurun and Jewish Girls schools are largely supported by Sir David and his brothers. In 1941 Sir David was president of the Maghen David synagogue in Calcutta.

EZRA, DAVID JOSEPH, export merchant of Calcutta, d. 1882. He was the founder of the Ezra family in Calcutta. David and his brother Nissim, who accompanied their father, Joseph, to India from Baghdad, found Calcutta a free atmosphere for trade under the tolerant rule of the British government. The father retired alone to Baghdad, leaving his sons in India. David, with keen foresight, soon developed his fortune in extensive trade in indigo and silk with Baghdad and Aleppo, and in opium with China. His business extended to imports from Muscat and Zanzibar. He amassed a great fortune in Calcutta. When he died in 1882 he was the largest property holder in Calcutta. He left his business to his eldest son Elias.

Lit.: Isaac, I. A., *A Short Account of the Calcutta Jews* (1917).

EZRA, ELIAS DAVID, patron of the Jews in Calcutta, d. 1886. He was the son of David Joseph Ezra, and like his father, was an astute business man and increased the family fortune. A patron of the Calcutta Jewish community, he contributed liberally to its charities and communal endeavors, including the magnificent synagogue Maghen David, which he built and consecrated in 1884. On the death of his wife, with whom he had two sons, he took Mozelle, the daughter of Sir Albert Sassoon, as his second wife, and thereby brought about the union of the Ezra and the Sassoon families. Mozelle Ezra was an accomplished lady, uniformly loved for her generosity. Their union resulted in the birth of three sons.

Lit.: Isaac, I. A., *A Short Account of the Calcutta Jews* (1917).

EZRA, JOSEPH ELIAS, communal worker in Calcutta and public citizen, son of Elias David Ezra

and grandson of David Joseph Ezra. He married a granddaughter of David Sassoon, of Bombay. He rendered great services to the public, and was a municipal commissioner from 1886 to 1896 and sheriff of Calcutta from 1888 to 1889. His generosity to his coreligionists in Bengal made his name revered in every household. Among the donations he made were a handsome sum for the repairing of graves in the Jewish cemetery, a gift to the synagogue of a silver perpetual lamp, artistic glasses in the dome of the synagogue, a marriage canopy, and a beautiful unique Menorah of solid silver which cost 10,000 rupees (about £1,000).

Lit.: Isaac, I. A., *A Short Account of the Calcutta Jews* (1917).

EZRA, NISSIM EZRA BENJAMIN, communal leader, b. Lahore, India, 1880; d. Shanghai, China, 1936. He was educated in Bombay at the Scottish High School and the David Sassoon Free School, and left for China in 1897 in the service of E. D. Sassoon & Co., but severed his connections with this firm in 1910 when he established his own business as a merchant. After studying Talmud in Shanghai under A. E. Abraham and the late Sassoon Jacob Solomon, he founded *Israel's Messenger* in Shanghai in 1904. He served as correspondent for the *London Jewish Chronicle* and other Jewish periodicals after 1902, and in 1903 founded the Zionist Society of Shanghai, of which he later served as honorary secretary.

Ezra worked incessantly for the cultural advancement of the Jews in China and elsewhere, lectured by special invitation, on Judaism and Zionism, before non-Jewish institutions and contributed letters and articles to the Jewish and non-Jewish press in defense of Jewish ideals. Ezra took a leading part in scotching the birth of anti-Semitism in China in 1928, when the notorious *Protocols* were issued in Shanghai by a Christian missionary. He secured notable pronouncements on the Zionist movement and the upbuilding of the Jewish National Homeland in Palestine from three leading Asiatic powers, Siam, China, and Japan. He devoted all his leisure hours to literary and journalistic activities, mainly in the interests of the Jewish people in all parts of the world.

F

FÁBIÁN, BÉLA, jurist and former Hungarian deputy, b. Tálya, Zemplén county, Hungary, 1889. A graduate of law from the universities of Budapest and Vienna, he entered the political arena early under the tutelage of Vilmos Vázsonyi, Minister of Justice in the Wekerle cabinet. He was president and prime mover of the Federation of Young Lawyers and became a trusted aid of Vázsonyi. During the first World War he enlisted (1915) in the famous Molinari regiment and was wounded in the course of the big drive at Lemberg. He was held at a Russian prison camp (Tashkend) whence, in punishment for revealing to a visiting Swedish mission (1916) the appalling camp conditions, he was transferred to far off Krasnaya Retchka. There he edited a daily and a weekly journal for his Hungarian comrades.

In February, 1918, he escaped with a number of fellow prisoners. Back in Hungary, he launched a vigorous anti-Bolshevik campaign and was appointed judge (1918) of one of the superior courts. He was among the first to be incarcerated by the short-lived Communist regime in Hungary. Following the Bolshevik debacle and the early excesses of the White Terror, Fábián was elected (1920) executive member of the municipal legislative council. Two years later, as a leading figure in the Independent Democratic Party, he received a parliamentary mandate, representing in the Lower Chamber, for more than fifteen years, the suburban district of Pest. He was especially effective in championing the problems of the middle class merchants. His parliamentary utterances on taxation won him wide popularity. He was a fearless critic of the government in matters of public safety, finance and statutory justice, which involved him in a number of duels with deputies on the Conservative benches. He fought most vehemently against the rigors of unreasonable assessments and was the first to call public attention to irregularities in the Ministry of Public Welfare.

In 1928 Fábián visited the United States as one of the leaders of the pilgrimage in honor of a Kossuth memorial erected on Riverside Drive, New York. Here he contacted large groups of Magyar nationals and native Americans in an effort to gain sympathy for the Hungarian cause.

As a prolific publicist and writer on current history he achieved considerable repute.

The anti-Jewish laws (1939-40) found him courageously wielding the cudgels against their inhumanities.

He has been an active leader in Jewish communal affairs, lecturing (1941) and exhorting his brethren against the pitfalls of despair and confident of the return of sanity in Hungary.

His major books include *Oroszország pusztulása, Pétervár, Orosz pokol,* and *Hat ló, negyven ember,* mainly vivid projections of his experiences in Soviet Russia.

LAJOS UJLAKI.

FABIAN, MARY JACQUELINE, soprano and opera director, b. Sioux City, Iowa, 1900. After studying at the New England Conservatory, and in France and Italy, she made her debut as soloist with the New York Philharmonic Orchestra at the Lewisohn Stadium. She has appeared successfully in opera performances in Europe, also in America with the Chicago Civic Opera and the San Carlo Opera. She also appeared as soloist with leading orchestras, and sang over the radio. She was the founder and director of opera companies in Alabama, Florida and New York. She was the first grand opera star to appear in sound films.

FABLE, a story intended to illustrate and to enforce some moral precept; in particular, a moral story in which the protagonists are animals, plants or similar objects which speak and act like human beings. The fable, by thus furnishing a pleasant imitation of human emotions, is enabled to bring home its lesson without offense. Fables were enormously popular in ancient times, particularly in India, Syria and Egypt, while in Greece they attained their most artistic form.

In the Bible the fable occurs in detailed form only twice. The first is the fable of Jotham (*Judges* 9:8-20). It relates how the trees of the forest assembled to elect a king. All the noble trees declined; only the despised bramble accepted the crown, but threatened all the other trees with destruction by fire if they proved to be disloyal. This fable is an allegorical portrayal of the conduct of the sons of Gideon. All of them, with the exception of the lowly, ambitious and cruel Abimelech, refused the throne; Abimelech, however, was eager for power, killed all his brothers except Jotham, and for three years menaced with fire and sword all who deserted him, until he himself (Abimelech) was destroyed.

The second fable is the one sent to Amaziah of Judah by Jehoash of Israel, to whom he had sent a challenge to meet in battle (*II Kings* 14:9): "The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying: 'Give thy daughter to my son to wife'; and there passed by the wild beasts that were in the Lebanon, and trod down the thistle." The contrast between the arrogant Amaziah and the confident Jehoash is thus clearly stated; it was borne out by the subsequent humiliation of Amaziah in a disastrous war.

While the two above fables are the only ones quoted in the Bible, it is evident that this form of story was a favorite among the ancient Israelites. *I Kings* 5:9-14 describes Solomon's wisdom, recounting that he was able to speak in parables: "and he spoke of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall; he spoke also of beasts, and of fowl, and of creeping things, and of fishes." The fable is but one form of the allegorical writing (*mashal*) which flourished in ancient Israel; to the same category belong the apothegm, the satirical poem, the parable and the allegory.

In Talmudic and Midrashic literature and in later Jewish literature, even up to the present, fables are frequently employed, both in prose and poetic form. Many sages of the times of the Mishnah and the Talmud employed fables, especially for the purpose of giving a clear explanation of a Biblical passage. Johanan ben Zakkai (1st cent. C. E.) was reported to be well-versed in fables about foxes. Joshua ben Hananiah, in 117 C. E., calmed an assembly of the people, embittered by a recall of the promise of Emperor Hadrian to rebuild the Temple, by means of the Aesopian fable of the lion and the crane (*Midrash Gen.* 64:10). Akiba narrated the fable of the fox and the fishes in order to point out to the people that the study of Torah was vital to the existence of Israel. Rabbi Meir (2nd cent. C. E.) is said to have devoted one-third of his discourses to *Meshalim* (*Sanh.* 38b-39a), probably for the most part fables; regret was expressed that of his 300 fox fables only three remained. Fox fables to the number of 300 were also ascribed to Bar Kappara (*Midrash Eccl.* 1:3). Among the other rabbis noted for their fables were Joshua ben Levi, whose fable of the serpent and its tail and head has been preserved (*Midrash Deut.* 1); Levi ben Sisi, six of whose fables are still extant; Geniba, three of whose fables are known, including the beautiful one of the lion and the fox; Simlai, whose fable of the "owl and the cock" is extant (*Sanh.* 38b); and Phinehas. Talmudic literature contains also a few fables by anonymous writers, as in *Midrash Esther* 5:3.

Many of these fables which are reported in Talmudic and Midrashic literature bear a close resemblance to the animal stories that are familiar to the Western world as "Aesop's Fables." Most of the Aesop tales of animals can be traced back to India, particularly those stories which have clustered around the life of Buddha. Apparently these stories gradually were borne westward in the course of the commerce between the Mediterranean countries and India. The forms of these fables as related in the Talmud are often closer to the Indian version than to the Greek, indicating that there was a direct line of transmission.

In post-Biblical times whole collections of fables were made such as the following: *Hafetz Matmonim* (in *Orient,* 1848; part of this was translated into German by I. Landsberger); *Fabeln des Sophos; Iggereth Baale Hayim* of Kalonymus ben Kalonymus (both of these were translated into German by I. Landsberger, with notes and explanations); the *Mishle Shualim* of Berechiah ben Natronai Hanakdan (Mantua, 1557-58); the *Mashal Hakadmoni* of Isaac ben Solomon ibn Abi Sahula of the 13th cent. (Brescia, 1490); and, based on the two preceding, the *Meshalim* or *Kuh Buch* of Moses Wallich of Worms (Frankfort, 1687; reissued by the Soncino Society with a German translation, 1925); there are various fables in the *Alphabet of Ben Sira* and in the *Sefer Hashaashuim* (*Book of Delight*) of Joseph ibn Zabara.

Numerous fables are found in the writings of modern Hebrew literature, especially in the works of such authors as Joel Bril Loewe, Judah Ben-Zeeb, Baruch Lindau, Shalom Cohen, Mordecai Aaron Günzburg, Judah Löb Gordon, Abraham Paperna and Judah Steinberg.

See also: ANIMALS; MASHAL. MAX JOSEPH.

Lit.: Wünsche, *Die Schönheit der Bibel,* 129-33; Hastings, J., edit., *Encyclopaedia of Religion and Ethics,* vol. 5 (1922) 676-78; Jacobs, *Fables of Aesop,* vol. 1 (1888) 110 et seq.; idem, "Jewish Diffusion of Folk Tales," *Jewish Ideals,* p. 157 et seq.; *Jewish Encyclopedia,* vol. 1, pp. 221-22; vol. 5, p. 324.

FABRE D'OLIVET, ANTOINE, French writer, non-Jew, b. Ganges, France, 1768; d. Paris, 1825. His varied interests in poetry and in questions of philosophy and sociology are embodied in his writings *De l'état social de l'homme* (1822), *Les vers dorés de Pythagore* (1813), *Le troubadour* (1803), *Toulon soumis* (1794), a translation of Byron's *Cain* (1832) and others. As a student of Hebrew he translated the first few chapters of *Genesis* into French, and in his *La langue hébraique restituée* (1816) he attempted to interpret words on the basis of the meaning of their constituent sounds.

Lit.: *La grande encyclopédie,* vol. 16, p. 1035.

FABULOUS ANIMALS, *see* ANIMALS, FABULOUS.

FACE OF GOD (literally, "Face of Yahveh," *pene Yahveh,* or *pene 'adonai*), an expression occurring fairly frequently in the Bible in quite a variety of meanings. In the oldest Biblical passage in which it occurs (*Ex.* 33:14-16) the expression seems to be the official title of Hobab the Kenite, the brother-in-law of Moses, the original priest of Yahveh. According to *Ex.* 18, it was this same brother-in-law of Moses who inducted Moses into the office of oracular priest of Yahveh.

The narrative in *Ex.* 33:12-23; *Num.* 10:29-33a (which originally followed almost immediately upon *Ex.* 33:12 to 34:28) contains an interesting and significant word-play upon the expression "face of God." Yahveh has promised Moses that His *panim,* His "face," would lead Israel onward from the mountain of the covenant in the desert to the promised land. Apparently hearing this title for the first time, and therefore not understanding it, Moses eagerly pleads, "Let me see Thy face" (the original reading of verse 18). But to this the answer is given, "Thou canst not see My face, for man shall not see Me and live." That in this verse "face" must be interpreted literally is indicated by the continuation of the story, that as a partial concession the Deity will permit Moses to see His back, while His face remains invisible. Then the story continues that now, realizing his error, Moses turns to Hobab, the true "Face of God," and implores him to be Israel's guide, to which request Hobab finally consents.

Just how and why the priest of Yahveh should have borne this peculiar title is not clear. Perhaps it is related to the primitive concept here recorded, that for mortal man to look upon this Deity's face meant death; therefore His human representative, upon whom men might look, was called "Face of Yahveh." This hypothesis finds some confirmation in the rather late legend inserted into this narrative (*Ex.* 34:29-35), that after communing with Yahveh, in his capacity as oracular priest, Moses' face too shone with a radiance like that of the Deity's, so that in consequence the people could not look upon it, but instead he was compelled to cover it with a veil.

As the religion of Israel developed and gradually outgrew these primitive concepts, the expression lost much of its original meaning and acquired an altogether conventional meaning, i.e. "presence of God"; and from this, secondarily, "God Himself." Accordingly, in time *panai* ("My Face") in *Ex.* 33:14 came to be reinterpreted in a manner far from its original meaning, as "I, Myself will go, etc."; this interpretation was then expanded in the late, secondary verses 15-16, inserted into the original narrative to strengthen this reinterpretation (cf. *Deut.* 4:37). Correspondingly the expressions "to see" and "to let oneself be seen before the Face of Yahveh" (*Ex.* 23:17; 34:23-24; *Deut.* 16:16) came to mean "to appear before the Deity," i.e. "to visit the sanctuary." On the other hand, the expression "Face of God" came in the late post-Exilic period, due in part to a misinterpretation of *Isa.* 63:9, to designate one of the chief angels, Penuel.

Just what the connection of this expression "Face of God" with Peniel or Penuel, the name of the place where Jacob wrestled with the nocturnal spirit or deity (*Gen.* 32:25-31), was, is not at all clear. Nor is its relationship to similar Phoenician cult expressions to be determined with certainty. In Babylonian *ana pani ili* (equivalent to the Hebrew *'el pene 'el*), literally "into the face of God," has the conventional meaning, "into the presence of the Deity," equivalent exactly to the secondary, conventional meaning of the Hebrew expression stated above.

JULIAN MORGENSTERN.

Lit.: The Biblical commentaries to the above-mentioned passages; Nötscher, *Das Angesicht Gottes schauen* (1924); Morgenstern, Julian, in *Hebrew Union College Annual,* vol. 2 (1925) 1-27; idem, *ibid.,* vol. 4 (1927) 1-138.

FACTOR, SAMUEL, member of the Canadian Parliament, b. Kiev, Russia, 1892. He came to Canada with his family in 1902 and settled in Toronto, where he received his education, graduating from the Ontario Law School at Osgoode Hall as a scholarship student in 1912. He was a lieutenant in the Canadian Expeditionary Force in 1918 and 1919.

He was elected to the Toronto board of education in 1923, and re-elected the following year. From 1926 to 1929 he was alderman on the Toronto city council. In 1930 he contested the constituency of Spadina, the only federal election district in the Province of Ontario with a predominantly Jewish population, and carried it for the Liberal Party. Factor was the first member of the party to carry that constituency; he accomplished that feat in a year when the party in general was rejected at the polls. He was re-elected from Spadina in 1935, 1939 and 1940.

In 1934 Factor was appointed a member of the Royal Commission for Canada Investigating the Spread of Prices, popularly known as the Stevens Commission, of which he was the only Liberal member. Thereafter he held a high position in Canadian parliamentary circles and those of his party.

In the fall of 1940 Factor enlisted with the Royal Air Force, becoming flying officer in the administration department.

FADIMAN, CLIFTON, book critic and radio entertainer, b. New York city, 1904. After graduation from Columbia University in 1925, he taught English at the Ethical Culture High School in New York. He had begun contributing to magazines and newspapers in 1924, and became book review editor of *The New Yorker* in 1933. His weekly reviews in

that magazine were generally amusing and sometimes penetrating.

He was a lecturer at the People's Institute from 1925 to 1933. In 1938 Fadiman became master of ceremonies of "Information Please," a radio program which attained popularity among millions of listeners. In this unrehearsed program, witty experts were quizzed about facts not generally known. Fadiman was also an editor and editorial adviser to Simon and Schuster, a publishing firm, from 1927 to 1939. In 1939 he edited *I Believe,* the collected statements by living eminent men and women of their philosophies of life.

Lit.: Chamberlain, John, in *Saturday Evening Post,* Jan. 11, 1941, p. 58 et seq.

FAHN, REUBEN, author, b. Galicia, 1878. In 1897 he was in Halicz, which was the residence of a considerable number of Karaite families, and there he learned their way of life. He described this most faithfully in the collection *Mehayye Haḳaraim* (1908). His many years of study of the Karaites produced a number of thorough works, such as the articles in *Haḳedem,* vols. 3 and 4 (1910) and *Menorah* (1921) and *Legenden der Karäer* (1921). His studies of the Haskalah movement produced *Die Haskala-Epoche in Wien* (1919); *S. Löwisohn* (1922); "Die jüdischen Maskilim und die karäischen Chachamim," in vols. 12 to 15 of Stybel's *Hatekufah;* and "Rabbi Mose Konitz," which treated of the history of the Reform Movement and appeared in *Reshumoth* (1926). The first volume of his collected writings, dealing with the Karaites, appeared in 1929; the second, containing chapters on the Haskalah movement, in 1937. The latter year saw the publication also of his history of Jewish national autonomy in the West Ukrainian republic, written in Yiddish (Lemberg, 1937). After the end of the World War, Fahn became the secretary of the Ostgalizischer Jüdischer Nationalrat at Stanislawów, Poland.

FAIRS (Hebrew *yaridim,* singular *yarid*). Fairs were originally an outgrowth of church festivals, which, being attended by large numbers, soon were accompanied by brisk trading. This soon developed into a general exchange of wares involving both local and international trade. Until the development of railroads, such fairs were the chief means by which goods circulated throughout Europe. Since the latter half of the 19th cent., however, the fairs held in Western Europe have been chiefly devoted to the display of samples.

Jews used to visit the fairs held by non-Jews on religious holidays as far back as Biblical times (*Erub.* 47a; *M.K.* 11a; *A.Z.* 13a, 33). They participated in fairs held in France and Germany in the Middle Ages. In Lyon, for instance, the weekly market was shifted from Saturday to a weekday in order to accommodate the Jews. During the 11th cent. Jewish merchants were well represented at the fairs in Troyes, Provence, Lagny and other places in France.

In Cologne Jews were present at fairs as early as the second half of the 10th cent., and there are fiscal records of their participation during the 11th to 14th centuries. Jews from Mayence and other cities visited Cologne three times a year to purchase goods for resale in their native cities. Rich Jews financed the transactions of poorer Jews who had to pay a share of the profits on immediate sales and on goods taken on consignment. An important business center for the Jews was Frankfort. Rabbi Simon permitted them to do business on the half-holidays during the 15th cent.; for the duration of the two annual fairs in Frankfort various trade regulations restricting Jews were relaxed. The fairs, however, were not of great consequence to the Jews of the Middle Ages, for their trading activities at that time were conducted on a comparatively small scale.

It is only in more recent times, particularly since the 17th cent., that the Jews have played a major role in commerce. Consequently fairs began to assume greater importance. Localities in which Jews were forbidden to live permanently or to do business permitted their presence during fairs (for example, Leipzig, Breslau, the Ukraine, places in Russia outside the districts open to settlement, St. Gall and Bern in Switzerland). This temporary permission of residence was sometimes gradually extended into legal permanent settlement, as in Breslau and Leipzig.

At the end of the 15th cent. Jews were found at the Leipzig fairs in small numbers. Although Jews were subject to strict control and to especially high duties, Jewish participation increased with the growing importance of the Leipzig fairs after the Thirty Years' War. Forty communities, twelve of which were German, were represented by 329 Jews at the Leipzig Fair in 1675. In 1763 there were 970 Jews from 137 communities, including 103 German cities. The Leipzig figures reveal that in the second half of the 18th cent., ten to fifteen per cent of the general attendance was Jewish and from 1800 to 1839, fifteen to twenty-five per cent.

Among the visitors from Eastern Europe to the Leipzig Fair, however, the number of Jews grew to exceed the number of non-Jews. There were twenty Christians and eight Jews from Poland in 1756. One year later the number of Jewish merchants was three times as great as that of non-Jewish merchants. In 1780 the ratio was five to one, in 1800 about nineteen to one, and in 1815 there were 143 Christians and 1,657 Jews. Visitors from Russia comprised forty-three Christians and nineteen Jews in 1796, and twenty-five Christians and 108 Jews in 1815. Polish Jews constituted only a small part of the Jews visiting the Leipzig fairs. Most of the Jewish visitors (until the end of the 18th cent.) came from Germany, Bohemia, and Moravia.

In Breslau the distribution was radically different. Over half the Jews visiting the fair in 1685 had come from Poland. Regulations covering the business and residence of Jewish visitors were in effect in 1635, indicating that Jews were coming to the fairs in great numbers at this time. Toward the end of the 18th cent. Polish Jews were to be found at the small fairs throughout Silesia.

Fairs in Poland had been the chief markets for Polish Jews early in the 17th cent., but the decline of trade in Poland shifted the attention of the merchants to fairs in Western Europe. Polish, and later Russian Jews brought raw materials to the German fairs and purchased silk fabrics, fine linens, muslin, laces and

cloth. Many Polish Jewish merchants visited Frankfort on Oder, to which city they had been coming since the end of the 16th cent., even though these fairs were of greater significance to the Prussian Jews. For the Polish Jews the fairs served also as meeting places at which community affairs were regulated and local officials and teachers were engaged. Special Jewish market officials (Polish Jews in Breslau had such an official) and servants (*shammashim*) were installed to regulate the trade. The fairs were not only meeting places for merchants but also for rabbis and community officials, who issued decrees there. The synods were convened when fairs were held, especially the national fairs at Lublin and Jaroslaw. The term for fair (*yarid*) and the idea of the convention of the synod are used interchangeably, and Jewish remittances and bills of exchange (including the Mamran) bore the date of the annual fair as well as the usual calendar date. The Lublin Fair was later transferred to Leczna, to which Jewish merchants continued to come until 1914. Other fairs visited by Jews were those held in Posen, Thron, Fraustadt, Lemberg, and Danzig (the latter was visited by Jews only after 1676). Zelwe, in Lithuania, was a favorite locale for fairs in the 1790's.

Prohibitive duties levied by Russian Poland during the first decades of the 19th cent. hindered the attendance of Russian Polish Jews at foreign fairs. Many were compelled, therefore, to visit their own fairs in Poland and those in the Ukraine, where trade was regulated locally. Jews were well represented at Berdichev in the first half of the 19th cent. From 1833 to 1852 Jewish participation in the "contract fairs" amounted to from 50 to 60 per cent of the total, but from 85 to 94 per cent of all attending merchants were Jews. Equally significant participation was noted in the 19th cent. at the Ukrainian fairs of Krolowec, and Illiner in Potawa, to which Jews brought foreign as well as Polish goods.

Jewish manufacturers and merchants were permitted by a decree of 1835 to visit fairs held outside of the pale in Russia, as in Nizhni-Novgorod and Kharkov. Similar privileges were granted to Jewish merchants from Poland in 1851. In 1860 all Jewish guild merchants and, a year later, other Jews were permitted to attend the fairs at Kiev.

So-called Brown Fairs have been held frequently in Germany since 1933. Jews are excluded.

BERNHARD WEINRYB.

Lit.: Caro, Georg, *Sozial- und Wirtschaftsgeschichte der Juden im Mittelalter und der Neuzeit;* Hoffman, M., *Der Geldhandel der deutschen Juden während des Mittelalters;* Breger, M., *Zur Handelsgeschichte der Juden in Polen im 17. Jahrhundert* (1932) 15-22; Weinryb, *Neueste Wirtschaftsgeschichte der Juden in Polen und Russland,* vol. 1 (1934).

FAITH (*'emunah*). The term faith, in a religious sense, is used to denote 1. absolute trust in the existence and providence of God; 2. a system of religious belief. While both meanings are used in Judaism, it is the first that is especially stressed by Jewish teachers. Unlike Christianity, which has a series of doctrines which are regarded as a criterion of belief, and which form an organized system, Judaism expresses its conception of God and the world in a series of statements that constitute a philosophy of life. Its faith, therefore, is a faith in God and a faith in the future. The faith in God consists of a trust in His existence, in His unfailing goodness, and in His aid in time of trouble. The faith in the future is expressed in the hope for a better world to come, a faith which is continuous in Jewish history, but which has been developed in different forms according to the thought of the times. It may take the form of a Messianic king, or of the resurrection of the dead for final judgment, or of spiritual immortality, or the realization of the ideal of the brotherhood of man. Such faith, however, is the inspiration of Judaism rather than its content, which is essentially a mode of life determined by a moral law and intended to regulate human conduct rather than human belief.



Jacques Faïtlovitch as he looked at the time of his expeditions to investigate conditions among the Falashas in Abyssinia

In Bible times and through the Talmudic period the term *'emunah,* or "faith," was used primarily to indicate trust in God. It was only in medieval times (10th cent. on), with the attempts of the Jewish philosophers to draw up a creed, that it came to mean the tenets of religion. For the development of the idea of articles of faith in Judaism, *see* CREED; DOGMAS.

FAITH, CONFESSION OF, *see* SHEMA.

FAITH, THIRTEEN ARTICLES OF, *see* CREED; DOGMAS; MAIMONIDES.

FAÏTLOVITCH, JACQUES, explorer and originator of the work among the Falashas, b. Lodz, Poland, 1881. As a student of Oriental languages he was a pupil of Joseph Halévy, investigator of conditions among the Falashas of Abyssinia. In order to study the Falashas he undertook three exploratory expeditions, one sponsored by Edmund Rothschild in 1904 to 1905, and two by the American Pro-Falasha Committee in 1908 and 1913. To spread education among the Falashas he established a central school in Addis Ababa, capital of Ethiopia (1923) and several traveling schools, and formed pro-Falasha com-

mittees in several countries, including the United States, to promote the cause; these were especially active from 1926 to 1936. He brought young Falashas to Europe to be educated there in order to become teachers of their coreligionists in Ethiopia. His *Notes d'un voyage chez les Falachas* (Paris, 1905) and *Quer durch Abessinien* (Berlin, 1910) give the results of his Falasha investigations. Other works of his are: *La mort de Moïse* (1906; in Ethiopic and French); *Gli Ebrei d'Abyssinia* (1907); *Iggereth Falashim; Iggereth Ahabah* (the last two in Hebrew and Ethiopic).

FAJANS, KASIMIR, chemist, b. Warsaw, Poland, 1887. Upon the completion of his education at the Universities of Leipzig, Heidelberg, Zurich and Manchester, he taught first as instructor at the technical high school in Karlsruhe (1913-17) and then as associate professor at the University of Munich (1917-1925), where he was full professor from 1925 to 1935. In 1930 he lectured at Cornell University, and from 1932 to 1935 he was director of the Institute of Physical Chemistry at Munich. In 1936 he came to the United States, and became professor of general and physical chemistry at the University of Michigan.

Fajans' international reputation is based chiefly on his discovery of the element brevium, now known as Uranium X2, and his displacement theory concerning radioactive transformations. His other outstanding contributions deal with thermo-chemistry, the theory of solutions, and the theory of chemical forces in atomic structure. He wrote *Radioactivity and Latest Developments in the Study of Chemical Elements* (1919; English trans. 1922; 4th ed., 1930); *Textbook of Practical Physical Chemistry* (with J. Wust; English trans., 1930; 2nd ed., 1935); *Radioelements and Isotopes—Chemical Forces and Optical Properties of Substances* (1931). He was for a time one of the editors of the *Zeitschrift für Kristallographie.*

FALAQUERA, SHEMTOB BEN JOSEPH (called also Ibn Palquera), philosopher who lived in Spain and southern France, b. about 1225; d. after 1290. He was noted for his comprehensive knowledge of the philosophic literature of the Arabs, but he never did more than reproduce the philosophical theories that were prevalent in his day. His writings are in part compilations, in part popular treatises, in which he defends philosophy against the assaults of the Orthodox. His commentary on the *Moreh Nebuchim* of Maimonides, entitled *Moreh Hamoreh* (A Guide to the Guide), is written with great knowledge of the subject and is very valuable. A collection of extracts which he made in Hebrew from the *Meḳor Hayim,* the principal philosophical work of Solomon ibn Gabirol, made it possible for Salomon Munk to prove that Ibn Gabirol is identical with the philosopher Avicebron, often mentioned by Christian scholastics, and opened the way to a knowledge of Ibn Gabirol's philosophy. Falaquera's *Iggereth Hamusar,* a treatise in verse on the physical and ethical life, was edited by A. M. Habermann (Jerusalem, 1936).

Lit.: Munk, S., *Mélanges de philosophie arabe et juive* (1859) 494-96; Graetz, H., *History of the Jews,* vol. 3 (1927) 634; Malter, in *Jewish Quarterly Review,* New Series, vol. 1, pp. 151-81, 451-501; Klar, Benjamin, in *Kiryath Sefer,* vol. 16 (1939-40) 241-58; Hadash, Israel, in *Harofe Haibri,* 1937-38, pp. 150-70.

FALASHAS (name given them by the natives and signifying "exiled" or "immigrants"), a tribe of dark-skinned Jews in Abyssinia (Ethiopia). Their number has been given by responsible travelers as 50,000 to 100,000; however, their ranks have been greatly diminished by war, bloody persecutions which wiped out entire communities, and conversion to Christianity. They call themselves "Beta-Israel" (The House of Israel), and proudly claim descent from the stock of Abraham, Isaac and Jacob.

The Falashas are strictly monotheistic, and have clung faithfully to Judaism, although for many centuries and until recently they believed themselves to be the only Jews left in the world. Their origin has been the subject of much controversy. According to a tradition current among them, they left Jerusalem in the retinue of Menelik, the son of Solomon and the Queen of Sheba. After a lengthy residence in the neighboring countries, they then appear to have penetrated into the interior of Abyssinia, where they turned to weaving, to the manufacture of pottery, and to other handicrafts. According to Joseph Halévy, who visited communities in the western provinces of Abyssinia in 1868, they come from the Judaizing Himyarites captured in Ethiopia by King Caleb; these Himyarites took refuge in the mountains beyond the Takazze and converted a part of the Agaus, the aborigines of Abyssinia, the Falasha type being produced by intermarriage. Nahoum, the former grand rabbi of Turkey, considers them to be natives of the country, converted to Judaism by a group of Egyptian Jewish emissaries in the 2nd or 3rd cent. Jacques Faïtlovitch considers that the light black color of their skins and their finely cut, regular features characterize them as a non-African race. He believes that they were originally Jewish immigrants, possibly from Upper Egypt, descendants of those Jews who settled in Egypt after the first exile.

The Falashas hold themselves entirely apart from the Abyssinians. They live in separate quarters and establish themselves in villages far from those of the other inhabitants, surrounding their settlements with a hedge which serves them not only as an enclosure, but also as a defense against non-Jews. They never permit non-Jews to enter their dwellings. They observe very strictly the distinctions between "clean" and "unclean," and, as, under various circumstances, a ritual bath is prescribed, they always establish themselves near a river or running stream. The religion of the Falashas is pure Mosaism, based upon the Ethiopic version of the Pentateuch, but modified by the fact that they are ignorant of the Hebrew language. In fact, they appear never to have known the Hebrew text of the Bible, although they are familiar with the Apocrypha as well as with all the Biblical books. In each locality there is a cabin consecrated for divine service called *Mesgid* (the place of prayer) or *Beta-Egziabeher* (the house of God). Most of these synagogues are scarcely different from ordinary dwellings, although in the larger religious centers the synagogue is constructed after the pattern of the ancient Temple at Jerusalem.

The leaders of the Falashas are divided into *menokossie, ḳahens,* and *debteras,* Nazirites, priests and learned men. The Nazirites are said to have been



Falasha priest sacrificing an ox in accordance with an ancient Falasha ritual

founded by Abba Zebra in the 14th cent.; the first-born who are not redeemed are added to their number. The *kahens* live with the other Falashas and are compelled to marry, although forbidden to remarry after the death of the first wife. They are the ritual slaughterers and receive part of the animal sacrificed; for the Falashas, having remained true to the Mosaic ritual, offer frequent sacrifices. The *kahens,* with the *debteras,* use the courtyard of the *Mesgid* for the teaching of religion.

Admission to the synagogue is forbidden to all non-Jews and to Jews who are Levitically unclean. Religious dances are occasionally executed within the synagogue, especially on the Day of Atonement. Except on the Sabbath and the Day of Atonement, they accompany their prayers, which are recited or chanted, with musical instruments. The Sabbath, which they observe most rigorously, is a day of festivity to them. The Sabbatical meal is eaten in common by rich and poor alike. A special Sabbath bread is prepared and, as it is considered an offering, is distributed by the priests to end the meal. On the Sabbath they consume more meat than usual, eating milk and meat together since they are unaware of the Talmudic prohibition of this combination of foods.

Their annual festivals are much the same as those observed by other Jews. Their dates do not correspond entirely with those of the rest of the Jews, however, for in their religious calendar the new moon is considered the first day of the month. Every three or four years they add a month in order to equalize



Taamarat Emmanuel (seated), educated in Italy in the 1920's, principal of a Falasha normal school

the lunar with the solar year. They are frequently confused in the fixing of their feasts, which are occasionally celebrated on different days in the various communities. This confusion has plunged them into difficulties in regard particularly to Passover in leap years. The festival of Passover is inaugurated by the sacrifice of the paschal lamb. The other Biblical festivals are likewise celebrated according to the prescribed regulations and ceremonies. The Falashas are ignorant of such national Jewish festivals as Hanukah and Purim, however. They also celebrate several half-holidays each month to remind them of the annual ones.

Circumcision is performed on the eighth day, and if it falls on a Saturday it is postponed until Sunday. The Falashas have preserved the custom of redeeming the first-born; the first-born of animals must be given to the priest when one year old. Among the Falashas there are no distinctions of class; the priests and the *debteras* also follow trades and are distinguished from the others only by the wearing of turbans of white cloth, while the other Falashas are always bareheaded.

The Falashas, who are monogamous and are averse to mixed marriages, are said to be superior to their neighbors in hygiene, morals, physical well-being and character, while their women are far more emancipated. The latter work side by side with the men, and are subject to none of the restrictions imposed upon their Abyssinian neighbors. To legitimize the union of a couple, only witnesses to the ceremony are required; they are not acquainted with the Kethubah in use among other Jews. A divorce case is tried before a judge, and the declaration of divorce, which is infrequent among them, is made publicly in the presence of the parents of the couple.

The Falashas speak the languages of the region in which they dwell, and, according to Faïtlovitch, have no dialect of their own. All their books are written in Gheez, the classical and literary language of Abyssinia. Formerly there were schools in each Falasha locality where the youths studied the Bible and the other religious books which were translated for them into the local dialect, but their educational establishments were devastated in the 1930's, and the misery prevailing among the Falashas prevented the reestablishment of these institutions. Their occupations are mainly agriculture and manual labor, while many of them are skilled artisans. Due to their industry and skill, they are on good terms with the masses of the people, but ever since the introduction of Christianity into Abyssinia (4th cent.), the country has been stained with Jewish blood. For several centuries the Falashas were subjected to atrocious cruelties, and numerous Jewish communities were literally exterminated. Faïtlovitch, realizing that the resistance of this faithful tribe of Jews hidden in the heart of Africa was gradually being worn down and that they were beginning to succumb to despair, organized the American Pro-Falasha Committee, in order to secure religious and spiritual aid for them. This group undertook the education and moral rehabilitation of the Falashas, and aided them to combat the efforts of the missionaries surrounding them on all sides. In 1923 Faïtlovitch founded at Addis Ababa, capital of Abyssinia, a small Falasha school; Taamarat Emmanuel served as its director until its work ceased with the Italian occupation in 1936.

See also: ETHIOPIA. HENRIETTA SCHMERLER.

Lit.: Faïtlovitch, Jacques, *Notes d'un voyage chez les Falachas* (1905); idem, *Quer durch Abessinien* (1910); idem, "The Falashas," *American Jewish Year Book* (1920-21) 80-100; Stern, H. A., *Wanderings Among the Falashas in Abyssinia* (1862); Flad, *A Short Description of the Falasha and Kamants* (1866); Morais, in *Penn Monthly* (1880); Halévy, Joseph, *Le dialecte des Falachas* (1873); Fishberg, Maurice, *The Jews: A Study of Race and Environment* (1910); Norden, "The Black Jews of Abyssinia," *Travel,* Jan., 1930, pp. 25-29; idem, "Africa's Last Empire Through Abyssinia to Lake Tana and the Country of the Falashas," *Jewish Exponent,* Sept. 13, 1935, p. 1; pamphlet issued by the American Pro-Falasha Committee, New York city, on its work among the Falashas; Rossini, Carlo Conti, "Piccole note Falascià," *Annuario di studi ebraici,* vol. 16 (1938) 107-11; Vilerbo, Carlo Alberto, "Nuovi manoscritti Falascià," *ibid.,* vol. 16 (1938) 113-23; Aescoli, A. Z., "The Falashas: A Bibliography," *Kiryath Sefer,* vol. 12 (1935-36) 254 et seq., 370 et seq., 498 et seq.; vol. 13 (1936-37) 250-65, 383-93, 506-12.

FALK, a Pittsburgh (Pa.) family active in secular and Jewish philanthropy and communal work.

MAURICE FALK (b. Pittsburgh, 1866) entered the merchant tailoring business with his uncle at the age of fourteen. He remained in the clothing business until 1893, when, with his brother Leon, Falk established the Duquesne Redaction Company. The family subsequently engaged in other forms of metal refining, and was active in the steel mill development of the Pittsburgh district.

In addition to the many philanthropies in which Maurice Falk participated with other members of his family, he was known for his private benefactions. He was one of the organizers of the Federation of Jewish Philanthropies of Pittsburgh (1912). In 1929 he established in memory of his wife the Maurice and Laura Falk Foundation, with both income and capital devoted to the "betterment of mankind." Among its grants was one of $125,000 to the Brookings Institution (1932).

Together with Leon Falk, Maurice gave one-tenth of the total sum raised by western Pennsylvania during the World War for the relief of Jews in Eastern Europe. The brothers made a $500,000 gift in 1928 to the University of Pittsburgh for the establishment of the Falk Medical Clinic. Maurice Falk and Leon Falk, Jr., gave an additional $400,000 in 1929. In 1934 the clinic was treating 300 patients daily, without charge.

LEON FALK (b. Allegheny, Pa., 1870; d. Rochester, Minn., 1928) was associated with his brother Maurice in the metal refining industry of western Pennsylvania and also in many of the Falk family benefactions. He served as secretary of the Federation of Jewish Philanthropies of Pittsburgh at the time of its organization (1912). Among the grants he made privately was one of $150,000 to the medical clinic of the University of Pennsylvania.

LEON FALK, JR. (b. Pittsburgh, 1901) studied at Yale University, taking his degree from the Sheffield School in 1924. At his father's death, Leon, Jr., took over many responsibilities in communal activities and philanthropy. Together with his uncle, Maurice Falk, he provided the additional $400,000 for the completion

of the Falk Medical Clinic of the University of Pittsburgh in 1929. The following year, in conjunction with his sister, MARJORIE FALK LEVY, he gave $325,000 for the establishment of a model elementary school under the direction of the School of Education of the University of Pittsburgh. This gift was made in memory of their mother, Fanny Edel Falk.

Leon Falk, Jr., served as president of the Federation of Jewish Philanthropies of Pittsburgh in 1937. In 1939 he was vice-chairman of the National Council of the American Jewish Joint Distribution Committee. When the idea of settling European refugees in the Dominican Republic was suggested, he became one of the leading supporters of the project. He served as chairman of the executive committee of the Dominican Republic Settlement Association from its inception in 1940, and spent much time in the Dominican Republic, supervising the activities of the Association. NATHAN RICARDO.

FALK, BERNARD, newspaperman and author, b. Manchester, England, 1882. He began a newspaper career on the Manchester *Daily Dispatch*. He was news editor of the *Evening News* of London and helped start the London *Evening Times*. He was also editor of *Reynolds'*. He went to Siberia in 1918 with the Allied forces as correspondent for the *Daily Mail*. From 1918 to 1931 he was editor of the *Sunday Dispatch*. He then became a special writer, chiefly on literary topics, for the *Daily Mail* (1931-32).

Falk published an autobiography, *He Laughed in Fleet Street* (1933), and a continuation, *Five Years Dead* (1938). In 1934 he published a biography of Adah Menken Isaacs entitled *The Naked Lady*. His other works included: a study of the great French actress Rachel in *Rachel the Immortal* (1935); *Old Q's Daughter* (1937), the story of the founders of the Wallace Collection; *Turner the Painter* (1939); and *The Naughty Seymours* (1939).

FALK, HAYIM SAMUEL JACOB, wonder-worker, known as the "Baal Shem of London," b. about 1708; d. London, 1782. The place of his birth is uncertain, some accounts giving the town of Podhayce in Podolia, while others give Fürth in Germany, where he lived for a time and where his mother was buried. He was a student of practical Cabala, and claimed to be able to perform numerous miracles. He gave exhibitions of his art before Christian notables in Germany. As a result he was seized by the authorities in Westphalia, and was sentenced to be burned as a sorcerer, but managed to escape and in 1742 came to England. There he spent the rest of his life, with occasional trips to Paris.

Many stories are told of his miraculous powers. He is said to have been able to keep lights burning without oil for three weeks, and to have lived without eating for six. He is declared to have saved the Great Synagogue in London, which was on fire, by writing four Hebrew letters on the threshold. Another legend tells of a talisman which he gave to the Duke of Orleans. The latter's son, Philippe Égalité, when he was guillotined in 1792, sent it by the hand of a Jewess, Juliet Goudchaux, to his son Louis Philippe, who subsequently became king of France through the power of the talisman. Falk amassed a large fortune as the result of his wonders, and used it, not only to support the community of Fürth, but to provide for the poor of London.



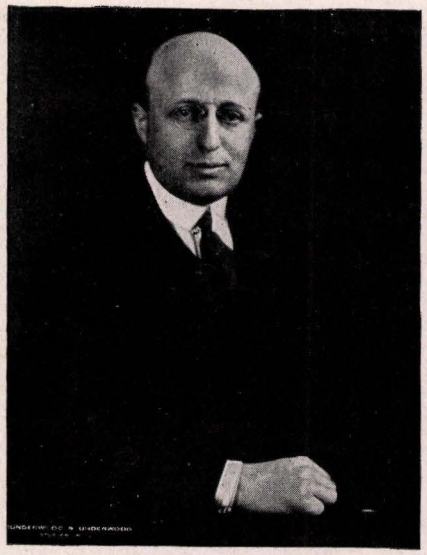
Isidore S. Falk

He was attacked vehemently by the more orthodox Jews, particularly by Jacob Emden, who accused him of being a follower of Sabbatai Zevi. On the other hand, he enjoyed the friendship of many London Jewish notables, including Chief Rabbi Tebele Schiff, Rabbi Moses Meir, and the bankers Aaron and George Goldschmidt. Falk's diary, containing records of his dreams, verses from the Bible, Cabalistic names of angels, lists of books, cooking-recipes and similar items, is preserved in manuscript in London.

Lit.: Adler, H., "The Baal-Shem of London," *A. Berliner-Festschrift* (1903); Archenholz, *England und Italien*, vol. 1, p. 249; Schechter, S., in *Jewish Chronicle* (London), March 9, 1888; Kahana, A., *Sefer Hahasiduth*, pp. 21-22.

FALK, ISIDORE SYDNEY, bacteriologist and student of medical costs, b. Brooklyn, N.Y., 1899. He studied at Yale University and later taught in the department of public health of the university. He was assistant professor of hygiene and bacteriology at the University of Chicago from 1923 to 1926, associate professor from 1926 to 1929, and professor in 1929. While in Chicago he also directed surveys for the city's department of health. He was the author of *Principles of Vital Statistics* (1923) and was co-author of *Laboratory Outlines in Bacteriology and Immunology* (1926). He was also co-editor of and a contributor to *The Newer Knowledge of Bacteriology and Immunology* (1928).

He became associate director in charge of research of the Committee on Costs of Medical Care, Washington, D.C., in 1929, and then research associate for the Milbank Memorial Fund, New York City (1933-36). From 1936 on Falk was chief of health studies and assistant director of the bureau of research and statistics of the federal Social Security Board. On the basis of his research, he wrote *Compulsory Health Insurance* (1935), *Present Trends in Health Insurance* (1935), *Security against Sickness: a Study of Health Insurance* (1936), *Health, Sickness and Social Security* (1936) and *Health Insurance and the Doctor*



K. George Falk

(1936). He is a co-author of *The Costs of Medical Care* (1933).

FALK, JOSHUA BEN ALEXANDER HAKOHEN (called SeMA, from the abbreviation of his principal work), head of the school at Lemberg, b. Lublin, Poland, about 1550; d. Lemberg, 1614. He was a prominent Talmudist and rabbinical authority; as such his signature appears on a prohibition of 1587, directed against the purchasing of rabbinical posts which was then to some extent a practice in Eastern Europe. There is also a record that some of the regulations promulgated by him were ratified at the Council of the Four Lands, held at the Kremenetz fair in 1607. Falk's chief work is *Sefer Meirath Enayim* (Book of the Enlightening of the Eyes), a commentary on the fourth section of the *Shulhan Aruch,* known as *Hoshen Mishpat.* He wrote a double commentary, *Beth Yisrael,* to the four *Turim* of Jacob ben Asher; it is divided into two parts: "Perishah," which gives in brief form the decisions and authoritative sources, and "Derishah," which states the reasons for them. His *Kuntres SeMA,* containing decisions in connection with the laws of commerce and tithes, was prepared for the Council of the Four Lands in 1603 and 1607. Falk's commentaries played a large part in securing recognition for the *Shulhan Aruch* as the religious authority in Judaism. A number of his other writings, including notes (novellae), sermons, explanations of the Pentateuch and Rashi, and responsa (a few of which were printed in the works of others), were never published, as they were accidentally destroyed by fire after his death.

Lit.: Buber, S., *Anshe Hashem* (1895) 80 et seq.; Tschernowitz, in *Hashiloah,* vol. 6.

FALK, K(AUFMAN) GEORGE, chemist, b. New York city, 1880. He studied at Columbia University, Johns Hopkins, and the Universities of Strasbourg (Ph.D., 1905) and Berlin. He taught physical chemistry at Columbia and was then research associate at Massachusetts Institute of Technology (1909-11). He was chemist of the Harriman Research Laboratory, Roosevelt Hospital, New York city, from 1911 to 1928, and of the Harriman Research Fund, New York University Medical College for the next two years; from 1931 to 1939 he was biological chemist of the bureau of laboratories of the Health Department, New York city. As professor of chemical bacteriology in preventive medicine he was on the faculty of New York University Medical College from 1933 to 1936. From 1936 on he was consultant for a number of chemical companies.

In 1924 Falk became president of the Hebrew Technical Institute in New York city, where he was still serving in 1941.

Falk is the author of *Chemical Reactions, Their Theory and Mechanism* (1920); *Chemistry of Enzyme Action* (1921; second edition 1924); *Catalytic Action* (1922); and of papers in scientific journals.

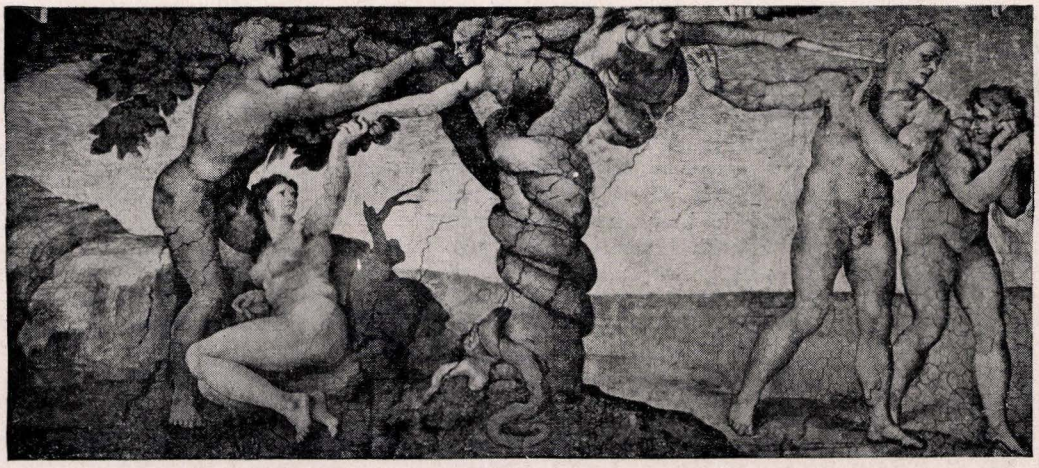
FALK, MIKSA, writer and deputy, b. Pest, Hungary, 1828; d. Budapest, 1908. Hailed as a journalistic prodigy, he was reporter, drama critic and translator at the age of fourteen. At nineteen (1847) he received his Ph.D. degree from the University of Pest, after which he enrolled at the Polytechnikum in Vienna. While at the Austrian capital he contributed articles and editorials on political subjects to such prominent newspapers as the *Österreichische Zeitung, Wanderer* (Vienna), and *Pesti Napló* (Pest).

In 1858 Count István Széchenyi made Falk his confidant to whom he entrusted the editing of his unpublished diaries, documents and other valuable papers. Upon sponsorship by Ferenc Deák, leading Hungarian statesman of his time, Falk was admitted to membership in the National Academy of Sciences (1861). He was a vigorous exponent of the movement to restore and enforce constitutional rights throughout the country. This activity precipitated a libel suit resulting in his imprisonment for six months. Nevertheless he was so well liked at the royal court that Queen Elizabeth appointed him her official private tutor (1866-67) in the Magyar tongue. He played a decisive role in the reconciliation between Austria and Hungary. Subsequently he returned to the Hungarian capital to assume editorship of the famous *Pester Lloyd.*

His political career, with a consistently progressive program, began in 1896. For a decade thereafter he represented provincial districts in parliament. His publicistic efforts, devoted mainly to the promotion of liberalism, won him nation-wide popularity.

Writing German and Hungarian with equal facility, he combined simplicity of style with a sprightly wit that endeared him even to his adversaries. He was president of the National Writers' Guild and of the Pension Institute of Journalists. Honorary degrees were conferred upon him by universities at home and abroad. Somewhere along the path to fame, at an unascertainable date, Falk embraced Christianity, which step probably facilitated his course in many directions.

He was author of numerous text books on history and geography as well as serious works, notably *Amenedékjog* (1864), an authoritative consideration of the right of asylum; *Széchenyi István gròf és Kora*



The Fall of Man. From a panel by Michelangelo (1475-1564) in the Sistine Chapel, Rome

(1867), in which a tumultuous period in Hungarian history is vividly recreated; *Koronázási emlékkönyv* (1867), personal impressions of the royal coronation. He also translated into Hungarian twenty-eight volumes of Dumas' memoirs, and the works of several Magyar authors into German.

FALKSON, FERDINAND, physician and political writer, b. Königsberg, Germany, 1820; d. Königsberg, 1900. He studied medicine at the Universities of Königsberg, Berlin and Halle, and received his degree in 1843. He was physician of the Jewish community of Königsberg from 1844 to 1900. He took an active part in politics and civic affairs, and was president of the trade unions of Königsberg (1861-67) and senior of the chamber of aldermen in Königsberg (1861-1900). He wrote: *Die Emancipation der Juden und die Emancipation der Denkenden* (Altona, 1845); *Giordano Bruno* (Hamburg, 1846); and several other historical works.

FALL OF MAN. The phrase "Fall of Man" refers to the story in the Bible of the first act of disobedience to God, committed by Adam and Eve (*Gen.* 3), along with the consequences of that act. In Christian speculation, this "Fall" was associated with a doctrine of original sin which traces an alleged inherent depravity of the human race to the sin of the primeval pair. The official teaching of the Church of Rome, as summed up at the Council of Trent in the 16th cent., holds that "the Fall caused the loss of original righteousness, infection of body and soul, thraldom to the devil, and liability to the wrath of God," that "such original sin is transmitted by generation" and that the guilt thus engendered is removable by baptism.

Judaism rejects this idea of inherited depravity, and the idea of a "Fall" has never become current in Jewish theology. Although the story of Adam and Eve, their sin and their expulsion from the Garden of Eden has inspired Jewish folklore and speculation which has a certain kinship to that of the Christian world, Judaism has no *doctrine* of original sin in the Christian sense. There is, Jewish tradition teaches, an evil inclination (*yetzer hara*) within man. It struggles with the good inclination (*yetzer hatob*), but without any implication of a congenital taint in the human soul. The daily prayer of the Jew, quoted by a 4th cent. teacher in the Talmud (*Ber.* 60b) and still preserved in every Jewish morning service, is: "My God, the soul which Thou hast given unto me is pure."

The story in *Gen.* 3 has no complete parallel in world literature, though its elements may be found in many early mythologies (for instance, the Greek myth of Prometheus, his fall, and the origin of evil through the feminine curiosity of Pandora). Babylonian lore contains many strikingly similar elements, but nowhere is the story infused with the didactic import which the Bible gives to it. The Bible story itself does not suggest that Adam's moral constitution was fundamentally altered by his act of disobedience. Nor does the story contain any hint that his sin was the source of the sinfulness of his posterity or that it enfeebled the moral free will of that posterity. The Hebrew Bible concedes that the inclination to do evil is strong in man, but for this very reason God promises to remove part of the curse pronounced upon Adam (*Gen.* 8:21). The sins of the fathers are visited upon the children, but to a limited degree relative to the extent of the reward for righteousness (*Ex.* 20:5-6) and in the writings of Ezekiel there is a contrary insistence upon individual responsibility and upon the idea that every man dies for his own sin (*Ezek.* 18; *Jer.* 31:29-30). The verse, "Behold, I was shapen in iniquity and in sin did my mother conceive me" (*Ps.* 51:7), which is often cited in this connection, must be interpreted as the Psalmist's personal lament over his own unrighteousness, rather than his enunciation of any doctrine of inherent depravity. There are passages in the Bible which emphasize the universality of sin (*Eccl.* 7:20; *Ps.* 130:3; 143:2) but there is no notion that sin is innate or necessary. Indeed, God made man upright; the evil devices are man's own doing (*Eccl.* 7:29). Nor is there any reference to Adam's "Fall" in the Hebrew Bible outside of *Gen.* 3. In both *Hosea* 6:7 and *Job* 31:33, which refer to hiding sin after the manner of *'adam,* the Hebrew word means mankind in general, not Adam.

The Apocrypha and Pseudepigrapha are the first

to cite the Fall of Adam and Eve as the cause of death and other human evils. *Wisdom of Solomon* (2:23-24) teaches that God had intended man to be incorruptible but that death entered the world "through the envy of the devil" (cf. *Aboth de Rabbi Nathan* 1, edit. Schechter, 2b-3a). But it also teaches that man is responsible for his own actions, that each man brings death upon himself, and that righteousness delivers from death (1:12-13; 3:1). In *Sirach* (25:24) we learn that sin *began* with a woman, and that *because* of her sin all die. Yet in the same book we read that individual responsibility and man's capacity for righteousness are unimpaired (17:1-14; 21:11; cf. *II Baruch* 17:3; 23:4; 48:42-43; chap. 18).

The Pharisaic tradition which upholds the moral paradox of predestination and free will alike existing in the world (*Aboth* 3:16) is reflected in *II Baruch,* which states that though Adam's sin brought untimely death upon all, yet each man determines his own fate: "Adam is not the cause, save only of his own soul. But each of us has been the Adam of his own soul" (54:15, 19). Adam's sin brought into being grief, pain, disease and sexual passion, and humiliated the greatness of humanity (56:16) but sinlessness can be achieved by man (9:1).

The idea that both sins and merits may be imputed to posterity holds an important place in rabbinic thought (*Yoma* 87a), but the rabbis consistently emphasize the responsibility of each individual for his own deeds. The son suffers for the sins of the father only when he holds fast to his father's evil ways (*Sanh.* 27b; *Mechilta* to *Ex.* 20:5, edit. Lauterbach, vol. 2, p. 246). The prophets, say the Talmudic teachers, revoked the dictum of Moses that the iniquities of the fathers will be visited upon the children (*Mak.* 24a). But the declaration of one Talmudic teacher that "There is no death without sin and no suffering without iniquity" initiates a debate in the academy in which exceptions are cited and some individuals are held to be so righteous that they only died as a result of the "serpent's machinations" (*Sab.* 55ab; *B.B.* 17a).

There is a constant tendency in rabbinic literature to stress the idea that *death* came to mankind because of the sin of Adam (*Erub.* 18b; *Midrash Gen.* 16:6; *Pesikta* 9, edit. Buber, 76a; *Tanhuma, Emor,* paragraph 12; *Midrash Gen.* 19:6). Adam's posterity must suffer for his sin, even the righteous Moses dying because of it (*Midrash Eccl.* to 7:13), and all evil decrees, says one sage, stem from Adam (*Tanhuma, Bereshith,* paragraph 23). Just as Adam's teeth were "set on edge," so shall the teeth of all generations be "set on edge" (*Pirke de Rabbi Eliezer* 13, end). However, according to views stated elsewhere, future generations will not be able to reproach Adam as the cause of their death; each will bring death upon himself and will die for his own sins (*Tanhuma, Hukkath,* paragraph 39; *Bereshith,* paragraph 29).

A tendency in the Midrash to minimize the importance of Adam's sin appears in the notion that Cain's sin was greater (*Midrash Gen.* 22:11) and in the statement that the curse pronounced upon Adam did not have eternal significance (*Midrash Gen.* 25:2). Adam's disobedience was counterbalanced by the righteousness of Abraham (*Midrash Gen.* 14:6). According to another passage, there were seven wicked generations beginning with Adam whose progressive sins removed the Divine Presence further and further from the world of men, but the righteousness of seven generations from Abraham to Moses brought it back (*Midrash Gen.* 19:7). The notion is even voiced that Adam did not die for his own sin but for the sins of two of his descendants (*Midrash Gen.* 9:5). Whatever evil may have been engendered by Adam's sin finds a powerful antidote in the revelation at Mount Sinai and in the Torah. Thus the serpent is said to have "injected a lust" into Eve which infected her descendants; however, when the Israelites, as well as the guiding stars of those who would some day be converted to Judaism, stood at Mount Sinai, their lustfulness departed (*A.Z.* 22b; *Sab.* 146a; *Yeb.* 103b).

In the thought of some of the rabbis, the sin of the Golden Calf (*Ex.* 32) overshadows the sin of Adam: a slight portion of all punishment is due to the sin of worshipping the Golden Calf (*Sanh.* 102a); had not Israel perpetrated that act there would have been no exile, neither would the Angel of Death have had any power over them (*Midrash Ex.* 32:1, 7).

Rabbinic literature thus uses the Fall story as an explanation of death and of evil decrees, but never as an explanation of the origin of human sinfulness nor as the basis for any doctrine of diminished human freedom or of the permanent ascendancy of evil. The Haggadic fancy that invests the legend of Eve and the serpent with the notion of a hereditary infection is outweighed by the rabbinic emphasis of the responsibility of each man for his own actions.

Jewish apocalyptic works—practically all of which were excluded from the stream of Jewish tradition—provided the background for the Christian teaching on the subject of the Fall. In *IV Ezra* (*II Esdras*) occurs for the first time the notion that human depravity is an inveterate infirmity derived from Adam's sin, although even here it is not regarded as necessarily universal, nor is man's free will thought to be destroyed (3:4-36). The writer holds that an evil germ spawned in Adam's transgression causes the depravity of all who were born of him (3:21-22; 4:30; 7:11, 116-19). According to him, only a few are saved and "well nigh all that have been created" are doomed to sin, yet moral victory is possible (7:46-48, 127). Elsewhere in apocalyptic literature, human depravity is traced, not to Adam, but to a fall of angelic hosts just before the Flood (*I Enoch* 10:7-8; 69:6; 84:4).

The origin of Christian speculation on this subject is the teaching of Paul that as sin and death entered the world through Adam, so grace and salvation entered the world through Jesus (*Romans* 5:18-21; *I Cor.* 15:22). Paul differs from the rabbinic tradition in that he teaches that it is impossible to resist the power of sin except through the grace of Jesus (*Romans* 7:18-25) and that the death of Jesus in itself effected the salvation of all sinners who believe in him (5:8-9). To Paul, man's freedom is a freedom to choose between the sin which brings death and the belief which brings salvation (6:16) for all men are sinners (5:12). In the Paulinian writings the notion of the inherited depravity of all

men is only foreshadowed; it is not yet fully formulated. Origen (3rd cent.), however, taught of an inborn taint, associated with Adam's Fall, which must be cleansed away by baptism. For Augustine (4th cent.) the Fall of Man engendered such complete depravity that human beings are unable even to will what is good without the intermediate help of Divine Grace; the original sin which man inherits involves guilt, and even infants who die before baptism are doomed to damnation (*De peccato originali,* 31). Augustine's extreme view was disputed by Thomas Aquinas and others, and the doctrine of original sin was rejected by the Pelagians, the Socinians, and the Anabaptists, on the principle: *Deus qui propria peccata remittit, aliena non imputat* ("God Who forgives an individual's own sins, certainly will not hold him accountable for the sins of others"). Modern Protestant Christian theologians either adopt this principle or reconstruct the doctrine of original sin in terms of social heredity and modern psychology.

The *Zohar,* the classic of Jewish mysticism, declares that Adam appears before every man at the moment of death to testify that the man is dying because of his own sin and not because of the sin of Adam (*Zohar, Bereshith,* 57b). Yet the Cabalistic system of Isaac Luria (16th cent.) enunciates a doctrine of original sin similar to that of Christianity. Luria, in common with other Jewish Cabalists, believed that all souls were born with Adam and that they are all part of one and the same soul; therefore, when Adam sinned, all sinned, and all are equally guilty. But Luria does not deny the power of the human soul to raise itself by its own efforts; indeed, that is the soul's chief vocation (see Franck, *La Kabbale,* 190 et seq.).

Modern Jewish theologians join Philo and the Jewish philosophers of the Middle Ages in interpreting the story of the Fall as an allegory on the psychology of temptation and sin (for example, Kohler, *Jewish Theology,* 220 et seq.). S. Levy finds in Judaism a doctrine of Original Virtue, a phrase he coined to render the old Jewish doctrine of *zechuth 'aboth* ("merit of the fathers"). In fact, there is a curious contrast and counterpose in the part played by Moses in this doctrine of original virtue; just as the doctrine of original sin holds that there is a part of Adam—and of his Fall—in every human being, so a late 18th cent. Hasidic work declares that something of Moses, the great Lawgiver—and of his virtues—exists in the soul of every Jew (*Tanya* of Rabbi Shneur Zalman of Ladi, 59a). But such ideas of original virtue, like the Haggadic fancies of original sin, are individual rather than generally accepted Jewish doctrine. Judaism as a religion insists that man's tendency to evil is balanced by his infinite potentiality for good, and that he himself must wage the battle for his own salvation.



Temple Beth El, Fall River

See also: ADAM; ANGELS; EVIL INCLINATION; MAN; MERIT OF THE FATHERS; SERPENT; SIN.

ARTHUR J. LELYVELD.

Lit.: Tenant, F. R., *The Sources of the Doctrine of the Fall and Original Sin* (1903); Feldmann, Joseph, *Paradies und Sündenfall* (1913); Moore, J. F., *Judaism,* vol. 1 (1932) 474 et seq.; Cohon, Samuel S., "The Origin of Death," *Journal of Jewish Lore and Philosophy* (1919); Levy, S., *Original Virtue and Other Short Studies* (1907); Schwab, Isaac, "Transmission and Imputation of Guilt" and "Original Sin," *Hebrew Review* (1881-82).

FALL RIVER, textile city in southern Massachusetts, where Jews first settled in the 1860's and 1870's. Of the (1941) total population of 115,428, approximately 5,000 are Jews. Eighty-five per cent of the total population is Roman Catholic.

The first four German Jewish families were shortly followed by Jews from Russia who founded Congregation Adas Israel (1885). About 1892 a dissident group left the congregation and established a second synagogue, the American Brothers of Israel, on Union Street. A decade later a third synagogue, Agudas B'nai Jacob, was founded on Quarry Street in the Flint section of the city. About 1910 the congregations jointly brought Rabbi Abraham Lipshitz to the city, and he has since ministered to the Orthodox community (still serving in 1941).

In 1913 Congregation House of David was founded in the southern section of the city. Hebrew schools were established by the various synagogues; a building was erected by the Talmud Torah Institute of Flint.

In 1924 a group of business and professional men established Temple Beth El as a Conservative house of worship, and a year later Rabbi Morton Goldberg was called to the congregation. He remained in Beth El's pulpit for twelve years. In the great Fall River fire of 1928 the Temple was destroyed, but almost immediately thereafter work was commenced on the

present building at High and Locust Streets, which was dedicated in 1929. In 1937 Rabbi Jacob Freedman was called to the pulpit; he was instrumental in reorganizing the religious and cultural activity of the congregation. He also played a prominent part in organizing a Kehillah (Jewish Community Council) embracing about forty societies and groups. The community has also shown unity in its United Jewish Appeal drives which, in 1939 and 1940, were under the chairmanship of David S. Schneierson.

National organizations which flourish in Fall River are the Y.M. & Y.W.H.A. which maintains a community center, the B'nai B'rith, the Zionist Organization, Hadassah and Pioneer Jewish Women.

Among the Jews who have taken a leading part in the public and official life of the community are Albert Rubin, who still serves in the Massachusetts state legislature (1941) after many terms of office; David L. Course, commissioner of public welfare; H. William Radovsky, finance commissioner; David H. Radovsky and Moses Entin, prominent in fraternal life and Zionist circles.

Commercially the Jews engaged in peddling from the time of their arrival in Fall River. Some opened small retail stores. Because of the nature of their business these small tradesmen suffered tremendously in the great textile strike of 1904. Later many established large furniture and retail clothing stores; others entered grocery wholesaling and finance. The Jews play a prominent role in the textile industry of the city (1941), and were largely responsible for restoring the industry to Fall River after most of the original cotton mills had moved to the South. CARL ALPERT.

FALL, LEO, composer, b. Olmütz, Moravia (Czechoslovakia), 1873; d. Vienna, 1925. He was the son of a military bandmaster, and at the age of four played the violin in an orchestra. He studied first under his father, then under Robert and Johann Fuchs at the Vienna Conservatory. At the age of nineteen he conducted an orchestra in Hamburg, then played violin in the Metropoltheater in Berlin, where he succeeded in producing his first opera, *Paroli.* Later he moved to Vienna and devoted himself to the composing of operettas which made him famous in Europe and America. He wrote, in the traditional style of the Viennese operetta composer, music light in character, abundantly melodic, and always constructed with graceful lines. Like the Viennese composers, he was at his best when he wrote melodies in three-quarter time.

Some of Fall's works are: the operas *Frau Denise* (Berlin, 1902) and *Irrlicht* (Mannheim, 1909); a number of operettas, of which the most popular are *Die Dollarprinzessin; Die schöne Lisette; Die Rose von Stambul;* and *Madame Pompadour. Die Dollarprinzessin* and *Madame Pompadour* were successfully produced in New York.

FALLEN ANGELS, *see* ANGELS.

FAMILIANTEN, name given to those Jews in Bohemia, Moravia and Silesia in the 18th cent. who were entitled to found a family. The Austrian law of 1726, repeated in the subsequent legislation, fixed the number of Jewish men who were to be enrolled as heads of families. But a single son of such a family might marry, and families that had no sons, only daughters, were regarded as extinct. In Bohemia, where the number of Jewish families was never permitted to exceed a maximum of 8,600, only the oldest son became a "Familiant." In Moravia the number of Jewish families was limited to 5,400; there the number of "Familianten" was decided by the Jewish community, but the eldest son had the preference in obtaining permission to marry. The maximum number of families was so arranged that a new certificate of permission was granted only after the death of the head of a family.

The Jews did not strictly obey these regulations, and married secretly according to the Jewish ritual, or married in other countries, such as Slovakia, where there were no hindrances. Since these secret weddings were usually held in garrets, they were called "garret weddings." In Galicia the number of Jews was so great that the Familianten law could not apply; attempts were made to limit Jewish weddings by other means, such as the marriage tax and examinations in catechism, regulations which were more strictly carried out there than in other Austrian provinces. The Familianten law was annulled when the Jews were emancipated in 1849.

Lit.: D'Elvert, *Zur Geschichte der Juden in Mähren und österreichischem Schlesien* (1895) 176-77; Haas, *Die Juden in Mähren* (1908) 7, 12-13; Müller, *Urkundliche Beiträge zur Geschichte der mährischen Judenschaft im 17. und 18. Jahrhundert* (1903) 8, 97.

FAMILY AND FAMILY LIFE. 1. In Bible Times. The primitive Hebrew family, usually known as the *mishpahah,* was much larger and far more complex than the later *bayith,* "household," which consisted of parents, adolescents and servants. Besides the actual blood-kin, the *mishpahah* included those who were related by a fictitious blood kinship, such as refugees who took shelter with the family. The permanent settlement of the Israelites in Canaan eventually brought about a disintegration of the original *mishpahah,* possibly because of raids. For self-preservation from the plundering nomads, it became necessary to facilitate admission into the family group and to take in unrelated Israelites or even Canaanites. Thus appeared the extraordinarily large families of the period of the Judges (*Judges* 8:30; 10:4; 18:11). The unity of the individual family was disrupted, and the result was the emergence of the smaller family group, or individual *bayith.* The breakup, however, was not complete, for the old *mishpahah* preserved certain of its functions, notably that of *ge'ullah* ("redemption").

Originally the head of the family was the patriarch who gave it his name. In ancient times each family had its own religious traditions and its own burial ground. When the family lived together, all goods, especially immovables, were common property. This unity still persisted after the original family had come to live apart, for the members of the family had the right and the duty to buy the land of a kinsman who was in financial distress (*Lev.* 25:24 et seq.; *Jer.* 32).

The wife enjoyed a high position in the family but she never approached the status of her husband. The husband ruled over the wife (*Gen.* 3:16) and she was called by his name (*Isa.* 4:1). He could force her to

submit to an ordeal as a test of infidelity (*Num.* 5:11-31), and, if found guilty, she was executed. The position of woman, however, was far from insignificant. She participated in the religious festivals and ceremonies, could possess property and dispose of it. The wife retained her own wealth (*Gen.* 31:16), but if her husband lost his property and became a slave for debt, she went with him as a matter of course (*Ex.* 21:2-3). The woman of the Bible could not divorce her husband although she could desert him (*Judges* 19:2). Even in the time of Ben Sira (3rd cent. B. C. E.) it was understood that only the man had the right to divorce (*Sirach* 7:26; 25:26). The motive for divorcing a wife was usually her childlessness. *Deut.* 24:1 speaks of a bill of divorce as a necessary requirement, but does not indicate its contents.

In the Bible both kinship and authority are expressed by the word "father" (*Judges* 18:19; *II Kings* 2:12). Children belonged primarily to their father. At one time he could even sacrifice his children (*Gen.* 22), although this was later considered a heathen custom; he could sell his daughter as a slave (*Ex.* 21:7). He could annul his daughter's oath under certain circumstances (*Num.* 30:4-6). If a son struck his father or his mother, he was to be put to death (*Ex.* 21:15); the same penalty held for cursing one's parents (*Ex.* 21:17; *Lev.* 20:9).

The mother, of course, was likewise highly respected and her influence was great. So important was motherhood in the wife that if she were barren and had sufficient authority in the family, she could employ another woman to provide her vicarious motherhood (*Gen.* 30:3).

There was probably no birth control practised by the men among the ancient Semites as not only was the idea abhorrent (*Gen.* 38:9-10), but the first and cardinal rule was "Be fruitful and multiply" (*Gen.* 1:28).

Male children were especially desired; the first-born of the sons was regarded as the most important (*Gen.* 49:3). The eldest son had more authority (*Gen.* 37:21-22) and enjoyed certain rights and privileges, particularly that of the blessing of his father (*Gen.* 27). *Deut.* 21:15-17 declares that the first-born son of even a secondary wife shall obtain two-thirds of the inheritance, the residue to be distributed among the other sons.

2. In Talmudic and Medieval Times. The pattern of Jewish life indicated in the Talmud was the model and the practice until most recent times. Marriage at an early age was regarded as a religious duty. Postponement of marriage beyond the age of eighteen was permitted scholars so that they could devote their attention to their Jewish studies and not be burdened with the support of a household. Celibacy, however, was rare. Marriages were usually arranged by the parents. The betrothal ceremony (*'erusin* or *ḳiddushin*) bound the man and woman as closely as marriage, and like the latter could not be dissolved except by death or a bill of divorcement. There was usually an interval between the betrothal and the day when the bride was taken to her husband's home in a ceremony known as *nissu'in;* in the case of a maiden the period was a year, for a widow, thirty days.

While the Talmud permitted polygamy, the information that it gives about Jewish customs of the time indicates that most men had but one wife. Evidently Jewish opinion was strongly in favor of monogamy. It was not until 1000, however, that polygamy was formally banned at a synod summoned by Gershom ben Judah.

Divorce was permitted and in some cases actually demanded by Jewish law, but the rabbis generally opposed divorce and sought to impose restraints upon it.

"The legal status of woman under Jewish law compares to its advantage with that of contemporary civilization, and represents a development of the biblical legislation consistently favorable to woman" (G. F. Moore, *Judaism,* vol. 2, p. 126). Although no statistics are available, we can infer that the Jewish family in Talmudic days and in the Middle Ages was marked by solidarity and stability. As Israel Abrahams says, "Family chastity, affection, piety, forbearance and joyousness, form the base of the pyramid on which the communal life was securely erected. Hence, the life of Jewry in the Ghetto period was independent of, and rose superior to, restrictions which must otherwise have proved demoralizing (*Encyclopedia of Religion and Ethics,* vol. 5, p. 741).

The father was in duty bound to give his son an education in Jewish learning, as well as to teach him a handicraft by which he could earn a living; for it was felt that study should be combined with a secular occupation. Reciprocally, the child was bound to honor both his father and his mother. As the Talmud says (*Yer. Peah* i, 15d), "Great is the honoring of father and mother, for God makes more of it than of honoring Himself." The Jewish son would never occupy his father's seat or precede him in entering the room or contradict him. A son's obligation to honor his parents is not nullified even if the parent should happen to be a transgressor.

Although Biblical law demanded the death penalty for the recalcitrant or ungrateful son, rabbinical law practically nullified the severity of the prescription. The respect and devotion which each member of the family displayed toward the others show that the family feeling transcended legal sanction. The home had its own family feasts and fasts. The Sabbath and the holidays were observed by customs and ceremonies within the family group. There were also special anniversaries of joy and sorrow which each family observed as its individual tradition.

In the Middle Ages, especially after the Crusades, the itinerant student or alms seeker would join the family for a meal or even for extended periods. There were special dishes prepared for Sabbaths, holidays and special occasions. Distinguished guests would deliver special sermons in the home. Even when the family met together, the attempt was made to discuss some learned subject at every meal, although the Talmudic rule actually forbade conversation while eating. Following the Friday evening or Sabbath morning meals, the company would join in singing table hymns following the grace. All these customs served to bind the members of the family closely. The synagogue and the home were both marked by the same religious devotion, study and reverence.

3. In Modern Times. Many factors have disrupted the uniform pattern of Jewish life. The social and economic changes that have affected the long-standing customs and codes of behavior of man generally have naturally touched the lives of Jews. Without enumerating all the causes for the bewildering situation in family life in the 20th cent., it is enough to say that the break-down of the stability of the family generally has its counterpart in Jewish life. In addition to such reasons as the growth of feminism, the transfer of home functions to institutions and the declining birth rate, the Jewish family has been affected by the weakening of parental and religious authority, and the large number of mixed marriages.

The fact that the children of immigrant parents in such countries as the United States and England are often out of harmony with the views of their elders and are inclined to regard their foreign language and customs as outlandish further diminishes the persistence of the traditional family pattern. Moreover, Talmudic study itself has decreased, again for many reasons, and this has resulted in an ignorance of the traditional form of Jewish life. The Jewish home in its external features tends to approximate that of its non-Jewish counterpart. Jewish customs and ceremonies are reduced to a great degree, and the members of the family spend less time together.

Perhaps one of the most important shifts in Jewish life is the decreased birth rate among Jews. The decline has been universal, but among Jews it is more pronounced, according to available studies. Celibacy and marriages late in life are also more common today. The increase of mixed marriages, that is, a marriage between a Jew and one who is of another faith at the time of marriage, is marked. Until March, 1933, the number of mixed marriages in Germany was constantly increasing. In 1930, for example, for every 100 Jews entering marriage, about 22 mixed marriages were contracted. In Copenhagen mixed marriages in recent times have been more frequent than Jewish marriages among the long settled Danish Jews. It seems that in times of strong anti-Semitism mixed marriages have not particularly decreased, although of course such marriages have been forbidden within the German Reich.

The percentage of mixed marriages in the United States before 1881 is said to have been fairly high, particularly in the Southern and Western states, where the Jews were not concentrated. A study of the marriage records in New York city for the period 1908 to 1912 shows that mixed marriages were fewest among the East European Jews and most frequent among the German and French Jews (J. Drachsler, *Democracy and Assimilation,* 121). It is believed that mixed marriages are steadily increasing in the United States, although no reliable figures are available. Studies have indicated that the Jewish family is smaller than the non-Jewish. The size of the average family of a mixed marriage is considerably less than that of a marriage in which the husband and wife are Jewish.

No adequate statistics are available for the number of divorces in Jewish marriages. Generally, it can be said that further research is obviously indicated for the modern Jewish family. In the hope of directing further studies in the subject, as well as organizing a program of education and service to safeguard marriage and preserve the family among the Jews, the Central Conference of American Rabbis created a Committee on Marriage, the Family and the Home.

DAVID S. JACOBSON.

Lit.: 1. Jacobson, D., *Social Background of the Old Testament;* Pedersen, J., *Israel;* Smith, W. Robertson, *Kinship and Marriage in Early Arabia.*

2. Montefiore, C. G., and Loewe, H. L., *A Rabbinic Anthology;* Abrahams, I., *Jewish Life in the Middle Ages.*

3. "The Modern American Family," *Annals of the American Academy of Political and Social Science,* March, 1932; Brav, S. R., *Jewish Family Solidarity;* Cohen, I., *Jewish Life in Modern Times;* Engelman, U. Z., *A Study of the Size of Families in the Jewish Population of Buffalo;* Ruppin, A., *The Jews in the Modern World;* McGill, N. P., "Some Characteristics of Jewish Youth in New York," *Jewish Social Service Quarterly,* Dec., 1937.

FAMILY CIRCLES, associations of family kinsmen and relatives by marriage for the purpose of maintaining family traditions and contacts, so difficult to retain in the large urban communities. Although some of the family circles are state wide, most are located in New York city. A survey disclosed at least 112 in existence in 1938. It is estimated that their number is well over 500. The family circle seems to be a most recent form of Jewish social organization, nine out of the 112 circles studied having been founded between 1909 and 1919 in comparison to seventy-seven founded between 1929 and 1938. Over one half of the membership in the units studied are American born, which leads some observers to believe that the family circle is bound to take the place of the *landsmanshaft* as the most popular form of community organization among East European Jews in the United States. While many circles provide for relief of their poorer members and nearly one half of those studied maintain cemeteries, the major aims and functions of the circles are of the social rather than the mutual welfare type. Occasionally the basis for their organization is common descent from an illustrious rabbi or scholar. The Association of the Descendants of Rashi, an organization numbering its membership in the thousands, can not, however, be included in this category. Some circles publish regular bulletins and several have issued occasional and jubilee volumes; there is also on record a biography of an ancestor and a song book of religious, folk, and Zionist melodies published by some circles. Some are religious in character and one circle is known to maintain a small house of prayer and study in Brooklyn, N. Y. The family circle is an interesting example of Jewish adjustment to American conditions.

Lit.: Yiddish Writers' Group of the Federal Writers' Project, Works Progress Administration, *Yiddishe Familien un Familie Kraizn* (1939); Kerstein, S., edit., *Jubilee Volume of the Michael Tenzer Family Circle. Tenth Anniversary 1927-1937* (1939).

FAMILY NAMES, *see* NAMES.

FAMINES. Famines have caused widespread suffering in all countries and ages. The land of Canaan is said in the Bible to have been visited with unusually severe famines, either due to excessive or insuffi-

cient rainfall, destruction of the growing crops by locusts, or by the devastation of warfare. Thus three famines are reported in the time of the patriarchs, of which the most severe occurred in the time of Jacob and led directly to the removal of his family to Egypt (*Gen.* 41 to 46). Temporary famines due to sieges are mentioned in the case of Samaria (*II Kings* 6) and Jerusalem (*II Kings* 25:3). Jeremiah describes in vivid terms a famine due to a drought (*Jer.* 14) and *Joel* 1 the devastation wrought by a plague of locusts. Josephus in his writings gives accounts of the famine in the time of Herod the Great and of the terrible suffering caused by the siege of Jerusalem by Titus.

It is evident from the language of the Bible that famines were considered among the greatest of disasters; they are generally bracketed with the sword (warfare) and pestilence as the direst punishments sent by God for disobedience. The Mishnah (*Aboth* 5:8) mentions three degrees of famine, and considers them punishments for failure to separate the tithe; another passage (*Sotah* 9:15) mentions famines as one of the calamities that will precede the coming of the Messiah (cf. *Rev.* 6:6).

FANO, city on the Adriatic coast of central Italy, not far from Pesaro; in 1941 it had a population of about 31,000. Jews are known to have lived in Fano as early as 1300, and in 1322 are reported to have made a loan of 1,000 ducats to Galeotto Malatesta, the ruler of the city. The Jews were very favorably treated at that time, and were expressly exempted from the expulsion of heretics in 1367. Their wealth, which was gained through banking, is attested by the fact that they paid half the taxes of the city; the favor shown them by the city caused the papal ban to be imposed upon Fano for that cause four times within forty years. In 1464 the Jews had to wear the Jew-badge, but bankers among them were not subject to the decree. In 1492, when a monk, Cristoforo Carmelitano, raised a charge of ritual murder, the city authorities took the Jews under their protection, and in 1540-41 Jews who were expelled from the kingdom of Naples found refuge in Fano. The community, however, came to an end when the Jews were expelled from the Papal States in 1569. A few Jews lived in Fano in the 20th cent.

Mention is made of Jewish physicians in Fano, including Elijah ben Judah of Rome (1400) and a woman named Perna (1460). The city had its Jewish men of learning, one of whom, Elijah ben Moses, made a transcript of the *Josippon* in 1443 for the Christian scholar, Giannozzo Manetti. From 1501 to 1515 Gershon Soncino had a printing shop in the city and published a number of books in Hebrew, Latin, Greek and Italian. The most noted scholar of Fano was Jehiel ben Azriel Trèves (16th cent.).

FANO, ENRICO, Italian patriot, b. Milan, Italy, 1833; d. Milan, 1899. In his youth he was active as a member of the secret societies working for the liberation of Italy, so that in 1859 Victor Emmanuel II sent him to negotiate with Garibaldi with a view to combined action. In 1867 he was elected a member of the Italian parliament, where he served for several terms, and in 1890 he was elected senator. In his book *Della carità preventita e dell' ordinamento delle società di mutuo soccorso in Italia* (Milan, 1868) he is revealed as a pronounced skeptic in religious matters.

FANO, EZRA BEN ISAAC DA, Cabalist who lived in Italy at the end of the 16th and at the beginning of the 17th cent. He was chief rabbi of Mantua (1591). He wrote commentaries and introductions to Cabalistic books, which are preserved in the library of M. S. Ghirondi. He edited Hai Gaon's *Sefer Mishpete Shebuoth* (Venice, 1603) and a manuscript of the *Midrash Tanhuma* (Mantua, 1563), the latter in collaboration with Meir of Padua.

FANO, GIULIO, physiologist and Italian senator, b. Mantua, Italy, 1860; d. Mantua, 1930. He was for many years professor of physiology and dean of the faculty of natural science at the University of Rome, after serving as professor of physics at the University of Genoa (1894-1900) and as dean of the faculty of natural science at the University of Florence (1908-16). In 1911 he was elected senator of the Italian parliament. He was a member of the Academy of Science in Rome, which awarded him a prize in 1898, and an honorary member of the Italian Society of Science. Fano was the originator and one of the editors of the *Archivio di Fisiologia.* Of his many writings on physiology, his *La fisiologia in rapporto colla chimica e colla morfologia* and his *Physiologie générale du coeur* are best-known.

Lit.: Bibliography of his works in the annuals of the University of Florence (1893-94 et seq.); annuals of the University of Rome (1916 et seq.).

FANO, JACOB BEN JOAB Elijah Da, rabbi and poet of the 16th and 17th centuries in Ferrara and Ancona, Italy. He published a poem, "Shilte Hagibborim" (1556), dealing with the struggle between men and women for domination, and an elegy, "Kinah" (1556), written on the occasion of the persecution of the Jews in Ancona. The elegy was condemned by the Inquisition and burned. Some of his other writings are preserved in manuscript (Oxford 502 and 2019). A compendium to the *Hoboth Halebaboth* of Bahya ibn Pakuda (Venice, 1655) is ascribed to him.

FANO, MENAHEM AZARIAH, Cabalist and Talmudist, b. probably Fano, Italy, 1548; d. Mantua, 1620. He was one of the best pupils of Israel Saruk; another of his teachers was Mordecai of Valmontano. For a time he was head of the Yeshiva at Reggio, then rabbi at Mantua. When Joseph Caro published his commentary, *Kesef Mishneh,* to the *Mishneh Torah* of Maimonides (Venice, 1574-75), he entrusted Fano with the editing and supervising of the printing. Fano also translated into Italian Maimonides' *Moreh Nebuchim* (1581). As a teacher he was distinguished for his intellectual independence. His authority is evident from the collection of his responsa (Dyhernfurth, 1788), containing 130 chapters marked by precision of style. Sometimes he even overruled Caro, holding that changes in the ritual were justifiable in certain cases. However, despite his independence, he was careful not to make any changes in Talmudic law.



Menahem Azariah Fano

In his youth Fano was attracted by Cabalistic teachings. Moses Cordovero, as a token of esteem, sent to him from Safed a manuscript of his *Pardes Rimmonim.* After Cordovero's death, Fano paid 1,000 sequins to his widow in exchange for sixteen volumes of manuscripts. Later on he was won over to the Lurian system of Cabala by Israel Saruk, but he never completely turned away from the Cabala of Cordovero. He thought that the two systems completed each other. Fano taught that the literal meaning of the Torah is bound up with a higher mystical meaning which is subject to speculative thought and which found a comprehensible explanation in the *Pardes Rimmonim.* Over and above that stand the profound mysteries expounded in the writings of Luria. He tried to harmonize the Talmud and Cabalistic teachings, and was the first to utilize the *Zohar* as one of the Halachic sources, against Luria's opinion. However, he ascribed to the *Zohar* only a secondary importance, and accepted its authority only when it did not contradict the Talmud.

His Cabalistic works include *Asarah Maamaroth* (Ten Treatises; first three, Venice, 1597) and *Amaroth Tehoroth* (Pure Sayings).

Lit.: Rossi, G. B. de, *Dizionario storico degli autori ebrei e delle loro opere,* vol. 1, p. 102; Aboab, *Nomologia,* 306; Conforte, D., *Kore Hadoroth* (1846) 476; Woidislawski, *Toledoth Rabbi Menahem Azariah Mifano* (1904).

FARABI, ABU NASR MOHAMMED AL-, *see* ALFARABI, ABU NASR MOHAMMED.

FARAJ BEN SALIM (Moses Farachi of Girgenti; known also as Faragut, Fararius, Ferrarius and Franchinus), physician who lived in the second half of the 13th cent. He rendered Arabic medical works into Latin as court translator of King Charles I of Anjou. His translations include: Razi's medical encyclopedia *Al-Hawi,* under the title *Continens* (translated 1279; published 1486); *De Medicinis Expertis,* attributed to Galen; and *Tacuini Aegritudinum et Morborum Corporis* (translated 1280; published 1532).

Lit.: Steinschneider, Moritz, *Die hebräischen Übersetzungen des Mittelalters* (1893) 721, 723, 974 et seq.; idem, in *Virchows Archiv,* vol. 39, pp. 296, 313, 323.

FARBRIDGE, MAURICE HARRY, educator and author, b. Manchester, England, 1893. He studied at the University of Manchester (M.A., 1916), and was appointed a fellow there and assistant lecturer in oriental studies. He delivered a course of lectures at the Jewish Institute of Religion, New York city, in 1924, and was at the same time acting librarian. In 1927 the State University of Iowa opened its school of religion. Farbridge, as professor of religion, gave courses in Judaism from 1927 until 1929, when he was succeeded by Moses Jung. Thereafter he returned to England, where he continued his writing.

He is the author of *Industrial Development of Palestine* (1919), which summarized his studies in the British foreign service; *Studies in Biblical and Semitic Symbolism* (1923); *Judaism and the Modern Mind* (1927); *Life—a Symbol* (1931); and *Renewal of Judaism* (1932). He edited the *Festival Prayer Book* for the United Synagogue of America (1927). Farbridge contributed an article on Semitic symbolism to James Hastings' *Encyclopaedia of Religion and Ethics* (1922).

FARBSTEIN, DAVID ZVI, attorney and Socialist leader in Switzerland, b. Warsaw, Poland, 1868. Like many Jewish youths in the Russian Empire, whom discriminatory laws barred from the universities in the country of their birth, David Farbstein studied in Switzerland which was to become his adopted country. There he joined the Socialist (Social Democratic) movement in which he soon rose to prominence. After acquiring Swiss citizenship he became one of the outstanding representatives of the Socialist Party in the local, provincial ("cantonal") and national legislative bodies, being elected succes-



Faraj ben Salim receives from Charles of Anjou Arabic manuscripts for translation into Latin. Reproduced from an illuminated manuscript (13th century) by Friar Giovanni

sively to the Zurich Municipal Council, the Zurich Cantonal Council, and finally to the National Council in Bern, the highest legislative body of the republic, of which he was the only Jewish member. He was greatly interested in the Zionist movement at the time of the First Zionist Congress in Basel (1897) and he considered it compatible with his leading role in the socialist movement to take part in Zionist activities as well. He later withdrew from active participation in the Zionist movement. The Jewish communities in Switzerland owe much to his organizational efforts. He is the author of: *Das Recht der unfreien und freien Arbeiter nach jüdisch-talmudischem Recht* (Frankfort, 1896) and *Der Zionismus und die Judenfrage—ökonomisch und ethisch* (Bern, 1898).

FARBSTEIN, JOSHUA HESCHEL, merchant and parliamentarian, brother of David Zvi Farbstein, b. Warsaw, Poland, 1870. From 1894 on he worked for the organization of Jewish Orthodoxy. He participated in the First Zionist Congress in Basel, and, together with Isaac Jacob Reines and Wolf Jawez, he founded the Mizrahi, of which he was president. He took part in the establishment of the Tarbuth school system in Warsaw, and founded a rabbinical seminary there. During the World War he was active in the Polish Jewish Congress, and until 1927 he was an alderman of Warsaw. In 1919 he was elected to the Sejm; in the second Sejm (1922-27) he was one of the vice-presidents of the Jewish Club. In 1926 he was president of the Jewish community of Warsaw. In 1932 he settled in Jerusalem, Palestine, where he became a member of the Zionist Executive and in 1941 president of the Jerusalem Jewish community.

FARHI (PARHI), ESTORI BEN MOSES (Estori Hafarhi), first Palestinian topographist and archeologist, b. Provence, France, about 1282; d. Palestine, about 1357. His parents came from Florenza, Spain (hence his surname Parhi; the Hebrew *perah* means "flower"). Besides studying Talmud, he received a liberal education in the sciences, medicine and Arabic. After the expulsion of the Jews from France in 1306, he proceeded to Barcelona, where he spent seven years. In Barcelona he translated into Hebrew several medical works, including the *De Remediis* of Armengaud de Blaise. He visited Toledo with his teacher Asher ben Jehiel. In 1313 he was in Cairo, Egypt.

Shortly afterwards he went to Palestine and settled in Bisan (Scythopolis). Prompted by the desire to acquire an accurate knowledge of the Holy Land and the real locations of the Biblical sites, he spent seven years exploring the country in all directions; two of these years he devoted to Galilee. He carefully compared his own observations with the statements of the older Jewish literature. The fruits of his investigations he wrote down in his book, *Kaftor Vaferah* (A Knop and a Flower; cf. *Ex.* 25:33). He treats of the geography, history, archeology, numismatics, and weights and measures of Palestine, as well as the contemporary customs of Jews, Karaites, Samaritans, Arabs and Christians. In lengthy Halachic discussions he states which laws had to be once more observed if Israel were to obtain possession of the land again.

At his death the manuscript of his work disappeared; it was printed, however, from one of the few previously distributed copies (Venice, 1549). A second edition, by H. Edelmann, appeared at Berlin in 1852; the third, in two volumes, was issued by Abraham Moses Luncz (Jerusalem, 1897-98). The geographical portion, scattered throughout the entire work, was published in German translation and provided with a commentary by L. Grünhut, *Haaretz Ligbulotheha: Die Geographie Palästinas von Estori ha-Farchi* (Jerusalem, 1912). Zunz arranged the most important geographical remarks under the following seven heads: Jerusalem; Bethsan, Gadara; Transjordanic provinces; Hor or Amana; chorography (mapping ancient localities); cantons of the tribes; sundry remarks (rivers, coins, weights and measures). Zunz's article "On the Geography of Palestine from Jewish Sources" appeared in English in *The Itinerary of Benjamin of Tudela* (edit. Asher, 1840, vol. 2, pp. 396-448). Farhi wrote several other works on Halachic and ethical subjects, which are lost. EUGEN PESSEN.

Lit.: Zunz, in *Itinerary of Benjamin of Tudela,* vol. 2, pp. 260-63; Luncz, *Luah Eretz Yisrael* (1897) 108-30; Klein, S., in *Hatzofeh Lehochmath Yisrael* (1923) 103-32.

FARHI, HAYIM MUALLIM, Syrian statesman and minister, b. Damascus, Syria, about the middle of the 18th cent.; assassinated in 1820. His father, Saul, was minister of finance of the pasha of Damascus. Farhi himself was for more than forty years minister in the united pashalic of Acre and Damascus. He utilized his influence in this position to improve the condition of the Syrian Jews. In 1799 he successfully defended Acre against the attacks of Napoleon. In 1808, when Suleiman Pasha succeeded Ahmad Jazzar Pasha, he confirmed the position of the Jewish statesman. However, Suleiman's successor, Abdallah, fearing Farhi's popularity, ordered his assassination.

Lit.: Graetz, H., *History of the Jews,* vol. 5 (1927) 460; *Revue des études juives,* vol. 26, p. 112.

FARISSOL, ABRAHAM BEN MORDECAI, scholar and geographer, b. Avignon, France, 1451; d. Ferrara, Italy, about 1525 (according to Graetz). He emigrated early from Avignon to Ferrara, where he interested himself in copying important books, and apparently served as cantor at the synagogue. He had access to the court of Duke Ercole d'Este I, an enlightened prince, and was often invited by him to discuss religious matters with learned monks. As a result of these disputations he wrote, in 1503 to 1504, the as yet unpublished apologetic and polemic work *Magen Abraham* (Shield of Abraham), which he translated into Italian in order to give his opponents an opportunity for refutation. Farissol wrote a short commentary on the Bible, *Pirhe Shoshanim;* this work and a separate commentary on *Ecclesiastes* are as yet unpublished. A short separate commentary of his on *Job* is printed in *Biblia Rabbinica* (Venice, 1518).

Farissol displayed independence of thought in his works. Thus he said of himself: "As regards miracles, I belong to those of little faith." He was the first Jewish scholar to turn his attention to geography, writing in 1524 a geographical work *Iggereth Orehoth Olam* (Letter on the Ways of the World), first published in 1587 in Venice and translated into Latin by

Thomas Hyde under the title *Tractatus Itinerum Mundi* (Oxford, 1691). This work, his most important one, deals with cosmography and geography and includes accounts of the newly discovered parts of the world, the wonderful stories told by travelers about the Ten Tribes, and the like. Farissol translated into Hebrew parts of Aristotle's *Logic* and the compendium of Porphyry. Sermons and letters of his are extant.

Lit.: Graetz, H., *History of the Jews,* vol. 4 (1927) 411-13; Gross, H., *Gallia Judaica* (1897) 11; Fünn, S. J., *Keneseth Yisrael,* pp. 52-53.

FARJEON, British family active in literature and the theatre. The first of the family to become widely known was BENJAMIN LEOPOLD FARJEON (b. London, 1838; d. London, 1903). The son of a poor merchant, he was sent to a Jewish school as a boy. At the age of fourteen he went to work for a newspaper, the *Nonconformist,* as a printer's devil. When he was sixteen, he refused to comply with the strict practices of Orthodox Judaism and quarreled with his father. Benjamin soon departed for Australia in the steerage of a sailing-ship, hoping to find gold. During the trip he began the publication of a newspaper for the passengers, writing it by hand, and as a result was invited by the captain to stay in the saloon.

Benjamin left Australia for New Zealand where he gave up prospecting for gold and settled at Dunedin to work for the *Otago Daily Times,* the first daily newspaper in the colony. The *Times* had been founded by Julius Vogel in 1861 and Farjeon became sub-editor and, finally, part owner. He was not content, however, to be a newspaperman, and wrote a novel for a weekly in which Vogel had an interest, a play, and a number of burlesques. In 1886 he published *Grif,* a novel of Australian life, and a Christmas story dedicated to Charles Dickens.

A friendly letter from Dickens, which hardly exceeded the ordinary politeness of an editor—Dickens was then editing *All the Year Round*—prompted him to return to England in 1868. He went by way of New York, where he refused James Gordon Bennett's offer of employment on the New York *Herald,* and settled in London to write. Here he republished *Grif* in 1870; wrote the Christmas stories: *Blade o' Grass* (1874), *Golden Grain* (1874), *Bread and Cheese and Kisses* (1874); and the novels of humble life: *Joshua Marvel* (1871), *London's Heart* (1873), and *The Duchess of Rosemary Lane* (1876). He turned from imitating Dickens to imitations of Dickens' friend, Wilkie Collins, and wrote a number of melodramatic mysteries: *Great Porter Square* (1884), *The Mystery of M. Felix* (1891), and, what has been called the best of his mysteries, *Devlin the Barber* (1888).

Some of his novels were about Jews: *Solomon Isaacs* (1877), *Aaron the Jew* (1894), *A Fair Jewess* (1894), *Miriam Rozella* (1897), and *Pride of Race* (1900). His Jewish characters, if noble or talking about the nobility of their people, have, unfortunately, been found to be incredible or just tiresome. A play of Farjeon's, *Home, Sweet Home,* was produced in 1876, and his own dramatization of *Grif* in 1891.

In 1877 Farjeon had married a daughter of the great American actor, Joseph Jefferson. Four of their children wrote, and three were active in the theatre.

HARRY FARJEON (b. 1878), the eldest, taught harmony at the Royal Academy of Music. He wrote *Musical Words Explained* (1933), a music dictionary.

ELEANOR FARJEON (b. 1881) wrote verse and fiction, including works for children, and a comedy with her brother Herbert, *The Two Bouquets* (1936), described by them as "a Victorian comedy with music." She is also the author of a history of her family, published in London (1935) as *A Nursery in the Nineties* and in New York (1936) as *Portrait of a Family.*

JOSEPH JEFFERSON FARJEON (b. 1883) was educated at University College School. He became a journalist, and wrote a great many plays and novels. In 1938 he published *The Compleat Smuggler,* a collection of historical sketches of smugglers and smuggling gangs.

HERBERT FARJEON, the youngest (b. South Hampstead, England, 1887), was also educated at University College School. He became an actor in the United States and was afterwards a member of the staff of the London *Daily Mail.* He was dramatic critic for *The World* for three years (1910-13), and thereafter dramatic critic for a number of other English papers. He wrote light verse, a number of plays and revues, and (in collaboration with his sister) several novels. He was editor of the Nonesuch edition of Shakespeare (1929-33). CHARLES REZNIKOFF.

Lit.: Modder, Montagu F., *The Jew in the Literature of England* (for Benjamin Leopold Farjeon).

FARKAS, PÁL, author, b. Budapest, 1878; d. Budapest, 1921. A prolific and versatile writer, he devoted his major interest to sociological studies. He was one of the active founders of the National Institute of Sociology. Prior to that he was president of the University Club and editor of the *University Publications.* Farkas embraced Catholicism in an effort to overcome barriers to advancement. He became a member of the Petöfi Literary Society (1910) and during the same year he was elected to Parliament, which mandate he held for many years.

His trenchant views on sociological problems, liberal tendencies and revolutionary forces were embodied in *A szocialismus története és tanitásai* (1901); *Osztályharcok a tizenkelencedik században* (1904); *Vázlatok a szabadelvüseg történetéből* (1905). He also wrote extensively on emigration, as for instance in the book entitled *Az amerikai kivándorlás* (1908). *Staatsreich und Gegenrevolution in der Türkei* (1909) and *A francia forradalom* (1912), a two-volume work on revolutionary trends in Turkey and France, further indicate the range of his interests.

In the field of fiction he wrote voluminously. His more important novels were *Olga* (1903); *Meddö kuzdelem* (1905); *A renegát* (1907); *Bálványok* (1907); *Az utolsó menüette* and *A varsányi csata* (1912); *Kuthy Etelka* (1917); *Strigonius* (1918); *A zanzibári leány* (1919); *Mithridates kincse* (1920); *Él az igazság* (1921). *A konventbiztos* (1913) was a dramatic work produced at the National Theatre. Falk was also co-author of an eight-volume popular scientific work known as *Forradalom és császárság.*

FARMERS, JEWISH, *see* COLONIES, AGRICULTURAL; JEWISH COLONIZATION ASSOCIATION; PALESTINE.

FARMING, *see* AGRICULTURE; COLONIES, AGRICULTURAL.

FARO (city in Portugal), *see* PORTUGAL; PRINTING AND PRINTERS.

FASCISM, *see* ITALY.

FASSEL, HIRSCH BÄR, author and rabbi, prominent in the Reform movement among the Jews in Hungary, b. Boskovitz, Moravia, 1802; d. Nagykanizsa, Hungary, 1883. He received a Talmudic and rabbinical training at the Yeshiva of Moses Sofer in Pressburg (Pozsony). After an unsuccessful venture into business, Fassel was called to the rabbinate of Prossnitz in 1836 as successor to Löb Schwab and was confirmed in this office by the government over the opposition of the chief rabbi, Nehemiah Trebitsch.

Despite his early Orthodox training, Fassel became an ardent advocate of Reform. Among his pioneering efforts to introduce modern culture and religious reforms among the Jews in Moravia were certain changes in the ritual of the synagogue and the use of the German language in preaching. In 1845 he declined an offer to become a Conservative rabbi as associate of Abraham Geiger in Breslau. He participated in the preparations for the rabbinical assembly in Breslau, but in a letter to Geiger (1846) criticized the radical Reform views of the first two rabbinical assemblies. In 1851 he succeeded Leopold Löw as rabbi in Nagykanizsa, serving until his death.

Fassel, a fruitful writer, was the author of a number of sermons and other articles published in *Orient, Neuzeit, Ben Chananja* and other periodicals. Of exceptional value are his works in the field of Mosaic and Talmudic law and rabbinical ethics; he always sought to find a basis in the Talmud for the reforms which he introduced. His works include: *Choreb Bezajon: Briefe eines jüdischen Gelehrten und Rabbiners über das Werk 'Choreb' von S. R. Hirsch* (Leipzig, 1839); *Mischpete El: Das mosaisch-rabbinische Zivilrecht* (1852-54); *Assot Mischpat: Das mosaisch-rabbinische Gerichtsverfahren in zivilrechtlichen Sachen* (1859); *Dat Mosche Wejisrael: Die mosaisch-rabbinische Religionslehre* (1859; 3rd ed., Vienna, 1863); *Weschaftu Wehizzilu: Das mosaisch-rabbinische Strafrecht und strafrechtliche Gerichtsverfahren* (Nagykanizsa, 1870). The manuscript of a compendium of religious practices, *Mozene Zedek,* which was not completed, is preserved at the Hebrew Union College in Cincinnati.

Lit.: Winter, Jakob, and Wünsche, August, *Die jüdische Literatur seit Abschluss des Kanons,* vol. 3 (1892) 755; Jost, *Neuere Geschichte der Juden,* vol. 3, pp. 137, 182; *Abraham Geigers Leben in Briefen* (1878) 113; Freimann, *Geschichte der Juden in Prossnitz.*

FAST OF ESTHER, *see* FASTING AND FAST DAYS; PURIM.

FAST OF THE FIRST-BORN, *see* FASTING AND FAST DAYS; PASSOVER; SIYUM.

FAST OF GEDALIAH, *see* GEDALIAH, FAST OF.

FASTEN, NATHAN, zoologist, b. Leżajsk, Galicia (then Austria), 1887. He was brought to the United States at the age of two. Fasten was educated at the College of the City of New York (B.S., 1910) and the University of Wisconsin (Ph.D., 1914). He served on the faculties of Marshall College (Huntington, West Virginia), the University of Wisconsin, and the University of Washington, becoming associate professor of zoology and physiology at Oregon State College in 1920. The latter institution named him professor and head of his department in 1921.

In the summer of 1911 Fasten was an assistant at the United States Bureau of Fisheries, Woods Hole, Mass. He served as investigator, during the summers of 1912, 1913, and 1914, for the Wisconsin Fish Commission, and later conducted investigations for the Washington and Oregon fish commissions. During the summers of 1915, 1916, and 1920, he was in charge of the department of invertebrate zoology at the Puget Sound Biological Station, Friday Harbor, Washington. From 1934 on he was chairman of the Oregon Basic Science Examination Commission.

He is the author of *Origin through Evolution* (1929), *Principles of Genetics and Eugenics* (1935), and *Principles of General Zoology* (1938), as well as of articles in scientific journals.

FASTING AND FAST DAYS. Since the spirit of Judaism is fundamentally opposed to asceticism, fasting has played, relatively speaking, a very minor role in the Jewish religion. In the Pentateuch the only fast day ordained is that of Yom Kippur, the Day of Atonement (*Lev.* 16:29; 23:27), and even then the main purpose of the fast was not self-affliction; it was but part of the striving to banish all material desires so that the day might be devoted to perfect spiritual communion with the Almighty.

After the Babylonian Exile, four commemorative fast days were instituted (*Zech.* 8:19; 7:3-5). The main one of these was the Ninth of Ab (Tishah Beab), for on that day the Temple was destroyed (586 B.C.E.), and later this same day marked also the destruction of the Second Temple (70 C.E.) and the bloody fall of Bethar (135 C.E.). The other three fast days were: the Tenth of Tebet, when Nebuchadrezzar began to lay siege to Jerusalem (*II Kings* 25:1; *Ezek.* 24:1-2); the Seventeenth of Tammuz, when a number of misfortunes befell the Jews (*Taan.* 26ab, 28b); and the Third of Tishri, when Gedaliah the son of Ahikam and those gathered with him were massacred (*Jer.* 41:2-3; *R.H.* 18b). Although these last three fasts are still observed, the Geonim, basing themselves on *R.H.* 18b, did not stringently enforce them (*Otzar Hageonim* to the passage). In memory of the fast of Esther, the day before Purim is usually kept as a fast by the strictly observant (*Esther* 9:22; 4:16).

In addition to these commemorative fasts, mention is made in the Bible and Apocrypha of fasting for other reasons, such as mourning (*I Sam.* 31:13; *II Sam.* 1:12); to avert threatened danger (*II Sam.* 12:16; *I Kings* 21:12; *Joel* 1:13-15); and to prepare the seer for divine revelation (*Dan.* 9:3; *II Esdras* 5:20). In Bible times, recourse was had to fasting to express determination prior to battle and evoke the aid of the Lord (*I Sam.* 14:24; *II Chron.* 20:3; *II Macc.* 13:10-12); to beseech God to better conditions (*Ezra* 8:21-23); and to expiate the sins of others (*Ezra* 9:5; 10:6).

Fasting as an expression of sorrow for wrongdoing was one of the main features of individual and com-

munal repentance (*Judges* 20:26; *I Sam.* 7:6; *Jer.* 36:9). While fasting, it was customary to wear sackcloth and sit in ashes and dust, sprinkling them on the head (*Neh.* 9:1). In the fast of Nineveh even the animals were not permitted food or drink (*Jonah* 3:7-8). Though the purpose of fasting was to excite the compassion and forgiveness of God by the willingness to endure suffering as a sign of penitence (*Testament of Reuben* 1:10; *Testament of Simon* 3:4), it was fully realized that mere fasting, unaccompanied by true humility and contrition, was utterly valueless (*Isa.* 58:3; *Testament of Asher* 2:8 et seq.). The true cleansing and sanctifying power of repentance could be felt only when resolves were translated into actuality (*Sirach* 34:31 et seq.; *II Macc.* 13:12). It seems to have been a custom to give the poor the food which would otherwise have been eaten, or its equivalent (*Testament of Joseph* 3:5).

The Talmud (*Ber.* 6b) stresses that the most important part of fasting in repentance is the charity concomitantly dispensed; and in another passage (*Ber.* 17b) the diminution of one's blood and fat is likened to the atoning power of the blood and fat of the expiatory sacrifices in the Temple. As in earlier periods (*Psalms of Solomon* 3:8-9), fasting was a favorite method of manifesting self-reproach when one sinned heedlessly or inadvertently (*M.K.* 25a; *Nazir* 52b; *Kid.* 81b).

Special fasts mentioned in rabbinical literature include those ordered observed for the purpose of beseeching God for the rain that was so vital to Palestinian agriculture, for, according to one scholar, "no rain falls unless the sins of Israel have been forgiven' (*Taan.* 7b). The ceremonies to be followed in these important fasts, their various degrees of rigorousness, and the conduct of the fasters are discussed in detail (*Taan.* 10a-15a). Men of special piety were sought for to beseech God for rain, as it was felt that God could hardly refuse the pleas of the most righteous men of the generation (*Taan.* 23ab). Communal fasts also were decreed in time of calamities (*Taan.* 14b).

The rabbis recommended fasting as a psychological relief for those who were upset by evil dreams. To this end they even permitted such a fast on the Sabbath, when fasting is otherwise forbidden (*Sab.* 11a; *Taan.* 12b). Fasting on the anniversary of the death of one's parents is mentioned (*Ned.* 12a). The lay representatives of the various divisions of the priests were to fast four days each week for the safety and health of all Israel (*Taan.* 27b). Some were wont to fast for prolonged periods in order to see Elijah or great departed rabbis in their dreams (*Keth.* 106a; *Yer. Kil.* 9:3).

The *Megillath Taanith,* a scroll written in the early Tannaitic period, lists thirty-six days on which fasting is not permitted. As most of the days are reminders of Hasmonean victories and other local affairs, the list of days had already, in the time of the Amoraim, fallen into desuetude.

The last chapter of the scholion (a post-Talmudical commentary) to the *Megillath Taanith* (edit. Grossberg, 1905, pp. 76-80; edit. Bornstein, 1908, pp. 127-36) lists twenty-eight days on which one should fast (*Otzar Hageonim to Taanith,* p. 17). This list is found also in the *Halachoth Gedoloth* (Berlin ed., pp. 193-94) and in the *Siddur Rab Amram* (edit. Frumkin, vol. 2, pp. 147-49), which are early Gaonic works, and also in later works. These days are as follows: the 1st of Nisan, when Nadab and Abihu, the sons of Aaron, died (*Yer. Yoma* 1:1); the 10th of Nisan, when Miriam died, and the well (*Num.* 21:16-18) disappeared (*Seder Olam Rabbah,* edit. Marx, p. 34); the 26th of Nisan, the day on which Joshua died; the 10th of Iyar, marking the death of Eli and his two sons and the capture of the Ark of the Law by the Philistines; the 28th of Iyar, when Samuel died; the 23rd of Sivan, on which day Jeroboam son of Nebat prohibited the bringing of sacrifices and the first-fruits to Jerusalem (*Yer. A.Z.* 1:1); the 25th of Sivan, on which day Rabbis Simeon ben Gamaliel, Ishmael ben Elisha, and Hanina, the Segan of the priests, were martyred (*Semahoth* 8; edit. Higger, p. 153); the 27th day of Sivan, when Rabbi Hananiah ben Teradion was martyred (*A.Z.* 17b-18a); the 1st of Ab, the day of Aaron's death (*Num.* 33:38); the 18th of Ab, when Ahaz extinguished the "western light" (*Sanh.* 103b); the 17th of Ellul, when the spies who brought back false reports about Canaan were smitten by plague (*Targum Jonathan* to *Num.* 14:37); the 5th of Tishri, when Akiba was imprisoned and later killed (*Midrash Prov.,* p. 62); the 16th of Tishri, when it was decreed that the Jews who worshipped the Golden Calf should die; the 6th of Heshvan, when Zedekiah was blinded by Nebuchadrezzar, and his sons were killed; the 7th of Kislev, when Jehoiakim burned the scroll which Baruch had written at the dictation of Jeremiah (*Jer.* 36:9-32); the 8th of Tebeth, when the Torah was translated into Greek in the time of Ptolemy; the 9th of Tebeth, when Ezra died; the 8th of Shebat, when the righteous in the time of Joshua died; the 23rd of Shebat, when the Hebrews gathered against the tribe of Benjamin (*Judges* 20); the 7th of Adar, when Moses died; the 9th of Adar, when the pupils of Beth Hillel and Beth Shammai rioted and 3,000 were killed (*Yer. Sab.* 1:4); the 7th of Adar Sheni, an unexplained happening; the 24th of Adar Sheni, when the Alexandrians inscribed the name of a heathen deity on a precious stone on which the name of God had been previously inscribed. In addition to these twenty-three days, the scholion mentions the five days of fasting prescribed in the Bible. There are numerous variant readings among the various sources and manuscripts as to the exact days of the month when these happenings occurred.

Other fasts instituted in the early Gaonic period are the fast of the eldest son on Passover eve (*Soferim* 21:1), most probably to commemorate the saving of the Jewish eldest sons on that day; and the fasts of Monday, Thursday, and Monday after the feast of Passover and Tabernacles (*Soferim* 21:3). The reason for this fast was to atone for any undue levity which the celebration of the holiday might have occasioned (Mordechai, *Taanith,* 629). However, the fast of Monday and Thursday goes back much earlier, for besides being mentioned in the scholion to the *Megillath Taanith* it is found also in earlier literature (*Taan.* 10a, 12a; *Luke* 18:12).

The fast of the Day of Atonement and that of the Ninth of Ab were the only ones which were observed for twenty-four hours; all the others were observed from sunup to sundown. Fasts of less than twelve

Calendar of Jewish Fasts

Date	Name	Reason	Origin	Observed by
Tishri 3	Fast of Gedaliah	Assassination of Gedaliah	Biblical	Orthodox Jews
Tishri 10	Yom Kippur	Penitence	Biblical	All Jews
Tebeth 10	Fast of Tebeth	Beginning of the siege of Jerusalem (586 B. C. E.)	Biblical	Orthodox Jews
Adar 13	Fast of Esther	Events of the Purim story	Biblical, but the fixing of the date is medieval	Orthodox Jews
Nisan 14	Fast of the First-Born	Sparing of the First-Born of Israel	Gaonic	First-Born Sons
Sivan 20	Fast of Sivan	Chmielnicki persecutions	17th cent.	Many Polish Jews
Tammuz 17	Fast of Tammuz	Cessation of the daily sacrifice	Talmudic	Orthodox Jews
Ab 9	Tishah Beab	Destruction of the Temple	Biblical	All but Reform Jews
Last day of month	Yom Kippur Katan	Penitence	16th cent.	Jewish mystics

hours are also mentioned (*Taan.* 11b, 25b). As the destruction of the Temple began on the ninth of Ab, but the Temple continued burning on the tenth, some rabbis fasted for a day and a half and others for two complete days (*Yer. Taan.* 4:6). This practice cropped up in the Middle Ages, but was never very widespread. On account of calendar uncertainty some fasted a two-day Yom Kippur, and though this practice tended to persist in the Middle Ages, the authorities were not long in pointing out that such a course involved a mutual contradiction, as there is a rabbinic injunction, based on Biblical passages, to eat heartily on the eve of the Day of Atonement.

Some medieval fast days instituted are those of the "Minor Yom Kippur," held on the last day of certain months, to take the place of the expiatory new moon sacrifices (*Shebu.* 9a); the fast of the bridegroom and bride on their wedding-day, which was to impress them with the sanctity of marriage, and in keeping with the statement of the Talmud that one's sins are forgiven on one's wedding-day (*Yer. Bik.* 3:3). It is also customary to fast if one should drop a Sefer Torah (scroll of the Law). A limited fast is that of the Hebrah Kaddisha (burial society), which is usually held on the 15th of Kislev or on the 7th of Adar. For various reasons some keep a series of fasts on the Mondays and Thursdays of the eight weeks beginning with the week in which the Torah portion called Shemoth (*Ex.* 1:1 to 6:1) is read, and ending with the portion Tetzavveh (*Ex.* 27:20 to 30:10). There are many differing details in the observance of this series of fasts (*Lebush* to *Shulhan Aruch, Orah Hayim* 685:1), which is called "Shobebim Tat," after the initial letters of the Hebrew names of these eight Parashas.

Since the time of the Essenes, there have been small groups of ascetically inclined Jews who fasted frequently. The rabbis call one who indulges in fasting a "sinner" (*Ned.* 10a), explaining elsewhere that fasting is mentally depressing and physically weakening and may thus cause one to become dependent on the public (*Taan.* 11b, 22b; *Tos. Taan.* 2, end); and they are especially bitter against hypocrites who make much ado about their fasting (*Yer. Hag.* 2:2). In the medieval ages, among the mystics and Cabalists, fasting was an important ritual, and their fasts are too numerous to describe. Some fasted the entire year, with the exception of Sabbath and the holidays; others fasted during the three weeks between the Seventeenth of Tammuz and the Ninth of Ab; while still others fasted the entire month of Ellul and the first ten days of Tishri. Others fasted for four days before the New Year, and then six additional days, while some fasted during the days between New Year and the Day of Atonement (*Orah Hayim* 581).

As in the case of other religions, in Judaism, too, when one confessed a sin and desired to do penance, fasting was one of the penances commonly imposed, for the very good psychological reason that one who succeeds in keeping his fasts is learning to exert the self-control necessary to school himself not to repeat his transgression. The duration of the fasts depended on the nature of the sin, the character of the sinner, and the severity of the one imposing the penance.

In time of danger, the rabbis of medieval Jewish communities would proclaim a one-day fast. If the threatening danger was very great, such as the approach of the pillaging crusaders, or the nearness of a plague, or the proximity of an unfriendly king or prince, a three-day fast would be announced. This practice obtains today, as the rabbinates of the United States and of other countries have called fasts to avert or

mitigate the severe persecutions of the Jews following 1934.

The Jews of many localities fast every year on the anniversary of some particularly sad event. Thus, for example, the Polish Jews for many years fasted on the 20th of Sivan, when 10,000 Jews were massacred in Nemirov during the Chmielnicki massacres (1648-49). C. Knoller, in his *Debar Yom Beyomo* (1907), has classified, according to the Jewish calendar, all tragedies which befell Jewry, and points out those that were commemorated by means of fasts.

See also: AB, NINTH OF; ABSTINENCE AND ABSTENTION; ASCETICISM. HIRSCHEL REVEL.

Lit.: Moore, G. F., *Judaism in the First Centuries of the Christian Era,* vol. 2 (1927) 55-69, 257-66; Zimmels, H. J., "Nachtalmudische Fasttage," *Festschrift for G. A. Kohut,* pp. 599-614; Zunz, L., *Die Ritus des synagogalen Gottesdienstes,* pp. 125-31, 150-51; Strack, H. L., and Billerbeck, Paul, *Kommentar zum Neuen Testament aus Talmud und Midrasch,* vol. 4, pp. 77-114; Idelsohn, A. Z., *Jewish Liturgy* (1932) 249-56; Freiberger, M., *Das Fasten im alten Israel* (1927); Dembitz, L. N., *Jewish Services* (1898).

FASTS, SCROLL OF, *see* MEGILLATH TAANITH.

FATALISM, the belief that the affairs of the world and of men are governed by a fate that is unchangeable by any human effort. This fate is conceived of either as an unintelligent blind power, a sort of impersonal Nature, or as the work of an impenetrable and unfathomable divine will. Fatalism was especially prevalent in the ancient world, and is still widespread in the countries of the Orient. Sometimes it took the form of a sidereal fatalism; the destiny of man was forever determined by the stars and planets that presided over his birth. At other times it was the expression of the idea that human will is of no avail against the tremendous forces of nature, which were even superior to the gods, or else were identified with God Himself. The doctrine of fatalism is particularly strong in the religions of India, and in Islam and Calvinistic Christianity. The practical consequences of fatalism can be diametrically opposite; on the one hand the individual may surrender to fate and make no effort to progress; on the other, he may lose all fear of death and accomplish magnificent feats.

Judaism has a distinct belief in Divine Providence, which to a large extent determines the fate of man, but has never accepted the idea of fatalism in its entirety. This idea is expressed in the paradox uttered by Akiba: "Everything is foreseen, yet freedom is given" (*Aboth* 3:19), that is, while the material fate of man may be beyond his control, he is free to choose between good and evil. The belief early developed in Israel that the New Year's Day (Rosh Hashanah) was the time when God determined the fate of every individual and nation for the coming year (hence the New Year's greeting, *leshanah tobah tikkathebu,* "May you be inscribed for a good year"), yet the theology of Talmudic times added the thought that "prayer, repentance and charity avert the evil of the decree." According to statements of the Talmudic rabbis, marriages are determined in heaven forty days before the birth of a child; while such qualities as sex, health, material prosperity, physical appearance or social position are fixed by fate and cannot be changed. When Eleazar ben Pedath prayed to God to be delivered from his poverty, he received the answer that this could not be done without changing the order of the world (*Taan.* 25a). Side by side with these utterances occur others that point out how good deeds will bring length of days and material gain. The contradiction between these two opposite views was never resolved by the Talmudic rabbis.

The Jewish philosophers treat of fatalism in connection with the doctrine of freedom of the will. They all reject it in favor of the idea that man is at least to some extent free to mould his own future. Hasdai Crescas alone is fatalistic, holding that true righteousness consists in submission to the will of God. Modern Jewish theologians take the same attitude as the Jewish philosophers. While not denying that both the good and the bad that befall human beings is often produced by events beyond their control, they nevertheless reject the complete submission to fatalism and follow the general principle laid down by Bahya ibn Pakuda: "How much man is free no one knows; but he should act as if he were free."

See also: FREE WILL. SIMON COHEN.

FATHER, *see* PARENTAL AUTHORITY; PARENTS AND CHILDREN.

FATHERHOOD OF GOD. The concept of the fatherhood of God has many different connotations. In its most primitive aspect it refers to the physical relationship between the totemic ancestor god and the clan (see *Jer.* 2:27). Judaism, however, has evalued the spiritual implications of this idea, both in its ethical and mystical bearings. If God has created all men, then they are truly brothers and owe to each other brotherly love (*Mal.* 2:10). The fatherhood of God has become in Judaism the basis for the brotherhood of man, making equality a social ideal and democracy the political end. Time and again the prophets and the people of Israel rejected the pretensions and injustices of would-be autocrats; all men were of equal dignity, since all have one Father.

For the pious man who profoundly believes in the living God, the fatherhood of God expresses his intimacy with God; God is ever close to him, enveloping his being constantly with His infinite fatherly love. This personal and mystical sense gave rise to important religious ideas. If God is Father, then man felt that he could make demands on Him in his capacity as Father. Simeon ben Shetah is exasperated with Honi Hameaggel for his insistence to God that He grant His people's needs. "What can I do with you; you are like a beloved child before his father who grants him his every caprice!" (*Taan.* 23a).

Man's sense of inadequacy, that he can not solve life's problems alone, is compensated for by the assurance that he has his divine Father to rely on. "O Lord, Thou art our Father; we are the clay, and Thou our potter" (*Isa.* 64:7; see also 63:16). The Psalmist finds comfort in the fact that "like as a father hath compassion upon his children, so hath the Lord compassion upon them that fear him" (*Ps.* 103:13; see also *Ps.* 27:10; 68:6; *Sirach* 23:1). "All called with

tears on . . . their merciful God and Father" (*III Macc.* 5:7).

The interpretation which the Mishnah places on the Biblical narrative emphasizes man's dependence on his Heavenly Father. "When Israel submitted their hearts to their Father who is in Heaven, they won (the battle against Amalek, *Ex.* 17:8 et seq.) and were cured" (from snake bite, *Num.* 21:5 et seq.; *R. H.* 3:8). After their country's destruction the Jews were taught by their rabbis, "We have no one to lean on but our Father who is in Heaven" (*Sotah* 9:15; 49ab). Rabbi Hanan prayed God to forgive those ignorant ones who did not understand the difference between a Father who gives rain and a father who can only pray for rain (*Taan.* 23b). Akiba is recorded in the Gemara to have prayed, "Our Father, our King, we have no king but Thee; our Father, our King, have mercy upon us for Thine own sake" (*Taan.* 25b).

But if a father has his duties toward his children and they have the right to expect guidance and protection from him, they owe a duty to their father, the duty of filial piety and love (*Mal.* 1:6). The Mishnah speaks of the pious men of former times who "centered their heart on their Father who is in Heaven" (*Ber.* 5:1; 30b). Man is exhorted to "be as strong as a leopard . . . fleet as a hart . . . to do the will of thy Father Who is in Heaven" (*Aboth* 5:23).

In its sublimest reaches, the fatherhood of God expressed for the pious Jew his utter love of God, not only demanding nothing from Him, but willingly sacrificing everything for His sake, suffering martyrdom gladly and out of pure love for God, *'al kiddush hashem,* a loving child who humbly submits to God's will in the black days of suffering as in better times. In a Midrash dating from the Hadrianic persecutions (*Mechilta, Jethro,* 6, at the end), Rabbi Nathan interprets the phrase in the Second Commandment, "Them that love Me and keep My commandments" (*Ex.* 20:6), as referring to those who, in the face of torture and death, are happy to obey God's law without thought for reward or fear of punishment, but out of pure love for God, for *'abi shebashamayim,* for "my Father who is in Heaven"; nay, the persecutions lead them to a greater firmness in their love for Him.

The concept of the fatherhood of God, like other ideas, underwent changes in the ancient cultural history of Israel. At first it applied only to Israel as a whole, then to the individual Israelite, and finally it expanded to apply to all mankind. It will also be understood that troubled times naturally tended to make people narrower in their outlook. Here are some passages in which Israel is singled out as the son of God: "Out of Egypt I called My son" (*Hosea* 11:1; see also *Ex.* 4:22; *Deut.* 32:6; *Tobit* 13:4; *Wisdom of Solomon* 18:3; *Jubilees* 1:24; *Enoch* 62:11; *Testaments of the Twelve Patriarchs, Levi,* 18:6; *Mechilta, Amalek,* at the end, on *Ex.* 17:14). Akiba said, "Happy are ye, Israel, for ye are purified by our Father who is in Heaven" (*Yoma* 8:9; see also *Tos. B.K.* 7:2; Akiba's dictum quoted in *Aboth* 3:18 takes an intermediate position).

Another position on the question was that God is the Father of all those who are righteous and merciful and call upon the name of the Lord. The Midrash records a disagreement between Rabbi Judah and Rabbi Meir, the former holding that "if ye conduct yourselves as children, then you will be considered children," but not otherwise; whereas the latter holds that in either event, "ye are children to the Lord your God" (*Sifre, Deut.* 14:1, also *Kid.* 36a; cf. *Sifre, Deut.* 32:2; see also *Wisdom of Solomon* 2:13; *Sirach* 4:10; 23:4; *Testaments of the Twelve Patriarchs, Judah,* 24:2).

The concept of God, the Father, the Creator of and provider for all members of the human race, regardless of their origin or conduct, finds clear and frequent expression in Jewish thought. "There are three partners in the creation of every person; father, mother, God. His father and mother gave him his physical characteristics. The Holy One, blessed be He, gives man his soul, his senses and his mind" (*Nid.* 31a). Simeon ben Yohai said: "One has not only a father on earth but also a Father in Heaven" (*Sifre, Deut.* 11:22; see also *Jer.* 3:4; *Wisdom of Solomon* 14:3; *Tos. Hag.* 2:1).

The prayer-book is a crystallization of the Biblical and Talmudic world outlook and it expresses the beliefs and aspirations of the Jew, both medieval and modern; and it is replete with expressions of faith and trust in God, the Father of all men. All the essential prayers are recorded by the Mishnah to have been composed in the hoary antiquity of the prophets, Psalmists and the men of the Great Synagogue. One prayer already mentioned is "Our Father, our King," recited in a greatly enlarged version on penitential and fast days. The phrase itself (*'abinu malkenu,* "Our Father, our King"), however, is used as an invocation in daily prayers throughout the year in the Ahabah Rabbah, in the grace which is said after each meal, in the Vehu Rahum, as well as in the Musaf (additional service) for the festivals and the High Holy Days. In the third benediction of the grace after meals appears the invocation "Our Father, merciful Father," and in the fourth, "O God, our Father." "Our Father, merciful Father" is a constant invocation in the Selihoth (penitential prayers), and appears also in the Ahabah Rabbah. In the Selihoth also the call "Thou art our Father" is frequent, as well as the Biblical "Like as a father hath compassion upon his children" (*Ps.* 103:13), and "Father of the fatherless" (*Ps.* 68:6). The latter call is used also in the confession on the death bed. "Father of mercy" is an ancient prayer recited on taking the Scroll of the Law out of the Ark. The dirge of the martyrs, recited on certain Sabbaths after the reading of the Torah, and composed in the 13th cent. or earlier, also opens with the invocation "Father of mercies." The Kedushah of the Musaf reads, "One is our God, He is our Father, He is our King, He is our Saviour." In the confession for the Day of Atonement God is invoked: "We are Thy children and Thou art our Father." The phrase "Our Father who is in Heaven" (*'abinu shebashamayim*) is frequent in the prayers; note, for example, "May it be the will of our Father who is in Heaven," recited on Monday and Thursday after the reading of the Torah.

Christianity found the concept of the "fatherhood of God" fully developed in Judaism, and incorporated it into its system. Some polemists, in their effort to show that Judaism is a religion of harsh law whereas Christianity is a faith of divine love, have argued that the concept of the fatherhood of God is a Christian creation. The facts, of course, are otherwise; the citations and references here given are but a small fraction of the evidence available to show the Jewish origin and even the Jewish flavor and atmosphere of the concept. In Christianity this concept was further complicated by the doctrine of the incarnation, making God the father of the Christ in a special sense. In Jewish idiom the Messiah is most frequently called "King Messiah" (*Midrash Gen.* 44:9, on *Gen.* 15:2). *Targum Jonathan* sometimes takes the word son to refer to the Messiah, and then paraphrases it "King Messiah" (*Ps.* 2:7; 80:16; cf. also *II Esdras* 7:28; *Enoch* 105:2). The thought of God becoming man is, of course, not of Jewish derivation; but the early Christian apologetes looked for Jewish sources with which to bolster their viewpoint (cf. the frequent references to the Old Testament in the New Testament). In Jewish thought any man can achieve divine sonship by becoming worthy of it, or, in another sense, all men are children of God. Some Christian writers even attempt to find a distinction between "My Father," used by Jesus, and "Our Father," as used by others. The refutation of this is twofold; others have used the singular (see above); and, secondly, the Aramaic *'abba* means simply "O Father!" without reference to the number of the possessive pronoun.

The Synoptic Gospels do not depict Jesus as representing himself as son of God in a metaphysical or dogmatic sense but rather in the Jewish ethical sense of the righteous man who may be called the child of God. It is worthy of note that in traditional Christianity only he who is baptized and accepts the Christ may aspire to become a son of God; whereas Judaism teaches that all men who practice mercy and justice have divine affiliation.

See also: ABINU MALKENU; AHABAH RABBAH; CHRISTIANITY; ETHICS; GOD; GRACE AT MEALS; KIDDUSH HASHEM; MERCY; MESSIAH; MONOTHEISM; PRAYER; SON OF GOD.

SAMUEL J. B. WOLK.

Lit.: Kohler, Kaufmann, *Jewish Theology* (1918) 256-60; Cohen, A., *Everyman's Talmud,* pp. 21-23.

FATTORI (Del Ghetto), the executive committee of the Jewish community in Rome during the period of papal secular control. It exercised fiscal and general control of the community's internal affairs and represented the community at the Vatican. There are specific references to the Fattori during the early part of the 15th cent., but in all likelihood, the committee had been in existence since the 12th cent.

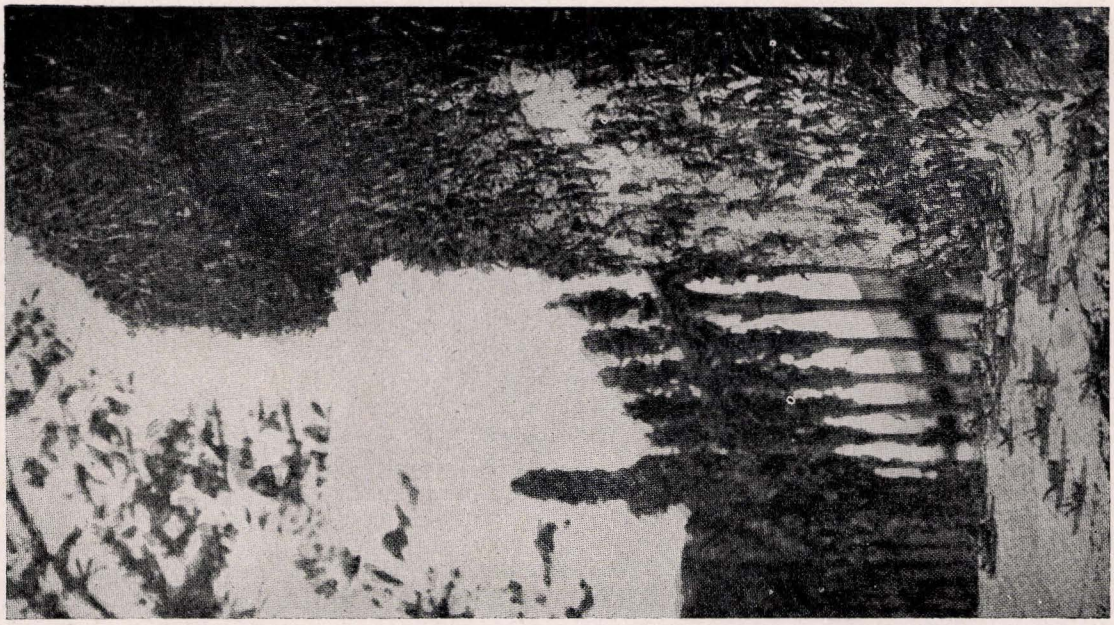
There were three Fattori ("factors" or "managers"), chosen by the representatives of the community for a term of one year. Later the term of service was shortened to half a year. The work was an onus and expensive. Not only were the Fattori responsible to the papal court for the Jewish community as a whole, but they were in danger of being held as hostages by the Vatican for any misdeeds committed by individual Jews. The Fattori might be imprisoned, for instance, in place of a sentenced Jew who had escaped punishment by fleeing the territory over which the pope had secular control. Because the unpleasantness of their duties provided a temptation toward evasion, the Fattori were expressly forbidden to refuse the responsibility when the representatives of the community had chosen them.

Lit.: Vogelstein, H., and Rieger, P., *Geschichte der Juden in Rom* (1895), vol. 2, pp. 128, 311, 393; Berliner, A., *Geschichte der Juden in Rom* (1893), vol. 2, pp. 32, 72; Güdemann, M., *Geschichte des Erziehungswesens* (1884), vol. 2, p. 308.

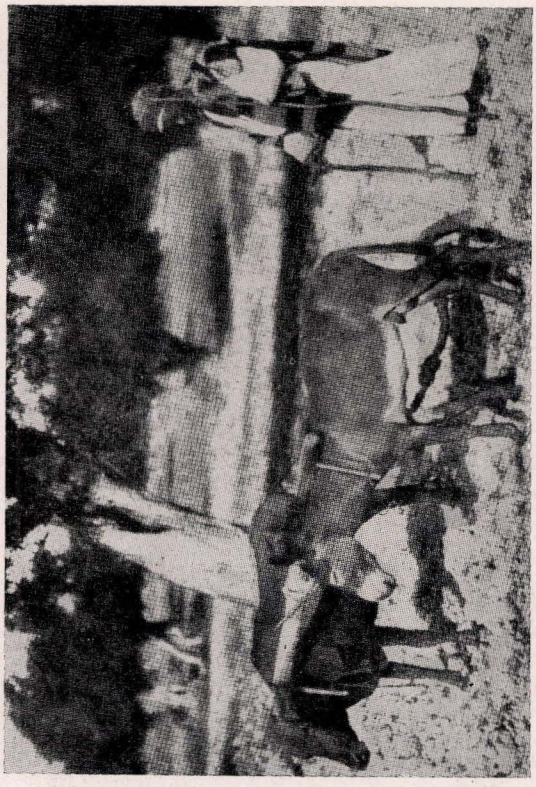


Entry of the Lord Mayor, Sir George Faudel-Phillips. From a painting by Solomon J. Solomon

FAUDEL-PHILLIPS, SIR GEORGE, Lord Mayor of London, b. London, 1840; d. London, 1922. He was the son of Sir Benjamin Samuel Phillips, Lord Mayor of London from 1865 to 1866, but added the name of his mother's family. He was educated at University College School and in Berlin and Paris, and afterwards entered his father's business. He was appointed sheriff of London and Middlesex (1884-85), and succeeded his father as alderman in 1888. In 1894 he was governor of the Honourable the Irish Society. He was high sheriff of the county of London in 1895, and Lord Mayor of London from 1896 to 1897. During his year of office, he raised a million pounds for the relief of those suffering from the famine in India and for other charities. He was created a baronet (1897) and, in recognition of his services to India, was awarded the Grand Cross of the Indian Empire. He was high sheriff of Hertford in 1900 and 1901.







Fauna of Palestine: (right) swarm of locusts during the locust plague (1915) in Jerusalem; (top, left) camels at rest; (bottom, left) cow and donkey under the yoke of an Arab

Sir George was president of the Jews' Orphan Asylum and of the Society for the Relief of the Jewish Blind and vice-president of the Anglo-Jewish Association. A great lover of books, he was known for his valuable library.

FAUNA OF PALESTINE. 1. According to Bible and Talmud. The general expression for "animal" in the Bible is *hayyah* ("living thing"), a word which corresponds to Greek ζῶον (*zoon*) and Latin *animal*. No systematic division of "living things" according to classes is given in the Bible, but it was inevitable that in the living language certain appellations equivalent to a classification of animals would become fixed. The animals were separated into distinct groups even in the story of the creation (*Gen.* 1:21-25); aquatic animals (fishes) were separated from animals of the air (birds); next came the group of the wild beasts (*hayyath ha'aretz*), that of cattle (*behemah*), and that of creeping things (*remes ha'adamah*). In many passages (thus in *Gen.* 9:3) the expression "creeping things" or "moving things" is used for animals in general; in *Ps.* 104:25 it designates the swarms in the sea, and thus expresses no fixed conception. No exact term is represented by the word *sheretz* (usually rendered "swarming things") either. All the lower animals (thus mice and moles) were designated as *sheretz,* but also "the winged swarming things that go upon all fours" (*Lev.* 11:20, 21, 23; *Deut.* 14:19) and smaller aquatic animals (*Gen.* 1:20; *Lev.* 11:10 is more specific). The corresponding Aramaic word, *shirtza* (equivalent to "reptile"), is more limited in meaning; when the Mishnah and Talmud (cf. *Sab.* 107a) often mention "the eight reptiles" (*shemonah sheratzim*) the animals named in *Lev.* 11:29-30 are meant, of which, however, four are mammals, only three actual reptiles, and one, the snail, a crustacean or mollusk. Thus there was a definite terminology at that early time, but it differed from that of modern biology. The words "whatsoever goeth upon the belly, and whatsoever goeth upon all fours, or whatsoever hath many feet" (*Lev.* 11:42) likewise contain no classification, as is evident from the fact that these terms are not repeated in the Bible. The rabbis employed the term "quadruped," in contrast to "biped" (i.e. mankind), but the latter term could just as well apply to birds. Only the following is certain:

In the Bible and Talmud quadrupeds are divided into:

1). Wild animals (*hayyath ha'aretz* or *hayyath hasadeh*); the expression "beasts of the forest" also occurs (*Ps.* 104:20), likewise *ziz sadai* (*Ps.* 50:11; 80:14), which is believed to mean "wild beasts of the field" or "that which moveth in the field," although the exact meaning is not easily determined.

2). Tame animals (*behemah*), corresponding to our word "cattle." But there are Biblical passages in which both *hayyah* and *behemah* stand for all four-footed animals (*Gen.* 9:2; *Lev.* 11:2). The rabbis speak of tamed animals (*bene tharbuth;* in the case of birds, *bene maruth*); but there is in rabbinical literature nothing corresponding to the term "wild," unless one cites the Greek loan-words *agrion* (wild) and *hemeron* (tame); but these never designate a species, only individual animals. At any rate, the word *bar* ("field") seems to be an imitation of *agrion,* as in the phrase *shor habar* ("wild" ox); but the more usual expression is *hayyah* (equivalent to "beast," i.e. wild animal; also *hayyah ra'ah,* "evil beast," i.e. "wild," but also "vicious"), while for "tame" no new word was formed. Thus in the Talmud and in all rabbinical literature *hayyah* ("beast") means every "living thing" independent of man, but only where the species lives in the field (thus dogs or asses), and where individual animals live under man's protection. But *behemah* ("cattle") is a designation for animals altogether subservient to man (thus cattle and sheep). Both designations refer to quadrupeds. Among "cattle" a distinction is made between "large cattle" (*behemah gassah*) and "small cattle" (*behemah dakkah*). The further distinction in the Bible and Talmud between "clean" and "unclean" animals had its source in the ceremonial law.

It is due to the dietary laws and the prescriptions about ritual purity that a comparatively large number of names of animals have been handed down in the Bible. In the table given below all of these names are listed, even though all can not be identified beyond question. Many new names appear in the Mishnah and Talmud, not only in connection with the discussion of "clean" and "unclean," but in profane connections as well, in accordance with the new conditions under which the people were living and with the wider vision and ampler ideas which they had gained. Thus the elephant, goose, duck, pheasant, and peacock appear here for the first time, sometimes under foreign names which still indicate their country of origin. These "new" animals belong to all classes, thus to the amphibians and reptiles; besides this, many fabulous animals, such as the Shamir and the Bar Jochna, as well as legendary stories about the salamander, are mentioned in the Talmud.

A. Domestic Animals. 1. Sheep, the most important of the small domestic animals of Palestine (*seh, 'ayil, rahel, kebes;* the word *tzon* means "herd," either of sheep or goats), were native in Palestine even in ancient times. The patriarchs and kings, rich men and poor men, owned sheep. The East Jordan country was especially suited for sheep-raising; King Mesha of Moab, to judge by the annual tribute which he paid to Israel, must have possessed enormous flocks (*II Kings* 3:4). In the Mishnaic period the sheep of Keder in Arabia were famous, also those of Egypt and Palestine, especially those of Hebron, while in Sepphoris in Galilee the rams were of striking size. They were still kept in great flocks, often together with goats; their flesh was eaten and their fat tails, as in the Biblical period, were particularly prized as delicacies (the sheep of Palestine had fat tails, and little wagons were put under their tails in order to keep them undamaged). Their milk was used for food, and their wool for clothing; trumpets, especially Shofars, were made from the rams' horns. Thus the saying "Whoever wishes to become rich, let him devote himself to the raising of small animals" (*Hul.* 84b) is easily understood. Next to large cattle, sheep were the most important domestic animals used for sacrificial purposes in Biblical times. Even today in Palestine the male lamb is almost the only animal slaughtered by

the peasants in the country. The sheep-shearing was an outstanding feast of merrymaking. At the beginning of the 19th cent. the export of sheep's wool had attained the value of nearly a million dollars a year.

2. The goat (*'ez, 'attudim, tayish, sa'ir, tzafir; gedi,* however, means "young animal," either of sheep or goats) was and is a herd animal bred in Palestine on a large scale. Led by the he-goat (the Mishnah mentions a leader-goat, *mashchuchith*), it frequents the wooded hills. In the Biblical period it was an animal used for sacrifices and slaughtering; its flesh, particularly that of the kid, was used for food; hence the "savoury food" of Isaac (*Gen.* 27:9) and the prohibition against seething it in its mother's milk (*Ex.* 23:19). Goats' milk was often drunk (*Prov.* 27:27), and was recommended for diseases of the chest. Goats' hides were used as skins to hold water and wine; from the hair of goats, generally black in Palestine, tent material was woven, as was also the material which in Talmudic times was called *kilki,* from Cilicia, its country of origin. The he-goat was used as a metaphor for a violent, even malicious, man (*Ezek.* 34:17). The he-goat in *Dan.* 8, that conquered the ram, symbolizes the Grecian empire. The rabbis narrate that Job's goats overcame wolves, and that the goats of a much revered teacher carried away bears on their horns.

3. The ox (*bakar,* also *shor, par, parah, 'egel, 'eglah*) was also a sacrificial animal, but was raised not so much for its flesh as for its value as a work-animal, for it drew the plow and the cart. The Talmud states that a plow-ox is not to be slaughtered, for there are other animals for this purpose. The settled, agricultural Jews employed this animal more than did the nomadic Arabs who followed them. Therefore the race of cattle now to be found in Palestine deteriorated markedly under Arab domination; only in Damascus and Galilee was there a fine strain, perhaps a survival of the "strong" (*'abbir*) bulls of Bashan celebrated in the Bible. In the new Jewish colonies remarkable results have been obtained in the cross-breeding of milch cows.

Both white and black oxen were known in earlier days; the red heifer (*parah 'adummah*) is mentioned in *Num.* 19:2. The rabbis believed that white oxen plowed better, but that the black ones were more valuable because of their hides, and the red for their flesh. The bull was greatly feared; the Biblical law speaks of the goring ox (*shor naggah* or *naggaf*) in *Ex.* 21:28-32; many verses of the Mishnah are devoted to questions of responsibility arising from its habit of goring (cf. *Baba Kamma*). Egyptian oxen formed a special species; the humped ox (zebu), that, according to Aristotle and Pliny, lived in Syria, was mentioned in connection therewith, while the Mishnah mentions the dwarf-cow.

Cattle were fattened (*meri*), slaughtered and eaten to a greater extent in antiquity than in modern times. A fatted calf (*'egel marbek*) was usually slaughtered in honor of a guest, and at Solomon's table ten fatted and ten grazing oxen and a hundred sheep were eaten daily, not to mention harts, gazelles, roebucks, and an indefinite number of *barburim 'abusim* ("fatted fowl," *I Kings* 5:3). Cattle were more frequently kept in stables than were other animals.

4. The ass (*hamor;* also *'athon, 'ayir*) was and is for the Palestinian an indispensable animal, used both as a beast of burden, especially for riding. Bedouins of the Syrian desert breed fine large white asses. There was a fine strain in Palestine, including white asses that were ridden by the better classes and highly prized (*Judges* 5:10). There were some of these in Pumbeditha, in Babylonia, in later times. The Mishnah (*Sab.* 5:1) mentions a foreign breed called *lugdikos,* i.e. *Lykaonikos,* asses from Lycaonia, but the Talmud explains this as Libyan asses. These Libyan asses, it is said, were especially adapted for carrying burdens, but had to be equipped with a bridle because of their wildness. Actually even the common ass, and especially the wild ass (*hamor habar;* cf. *'arod*), was feared, since his bite and kick rendered him dangerous. It was forbidden to plow with an ass and an ox together (*Deut.* 22:10). Because of their surefootedness she-asses were preferred; these are often mentioned separately. The ass, especially an ass-foal capable of performing work, was named as the saddle-animal of the Messiah (*Zech.* 9:9); this was in order to indicate poverty and to characterize the Messiah as the prince of peace, in contradistinction to a secular king, who goes out to war on horseback.

5. The horse (*sus, susah, parash, rechesh*) was much less used by Israelite and Jewish farmers than were the ass and camel; in the Bible it is mentioned only as a war-horse. Horses were first imported into Palestine in great numbers from Egypt by Solomon (*I Kings* 5:6; 10:26-29). Horses were a luxury against which the Israelite king was warned (*Deut.* 17:16); since they were employed in war, the prophets often inveighed against the increase in their number. But the surrounding nations, such as the Canaanites, Chaldeans, Medo-Persians and Scythians, had cavalry in great numbers.

In connection with *Zech.* 1:8 (whence the vision of the horsemen of the apocalypse in *Rev.* 6 is derived; cf. *Zech.* 6:2-8; red, black, white and grizzled bay horses), the rabbis maintained that yellow and red horses were especially warlike, but white ones were peaceable; for this reason a white horse in a dream is a good omen. The strength and courage of the war-horse are poetically described in *Job* 39:19, and his swiftness in *Hab.* 1:8; otherwise the stallion is considered the acme of lechery (*Jer.* 50:11; *Ezek.* 23:20; *Sirach* 33:6). The horse which has not been broken must be controlled by means of the bridle and the bit (*Ps.* 32:9; *Ezek.* 38:4; *Sirach* 20:31). When a king died the sinews of his horses' hocks were cut. State criminals and enemies were dragged at the tails of horses, and old horses were used to turn the mills. Castrated horses also are mentioned. City watchmen were usually mounted; hence the saying (*Pes.* 113a): "No one ought to live in a city in which the neighing of horses is not heard." In Palestine today there are many pure-blooded Arabian horses.

6. The mule (*pered,* a cross between a mare and a he-ass) and the hinny (a cross between a stallion and a she-ass; cf. *rammach*) are often mentioned. The princes of the house of David often rode on mules (*II Sam.* 13:29; cf. 18:9). Solomon rode to his coronation on a mule (*I Kings* 1:33) and received mules as

tribute (*II Kings* 10:25). This animal was obtained abroad (they were brought to Tyre from Armenia, *Ezek.* 27:14), since the breeding of hybrids was forbidden to the Jews (*Lev.* 19:19). According to the rabbis, the bite of a white female mule (*pirdah lebanah,* Aramaic *kudnitha hivarta*) is especially dangerous, even fatal. The mules (*mula'oth,* the plural of the Latin *mula*) of Rabbi Judah Hanasi and his family were famous.

7. The camel (*gamal*), "the ship of the desert," was a common domestic animal in Palestine, although not native to that country. It is often mentioned in the Bible as a saddle- and burden-bearing animal. For riding especially, pure-blooded animals were probably used, as is proven by the names *becher, bichrah* (*Isa.* 60:6; *Jer.* 2:23) and *kirkaroth* (*Isa.* 66:20); all these were young, excellent and swift camels, especially females. The Talmud mentions a "flying" camel, besides Arabian and Persian camels. The former were so highly prized that a wife could have her allowance as widow paid therein, just as from her husband's real estate. In the Biblical period whole herds of camels are mentioned (*cf. Job* 1:3); those belonging to the king were guarded by a special official, preferably an Arabian, as were also the asses (*I Chron.* 27:30). Camels were often overburdened, as is shown by numerous references in the Talmud to wounds and sores on camels; but much is said there also about the care given to them. The dung of camels, sheep, goats and cattle was used as fuel in many places.

8. The dog (*keleb*) was not a domestic animal among the Israelites, as it is with us today; even the Orientals of today do not keep house-dogs. The dog is mentioned with contempt in every passage in the Bible which mentions it (*Ex.* 11:7; *I Sam.* 17:43; *II Sam.* 9:8; *I Kings* 21:24). They prowled about in the city, especially at night, howling continuously, and ate rubbish and carrion (*Ps.* 59:15-16). The Talmud refers to hydrophobia in many passages. According to the Talmud, there is prophecy in the barking of dogs, and many sayings praise their fidelity and watchfulness. However, there is a warning against breeding (*giddel*) dogs, because their bite was feared. In actuality the Oriental dog is half wild, and fells lambs and even men; yet dogs, especially shepherd dogs, were kept for watching the flocks. The village-dog (*keleb kafri*) was considered good-natured. (The rabbinical material is in Strack, H. L., and Billerbeck, Paul, *Kommentar zum neuen Testament aus Talmud und Midrasch,* on *Matt.* 15:26.) Since 1913 there has been a hydrophobia station for Jews in Palestine.

9. The other four-footed domestic animals include the cat (New Hebrew *hathul*). Cats were kept in the house only because they killed mice and even weasels; otherwise the sages of the Talmud speak only of their falseness, greediness, bite, and the dangers of being poisoned through a scratch. The pig (*hazir*) was kept in Palestine only by non-Jews; even today only Europeans keep pigs in Palestine. In the Mishnah and Talmud much is said about a fabulous animal named *kavvi* or *koi.* Some assert that this was perhaps the stag; and the discussion there shows that this was neither a wild nor a domestic animal.

10. In Talmudic times the poultry-yard was inhabited by the hen (*tarnegol*), goose (*'avvaz*) and dove (*yonah*). Raising chickens was forbidden in Jerusalem. But this prohibition was perhaps limited to the Temple square and to the times of the Temple, for this fowl is mentioned frequently, and the crowing cock (*sechvi,* after *Job* 38:36) is even mentioned in one of the daily benedictions. Poultry-raising is common in the present-day Jewish colonies.

11. The bee (*deborah*) may be mentioned here, for it was kept for its honey. In the Talmudic period people owned great swarms of bees (*nehil*) and set up bee-hives (*kavvereth*) for them in their gardens. Bee-raising was not a regular occupation in the land, for honey, which was so necessary for the people, was obtained from tropical fruits instead. Today bees are raised in great numbers in Palestine.

B. Wild Animals. A great variety of beasts of prey and rapacious animals characterizes Palestine today. However, it is probable that many of these species were not in large numbers in Canaanite and Israelite times, since there is little mention in the Bible of hunting and fishing. Many wild animals, thus the stag and the gazelle, roamed about freely.

I. The representatives of the palaeo-arctic (Northern European and Northern Asiatic) fauna in the north of Palestine were:

12. The gazelle (*tzebi,* also *'ayyal,* Gazella Dorcas; in the East Jordan country there was a special species called Gazella Arabica). The Talmud (*Hul.* 132a) perhaps means this animal when it assumes that the goat breeds with it and that it has no forked horns (*Hul.* 59b). Otherwise *tzebi* often means the stag. But the ordinary hind is not found in Palestine today; it must therefore be assumed that formerly, while the country was well-wooded, it afforded a good terrain for the hind. The swiftness of this animal was far-famed (*Gen.* 49:21; *II Sam.* 22:34; cf. *Aboth* 4:20: "Be courageous as a leopard, swift as an eagle, nimble as a stag, and strong as a lion to fulfil the will of Thy Father in Heaven"). In *Song of Songs* 2:9, 17 the young hart (*'ofer ha'ayyalim*) is mentioned as the acme of loveliness. The oryx antelope is given the special name of *keresh* in the Talmud (*Hul.* 59b).

13. The bear (*dob,* Ursus Syriacus) is often mentioned in Biblical literature. According to *I Sam.* 17:34-36, David, while a shepherd, slew a bear; in several other passages too (thus *Amos* 5:19) the bear is mentioned, along with the lion, as a dangerous beast of prey (*II Kings* 2:24), especially the she-bear when robbed of her cubs (*Prov.* 17:12). The Talmud compares the Persians with the bear in four respects (*Kid.* 72a). The bear was considered more dangerous than the lion (*Sanh.* 98b); because of its dangerous disposition traffic in bears was forbidden (*A.Z.* 16a); but bears could be tamed (*B.K.* 15b). It is seldom found in the Lebanon.

14. The weasel (*holed*).

15. Various burrowing mice (all classed under the name *'achbar*).

II. The representatives of the modern animals of Ethiopia or the steppes and deserts:

16. The lion (*'ari* or *'aryeh; layish, labi, shahal*) is mentioned 130 times in the Bible. It was quite common in Palestine, especially in the Jordan thickets;

since the crusades, however, it has been practically exterminated. The descriptions of the Israelite writers and the rabbis are accurate; its strength and courage were proverbial (*Prov.* 30:30); its roaring was terrible (*Amos* 3:8; *Isa.* 5:29); it was considered an extraordinary achievement to conquer a lion (*I Sam.* 17:34-36). When the land became increasingly devastated the number of lions became greater (*II Kings* 17:25).

The lion figures in the plastic arts of the entire Near East as the symbol of strength and power. Seals and other articles excavated in Palestine, either of native foreign make, often feature the lion, and it is often found pictured in the synagogue.

17. Besides the Biblical panther (*namer*) and the Greek designation *panther* of similar sound, the rabbis, in *Sanh.* 1:4, mention a similar animal, *bardalis*, i.e. *pardalis*, "spotted animal," perhaps the leopard. The panther is still occasionally encountered in Gilead and Bashan, and near the Dead Sea.

18. Of the fox (*shu'al*) two varieties are found in Palestine: In the south the somewhat smaller Vulpes Niloticus; in the north the Vulpes Syriacus (Egyptian and Syrian fox). The phrase "like foxes in ruins" (*Ezek.* 13:4; cf. *Lam.* 5:18) tells something of the fox's mode of life (cf. *Ps.* 63:11). Samson caused great damage to the Philistines by means of 300 foxes (*Judges* 15:4-5). The bite of the fox is dangerous (*Aboth* 2:10); he kills young goats and lambs, and is especially destructive to the vineyards. His cunning was known even to the ancients (*Midrash Song of Songs* 2:15). He was the symbol also, in contrast to the lion, of unimportant persons (thus *Aboth* 4:15). The Talmud narrates fox fables (thus *Ber.* 61b); such fables were written later by Jews.

19. The rock-badger or marmot (*shafan*, not the *rabbit*) and the hare (*'arnebeth*); four species of hare now exist.

20. Several kinds of antelopes.

III. Animals that have some resemblance to the fauna of India:

21. The wolf (*ze'eb*), in rabbinical texts also *lukos*, Greek λύκος, Latin *lupus*). It is still found in the Lebanon, and is the terror of shepherds. It seldom attacks human beings, and only when driven by hunger (thus in *Taan.* 19a, where a wolf killed two children). It ravages at night (*Hab.* 1:8); Ezekiel (*Ezek.* 22:27) employed it as a symbol of bloodthirsty and corrupt princes; in the Blessing of Jacob (*Gen.* 49:27) Benjamin is compared to the wolf: "Benjamin is a wolf that raveneth; in the morning he devoureth the prey."

22. The jackal, which howls at night and frightens the country-people, is known in the Bible under three names: 1. *shu'al*, included under Fox; 2. *'iyyim*, *Isa.* 13:22 (according to others, owls, vultures); 3. *tannim*, *Micah* 1:8 (according to others, dragon). Jackals run about howling at night in packs, and even enter towns.

23. The hyena, not dangerous to human beings, is mentioned for the first time in the Greek text of *Sirach* 13:22. In rabbinical texts it is called *tzabo'a*, probably because of its spotted hide; see commentators to *B.K.* 1:4 and *Yoma* 84a.

24. The bat (Biblical *'atallef*, *tinshemeth*) is designated by the rabbis by four other names (*ba'uth*, *kippuf*, *'arpadda*, and *kerushtina*), a proof that there were several varieties of bats. Indeed, Tristram believes that there were many Asiatic, African and European species of this mammal in the caves of Palestine.

Other important animals were:

25. The elephant, not mentioned in the Bible. However, its name and the valuable product obtained from it are contained in the word *shenhabbim* (*I Kings* 10:22; *II Chron.* 9:21), "ivory." Others believe that *shenhabbim* was a sort of precious coral ("ivory of the seas"). According to *I Kings* 10:22, ivory was imported by means of the voyages made to Ophir; according to *Ezek.* 27:15, ivory-horn was brought in by the Dedanite traders. Solomon's throne was of ivory. Elephants as animals were first mentioned in the Books of the *Maccabees*. They were employed by Syrian and other rulers in their wars. In New Hebrew texts the elephant is called *pil* (as in Aramaic, Syrian and Arabic).

26. The tiger occurs also in the Talmud (*Hul.* 59b), under the Greek name *tigris*. It is called also the "lion of Be Ellai."

27. The animal called *tahash*, the skin of which was used in the making of the Tabernacle. It is mentioned also in *Num.* 4:25 and *Ezek.* 16:10, but here only the word *tahash* is used, not the Hebrew word for skin. The *tahash* is usually taken to be the seal. The Septuagint understood by "skins of the tahash" violet-blue skins; a similar interpretation is suggested by the Targum Yerushalmi (see *Sab.* 28a), where the word *sasgona* indicates some color or other. *Rashi to Ezek.* 16:10 translates it by the French *taisson*, "badger."

28. Numerous birds are mentioned by name. Of birds of prey there are the eagle (*nesher*) and the raven (*'oreb*), but each of these names is applied to several species. The partridge (*kore*) had other names, for the feminine name *haglah* and the place-name *beth haglah* mean "partridge," Arabic *hagal*. The peacock, *tavvas*, and the pheasant (*pasyon*, *phasianus*) are mentioned for the first time by the rabbis under their Greek names. They were esteemed as food, and in art too were imitated in ivory or gold. The *kerum* (χρῶμα ?, color, *Ber.* 6b) may be the bird of paradise. The ostrich (*ya'anah*) appears as the New Hebrew *na'amith* (*Kelim* 17:14, where a vessel made of a glazed ostrich egg is mentioned).

29. Among the amphibians there is the crocodile, undoubtedly meant by the leviathan (*livyathan*) in the poetical description of *Job* 40:25-32. Otherwise perhaps the whale is meant by *livyathan*. The crocodile still exists in Palestine, but its numbers are steadily decreasing. (There is a "crocodile" river in the coastal plain.) This same creature is believed to be meant by *ben nefilim* (literally "giant child") in the Midrash; according to Immanuel Löw, however, it was a species of lizard. The turtle is called *kiletha* (*Nid.* 17a); otherwise it is called *galla denahara*. Its name is undoubtedly *hagallim* in *Sifra*, 49c (Weiss ed.).

30. Of the creeping animals the most important are the snakes (*nahash*, *kippoz*, *'ef'eh*, *pethen*, *'achshub*, *tzefa* or *tzif'oni*), of which there are thirty-three species in Palestine today. The "subtle" serpent in the garden of Eden is well-known; there is a popular belief that it eats dust (*Gen.* 3:14; *Micah* 7:17; also in the Messianic time, *Isa.* 65:25). Mention is made of *nehashim serafim*, fiery serpents, also *saraf me'ofef*, flying dragon.

As there are no flying serpents, this view is based on a popular or mythical belief. *Tannin* (*Ex.* 7:9) and *livyathan* (found in many passages) are believed to designate the dragon. In the Talmud the serpent occurs also under the Greek name *ḥechinah* (ἔχιδνα), *'echen, 'eches* (ἔχις); similarly, *darḳon,* equivalent to δράκων *draḳon,* dragon. But many believe that the *darḳon* was the annelides. The serpent's venom is fatal (*A.Z.* 31b), but several remedies therefor are cited. According to the Talmud, foods and beverages were not to be uncovered, for fear that a snake might lick them and thus poison them. The "serpent living in Palestine" is the most dangerous, and could therefore be killed even on the Sabbath (*Sab.* 121b). It is related as a miracle that in Jerusalem (in the Temple district?) no one was ever injured by a serpent or a scorpion (*Aboth* 5:5). There were also lizards (*Lev.* 11:30, the gecko, *(ha)leta'ah,* and the chameleon, *tzab*). They are found, together with a dark, prickly chameleon, even today in the mountains.

31. Of the mollusks and the other reptiles only the lizard (*homet*) and the snail (*shabbelul*) are mentioned. The *hilzon* species of snail often mentioned in the Talmud (thus *Sanh.* 91a) was of great importance for the clothing and purple dye industries. *Hilzon* designated not only the trumpet snail (bucinum, or murex), but also the purple snail (purpura, also pelagia). These were originally native to the tribe of Zebulun, but, according to later references, inhabited the coast of the "Syrian ladder" as far as Haifa. From them was obtained the color called in the Bible *techeleth* and used in making the fringes (*Tzitzith*).

32. Of fishes (*dagim*) forty-three kinds are now known in Palestine. The Talmud (*Hul.* 63b) gives the exaggerated number of 700 "unclean" fishes, even including those of the surrounding seas; furthermore, *A.Z.* 39a states that in Pelusium, on the Nile delta, and in Aspamia (i.e. Spain) fish roe could be bought and eaten without hesitation, since there were no unclean fishes there. As a means of obtaining food for the people (cf., in the New Testament, *Matt.* 7:10; 14:17), fishing was not of great consequence in the Talmudic period. There are no names in the Bible for individual fishes. The Talmud tells of a *dag hamitzri,* Egyptian fish, and *ḳulcyas ha'ispenin,* a kind of Spanish tunny; both were therefore imported, as was the *terith* (equivalent to θρίσσα, *thrissa*), a kind of herring. In addition, there were the *shibbuta,* turbot; *harsena,* certain small fishes; *ḳalchith(d),* also a species of herring.

33. Palestine has many species of insects. First there are the numerous locusts and grasshoppers (*'arbeh, ḥagab, gobai*), then the scorpion (*'aḳrab*), of the sting and poison of which the Talmud says much. There are also references to the spider (*'aḳḳabish, semamith*), bee, and wasp or hornet (*tzir'ah*); the Talmud mentions many more, thus *naddal,* centipede (*Hul.* 67b).

SAMUEL KRAUSS.

2. Present Time. The number of small animals characteristic of little Palestine is surprisingly large. This is true of mammals, wingless insects and reptiles, and land and fresh-water mollusks, and even of birds, the migrations of which are almost unlimited. Of the 273 known kinds of mollusks there are 150 in Palestine. The reason lies in the extraordinary topographical and climatic variety of the land, which ranges from the Lebanon and Hermon, with their mantle of perpetual snow, to the hot basin of the Dead Sea. The 7,000 kinds of animals in Palestine which have been described hitherto represent types of three different zoogeographical regions, i.e. the palaeo-arctic (North Eurasian), the Ethiopian, and that of India. The number of kinds of animals that have become extinct through the influence of civilization is rather large. It includes the Syrian bear, leopard, Carmel roebuck, Syrian ostrich, and numerous insects. The last specimen of the Carmel roebuck is in the Museum of The Hebrew University, Jerusalem.

a). Of the ninety-two species of creeping things in Palestine only thirty-four are snakes; six of them are poisonous. However, all these, except the Daboia Zantina Gray, inhabit the desert, and all are nocturnal animals, except the cobra. The crocodile is practically extinct.

b). Of the insects the beetles have been investigated the most thoroughly. There are 2,105 species listed in the private collection of Aharoni alone. Every fifteen years the land is visited by the migratory locust (Schistocerca Peregrina Olivier), the battle against which is now being won by man. The Palestinian maggot (Scythris Temperatella Lederer) causes great damage. The number of the cochineal lice on oranges is kept down by their natural enemies, the various species of the lady-bird beetle. Mosquitoes (Anopheles) are being eliminated through drainage. On the large cotton plantations four kinds of Earias are met with, two of them specifically Palestinian.

c). Fishes. The number of fresh-water and salt-water fishes, formerly large, seems to have fallen off with the increased demand; assistance by means of artificial propagation in accordance with modern methods is imperative. The sardine and anchovy deserve especial attention, for during the spring months they appear along the entire coast in great numbers.

d). Birds. The Syrian ostrich may become important commercially, for it holds first rank among all the ostriches now existent by reason of the quality of its plumes. A pair captured by Aharoni is in the Lord Rothschild Museum, in Tring Park.

e). Mammals. It is questionable if the skin of the jackal can be used for furs. The jackal causes great damage to vineyards. The number of foxes is decreasing, while martens are rarely found.

Wild animals suitable for hunting are partridges, which live in the numerous mountain-ranges, quail, which visit Palestine in great numbers during their migrations, and gazelles, which are still frequent. Ibexes are less plentiful. The government has established closed seasons for all these animals.

ISRAEL AUERBACH.

Lit.: Tristram, Henry, *Fauna and Flora of Western Palestine* (1888); Aharoni, Israel, *Torath Ḥeḥai* (1924; treating of mammals and birds); idem, *Naturwissenschaftliche Studien am toten Meere* (1912); idem, in *The Handbook of Palestine* (1922); Nehring, "Die geographische Verbreitung der Säugetiere in Palästina und Syrien," in *Globus* (1902); Bochart, *Hierozoikon* (1793-96); Tristram, Henry, *The Natural History of the Bible,* 8th ed. (1889); *Jewish Encyclopedia,* vol. 1, pp. 606-7; Hastings, James, *Dictionary of the Bible,* under each animal.

Animals Mentioned in the Bible

'abbir	Literally "the strong one" (Egyptian?), occurs only in poetic language, also means horse (*Judges* 5:22) but ordinarily:	Bull.
'ayil	Often mentioned as a sacrifice	Ram.
'ayyah		Falcon.
'ayyal, 'ayyalim	feminine *'ayyalah, 'ayyeleth*	Stag, Hind, Hart.
'iyyim	According to the latest opinions	Jackal.
'elef	plural *'alafim* (also *'alufim*)	Cattle.
'anafah	Septuagint: charadrios strand-snipe	Heron.
'anakah	Septuagint: shrew-mouse; according to others, a sort of lizard	Hedgehog, Gecko.
'ef'eh	a sort of snake	Adder, Viper.
'akko	Greek tragelaphos	Wild Goat
'arbeh	a species of locust, migratory locust, often used for	Locust.
'ari, 'aryeh	see also *layish, kefir 'aryeh,* and *gur 'aryeh,* young lion	Lion.
'arnebeth	Assyrian *annabu;* Syriac and Arabic borrowed from the Hebrew	Hare.
'athon	similar word in Assyrian, Arabic and Aramaic	She-Ass.
behemoth	*Job* 40:15: hippopotamus amphibius (?)	Hippopotamus.
bakar	common gender, from a root meaning to plow (?)	Cattle.
gedi, gedayim	Aramaic *gadya,* frequently *gedi 'izzim,* kid	Kid.
gob, gobai	also New Hebrew and Aramaic *goba* (cf. *'arbeh*)	Locust.
gozal	young bird, especially	Young Dove.
gamal	as in the entire Near East, only the one-humped camel (dromedary) is found in Palestine	Camel.
deborah	Aramaic, Syriac and Arabic loan-word	Bee (in the Bible, probably only the wild bee).
dag	Individual species of fishes are not mentioned in the Bible, although fish was an important source of food (*Neh.* 13:16; cf. 3:3: "Fish Gate" in Jerusalem).	Fish.
dayyah		Kite.
dob	Aramaic *dubba,* Arabic *dub*	Bear.
duchifath	according to the Septuagint and the Vulgate	Hoopoe.
dishon	as a proper name, also *dishan*	Gazelle or Antelope, or an animal of the same species; Pygarg.
deror	"freedom," wild dove, sparrow or bird, according to Jewish commentators	Sparrow.
ze'eb	also, a proper name; Assyrian *zibu;* Ethiopian hyena, Egyptian jackal	Wolf.
zebub	Aramaic *dibbaba* (cf. *ba'al dibbaba,* enemy)	Fly.
zachar	animal not castrated (opposite, *mashhath*); Aramaic *dichra,* ram, in particular	male.
zemer	only in *Deut.* 14:5; perhaps the wild goat; according to others,	a species of Antelope; Mountain sheep.
hagab		grasshopper.
hazir	Aramaic *hazira;* Arabic *hinzir* or *hanzir*	Swine (wild pig, boar?).
holed	Aramaic *hulda;* from which comes the New Hebrew *huldah;* also a proper name	Mole, Weasel.
hamor	frequent; literally, "reddish"	Ass.
homet	Syriac *hulmata* = chameleon (see *tzab*)	a species of lizard; sand-lizard.
hasidah	literally (avis)pia, "kind" to its young	Stork.
hasil	from *hasol,* to rob	a locust; caterpillar.
hafarparoth (plural)	(proper reading in *Isa.* 2:20) rat?, according to others	Mole.
hargol		Cricket.
taleh	cf. Aramaic *talya* = young child, *talitha, Mark* 5:41	(tender) Lamb.
yonah, yonim (plural)	as a sacrifice, *ben yonah,* young dove	Dove.
yahmur	from *hamor* (to be red), also Aramaic and Arabic	Buck, Roebuck.
yelek	locust previous to the last time it casts off its skin	a species of locust; Canker-Worm.

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yanshuf (*shof*)	from *neshef* (dusk?)	Owl, Great Owl.
ya'el, ye'elim (plural)	Capra Beden (not identical with *'akko*)	Wild Goat.
ya'anah *bath ya'anah*	explained as daughter (dweller) of the wilderness	Ostrich.
kos	probably:	a species of owl; Little Owl.
koah	probably:	a species of lizard; Land-Crocodile.
keleb	Assyrian, Phoenician, Aramaic, Ethiopian, Arabic	Dog.
kinnam *kinnim*	Neo-Hebraic *kenima,* insects that eat fruit and clothing	Gnat.
kar, plural *karim*	(cf. *taleh*)	Lamb.
keseb-kebes	feminine: *kisbah* = *kibsah*	Lamb.
labi	(*Ezek.* 19:2, *lebiyya,* is the same word)	Lioness.
(ha)leta'ah	Vulgate, *stellio,* a species of lizard	Gecko, Lizard.
layish	Jewish Aramaic *letha;* also Arabic; used in poetry	Lion.
mikneh	literally, "property"; used for cattle and sheep	Domestic Animals.
nahash	(perhaps from *nahash,* augurium)	Snake.
nemalah	Neo-Hebraic, Syriac, Arabic	Ant.
namer	frequent; "the shining one," from its beautiful hide	Panther, Leopard.
netz	according to Bochart: the hawk	Eagle, Hawk.
nesher	frequent; *bene nesher,* young eagles; *kan nesher,* eyrie	Eagle.
sus	feminine *susah*	Horse.
sus, sis	according to the ancient versions:	Swallow.
'agur	uncertain	Crane.
'egel	frequent; feminine *'eglah,* heifer	Calf (cf. GOLDEN CALF and EGLAH ARUFAH).
'of	from *'uf,* a frequent word = to fly, to flutter	Bird, Birds.
'ez, plural *'izzim*	frequent; Aramaic *'izza* (see also *gedi, tzafir,* and *seh,* as well as *se'ir* (*se'irath 'izzim*)	Goat.
atallef	(from *'atof?*)	Bat.
'azniyyah		Osprey.
'ayit	singular and collective	Bird of Prey.
'ayir, plural *'ayarim*	*'ayir pere,* young wild ass	Ass-Foal.
'akkabish	Jewish Aramaic *'akkubitha*	Spider.
'achbar	(*Isa.* 66:17; used for various edible animals)	Mouse, Fieldmouse.
'achshub	New Hebrew; a species of spider; also the name of a disease	Viper.
'alukah	(perhaps a vampire or demon)	Leech.
'akrab	frequent; this animal, which is provided with a sting which can give violent pain, gives its name to a pointed scourge (*I Kings* 12:11)	Scorpion.
'arob	Septuagint: dogfly; Jewish interpreters, all sorts of insects	Insects; swarm of flies.
'oreb	also a proper name; frequent, includes related species, e.g. crows	Raven.
'arod	also New Hebrew; Biblical Aramaic *'arad, 'arada* (see *pere*)	Wild Ass.
'ash	also a proper name; from *'ashosh,* to be wasted	Moth.
(*'attud*) *'attudim*	bellwether, figuratively, "leader of the people" (*Isa.* 14:9)	He-goat.
par *parah*	cf. *shor par,* young bull; *paroth habashan,* kine of Bashan	Bull, Cow.
pere	onager (cf. *'arod*), a swift, shy animal	Wild Ass.
pered *pirdah*	a Persian root	Mule.
peres	according to Bochart: Osprey, perhaps	a species of vulture; bearded vulture.
par'osh	also a proper name	Flea.
parash	specifically, riding-horse, also rider	Horse.
pethen	Aramaic, Syriac, Arabic; Coluber Baetaen	Adder, Asp.

(*Continued on next page*)

(*Continued from preceding page*)

tzon	Aramaic *'ana,* also *tzone*	Small Domestic Animals.
tzab	*tzabba;* Syriac *'abba,* a species of lizard, probably	Chameleon, Great Lizard.
tzebi, tzebiyyah (tzibyah)	gazella dorcas Linnaei (translators: stag)	Gazelle.
tzelatzal	literally, that which whirs; locust or	Cricket, Locust.
tzippor, plural *tzipparim*	also *tzippor shamayim,* "the breezes"; *'et tzippor,* bird of prey	Bird (sometimes Sparrow).
tzafir	Aramaic *tzefira*	Goat.
tzefa	Ancient Versions: basilisk	a species of snake; basilisk.
tzif'oni		
tzefardea	Aramaic *'urde'a,* collective	Frogs.
tzir'ah	cf. the proper names *tzeru'ah* and *tzeruyah*	Wasp, Hornet.
ka'ath		Pelican.
kof, plural *kofim*	cf. Greek κῆπος *kepos,* from the Hindu *kapi*	Ape.
kippod	Aramaic *kufeda,* Arabic *kufud*	Hedgehog, Bittern.
kippoz	from the Jewish Aramaic *kafoz* = *kafotz,* to jump	Arrowsnake.
kore	literally, crier, caller	Partridge.
ra'ah	this may be a textual error, *Deut.* 14:13	Glede.
re'em	Assyrian *rimu,* powerful animal	Wild-ox (see also UNICORN)
rem		(auroch).
rahel	ewe; also a proper name	Sheep.
raham	Vultur percnopterus	Carrion-kite.
rahamah		
rechesh	apparently Persian, collective form	Horses.
rimmah	literally rotten, decayed, hence	Vermin, Worm.
rammachim	(Persian, *Esther* 8:10) New Hebrew *rammach,* a mule from a mare dam. Probably	Stud Horse.
remes	*remes ha'adamah,* creeping things of the ground	Creeping Things.
renanim	*Job* 39:13; presumably feminine	Ostrich.
shabbelul	according to Gesenius, from *balol,* leaving a slimy trail; more probably from *shobel,* dragging, since it drags its house along	Snail.
seh	designates an individual member of the *tzon,* but is also used collectively	Sheep or Goat.
shu'al	Aramaic *te'ala* ("jackal" is a different word)	Fox.
shor, plural *shevarim*	Aramaic *tor, tora;* Greek and Latin *taurus* = *bull*	Cattle; Ox or Cow.
shahal	poetic word	Lion.
shahaf	Septuagint and Vulgate: larus	Sea-mew.
selav, plural *salvim*	Coturnix communis	Quail.
shalach	probably	Pelican; Cormorant.
sal'am		Bald Locust.
semamith	according to some: a species of lizard; according to others	Spider.
sa'ir	see under *tzafir* and *'ez*	He-goat.
shefifon	Cerastes Hasselquistii	Horned Snake.
shafan	hyrax syriacus	Marmot, Rock-badger.
te'o	either wild-ox (see *re'em*) or oryx (auroch)	a species of antelope.
tor	see *yonah*	Turtledove.
tahmas	ostrich? owl? swallow?	Cuckoo? Night-hawk.
tahash	a much disputed word, probably badger or	Seal.
tayish	Aramaic *tesha;* Arabic *tais*	He-goat.
tukkiyyim	meaning uncertain; Hebrew exegetes (cf. New Hebrew *tavvas*) identify with	Peacock.
tola, plural *tola'im*	especially *tola'ath shani,* the scarlet worm	Worm (see PURPLE).
tola'ath		
tole'ah		
tannin(m), plural *tanninim*	many times = dragon, in certain places *tannim,* jackals	Shark or Whale, Serpent, Sea-monster.
tinshemeth	a four-footed animal, perhaps, as Bochart suggests:	Chameleon.
tinshemeth	an unclean bird, perhaps	a species of owl; horned owl.

SAMUEL KRAUSS.

FAZEKAS, IMRE, playwright, b. Budapest, 1887. Abandoning a poet's career, which brought him local renown at an early age through the columns of the *Pesti Hirlap,* he removed to Berlin. There he engaged in journalism, chiefly as correspondent for the aforementioned influential Hungarian daily. Upon return to Budapest, several years later, his poems began to appear in the esoteric *Nyugat,* Hungary's foremost literary review. But his major absorption became journalism, and later, to an even greater degree, the drama.

A steady stream of plays won him increasing popularity at home and abroad—though *Troyka,* his only play to be produced in America (1930), proved a dismal failure mainly because of inept adaptation and miscasting. He spent some time in Hollywood (1925-26) as also in Berlin studios (1922). But nostalgia soon drew him back to Budapest.

By and large Fazeka's plays reveal a fine grasp of dramaturgy, a robust sense of human motivation and character delineation. His first full length drama, *Silvio kapitány,* was produced at the Magyar Theatre soon after the first World War. *Altona* and *Troyka* were presented at the same playhouse, while *Madonna* received adroit staging at the Comedy Theatre.

Such one-acters as *Elza asszony, Függöny, Szerelmesek, Cirkusz* and *Pera-Palace* scored striking hits in their day.

Until the enforcement of anti-Jewish laws, Fazekas was chief feature writer and drama editor of the Est newspapers, a metropolitan chain of widely read Hungarian dailies. He also wrote plays and scenarios for domestic and foreign consumption.

FEAR OF GOD, the usual translation of the Hebrew terms *yir'ath 'elohim* and *yir'ath 'adonoi.* The term *yir'ah,* in this connection, however, means not the fear of God's punishment but of His displeasure. It is the feeling that life is lived in the presence of God, and that He is watching over human conduct and knows even the most secret acts of man. Accordingly the idea of this "fear of God" is invoked in every case where the wrongdoer might escape the vengeance of man. For instance, "Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but thou shalt fear thy God" (*Lev.* 19:14).

"Fear of God" is often combined with the idea of loving and serving God (*Deut.* 10:12) as a motivation for keeping His commandments; in other passages it becomes the reason for right conduct (*Job* 1:1; *Prov.* 3:7). The term, therefore, especially in the later books of the Bible and in rabbinical writings, comes to mean not so much literal "fear of God" as "religion" or "ethics." When the Talmud says that "everything is in the hand of God except the fear of God" (*Ber.* 33b) it means that while all other factors in man's life are determined by fate, he is given free will in his religious beliefs and moral conduct. In other places "fear of God" is made parallel to "knowledge of God" (*Prov.* 1:29; 2:5; *Isa.* 11:2), another term for religion. The frequently repeated expression, "The beginning of wisdom is the fear of the Lord," therefore does not mean that one learns wisdom through dread of punishment, but rather that a true appreciation of the value of life arises out of the consciousness of God's presence.

See also: Ethics; God; Religion.

FEAST, *see* Holidays.

FEAST OF BOOTHS, FEAST OF TABERNACLES, *see* Sukkoth.

FEAST OF CONCLUSION, *see* Shemini Atzereth.

FEAST OF DEDICATION, FEAST OF LIGHTS, *see* Hanukah.

FEAST OF WEEKS, *see* Shabuoth.

FEDER, TOBIAS-GUTMANN, champion of the enlightenment movement, b. Przedborz, near Cracow, Poland, 1760; d. 1817. He lived in various cities of Galicia and Russia. An implicit adherent of the ideas of Moses Mendelssohn and the Meassefim group that strove to revive Hebrew, he interested himself in grammatical and exegetical studies, and wrote poems and satires. Many of his writings, composed in the eclectic style of the time and revealing a brilliant mastery of Hebrew vocabulary, have never been published. The best-known of these is *Kol Mehatzetzim,* a short satire against Mendel Satanover's translation of *Proverbs* into Yiddish. Such a Yiddish translation was regarded by him as treason to the Haskalah movement, which condemned both the ghetto and its folk-tongue. The satire was not published until 1853, as Feder, at the request of Satanover's friends, withheld it from publication.

Lit.: Klausner, J., *Historiyah Shel Hasifruth Haibrith Hahadashah,* vol. 1 (1930) 213-18; Weissberg, in *Monatsschrift für die Geschichte und Wissenschaft des Judentums* (1927) Nos. 3 and 4, pp. 103-9.

FEDERATION OF HUNGARIAN JEWS IN AMERICA, *see* Hungarian Jews in America, Federation of.

FEDERATION OF LITHUANIAN JEWS, *see* Lithuanian Jews, Federation of.

FEDERATION OF ORTHODOX RABBIS OF AMERICA, INC., *see* Rabbinical Associations.

FEDERATION OF POLISH JEWS IN AMERICA, *see* Polish Jews in America, Federation of.

FEDERATIONS, general name for organized Jewish communal efforts in the United States and Canada to raise funds for Jewish philanthropic institutions, known in different communities as Federation of Jewish Charities, Jewish Federation, Federated Jewish Charities, Federation of Jewish Philanthropies, and the like. The first two Jewish federations were organized in Boston in 1895, followed by Cincinnati in 1896, their main purpose being to promote the collection of funds for their constituent local agencies and institutions in a more efficient and less expensive manner than had been the case with the individual organizations in preceding years. This method proved its worth and was emulated in rapid succession by many leading communities in the United States and Canada. Until the outbreak of the first World War, the following major communities, in addition to the two mentioned above, were federated: Chicago (1900), Philadelphia and Detroit (1901), Cleveland (1904), Buffalo and Indianapolis (1905), Toledo and Louisville (1909), Dayton, San Francisco and Brooklyn (1910), Memphis (1911), Pittsburgh and St. Paul

(1912), New Orleans and Youngstown (1913), and Des Moines (1914).

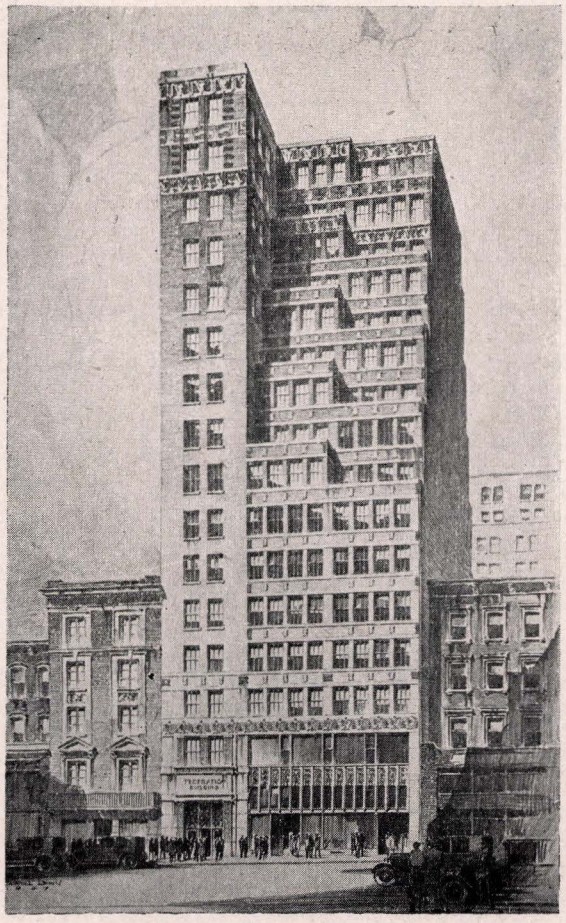
The World War and its aftermath imposed increased responsibilities on American Jewry for relief and reconstruction overseas, and also brought about a concomitant awakening of Jewish consciousness of its own cultural and educational values. The federations gradually took over these functions as well, and, in addition to their fund-raising efforts, they undertook the planning and organizing of Jewish social welfare and educational activities for local and national purposes. Their constituent institutions, however, remained autonomous.

When the general community chests were organized after the War, many Jewish federations became affiliated with those chests, having derived their sources of income from the general campaign. Since the chests included all sections of the population, Jews as well as non-Jews, the specifically Jewish institutions, such as religious education and national organizations which had been members of the federations, had to be provided for in other ways. The double-barreled federation (Detroit) participating in the general campaign of the chest and subsequently conducting a supplementary drive for specifically Jewish needs was one of the later developments.

As Jewish needs increased and independent national and local organizations made greater claims for support, many communities began to organize Jewish welfare funds in order to meet those specific needs. In some cities the Welfare Funds are combined with the Federations, whereas in others, especially where there are general Community Chests, they conduct separate campaigns. A further development in community organization has been the Jewish community council which coordinates the various cultural and civic protective activities of the local Jewish organizations, and in some communities (notably Harrisburg, Pa.) also embraces the functions of the federation and welfare fund. It should be pointed out that the name, as such (federation, welfare fund, or community council), does not always designate the specific functions of the central financing agency in a community.

These agencies may be better identified by the following functional categories: (a) administration of local social services; (b) administration of local social services and financial support of affiliated organizations; (c) coordination and support of local social services; (d) support of national welfare programs; (e) support of overseas welfare programs; and (f) common counsel on Jewish welfare problems and needs. The categories *a, b,* and *c* fall within the general purview of federations, those of *d* and *e* are the more specific functions of the welfare funds, while *f* is more directly the concern of the community councils.

In the 20th cent. the motives for establishing federations and welfare funds in local communities have become more crystallized. They may be summarized as follows: to avoid the waste of a multiplicity of campaigns; to secure the maximum contributions for the largest number of causes within a balanced and sensible community budget; to promote the social welfare of the Jewish community; to keep alive the interest of Jewish leaders in communal affairs; and to further common action on matters on which community approval for a program can be attained.



Edifice owned and occupied by the Federation for the Support of Jewish Philanthropic Societies of New York

Each federation is governed by a board of directors which is usually composed of representatives of the constituent agencies and of the individual contributors. While in earlier federations, and to a large measure even today, the leadership came largely from the wealthier stratum of the community, there is now a tendency to broaden the basis of leadership by extending responsibilities to representatives of mass organizations, labor groups, and other large organized bodies.

In January, 1941, there were 270 federations and welfare funds in the United States (261) and Canada (9). The amount disbursed by the federations and welfare funds in 1939 was approximately $33,000,000. In 1932 the National Council of Jewish Federations and Welfare Funds was organized, with headquarters in New York city, for the purpose of fact-finding and advising the local communities on methods and principles of federated action.

ALEXANDER S. KOHANSKI.

Lit.: Jacobs, Joseph, "The Federation Movement in American Jewish Philanthropy," *American Jewish Year Book,* vol. 17 (1915-16) 159-98; proceedings of national and regional conferences of the Council of Jewish Federations and Welfare Funds; "1939 Directory of Jewish Federations, Welfare Funds and Community Councils," *American Jewish Year Book,* vol. 41 (1939-40) 517-60.

FEDERBUSCH, SIMON, former chief rabbi of Finland, and Hebrew and Yiddish author, b. Narol, Poland, 1890. Federbusch was ordained a rabbi at the age of eighteen. He studied at the Universities of Cracow, Lwów (Lemberg), and Vienna, receiving the Ph.D degree from the latter institution in 1922. In 1918 he became a leader of the Zeire Mizrachi, founding at Vienna the first Mizrachi association of Jewish university students, and has since been an active leader of the Mizrachi Organization.

From 1922 to 1927 Federbusch served as a member of the Polish Sejm from the district of Lwów. In the Sejm he actively supported measures on Jewish education, as well as for the improvement of the economic lot of the Polish Jews impoverished by the World War. He served as a member of Sejm commissions on education and culture and on the restoration of places destroyed in the course of the War. In Lwów he edited the Hebrew weekly *Gilyonoth,* the Hebrew monthly *Mizrahah* (1928-31), and the Yiddish weekly *Yiddishe Bletter* (1928 on), and served for several years as a member of the Zionist Actions Committee and as president of the Mizrachi in Galicia.

In 1931 Federbusch left Lwów to become rabbi of the united Hebrew Congregation in Helsinki (Helsingfors), Finland. In the following year he organized the Federation of Jewish Communities of Helsinki, Viipuri and Abo, which elected him chief rabbi of Finland; in this position he served from 1932 until his departure for the United States in 1940 to assume the position of rabbi and principal with the Yeshiva Israel Salanter in New York city. As chief rabbi of Finland Federbusch was instrumental in promoting good will between Jews and non-Jews in the country and active in refugee relief work in Helsinki. In 1934 he caused the defeat of a bill proposed by the Finnish cabinet for the prohibition of Shehitah (the Jewish ritual slaughtering of animals). He published *Sions Vises Protokoll i Saningens Ljus* (The Protocols of the Elders of Zion; in Swedish and Finnish) in refutation of anti-Semitic charges introduced into Finland and the other Scandinavian countries; this work received wide dissemination throughout all Scandinavia.

Federbusch's other writings, in addition to numerous articles and essays for various Hebrew periodicals, include: *Die Entwicklung des Wahrhaftigkeitsbegriffs im Lichte der soziologischen Ethik* (1922), a sociological study; *Shlemuth Hayahaduth* (1927), a Hebrew treatise on the content and character of Judaism; *Iyyunim* (1929), a collection of Hebrew essays; *Hikre Talmud* (Jerusalem, 1938), studies in rabbinical literature, ethics and history. In 1941 his Hebrew work on the history of the Jews in Finland still remained in manuscript. ABRAHAM I. SHINEDLING.

FEDJA, *see* COLONIES, AGRICULTURAL.

FEET, WASHING OF, *see* ABLUTIONS.

FEFER, ISAAC (ITZIK), Yiddish poet, b. Shpole, Ukraine, Russia, 1900. At the age of twelve he went to work as a case-boy in a printing shop. He took an active part in the Russian civil war after the revolution of October, 1917, fought on several fronts and participated in the revolutionary work of the Communist party. Since that time he has filled many important posts in the Soviet Union, and has been editor-in-chief of the Yiddish monthly, *Der Farmest.*

Fefer began to compose verses at an early age, but it was in 1920 that he made his literary debut. His poems, which appeared in many Yiddish periodicals, deal with his experiences in the civil war, the pogroms and the changed social conditions among the Jews in the Soviet Union. They breathe the spirit of revolutionary upheaval and the yearnings and aspirations of the people. Critics are less favorably disposed to his later poetry, holding that it lacks the intensity of his earlier efforts.

There are numerous collections of his poems, of which the most important are: *Shpener* (Splinters; Kiev, 1922); *A Shtein tzu a Shtein* (A Stone to a Stone; Kiev, 1925); *Vegn sich un azoine vie ich* (About Myself and Those Like Me; Kiev, 1925); *Gefunene Funken* (Sparks; Kiev, 1928); *Lebn zol dos Lebn* (Hurrah for Life!; Kharkov, 1934).

Lit.: Niger, S., in *Zukunft,* Jan., 1929; Litvakov, M., in *Umru,* vol. 2; Bornstein, I., in *Atake,* pp. 156-82.

FEIERBERG, MORDECAI ZEEB, Hebrew writer, b. Novogrod-Volhynsk, Russia, 1874; d. Novogrod-Volhynsk, 1899. He received a traditional Jewish education, but soon turned to mystical and poetic literature, and eventually became a free-thinker. On a trip to Warsaw to consult a specialist about his health, he met Nahum Sokolow, who encouraged him to write for the Hebrew periodicals, to which he contributed short stories after returning to his native town. His literary career lasted only a few years, as he died of tuberculosis of the larynx at the age of twenty-five. His chief work is *Le'an?* (Whither?; first published in *Hashiloah,* vol. 5), describing the intellectual and spiritual struggles of the Jewish youth of his time, and since regarded as one of the classics of Modern Hebrew literature. His complete works were published in 1894 and 1904; many of them have been translated into German, Russian, Polish, Yiddish and English.

Lit.: Klausner, introduction to Feierberg's collected works (1904); *Hashiloah,* vol. 5, pp. 381-83.

FEIGE (FAG) HALTEN, *see* SUPERSTITION.

FEIGENBAUM, ARIEH, eye specialist, b. Lemberg, 1885. In 1913 he settled in Palestine, where he inaugurated a campaign against trachoma. In 1922 he assumed direction of the ophthalmological department of the Hadassah hospital and he taught in the Hadassah school. In 1929 he was appointed to a chair in the Hebrew University and in 1938 became chairman of the medical pre-faculty. In 1920, he became secretary of the society of physicians in Jerusalem, and from 1925 to 1927 its president; since 1931 he has been president of the society of ophthalmologists. He was representative for Palestine at the congresses of ophthalmologists at Amsterdam in 1929 and at Madrid in 1933. He aided in founding the first Hebrew medical periodical in Jerusalem, *Harefuah,* of which he became an editor. He has written: *Din Veheshbon Veidath Hageraneth Harishonah Beeretz Yisrael* (1915), the first modern medical textbook in Hebrew; *Haayin* (1927).

FEIGENBAUM, BENJAMIN, Socialist writer, b. Warsaw, 1860; d. New York city, 1932. Having left his native Poland in the early 1880's, he participated in the Socialist movement in Antwerp, Belgium, where he was member of the editorial board of a Flemish Socialist paper. Later he went to England where, in the course of 1889 to 1890, he was active as propagandist and organizer among Jewish immigrant workers in various provincial cities. During that period he wrote a number of articles and pamphlets in which he popularized the current Socialist ideas.

That propaganda bore a distinctly anti-religious character.

In 1891 Feigenbaum came to the United States where he joined the staff of the *Arbeiter-Zeitung,* a Yiddish labor paper in New York, to which he had contributed while still in London. In 1904-1905 he was editor of the Yiddish Socialist magazine *Zukunft.* After the founding of the New York Jewish daily *Forward* he was one of its outstanding contributors and he remained on its staff until his retirement.

Feigenbaum's activities as writer, public speaker and organizer mark a phase in the Socialist movement among the immigrant Jewish workers during which anti-religious propaganda was considered an indispensable prerequisite for socialist indoctrination. Because of his many popular anti-religious pamphlets he might be called a sort of forerunner of the "Godless" movement initiated by the Russian Bolsheviks after the Revolution of 1917. However, Feigenbaum himself was always opposed to the Bolsheviks and to their methods. Among his writings the following were widely known in their time: *Vie kumt a Yid zu Sozialismus?* (London, 1889); *Der Gesetz der Entviklung* (London, 1890); *Ver hot eingefirt Yom Kippur? Fun Vannen stamt di Toire?* (London, 1907); *Di Geule oder Vos is di Make un vos is di Refue?* (Leeds, no date); *Fun Vannen stamen di haintige Yiden?* (London, no date); *Elisha ben Abuia* (London, no date); *Kosher un Trefe un andere Mitzves* (New York, 1909).

Lit.: Burgin, Hertz, *Di Geshichte fun der Yiddisher Arbeiter Bevegung in America, Russland un England* (1915).

FEIGIN, SAMUEL ISAAC, orientalist, b. Krichev, Russia, 1893. He went to Palestine in 1912, and in 1916 was graduated from the Hebrew Teachers' College in Jerusalem. During the World War he served as an officer in the Turkish army.

He came to the United States in 1920 and continued his education at Yale University (Ph.D., 1923). He was an instructor in Hebrew at the Hebrew Teachers' Training School of Pittsburgh, Pa., from 1923 to 1932. In 1932 he became connected with the Oriental Institute of the University of Chicago. He assisted in the compilation of the Institute's Assyrian dictionary from 1932 to 1937, and from 1937 to 1938 was research associate in cuneiform and Judaic parallels. In 1934 he was appointed professor of Semitics at the Hebrew Theological College of Chicago. He was also appointed instructor in Jewish history and Biblical literature at the College of Jewish Studies, Chicago, in 1935; he still held this position in 1941.

FEILER, ARTHUR, economist, b. Breslau, Germany, 1879. He studied at Heidelberg, Germany. He taught economics at the University of Frankfort and was professor of economics at the Handelshochschule of Königsberg from 1932 to 1933. For many years he was the leading writer on economics of the *Frankfurter Zeitung,* then one of the most important newspapers of Germany and of the world. He was also a member of the Reichswirtschaftsrat, the economic advisory body of the German Republic, from 1920 to 1933. He left Germany in 1933. He taught economics at the New School for Social Research in New York city and, for a time, was dean of its graduate faculty.

He is the author of a number of books, among which are: *Die Konjunktur-Periode 1907-13,* a study of crises and panics; *Der Staat des sozialen Rechts* (1919), a study of democracy in Germany; *Amerika-Europa* (1926), translated as *America Seen Through German Eyes* (1928); *Das Experiment des Bolschewismus* (1929), published as *The Russian Experiment* (New York, 1930) and as *The Experiment of Bolshevism* (London, 1930); and, with Max Ascoli, *Fascism for Whom?* (1938). His lectures on international security were published in 1939.

FEINBERG, LEONID, Russian and Yiddish poet, b. Odessa, 1897. In 1917 he graduated from the government university at Moscow, and then took a military course at Leningrad. After the Bolshevik revolution he served as a volunteer officer in the Red Army from 1918 to 1921 and was twice wounded in action.

He began his literary career by writing in Russian under the pseudonym Leonid Grebnief. His first poem appeared in the literary monthly *Ogniok* in 1912. His first book, *Three Authors* (Russian), written in collaboration with two other poets, appeared at Odessa in 1913. In 1919 he received first prize in a poetry contest on the theme *The Soul of Russia,* and afterwards published two more books, *Strama Skifo* (Moscow, 1920) and *Na Paperti Dorog* (Berlin, 1923).

In 1922 Feinberg came to the United States, and two years later his first poem appeared in the *Feder.* In 1926 he joined the staff of the *Freiheit,* where he remained three years; in 1932 he again became a member of its staff. His Yiddish works include: *Erev Shturm* (New York, 1926); *Groisshtat* (New York, 1928); *Licht in Broit* (New York, 1931); *David Blank* (New York, 1934). Feinberg is regarded as one of the important contemporary Yiddish poets. The scope of his themes is wide, his vocabulary rich and colorful, and his craftsmanship skilful. He is strongly influenced by the Russian classical writers, and has made translations from Russian into Yiddish.

FEINBERG, SAMUEL, pianist and composer, b. Odessa, Russia, 1890. He is a graduate of the Moscow Conservatory, where his teachers were Goldenweiser and Zhilaeff. From 1915 on he quickly gained prominence as a pianist and in 1922 became instructor at the Moscow Conservatory. His most representative compositions are those which he has written for the piano, including sonatas, fantasies and a concerto. In these works he reveals his debt to Scriabin, particularly in his exploration of new harmonic resources and in the terseness and economy of his melodic lines. One of his piano sonatas was performed at the International Festival for Contemporary Music in Venice in 1925.

Lit.: Belaiev, *Samuel Feinberg* (1927).

FEINSTEIN, MOSES, poet and educator, b. Pinsk, Russian Poland, 1896. He came to New York city in 1912. He was educated at the gymnasium of Pinsk and at Cooper Union in New York city, New York University, and Columbia University (B.S., 1922; M.A., 1935). He was an instructor at the National Hebrew School in New York city, and in 1921 founded there the Herzliah Academy and Teachers Seminary, of which he has been principal from then on. In addition to contributions to Hebrew publications in both prose and poetry, he wrote *Shirim Vesonetoth* (Poems and Sonnets; 2 vols., New York, 1935); *Halom Vegoral* (Tel-Aviv, 1937). In 1941 he was secretary of the Hebrew PEN Club in America.

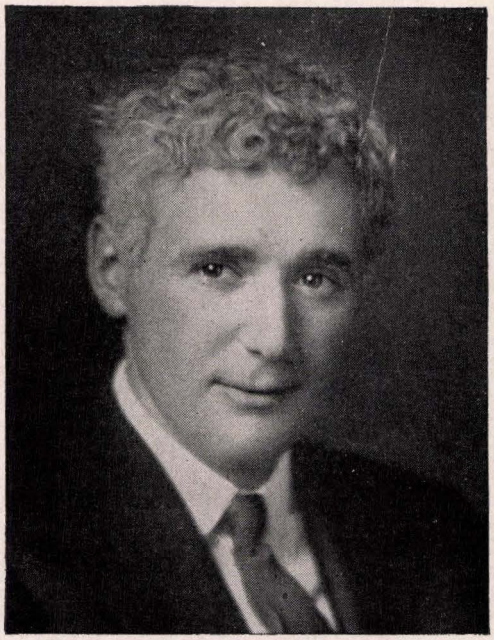
FEIS, HERBERT, economist, b. New York city, 1893. He graduated from Harvard University in 1916, served with the United States Naval Reserve in the World War, and became instructor in economics at Harvard in 1920. After receiving his Ph.D. degree the following year, Feis became associate professor of economics at the University of Kansas and, in 1926, after receiving the Guggenheim Fellowship, he was chosen head of the economics department of the University of Cincinnati; he served for three years. In 1930, he became a member of the research staff of the Council of Foreign Relations in New York city.

Feis often was pointed out as one of the influential Jews in the Democratic Roosevelt administration. Actually, he came into public life during the regime of Republican President Herbert Hoover. In 1931 Hoover's Secretary of State, Henry L. Stimson, was impressed by Feis' book, *Europe, the World's Banker* (Yale University Press, 1930), and brought him to Washington to become economic adviser to the State Department. His experience on American industrial relations for the International Labor Office of the League of Nations (1922-23) made him the logical State Department selection as chief technical adviser to the American delegation during the World Economic and Monetary Conference held in London in 1933. In 1936, Feis was special adviser to the American delegation to the Inter-American Conference in Buenos Aires. In 1937 Feis' title in the Department was changed to adviser on international economic affairs. He was adviser to conferences at Lima (1938) and Panama city (1939).

Feis has been concerned with many of the major policies of economic relationship of the State Department. He played a part in the development of the trade agreement policy, and in the building up of economic relations with the Latin American countries. Among the many negotiations in which he participated was the pioneer Anglo-American plan for the exchange of rubber and cotton. He was chairman of the interdepartmental committee on strategic and critical raw materials.

Feis' first book, *Settlement of Wage Disputes,* was published in 1922 and was followed in 1926 by *Principles of Wage Settlement.*

Having had for a decade the rare opportunity of observing the practical workings of the decline and fall of economic orthodoxy, Feis was convinced that whoever won the second World War (which began in 1939), the industrial, financial and agricultural life of the United States would be profoundly affected. In *The Changing Pattern of International Economic Affairs* (1940) he predicted shifts in population, permanent changes in production, and a probable hemisphere self-containment. He recommended the financial bolstering of the Latin American republics hit by wartime dislocations, and a more enduring scheme of trade which would lower tariffs, loosen arbitrary quarantine regulations and stimulate a two way flow of goods and services.



Herbert Feis

Feis married Ruth Stanley-Brown, the granddaughter of President James A. Garfield, in 1922.

ARTHUR T. WEIL.

FEIST, LEO, music publisher and song writer, b. New York city, 1869; d. Mount Vernon, N. Y., 1930.

After a short period of formal schooling, Feist entered business and eventually became the sales and advertising manager of a corset manufacturing firm.

Feist's interests, however, were in song-writing. His first song, *Does True Love Ever Run Smooth,* was published in 1897 and was not successful. Two years later his *Smoky Mokes* was a hit. It was followed by *Anona,* another success. Feist was now sufficiently encouraged to enter the music publishing field, and established Leo Feist, Inc., with the royalties he had received from his own songs.

During Feist's career as a music publisher, many of the most popular songs of the early 20th cent. appeared with the imprint of his firm. Among these were *Peg O' My Heart, Mandalay, I Didn't Raise My Boy To Be A Soldier, Darktown Strutters Ball, Rose of No Man's Land, Ramona* and *My Blue Heaven. Star of the East* achieved a record sale of nine million copies. Feist also published George M. Cohan's *Over There.* He had branches of his business in Europe and helped popularize American tunes abroad.

At the publisher's death, the Leo Feist Charities Fund of $100,000 was established. "for the welfare of humanity."

FEIST, SIGMUND, philologist, b. Mayence, Germany, 1865. He was director of the Reichenheim Orphanage of the Jewish community in Berlin until 1935. Besides doing Indo-Germanic research, he was active in studying anthropology. He wrote: *Die deutsche Sprache* (1906); *Etymologisches Wörterbuch der gotischen Sprache* (2nd ed., 1923); *Kultur, Ausbreitung und Herkunft der Indo-Germanen* (1913); *Stammeskunde der Juden* (1925). From 1906 on he edited the *Jahresbericht für germanische Philologie.*

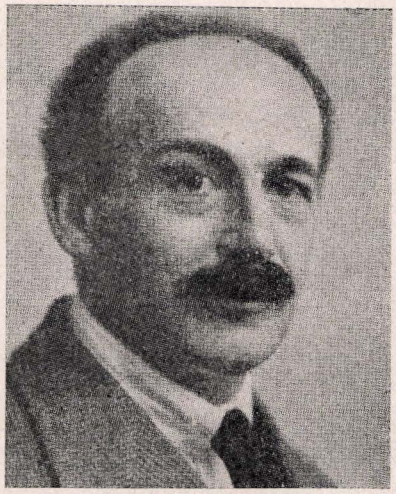
FEIWEL, BERTHOLD, author and Zionist, b. Pohrlitz, Moravia, 1875; d. Jerusalem, 1937. As a student he was a follower of Theodor Herzl, and one of the youngest men to take part in the First Zionist Congress at Basel. Herzl appointed him to the editorial staff of *Die Welt,* the chief Zionist organ; he later became its editor-in-chief. He demanded more concern about the cultural and spiritual values of Zionism. It was he who coined the phrase "present-day work" which became a battle-cry in Zionism. In 1902, together with Buber, Lilien and Davis Trietsch, he founded the Jüdischer Verlag in Berlin, and soon became well-known as the editor of the *Jüdischer Almanach,* of the anthology *Junge Harfen* and of the youth magazine *Jung Israel* and as a translator of Yiddish poetry, especially of Morris Rosenfeld's lyrics. From 1919, when the Palestine Foundation Fund was created, until 1926, Feiwel was its executive director in London, a member of the financial and economic council of the Zionist Organization and later also of the Administrative Committee of the Jewish Agency. In 1929 he became director of the Jewish Colonial Trust in London.

Lit.: *Jüdische Rundschau* (1925) No. 73, p. 623; Zitron, S. L., *Lexikon Zioni* (1924) col. 501.

FEJÉR, LÁSZLÓ, DE MATÉSZALKA, public official, b. Nagykároly, Hungary, 1874. A student of economics and social sciences at Hungarian and German schools, he obtained a doctorate in law at the Budapest University. Under the premiership of Baron Dezsö Bánffy, he swiftly rose from clerkship to chief of the department of public law in the prime ministry. He held this post until his retirement (1922). His special legal gifts were also utilized in questions arising from the problems of minorities within the Austro-Hungarian empire, as well as within Hungary proper after dissolution of the monarchy. In the course of these services Count István Tisza, then premier, appointed Fejér ministerial councillor (1913). After the first World War, the ministry of war entrusted him with special missions mainly to untangle claims of indemnity in the enemy-occupied areas, and also to help draft social measures for the relief of disabled war veterans.

In 1917 the government knighted him, authorizing the prefixing of the title of *de Matészalka.* Upon retirement he was made state secretary. During the harsh post-War and revolutionary years Fejér rendered great services to the Jews of Hungary. He is author of a number of penetrating studies on civil rights and public administration.

FEJÉR, LIPÓT, mathematician and educator, b. Pécs, Hungary, 1880. A student at the Universities



Berthold Feiwel

of Paris, Göttingen and Budapest, he later taught at the latter (1911). During the same year he was made member of the Hungarian Academy of Science, receiving at the same time its Marcibányi prize; in 1918, its first prize. Highly esteemed in many countries, Fejér was vice-chairman at the Mathematical Congress held at Cambridge (1912). The Scientific Institute of Göttingen and kindred societies elsewhere conferred membership upon him.

His major published works in three languages include *Untersuchungen über Fouriersche Reihen* (1904); *Das Ostwaldsche Prinzip in der Mechanic* (1906); *Über Stabilität und Labität eines materiellen Punktes im wiederstrebenden Mittel* (1906); *Über die Wurzel kleinsten absoluten Betrage einer algebraischen Gleichung* (1908); *A symptotikus értékek meghatározásárol* (1908); *Über die Laplace'sche Reihe* (1909); *Sur les singularités de la série de Fourier des fonchons continues* (1911); *Interpolation* (1929).

FEKETE, MICHAEL (MIHÁLY), mathematician and educator, b. Zenta, Hungary, 1886. He attended universities at Budapest and at Göttingen, receiving the Ph.D. degree from the former (1909). While serving as instructor in secular and Jewish secondary schools at Budapest (1910-28), he also held an assistant professorship in mathematics (1912-19) and lectured on advanced mathematics (1916-18) at the teachers' college of the Budapest University. In 1929 he was called to the Hebrew University in Jerusalem where he rose (1935) to full professorship in mathematics at the Einstein Institute, a post he has held uninterruptedly. In 1938 he was dean of the faculty of science of the Hebrew University, succeeding Chaim Weizmann.

Fekete is author of numerous outstanding works in Hungarian, German, English, French and Hebrew. He has been a frequent contributor to leading scientific journals. Among his principal published works are: *Két számelméleti probléma* (1909); *Série de Dirichlet* (1910); *Széttartó végtelen sorok* (1911); *Laguerre egy problémája* (1912); *Racines de moyennes arithmétiques* (1912); *Absolut summabilis sorok* (1914); *Une limite infinie de change de signe d'une fonet* (1914); *Ismeretlen elsö együtthatókkal biró egyenletek gyökei*

(1918); *Wurzeln gewöhnliche Minimumpolynome* (1922); *Null- und Einstellen algebraischer Funktionen* (1922); *Wurzeln gewöhnliche allgemeine Gleichungen* (1923); *Faktorenfolgen* (1923); *Zum Koebeschen Verzerrungssatz* (1925); *The Zeros of Riemann's Zeta Function* (1926); *Nullstellen-Verteilung bei Polynomen* (1926).

At the Hebrew University Fekete's curriculum embraced the theory of functions of real and complex variables, the theory of summability, problems of interpolation in the complex domain, theory of numbers, and algebraic and transcendental equations.

FELBERMAN, HENRY, author, b. Mándok, Hungary, 1850; d. Frankfort, Germany, 1927. He studied at the universities of Prague and Berlin, specializing in philology, and took his doctorate in 1873. Then he went to Paris and established a school of languages. While there he also contributed to various French publications. In 1877 Felberman went to London, where he was co-founder of the *United Service Gazette* (1879), and became the owner and editor of the *Examiner* and *Life* in 1880. Later he moved to Frankfort and published the *English Mail* there. Among his books were: *Die Ethik Spinozas; Geschichte der Mauren; Über Maimonides; Der Turm von Babel* and *Das Land der Sagas.*

FELBERMAN, LOUIS, author, b. Hungary, 1861; d. Frankfort, Germany, 1927. He was the brother of Henry Felberman, and joined him in England in 1881. For a time he was editor and publisher of the London publication, *Life.* Thereafter he devoted much of his effort to Anglo-Hungarian rapprochement. Felberman was the author of *Hungary and its People; The Puszta; The Land of the Khedive; The Land of the Magyars; The House of Teck; Hungary and the Hungarians; Francis Joseph I,* and of many other historical studies. He was chairman of the Francis Joseph Institute, a fellow of the Hungarian Geographical Society and of the Royal Historical Society, and a knight of the Imperial Order of Franz Josef.

FELD, JULIUS, painter, b. Bucharest, Roumania, 1871. After studying in his native country and the Ecole des Beaux Arts at Paris, he became known as a painter, having as sitters such prominent personalities as Chief Rabbi Zadoc Kahn and Prince Calimach of Moldavia. He executed four panels for the Palais de la France at the Paris Exposition of 1900: *Champagne; Beer; Chocolate; Liqueur.* His other paintings include: *The Death of Cleopatra; The Renunciation of Peter; Rebecca and Eliezer.* EDWARD HERBERT.

FELD, ROSE CAROL, author and journalist, b. Roumania, 1895. She was brought to the United States at the age of four, and was educated in New York city. After a short career as a teacher, she turned to journalism in 1915. From 1916 to 1921, Miss Feld was employed on the staff of the New York Sunday *Times.* Then she changed to free-lance journalism, specializing in labor subjects and book reviewing. The New York Times *Book Review* and the Herald Tribune *Books* published her criticisms regularly, and in 1941 she was still a regular contributor to both papers. Her own books include *Humanizing Industry* (1921), a discussion of labor relations; *Heritage,* a novel (1928), and *A Young Man of Fifty,* another novel (1932).

FELDMAN, ABRAHAM JEHIEL, rabbi, b. Kiev, Russia, 1893. He was graduated from the University of Cincinnati (1917) and from the Hebrew Union College (1918), and served as associate to Rabbi Stephen S. Wise at the Free Synagogue, in New York city, from 1918 to 1919. Later he was assistant rabbi, then acting rabbi, of Congregation Keneseth Israel in Philadelphia (1920 to 1925), and since 1925 he has been rabbi of Beth Israel Congregation, of Hartford, Conn. He was for a time president of the Jewish Ministers of Philadelphia, of the Federation of Jewish School Teachers of Pennsylvania, and of the Jewish Teachers' Association of New England Liberal Schools, as well as of the West Hartford Public Library.

Feldman was an associate editor of the *English-Yiddish Encyclopaedic Dictionary* in 1910 to 1911, and editor of the *Jewish Ledger,* published in Hartford, New Haven, and Springfield, Mass. He edited the English translation of Masliansky's *Sermons* (New York, 1926), and published twelve volumes of his own sermons, as well as *Judaism and Unitarianism* (Cincinnati, 1930); *The Faith of a Liberal Jew* (Hartford, 1931); *The American Jew* (New York, 1937); *A Companion to the Bible* (New York, 1939); *The Rabbi and His Early Ministry* (New York, 1941). He is the author also of a tract entitled *Contributions of Judaism to Modern Society,* published by the Tract Commission of the Union of American Hebrew Congregations (Cincinnati; No. 29 in the Popular Studies in Judaism). He is a contributor to this encyclopedia. Feldman is historian and editor of the *Bulletin of the Alumni Association of the Hebrew Union College.* In March, 1940, Feldman delivered the alumni lectures at the Hebrew Union College on the subject of the rabbi and his early ministry. In 1941 he was appointed chairman for the New England district of the National Town Hall Meeting Committee of the Union of American Hebrew Congregations.

FELDMAN, ASHER, rabbi, b. Russia, 1873. He was educated on the Continent and at Jews' College, London, and at University College. After receiving his rabbinical degree in 1899, he became rabbi at the Stoke-Newington Synagogue in London. In 1902 Feldman was made Dayan of the United Synagogue and ecclesiastical assessor to the chief rabbi of England. Between 1911 and 1913 he was acting chief rabbi.

Among the many posts in English Jewish communal and cultural life which Feldman held were those of lecturer at Jews' College, honorary secretary of Jews' College, librarian of the United Synagogue Beth Hamidrash and the Jewish Institute, and president of the Jewish Aid Societies of the Metropolitan Hospital. He also served as chairman of the educational committees of many Jewish institutions. Among his publications were: *The Parables and Similes of the Rabbis* (1924); *Jewish Teaching and Modern Life* (1927) and *Sabbath Spice and Festival Fare* (1927).

FELDMAN, CONAN, painter and architect, b. Krinichnaja on the Don, Russia, about 1870. He studied at the art school in Odessa and afterwards at the Royal Art Academy in St. Petersburg (now Lenin-

grad). He painted landscapes and *genre* pictures as well as portraits, and was also an architect. His portraits include one of Paul Milyukov, the historian and statesman.

After the revolution of 1917 he fled to Istanbul and for a number of years painted the eminent men of Turkey, including Kemal Atatürk, Sherif Ali Hadar, governor of Mecca, and Hayim Bedjarano, chief rabbi of Turkey. Feldman was in the United States in 1925 and, while there, painted a number of portraits including one of Leopold Godowsky, the musician.

FELDMAN, HERMAN, authority on industrial relations, b. New York city, 1894. He studied at the College of the City of New York (A.B., 1911), at Columbia University (A.M., 1917; Ph.D., 1925), and at the Bureau of Municipal Research, New York city (1915-16). Feldman was on the editorial board of *The American City* magazine from 1915 to 1917, and a member of the staff of the Legislative Drafting Service at Columbia University from 1919 to 1921. From 1920 to 1921 he served on the staff of the Bureau of Personnel Administration, New York city.

In 1922 he was appointed professor of industrial relations at St. John's College, Brooklyn. He became assistant professor of industrial relations at the Amos Tuck School of Administration and Finance at Dartmouth College in 1923, professor in 1929. In 1940 he left Dartmouth to become dean of the School of Business and Civic Administration of the College of the City of New York.

Feldman was also an investigator in industrial relations for the Social Science Research Council, New York city (1928); economic adviser for the United States Personnel Classification Board, Washington, D.C. (1928-30); research associate of the National Committee on Law Observance and Enforcement, Washington (1930-31). He was chairman of the New Hampshire Commission on Unemployment Reserves (1933-34), and the representative of the public on the National Apparel Committee under the Wage-Hour Act.

As a member of the research staff of the Economic Advisory Committee of President Warren G. Harding's Unemployment Conference (1921), Feldman studied what had been done in industry to prevent unemployment. He afterward continued this research, publishing his findings in *The Regularization of Employment* (1925). This was followed by *Stabilizing Jobs and Wages* (1940), which discussed irregular employment rather than unemployment, and dealt with business plans and techniques for regularizing employment and income. Supplemental to these studies, Feldman published with Donald M. Smith, *Experience Rating in Unemployment Compensation* (1939), in which the authors argued that the primary objective of the Social Security Act should be to stimulate employers to reduce unemployment by adjusting the rate of each employer's contribution on the basis of his employing record.

In addition, Feldman is the author of *Prohibition; its Economic and Industrial Aspects* (1927); *Research in the Field of Industrial Relations* (1928); *A Personnel Program for the Federal Civil Service* (House Document 773, United States Government Printing Office, 1931); and *Problems in Labor Relations* (1937). The last is a casebook presenting major issues in the relations of labor, capital, and government, designed not only for use as a text book but to stimulate "the vaguely sociological person" to attack problems "realistically and independently." Feldman contributed to the *Political Science Quarterly* and the *Encyclopaedia of the Social Sciences.*

In the section on Jews in *Racial Factors in American Industry* (1931), Feldman points out that prejudice against Jews is partly responsible for that individualism in Jews so often regarded as characteristic of them. The social barriers against Jews retard their assimilation of the manners and customs of their environment, and such slowness of assimilation is in turn advanced as a reason for prejudice. He suggests that the employer who distinguishes among Jews and hires them on the basis of their individual merits will often gain the "special loyalty" that comes from an appreciation by Jews of unprejudiced treatment.

CHARLES REZNIKOFF.

FELDMAN, WILLIAM MOSES, physician, b. London, 1880; d. London, 1939. He was the nephew of Asher Feldman. He was educated at Jews' College and London Hospital. Soon after he received his medical degree he began to supplement his work as practitioner with writing on various phases of medicine. Later Feldman's literary work also touched on mathematics and history. His publications included: *A Manual of Nursery Hygiene* (1912); *The Jewish Child, its History, Folklore, Biology and Sociology* (1917); *Biomathematics* (1923); *Rabbinical Mathematics and Astronomy* (1931). Feldman contributed "Maimonides as Physician and Scientist" to the Maimonides octocentennial volume in 1935. He was a member of the committee of the clinical section of the Royal Society of Medicine and a member of the committee of Jews' College.

FELDMANN, AARON (pseudonym, Eber Hadani), Hebrew novelist, b. Pinsk, Russia, 1899. He received his education at the Herzlia Gymnasium in Tel-Aviv and at a technical school in Holland. In 1913 he settled in Palestine. His stories and novels usually depict the life of the Jewish farmers and pioneers (Halutzim). His published works include: *Terif Haetz* (The Wooden Cottage; 1931); *Hamifal Baarabah* (The Undertaking in the Steppe, 1931; also translated into German); *Nahalolim* (Pastures; 3 vols., 1934-35). He translated into Hebrew H. G. Wells' *Science of Life.*

FELDMANN, WILHELM, author, b. Zbaraz, Galicia, 1868; d. Cracow, Poland, 1919. From 1886 on he advocated in his writings the complete assimilation of the Jews to Polish life. From 1891 to 1894 he was secretary of the Baron de Hirsch Fund in Galicia; later he devoted himself to literary criticism. He wrote many novels, some of which had a Jewish content, and a number of critical and political writings, of which the most important is the three-volume *Die polnische Literatur der letzten zwanzig Jahre* (about 1900) which went through seven editions.

FELIX, ELISA RACHEL (Rachel), famous French actress, b. Mumpf, Switzerland, 1820; d. Cannes, France, 1858. She was the daughter of a peddler, and at an early age she and a sister began to earn a living by singing in the cafés of Lyons and Paris (1830). They attracted the attention of the famous singer E. Choron, who trained them and prepared them for studies at a conservatory. Rachel appeared first in Dupont's *La Vendéenne* at the Gymnase in Paris (1837), and soon afterwards, at the age of seventeen, distinguished herself in the role of Camille in Corneille's *Horace* at the Comédie Française. She was recognized as the greatest actress of her day, and was received with enthusiasm in London, Brussels, Berlin, Leningrad, and in many cities of the United States, which she toured in 1855. Her dramatic gifts found expression in the leading roles of many classical plays by Racine, Corneille, and Voltaire, as well as in a number of modern tragedies, including Soumet's *Jeanne d'Arc,* Lebrun's *Marie Stuart* and *Adrienne Lecouvreur,* specially written for her by Scribe and Legouvé. Death from consumption ended her brilliant career at the age of thirty-seven.

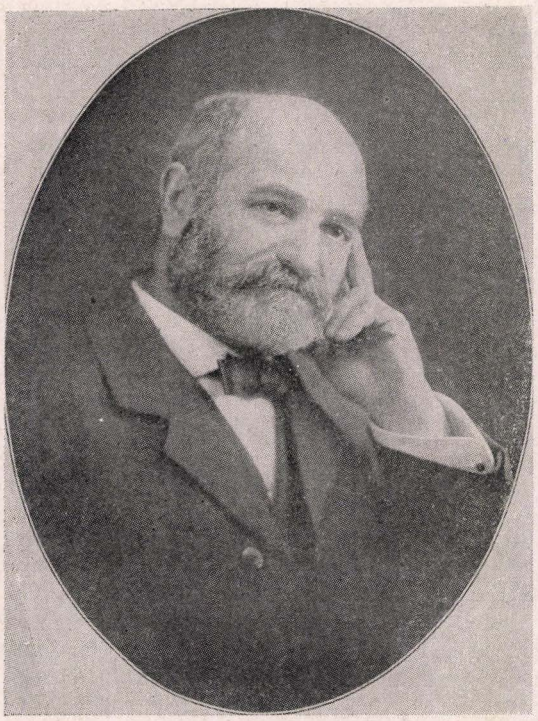
Her brother Raphael and her sisters Sarah, Rebecca and Lia were all successful on the stage.

Lit.: Madame de B-, *Memoires of Rachel* (1858); *Harper's Magazine,* Nov., 1855; Kennard, Mrs. A., *Rachel* (1885); Barthou, L., *Rachel* (1926); Janin, *Rachel et la tragédie* (1858); Cahan, A., *Rachel* (Yiddish, 1938).

FELLNER, FRIGYES (DE NÉMETVÖLGY), economist and university professor, b. Budapest, 1871. Although qualified for a legal career, which he practiced with some success, he engaged in banking and became executive head of the Magyar Agrár és Járadékbank. He also taught agricultural economics at the Budapest University and was made dean (1920) of its school of economics.

After his adoption of Christianity, he was admitted to membership in the Hungarian Academy of Science. Kindred institutions of learning abroad also conferred membership upon him. He has written prolifically in Hungarian, French and German. Some of his works were published in English, notably: *The National Wealth of Dismembered Hungary* (1929); *The National Income of Dismembered Hungary* (1930); *The World Crisis and the Gold Problem* (1932); *The Distribution of Public Charges in Hungary* (1936).

Outstanding among his earlier volumes, many of which became text books, are: *A nemzeti vagyon becslése* (1893), which won the University Prize; *A Kiegészitö vagyonadó és szerepe a magyar adórendszerben* (1895); *Adalék mezögazdasági hitelpolitikánkhoz* (1897); *A járadékbirtokok rendszere és alkalmazása* (1900); *L'évolution de la richesse nationale* (1901); *Die Schätzung des Volkseinkommens* (1903); *A nemzetközi fizetési mérleg és alakulása Magyarországon* (1908); *A valuta rendezése Magyarországon,* in two volumes (1911); *Ausztria és Magyarország nemzeti vagyona* (1913); *Magyarország mezögazdasága és a gazdasági közlekedés Németországhoz* (1915); *Az átmeneti gazdaság kérdéseiröl* (1917); *A magyar szt. korona országai nemzeti vagyonának es jövedelmének megoszlása a mai Magyarország és az utódállamok közt* (1923); *La situation financière de l'État Hongrois* (1924); *Das Volksvermögen Ungarns* (1930).



Joseph Fels. Photograph reproduced by courtesy of "Land and Freedom," New York

FELS, JOSEPH, single tax advocate, b. Halifax county, Va., 1853; d. Philadelphia, 1914. The family moved first to North Carolina, and in 1866 to Baltimore. Here they were in financial straits, until both young Fels and his father took over the Baltimore representation for a soap manufacturing firm in 1870. Three years later they moved to Philadelphia. In 1875 young Fels became a partner in a soap manufacturing firm there and the following year he bought out the business. His greatest success began in 1893 when he saw the possibilities of combining the naphtha soap process with the manufacture of ordinary soap and bought out a naphtha soap business which had until then been a failure. Out of this combination grew the Fels-Naphtha firm, famous for its manufacture of soaps and washing powders.

Fels turned his interests to communal activities early in his business career. To remove the blight of idle land near his Philadelphia home, he began to experiment with vacant-lot gardening. Then he realized that a landowner who improves his land automatically raises the value of the neighboring property. From this it was only a short step to conversion to the Henry George Single Tax idea that land should be taxed only for its integral value, without regard to the improvements on it.

Fels' adoption of this idea inaugurated a long period of his association with many movements for land reform. In 1901 he went to England, where he and his wife remained for ten years. Various political reform movements were under way in England, and the use of land for the rehabilitation of the unem-

ployed was an important consideration. With George Lansbury and others, Fels entered into experimentation, founding the Vacant Lands Cultivation Society (1903). He bought a 100-acre tract at Laindon, in England, and a 1,300-acre estate at Hollesley Bay, and endowed the single-tax colonies established there with necessary funds. In the United States Fels gave financial aid to colonies in Mobile Bay, Alabama, and Arden, Delaware.

The Joseph Fels Fund Commission, which he established in 1910, received $25,000 annually from him for the support of land reform and single-tax movements in the United States. Fels arranged for the publication of Henry George's work in many languages. He attended the international Free Trade Congress in 1910, agitating for single-tax adoption.

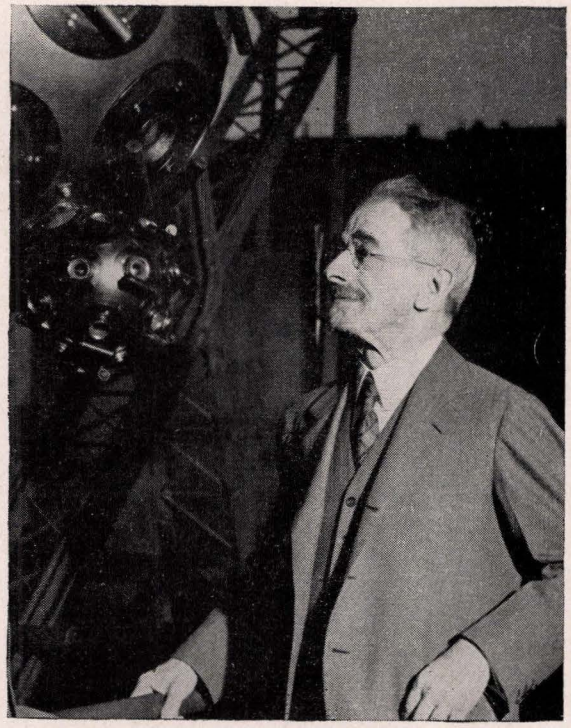
In conjunction with his interest in land reform, Fels became a member of the council of the Jewish Territorial Organization. In 1907 he went to Mexico to interview President Diaz on the possibility of settling Jews there; the project was not carried out.

Fels was also an early advocate of woman suffrage, and during his period of residence in England, he contributed to the funds for bailing woman suffrage agitators out of jail.

MARY FELS FELS (b. Sembach, Germany, 1863) was a distant cousin of Joseph Fels and became his wife in 1881. During his lifetime she was closely associated with him in his land reform and single-tax activities. After his death she paid her first visit to Palestine. Though she remained faithful to the idea he had advocated, a rising interest in the settlement of Jews in Palestine resulted from her visit. She organized the Joseph Fels Foundation, for "enlightenment of Jews and Gentiles on Israel's history and mission, and for the non-political settlement of Palestine." Mrs. Fels also remained a devoted worker in the field of prison reform, and kept up the more personal philanthropies in music and the arts which she and her husband had always maintained.



Mary Fels



Samuel Fels in the planetarium which he founded in Philadelphia

From 1917 to 1919 Mrs. Fels was editor of *The Public,* a magazine published in New York. In 1916 she wrote *Joseph Fels, His Life and Work,* a new edition of which appeared in 1940. She also wrote *Toward the Light* (1927), a compilation of personal thoughts. NATHAN RICARDO.

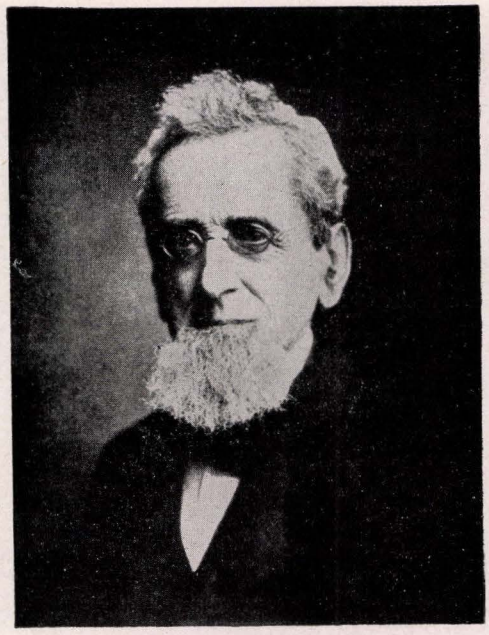
Lit.: Fels, Mary, *Joseph Fels, His Life and Work* (1940); Zangwill, Israel, "Joseph Fels," in *Fortnightly Review,* June, 1920; *Encyclopaedia of the Social Sciences,* vol. 6, pp. 180-81; *Jewish Tribune,* Nov. 2, 1923, p. 18; *ibid.,* Jan. 8, 1926, p. 6.

FELS, SAMUEL S., philanthropist, b. Yanceyville, N.C., 1860. He was the brother of Joseph Fels, and likewise a manufacturer of soap. He donated $300,000 for the Fels Planetarium, second of its kind in the United States, to the Franklin Institute of Philadelphia. The building which houses the planetarium was completed in 1933 and opened to the public the following year. In 1937 Fels was awarded an honorary doctorate by the University of Pennsylvania, and a medal for meritorious service to the state by the governor in 1939.

He was also the author of *This Changing World* (1933), a discussion of trends and purposes in the business of living.

In 1936 he established the Samuel S. Fels Fund for scientific studies.

FELSENTHAL, BERNARD, rabbi and author, b. Münchweiler, Rhenish Bavaria, Germany, 1822; d. Chicago, 1908. He taught for a decade in a small congregational school; then (1854) he came to the



Bernard Felsenthal

United States, where for three years he was rabbi in Madison, Ind. In 1858 he went to Chicago, the very time the Jüdischer Reformverein (a congregation which later became Sinai Congregation) was founded, and Felsenthal became its secretary and guiding spirit. In March, 1859, he published his *Kol Kore Bamidbar: Über jüdische Reform,* which pleaded for the union of the diverging forces in Judaism, and maintained the right of religious autonomy for individual and congregation. When the Reformverein developed into the Sinai Congregation (1861), Felsenthal became its first rabbi.

In 1864, he declined reelection, and became rabbi of Zion Congregation, where he remained in active service for twenty-three years. From its start he took an active part in the work of the Jewish Publication Society of America, founded in 1888, and in his project of founding the American Jewish Historical Society which, however, did not materialize until 1892. He was one of the first Jews born in Western Europe to favor participation in the Zionist Congress at Basel in 1897. Felsenthal was a member also of the Zionist Executive Committee and vice-president of the Federation of American Zionists. He received the honorary degrees of Ph.D (University of Chicago, 1866), and D.D. (Hebrew Union College, 1902, and Jewish Theological Seminary, 1905).

He wrote an elementary grammar of the Hebrew language (1868), several pamphlets and 250 miscellaneous essays for current periodicals. These include *Jüdisches Schulwesen in America* (1866); *Zur Proselytenfrage* (1878); *Jüdische Fragen* (1896); and *The Beginnings of the Chicago Sinai Congregation* (with a reprint of *Kol Kore Bamidbar,* 1899).

Lit.: Felsenthal, Emma, *Bernard Felsenthal, Teacher in Israel* (1924), containing biography and extracts from his writings; *Central Conference of American Rabbis Year Book,* vol. 18, pp. 161-68; *Publications of the American Jewish Historical Society,* No. 17, p. 218; *Reform Advocate,* Felsenthal Centenary Number, Dec. 21, 1921.

FENICHEL, SAMUEL, ornithologist, b. Nagyenyed, Hungary; d. New Guiana, 1893. He first explored the Dobruja swamps for zoological research. Then, despite his frail physique, he undertook a trip to New Guiana. Within fourteen months, Fenichel assembled 206 specimens of bird life, most of them previously unknown. He also gathered more than 10,000 butterflies and insects. According to Otto Herman, a leading Hungarian authority, Fenichel ranked next in importance to Alexander Csoma de Körös among Hungarian scientific explorers.

FÉNYES, ADOLF (originally Fleischmann), painter, b. Kecskemét, Hungary, 1867. Beginning as a caricaturist—after studying under masters at Paris, Weimar and Budapest—he devoted himself to painting. Employing a sombre realistic style in landscapes, Biblical themes, rural scenes and still life, he became one of the leading impressionists in Hungary.

In 1897, in the course of an exhibition at the Museum of Fine Arts, Budapest, his canvas labeled *Gossip* won the Grand Society Prize. *Altercation* was awarded the Rudics Prize (1901); *Old Man* the Casino of Lipótváros Prize; *Family* became a prize canvas at the Paris Exposition in 1900. He won wider acclaim in 1905 through a showing of his collected works at the National Salon.

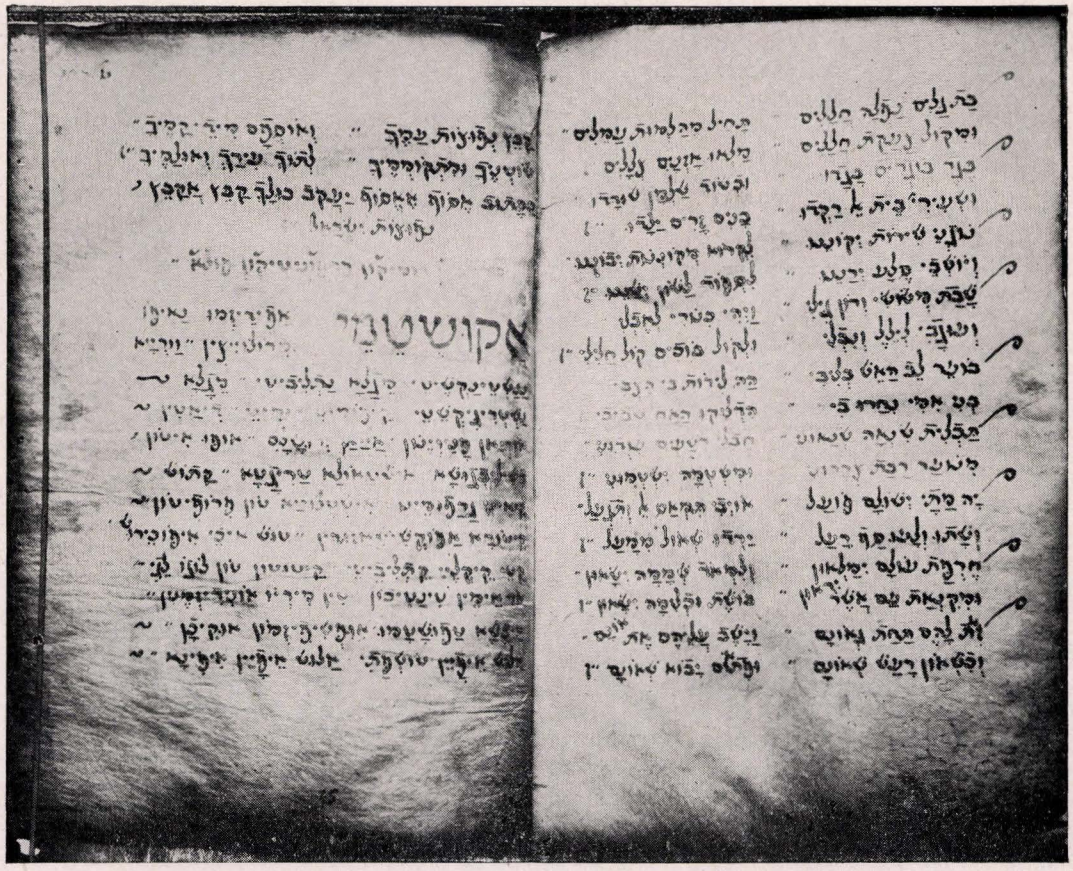
The career of Fényes was one of constant growth and triumph over obstacles during a period of forty years. His paintings were included in various exhibitions abroad. Many of his canvases were purchased by museums at home and elsewhere. He was particularly adept in portraying problems of the underprivileged and the oppressed. Out of the travail of the first World War were born many of his Biblical evocations, notably *Noah's Ark; Abraham and the Angels; The Jews Defeat Amalek's Armies; Moses Smites the Rock,* and others.

His preoccupations with nature are most vividly projected in such other canvases as *Sunset* (purchased by the Hungarian National Museum of Fine Arts); *Start for the Hunt; The Hills of Hidegkut; Rustic Flowers.* His provincial impressions and a susceptibility to religious subjects found expression in a series of paintings in divergent moods but in more buoyant coloring: *Mother and Child; Laborer; Quiet Contentment; Motherhood; Girl and Boy; Great Church at Szolnok; Serbian Church at Buda; The Village Church.*

The Goblein Museum of Florence acquired *Madame de Maintenon's Salon at Fontainebleau,* which reveals Fényes as a highly skilled designer of interiors.

Lit.: *Die Kunst,* vols. 7, 13, 21; *Cicerone* (1912) 898; Herman, Lipót, *Magyar Müvészet* (1936); *Studio,* London (1937).

FÉNYES, SAMU, lawyer and playwright, b. Tálya, Hungary, 1863; d. Bucharest, 1938. Pursuing a brilliant career in law at Kassa, he simultaneously devoted a marked talent to journalism. By 1907, when Budapest beckoned, he was a widely known figure in both spheres. A year after settling in the national capital, he founded the weekly *Uttörö* (Trail-Breaker) a journal of modern thought, around which rallied a rapidly growing group devoted to emancipatory social trends. The society thus formed became an effective educational agency, sponsoring more than 1,000 enlighten-



Page from the Mahzor Romania, used in Feodosiya. written on vellum (14th century, Byzantine empire). From a manuscript in the E. N. Adler collection, reproduced by courtesy of the Jewish Theological Seminary

ing lectures and distributing a great amount of literature. Fényes himself was an eloquent orator seeking to arouse public interest in social ills.

Fényes was no adherent of any political party, yet his activities incurred the hostility of the clergy. This resulted, during the White Terror, in his seizure by the notorious Jew-baiting Prónay detachment (1920). He managed to escape to Vienna where he remained for over a decade. There he edited *Das Wort* and, later, an Hungarian periodical known as *Diogénes* (1923-27). The latter militantly combatted anti-Semitism and other contemporary evils.

As a dramatist Fényes made an enduring impression in his native land, particularly with plays based on historical episodes. *Kurucz Feja Dávid* (1902) was the first of these, followed by *Bacsányi* (1903); *Messiás* (1903), the hero of which is Bar Kochba; *Csebi Tatár* (1904); *Csöppség* (1905); *Pereszlényi juss* (1906); *Ártatlanok* (1907); *Álmodozók* (1909); *Mátyás* (1919). In 1909 he also wrote *Bálvány,* a rhapsodic treatment of Judaism's relation to Christianity. A fantastic conception of the eternal Jew is beautifully portrayed in *Jidli változásai,* a novel published in 1922, which was translated into German (1927).

Among his sociological works are *Jogfejlödés* (1892); *Morbus socialis* (1893), and his rendition into Hungarian of Nietzsche's *Zarathustra* (1907).

His final years, embittered by the plight of his brethren and disillusionment in revolutionary hopes, were spent in Roumania, where he edited a Magyar periodical (in Bucharest) and was occasionally active in Jewish affairs.

FEODOSIYA (ancient Theodosia, medieval Kaffa), city on the southeastern coast of the Crimea; in 1941 it had a population of about 27,000, of which about 2,000 were Jews. The early history of the Jewish settlement in Feodosiya is completely unknown, although it is probable that it began before the Common Era. Excavations in the 20th cent. have uncovered a synagogue which, according to an inscription, was built in 909 and renovated in 1018. The earliest definite report of the community is the narrative of a traveler named Stielberger (1394-1427), who found a Jewish community occupying 4,000 houses and having two synagogues, one Karaite and one Rabbinite. During the period of Genoese occupation (1260-1475) the situation of the Jews was extremely favorable; they were under the protection of the bishop, and had an extensive trade with Poland and other countries.

After the Turks came to power, new arrivals came to Feodosiya from Babylonia, Yemen, Persia, Palestine, Egypt, Poland, Italy and Spain. As a result there were disputes as to the proper form of prayers; there were at least three rituals in vogue, the Gaonic, the "Romania" of the Balkan Peninsula, and the Ashkenazic. At the end of the 16th cent. Rabbi Moses ben Jacob Hagoleh composed the dispute by deciding

in favor of the "Romania" ritual for worship and of the decisions of Moses Isserles on marriage and dietary laws. Feodosiya was for a long time the center of the Krimchak, or Tatar Jews; but about 1700 most of these moved to Karasubazar, whither they brought their own ritual, *Minhag Kaffa,* named after Feodosiya's other title. Since the 18th cent. the Jewish population has declined in numbers.

See also: CRIMEA.

FERARU, LEON, professor of languages and author, b. Braila, Roumania, 1887. After studying at the Bucharest lyceum (A.B., 1907) and at the University of Montpellier, France (B.L., 1910; M.L., 1911), he came to the United States in 1912. Abandoning his intended legal career for the teaching profession, he served as lecturer in French and Roumanian at the University of Toronto (1916-17), at the Columbia University Extension Division (1917-25) and at the New York University Extension Division (1926-27). In 1927 he was appointed professor of Romance languages and head of the department at Long Island University, in Brooklyn, a position which he still (1941) holds. In 1929 he received the Ph.D. degree from Columbia University.

In addition to numerous articles for periodicals in the United States and Roumania, Feraru has written: *Maghernitza Veche* (The Old Shanty; Bucharest, 1926); *The Development of Rumanian Poetry* (New York, 1929); *Arabescuri* (Arabesques; Bucharest, 1936). Many of his poems have been included in more than one anthology of Roumanian verse, and some were translated into Yiddish (*Anthologia Segall*). In 1921 Feraru received the order Corona Romaniei from King Ferdinand of Roumania, and in 1926 he was appointed honorary Roumanian consul in New York.

EDWARD HERBERT.

FERBER, EDNA, short-story writer, novelist, and playwright, b. Kalamazoo, Mich., 1887. Her father was born in Hungary, her mother in the United States of parents born in Germany. Her mother's family were well-to-do; and relatives in Germany had written plays or entertained great actresses like Rachel. Miss Ferber's father was the owner of a store selling all sorts of merchandise. At first he, too, was well-to-do (worth about $25,000) and then, as the family and his business moved to Ottumwa, Iowa, and then to Appleton, Wis., worth less and less. In Ottumwa, a town in a coal-mining district with many poor people and a large rough element, where Edna Ferber spent seven years of her childhood (1890-97), the little girl found the atmosphere hostile. Here her Jewishness was to take firm root and likewise—she was afterwards to think the two closely related—the desire to be "somebody."

When she was still a child, the family moved to Appleton, unlike Ottumwa a prosperous and friendly town. Just before graduation from high school, she won the state declamatory contest and wished to go to a school of declamation out-of-town and become an actress. But her father was going blind, her mother had to work in the store, and she had no money of her own. Although she had been reading omnivorously for almost ten years, she had never thought of writing for a living. Now she got a job as a reporter for the Appleton *Daily Crescent* at $3 a week—the editor had seen some of her writing in the school paper but chiefly because she was a local celebrity. She was then seventeen. She was to work for the *Crescent* for a year and a half, learning how to see and remember and how to sketch human beings with a few swift words, until a new city editor discharged her.

In Appleton Miss Ferber had been the local correspondent for the Milwaukee *Journal.* At this time a scandalous case went on trial in Milwaukee while the woman reporter of the *Journal* was on her vacation. Miss Ferber was sent for to supply the woman's angle. She worked as a reporter in Milwaukee for the *Journal* for three and a half years. She had no wish to write fiction but simply to be a good reporter. However, the hard work and the long hours caused her to fall sick, and she went back to Appleton to recover. Here she won a prize of $25 offered by the Chicago *Tribune* for an article and then turned to fiction—a novel. *Dawn O'Hara* (published 1911) was a romantic story of a newspaperwoman in Milwaukee describing, among other things, the boarding-house where Miss Ferber had first stopped. The romance was refused by the women's magazines of the day and she then wrote her first short story, *The Homely Heroine* (published November, 1910). This was sent to *Everybody's Magazine,* because a copy happened to be on the living-room table, and was promptly bought.

Miss Ferber sold her next story to the *American Magazine.* Her father was dead and she moved to Chicago with her mother and sister. Still unsure of herself as a fiction writer, she tried to find employment as a reporter on the Chicago *Tribune* but was not hired because she was a woman. Now her novel (*Dawn O'Hara* to which the publishers had added *The Girl Who Laughed*) was sold, and she began to write short stories—selling almost all. The endings were not necessarily happy although the happy ending was almost obligatory.

Her most famous character, Emma McChesney, the woman salesman of petticoats who was more woman than salesman, was partly suggested by a woman who came to the store in Appleton selling mouse traps but chiefly by Miss Ferber's own mother. Miss Ferber had never intended to write a series about Emma McChesney. The American business woman, however, was a figure so new and attractive in fiction that soon every successful magazine of fiction in the country wanted a story about her. When Miss Ferber had sold about thirty Emma McChesney stories to the *American* (the magazine that had first paid her what she considered a fair price and that had suggested the series), she refused to write any more because she would have to keep her character alive "with injections of ink." Miss Ferber was still in her twenties—and a great success. The following collections of her short stories were published: *Buttered Side Down* (1912); *Roast Beef Medium* (1913); *Personality Plus* (1914); *Emma McChesney & Co.* (1915); *Cheerful—By Request* (1918); *Half Portions* (1919); *Gigolo* (1922); *Mother Knows Best* (1927); *They Brought Their Women* (1933); *Nobody's in Town* (1937).



Edna Ferber

About 1915 Miss Ferber turned again to writing a novel. *Fanny Herself* (published in 1917) is the story of a Jewish girl and her relations to her people; *The Girls* (1921) is about three generations of a family in Chicago; *So Big* (1924) is a story of a middle-aged woman and her son on a truck farm outside of Chicago. *So Big* sold more than three hundred thousand copies; two motion pictures, a silent one and a talking picture, were made of it; and in 1925 Miss Ferber was awarded the Pulitzer Prize for the book as the best work of fiction that year. *Show Boat* (1926), which sold as well as *So Big,* was made into a musical play with music by Jerome Kern and produced by Florenz Ziegfeld in 1927; it was also the basis of a radio program that lasted about six years and of three motion pictures to date (1941).

Show Boat was about the South. Miss Ferber now began to write novels with other American backgrounds. *Cimarron* (1929) of the early days of Oklahoma, including the land rush in 1889, had also the small-town newspaper which she remembered from her days on the Appleton *Crescent; American Beauty* (1931) was about Connecticut and the growing of tobacco; *Come and Get It* (1935) about Wisconsin and Michigan, the lumber industry and the paper-mill crowd she had seen in Appleton when a girl.

In all of her novels and short stories, Miss Ferber selects her scenes and characters from the broad panorama of American life. They deal with plain people who may be passing on the street at any time, with people who work for a living in stores and shops, who keep house and work hard as people in America generally do; she has no use for idlers or society. Her plots turn on the development of the characters as they meet the vicissitudes of life; and both characters and vicissitudes are so natural that they suggest sketches from life rather than works of fiction. Without preaching, she drives home moral lessons and champions the cause of those who have had less than a fair share of life—the uncomplaining supporters of selfish wives or sisters, the women who are compelled to become bread-winners, the homely girl, the humble immigrant, the old father who is no longer able to work and who must live with his relations. *Fanny Herself,* as well as other references to Jewish characters in her writings, contains shrewd observations as to the position of the individual Jew in the American picture, indications of the obstacles he or she must face in a Gentile world, and suggestions on how to overcome them.

In 1930 Miss Ferber was elected a member of the National Institute of Arts and Letters, and in 1931 she was awarded the honorary degree of Doctor of Letters by Columbia University.

Miss Ferber is co-author with George V. Hobart of a play based on her short stories called *Our Mrs. McChesney* (produced 1915). She also wrote *$1,200 a Year* with Newman Levy (1920); and, with George S. Kaufman, *Minick* (1924), a character in one of her short stories, *The Royal Family* (1921), *Dinner at Eight* (1932) and *Stage Door* (1936). The last three were noted successes.

In 1939 Miss Ferber published her autobiography, *A Peculiar Treasure,* the title of which was taken from *Ex.* 19:5-6.

Fannie Ferber Fox, her sister, in collaboration with Lavinia Schulman Schwartz, is the author of *Fannie Fox's Cook Book* (1923). She is also the author of a collection of short stories, *Chocolate or Vanilla and Other Stories* (1935).

Charles Reznikoff.

FERBER, HIRSH, rabbi, b. Kovno, Lithuania, 1883. He settled in England, where he was principal of the Manchester Yeshivah (1911-13) and for many years rabbi of the West End (London) Talmud Torah Synagogue. In 1941 he still held the latter post. He was chairman of the Association of London Rabbis and also chairman of the education committee of the London Yeshivah.

Ferber's published works included: *Kerem Hatzebi* (Vineyard of the Stag; 1922-38); *Degel Mahaneh Yehudah* (Flag of the Camp of Judah; 1928); *Shebil Hatzebi* (Path of the Stag; in five vols., 1933) and *Berur Halachah* (Explanation of the Halachah; 1937).

FERBER, NAT JOSEPH, journalist, b. New York city, 1889. When he was a boy the family moved to Brooklyn, where as a schoolboy athlete he was occasionally given assignments by the sports editor of the Brooklyn *Standard Union.* He decided to become a newspaperman.

But Ferber was not content with merely reporting the news; he became a specialist at uncovering it. As reporter for the New York *American* from 1910 to 1933 (except for a brief period in 1920-21), he exposed stock swindling by bucket shops. He also revealed the purchase of municipal bonds for retirement by the state comptroller at more than market price; as a result, the practice was prohibited by law. Ferber likewise exposed a monopoly by several law firms of bankruptcy matters, and favoritism in the appointment of bankruptcy receivers by certain judges. Ferber reported the Kresel vice probe (1930) in New York city and the Seabury investigation (1931-33). Among his pleasanter newspaper assignments was a report of the opening of the Hebrew University, Jerusalem, in 1925.

He also wrote a number of novels and other books,



King Ferdinand and Queen Isabel of Spain receive a deputation of the Jewish community

among them *New American* (1938), a biography of Justice Salvatore Cotillo of the Supreme Court of New York, and *I Found Out* (1939), an autobiography.

FERDINAND AND ISABEL, king and queen of Spain, during whose reign the Inquisition and the discovery of America took place.

FERDINAND (Ferdinand V, the Catholic), b. 1452; d. 1516. His mother, Joanna Henriquez, was the granddaughter of a Jewess. This may account for Ferdinand's close relations, throughout his career, with Marranos (Conversos) who occupied high and responsible positions in his court. Several of the La Caballeria family, Marranos, were members of the king's council. Ferdinand's two secretaries were Conversos. Gabriel and Alfonso Sanchez, sons of a baptized Jew, were his grand treasurers, and Francisco Sanchez was his major domo. Another member of the Sanchez family was general bailiff of Aragon, and still another was "rational master," a sort of minister of finance. Conversos commanded the military posts, Perpignan and Pamplona; and a converted Jew was the admiral of the fleet off the Island of Majorca. New Christians were high dignitaries of the church, and the Marrano Cabrero was private chamberlain to King Ferdinand.

Ferdinand's successful courtship of Isabel, whose parents had preferred an alliance with either the throne of Portugal or of France, was engineered by Moysen de la Caballeria, who belonged to a powerful Aragonese Converso family, and by two Jews who had not become converts, Don Abraham Senior of Castille and Don Selemoh of Aragon. Caballeria secured the approval of the match from the Archbishop of Toledo, Don Abraham Senior housed the princely suitor, and arranged for clandestine meetings between Ferdinand and Isabel, and Don Selemoh presented the future queen with Ferdinand's gift of a golden necklace purchased with money loaned to Ferdinand by his "beloved friend" Yayme Ram, the son of a rabbi. Don Luis de Santangel, Minister of the Budget, a Converso, was most responsible for the support given to Christopher Columbus by Ferdinand and Isabel.

Thus, prior to his ascent to the throne, and all through his reign, Ferdinand was surrounded by the "faithless," that is, by Jews who had remained Jews, and by New Christians. Despite this, the king authorized the Inquisition and the expulsion of the Jews. It is hardly possible to say that he was motivated in these acts by a feeling of hatred for the Jews, to whom he had extended protection throughout his career and whom, despite church opposition, he had most often exalted to high and strategic office. More likely is it that Ferdinand, a zealous Catholic, was influenced by the notion, prevalent throughout Spain, and especially in the Church, that the Converso was neither ready nor willing to be assimilated.

ISABEL (b. 1451; d. 1504) was, like her husband, favorable to and surrounded by Conversos. Her secretaries were Jews. To one of these, Hernando del Pulgar, posterity is indebted for a vivid biography of the queen. Gabriel Sanchez was her counsellor, and her personal confessor, Fray Hernando de Talavara, was the son of a Jewish mother. Don Isaac Abravanel, who

remained a loyal Jew throughout his life, was one of Isabel's closest friends and advisers. Isabel's inseparable companion and friend, the Marquessa de Moya, was the wife of Andres Cabrera, a Converso.

What, then, prompted her, not only to execute the order that put the Inquisition into effect, but to press the expulsion of the Jews from her kingdom, to demand that Manuel of Portugal act likewise, and to secure the promise of Henry VIII of England to refuse haven to Spanish Jewish refugees, was with her, as with her husband, the conviction that the Converso would not be, refused to be, absorbed. She had tried every means possible to win her Marrano associates to the Church. Isabel even secured the appointment of a Converso to the See of Cuenca, Don Alonso de Burgos. Yet, because of the evidences around her of the Judaizing tendencies of the Converso, she was compelled to admit her failure. Both Pulgar, who describes the queen as conscientious, honest and utterly pious, and her confessor, de Talavara, agreed with her. Since they were Conversos, Isabel had no choice, out of zeal for the Church, but to acquiesce, and by her act put the Inquisition into operation, the instrument of hurt to the very friends whom she held so dear.

SAMUEL J. LEVINSON.

Lit.: Madariaga, *Christopher Columbus* (1940).

FERMOSA (old Spanish for *hermosa,* "beautiful"), surname of Rahel of Toledo, the Jewish mistress of Alfonso VIII of Castile (1158-1214). At the instigation of Alfonso's wife, Leonora of Aquitaine, and with the consent of the clergy, members of the Spanish nobility seized Rahel and killed her, together with her Jewish retinue, in the presence of the king. Alfonso's grandson, Alfonso X, and the latter's son, Don Sancho, vouched for the truth of the story. In literature it is first mentioned in the *Memorias Historicas* (vol. 23, p. 67) of the Marquis de Mondejar. The story was used by Martin de Ulloa and Vicente Garcia de la Huerta, and later by the famous Lope de Vega in *Las Pajes de los Reyes.* This work, and the novel by the Frenchman Gazotte, were the models for Grillparzer's *Die Jüdin von Toledo.*

Lit.: Lambert, in *Jahrbuch der Grillparzer-Gesellschaft* (1910) vol. 19, p. 65 et seq.; Aschner, S., *Euphorion,* vol. 19 (1912) 297 et seq.

FERNBACH, HENRY, architect, b. Löwenberg, Germany, 1829; d. New York city, 1883. The son of Rabbi Isaac Fernbach, who brought his family to the United States in 1849, Henry Fernbach received his professional education in Germany, and became one of the prominent architects in New York city. He designed Moorish synagogue buildings for Temple Emanu-El and Central Synagogue of New York; the former building, at Fifth Avenue and 43rd Street, was used by the congregation from 1868 to 1927, while the latter, at Lexington Ave. and 55th St., erected in 1872, is still in use (1941). Other buildings designed by Fernbach include the Eden Musée and *Newyorker Staatszeitung* buildings, the Germania bank on 14th Street, the Hebrew Orphan Asylum, all in New York, and the Mutual Life Insurance Building in Philadelphia.

FERRARA, city in Italy with about 116,000 inhabitants (1941), including approximately 1,200 Jews. According to unconfirmed reports (archives of the Ferrara community, Minerbi collection), there were Jews in Ferrara as early as 1088; they were certainly there in the 13th cent., since a document of 1275 mentions privileges granted to Jews. It is known that Hillel of Verona, Solomon Petit and other prominent men came to Ferrara in connection with the disputes waged around Maimonides in the 12th cent. At about that time the Tosafist Moses ben Meir and a copyist were living there. From 1310 to 1316 some of the Jews at Ferrara were fined by the Inquisition, among them the physician Bonaventura, and later in the century Francesco di Vannozzo wrote scurrilous poetry against the Jews. In the 15th cent., through the protection of the dukes of Este, the Jewish community flourished, and was represented at the rabbinical congresses of Bologna (1416) and Forli (1418). Joseph Hezekiah ben Moses and Elhanan ben Menahem Portaleone were the delegates to the latter congress.

The Jewish population was concentrated in a section called "La Zuecca." The Jews enjoyed judicial autonomy on the basis of privileges granted to the Jews by the sovereigns and ratified by Pope Nicholas V in 1448. Differences between Jews and Christians were adjudicated before a special court. During the 15th cent. several new synagogues were built in Ferrara. Samuel Melli's synagogue, founded in 1481, has remained the leading place of worship. In 1477 Rabbi Abraham ben Hayim of Pesaro founded the first known Hebrew printing-shop in Ferrara; later others were established. Among the many Hebrew books published there was a Spanish translation of the Bible, known as the *Ferrara Bible* (1553).

Duke Ercole I, in 1492, granted the right of settlement and other privileges to several families of Spanish exiles. Thus a Sephardic community was formed in Ferrara. It was increased by the arrival of new immigrants in 1534 and in 1538 and was favored by the dukes, who hoped to expand their Oriental trade with the aid of the newcomers. The Marranos in Ferrara were permitted to re-embrace Judaism. Among the Marranos admitted to Ferrara were Amatus Lusitanus, Donna Gracia Mendes and her nephew Joseph, later duke of Naxos, and the Usque family. Between 1532 and 1541 German and Bohemian Jews founded an Orthodox synagogue, while another group of Jews, expelled from the kingdom of Naples (1540), also came to Ferrara, among them the Abravanels.

In 1553, by order of Pope Julius III, the Talmud was confiscated and burned in Ferrara. But many Jews settled in Ferrara in 1569 after having been banished from the Papal States. The Jewish congregation, reorganized in 1573, was at this time one of the most flourishing in Italy, and took a prominent part in the negotiations of 1581 to 1588 to secure papal permission to reprint the censored Talmud and to prepare new editions.

At that time Ferrara had ten synagogues, all spared by the earthquake of 1570; the wealthy Jews who owned houses and other shelters opened them to the victims of the earthquake and provided help in many forms. In 1581 the Jews offered public prayers for the health of Princess Leonora in recognition of her services. She and her husband repeatedly protected the Jews, and during the famine of 1590 they dis-

tributed bread to more than 2,000 suffering Jews. Besides the engineers Rafael Miami and Colorni, and the physicians Mose and Asriel Alatini, eminent scholars of the 15th, 16th and 17th centuries lived in Ferrara, among them Abraham Farissol, Samuel Usque and Azariah dei Rossi.

When the city came under the rule of the popes in 1597, the condition of the Jews changed for the worse, and many emigrated. The Jewish community decreased from several thousand to 1,530 by 1601. In 1598 the wearing of the Jewish badge was ordered; the lending of money and banking, acquisition of real estate, and leasing of taxes were forbidden; but one synagogue was allowed for each form of the liturgy (three in all). The Jews could use only censored Hebrew books, and were allowed only one cemetery. In 1624 they were segregated into a ghetto, and all efforts to have the order rescinded were in vain. As a result of these humiliations, the populace began to despise the Jews and repeatedly attacked the ghetto (1648, 1651, 1705, 1744, 1747, 1754). In 1721 a charge of ritual murder was brought in Ferrara. Also, a certain Felice Coen was accused of having been crowned Messiah in a synagogue of Ferrara in 1721. In 1732-33 laws restricting the Jews were enacted.

During the occupation by the French (1796-99) and in 1802 the Jews obtained civil rights, only to lose them again, the first time (1799) at the occupation of Ferrara by Austrian troops, the second time in 1814, when the papal rule was restored. When, in 1826, the Jews were again restricted to the ghetto and subjected to oppression, many of them emigrated. The Jews of Ferrara vigorously participated in the Italian movements for liberty in 1848 to 1849, and were granted some rights in 1859, when Ferrara was absorbed by the kingdom of Sardinia, later the kingdom of Italy. In 1863 a congress of all Italian Jewish communities took place in Ferrara. UMBERTO CASSUTO.

In the years following the World War, the Jewish community of Ferrara developed its educational and charitable institutions, under its energetic president, Felice Ravenna, who held the post from 1920 to 1930. When a new law regulating the status of the Jewish communities of the peninsula was enacted in 1930 Felice Ravenna became the first president of the newly created Union of the Jewish Communities in Italy. Ravenna and Professor Joseph Colombo organized the Circolo Israelitico of Ferrara, to promote the material and the spiritual welfare of the community. To commemorate Felice Ravenna's merits a plaque was put on the Temple of Ferrara on February 7, 1938, the first anniversary of his death. A nephew of Felice Ravenna, Renzo Ravenna, was mayor (podestà) of Ferrara from 1930 to 1938. He was forced to resign because of the political ties between Rome and Berlin. Marshal Italo Balbo, then governor of Libya and personal friend of Ravenna, flew from Tripoli to take part in a farewell ceremony at the municipality of Ferrara and to invite the dismissed Jewish mayor to be his guest at Tripoli. The new racial laws forced several other prominent Jews in the municipal and scholastic institutions of the city to abandon their posts. Emilio Teglio, dismissed rector of the Royal Lyceum of Ferrara, took over afterwards the direction of the newly established Jewish high school where he introduced the teaching of agriculture and technical science, to advance the professional re-orientation of the Jewish youth. A large influx of pupils from the elementary schools of Ferrara and from minor Jewish communities like Modena, Mantua, and Reggio Emilia imposed many burdens on the Jewish elementary school, directed by a distinguished educator, Isa Magrini-Ascol. DAVIDE KLEINLERER.

Lit.: *Corriere Israelitico,* vol. 2, p. 121 et seq.; vol. 6, p. 82 et seq.; *Revue des études juives,* vol. 20, p. 34 et seq.; Pesaro, *Memorie storiche sulla communità israelitica ferrarese* (1878); idem, *Appendice alle memorie* etc. (1880); *Vessillo Israelitico,* vol. 26, p. 109 et seq.; vol. 46, p. 109 et seq.; *Rivista Israelitica,* vol. 6, p. 56 et seq.; Magrini, "La stampa giudaica a Ferrara," *Il Diamante,* May, 1929, p. 5 et seq.; *Atti e memorie dell' Accademia di Scienze, Lettere ed Arti in Padova,* vol. 23, p. 155 et seq.; Biscaro, *Miscellanea di storia italiana,* third series, vol. 19, pp. 488, 490; Finkelstein, Louis, *Jewish Self-Government in the Middle Ages* (1924) 300 et seq.

FERRARIUS, *see* FARAJ BEN SALIM.

FERRER, VICENTE, famous Dominican and anti-Jewish preacher who was canonized by the church, b. Valencia, Spain, 1350; d. Vannes, France, 1419. In 1385 he began to preach at the cathedral of Valencia, and became noted for his eloquence. Convinced that the world was soon coming to an end, he held that Christianity was the only means of salvation. In 1399, and for twenty years thereafter, he traveled through Western Europe, preaching penance for sins and hatred toward the Jews. From 1408 to 1416 he carried on his missionary and anti-Jewish activities in the Spanish peninsula, believing that the conversion of the Jews was his special mission. Surrounded by a group of 300 Flagellants and other fanatics, he passed through Castile and Aragon, forced his way into synagogues, cross in hand, and demanded its acceptance by Jews.

Ferrer, who had given up a high position at the papal court in order to lead the life of a Flagellant and friar, exercised great influence over the masses of the people. Seeking to intimidate rather than persuade, he promised the Jews that they would secure freedom upon their conversion; about 20,000 Jews who sought refuge from persecution were thus converted to Christianity by him. He converted also Rabbi Solomon Levi of Burgos, subsequently known as Paulus Burgensis; through their efforts there was promulgated the Castilian edict of January 12, 1412; this edict contained a number of articles against the Jews and created the Juderias (Spanish ghettos). However, Ferrer's attempts to come to Portugal in order to convert the Jews to Christianity were frustrated by King João I, who, in answer to the former's petition, stated that he "might come, but with a crown of red-hot iron on his head."

Lit.: Heller, *Vincent Ferrer, sein Leben und Wirken;* Fâges, *Histoire de St. Vincent Ferrier* (1894); Pradel, *St. Vincente Ferrier* (1864); Wetzer and Welte, *Kirchenlexicon,* vol. 12, p. 978; Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 5 (1927) 350; Gorce, *St. Vincent Ferrer* (1924); Graetz, H., *History of the Jews,* vol. 4 (1927) 200-6, 214-18.

FERSTADT, LOUIS GOODMAN, painter, b. Berestechko, Russia, 1900. He was brought to the United States when he was ten. He was on the art staff of the Chicago *Tribune,* a cartoonist for the New

York *Evening Graphic,* and for many years a commercial artist. He began painting when he was twenty, and studied at the Educational Alliance Art School. Paintings of his are in the collections of the Whitney Museum of American Art, New York city, the Museum of Birobidjan, Soviet Union, and the Tel Aviv Museum, Palestine.

Ferstadt has also painted murals and was a supervisor for the Federal Art Project of the Works Progress Administration. As such he supervised the mural painted at Hunter College, New York city (1935-37).

FERTIG, M(OSES) MALDWIN, lawyer and public official, b. New York city, 1887. He graduated from the College of the City of New York (B.S., 1907), and, while teaching school, studied law at New York Law School, graduating in 1910. The following year he was admitted to the bar. Three years later he was elected a member of the New York state assembly; he served from 1915 to 1919. As assemblyman, he succeeded in securing the enactment of a law enlarging the College of the City of New York by the introduction of evening and extension courses, and promoted a bill providing for equal salaries for male and female teachers. He was interested also in housing and labor legislation.

In 1920 Fertig was appointed an assistant corporation counsel of the city of New York in charge of the franchise division. As such he was engaged in litigation with gas, electric, telephone, and transit utilities for twelve years. He was then appointed (1932) by Franklin D. Roosevelt as counsel to the governor. He remained counsel to the governor when Herbert H. Lehman succeeded Roosevelt in 1933. Fertig was made a member of the state Transit Commission in 1938.

He was head of the Young Men's Hebrew Association of the Bronx for twenty-five years and was elected honorary president on retirement in 1940. As the Jewish population of that borough increased, the Young Men's Hebrew Association grew under his presidency from three hundred members to three thousand. Fertig was also president of the New York section of the Jewish Welfare Board for eight years.

FESTIVAL, *see* HOLIDAYS.

FESTIVAL GAMES AND PLAYS, *see* GAMES; HANUKAH; LAG BEOMER; PASSOVER; PURIM; TRENDEL.

FESTIVAL SERVICE, *see* DIVINE SERVICE; LITURGY; PRAYER-BOOK.

FESTIVAL VOLUMES, *see* JUBILEE, MEMORIAL AND TRIBUTE VOLUMES.

FESTIVALS, CHRISTIAN. While the Christian festivals have had their own historical development, two of them, and possibly a third, were originally derived from Jewish festivals that occurred at the same season. This is but natural, as Christian liturgy is derived from Jewish liturgy, and many of the early Christians continued to observe the Jewish usages to which they had been born. These Christian festivals are the following:

1. **Easter.** According to the Gospels, Jesus spoke to the disciples at the Last Supper, ordering them to institute a communal meal in commemoration of this occasion. It is likely that the Last Supper was the Seder meal, to which the idea of commemoration was especially attached, and which, moreover, in Jewish observance, was connected with the expected appearance of Elijah, who was to herald the coming of the Kingdom of God. In *I Cor.* 11:24-25 the unleavened bread (Matzah) and the festival wine became the symbols of the body and the blood of Jesus, and the Paschal lamb was replaced by the concept of the "lamb of God." Communal meals were a feature of the early Christian church; *Acts* 2:46 mentions one celebrated in the family circle, and *Acts* 20:7, a weekly communal meal on Sundays.

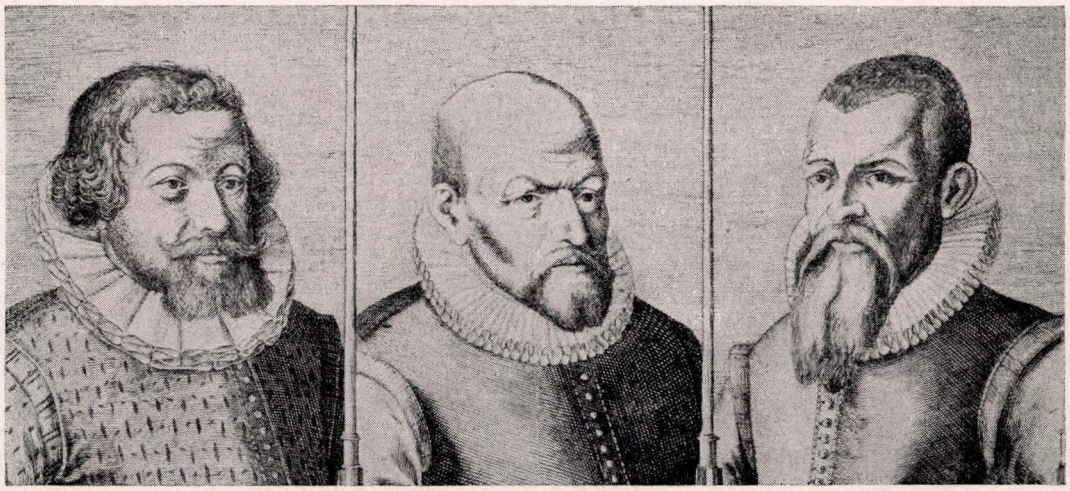
Since the resurrection of Jesus took place, according to the Gospels, on Sunday, "three" days (two days by our reckoning) after the crucifixion, the early Christian church used to meet regularly on the Sunday following the date of Jesus' death, as reckoned by the lunar calendar. This soon became a special church celebration. At first the Jewish calendar was followed; but in the 3rd cent. Christians began to calculate the date of this Resurrection Sunday after their own methods. The church likewise retained the fast day before Passover and the Passover night of watching.

When the German tribes adopted Christianity, the Christians learned that they had formerly celebrated an ancient pagan festival at the same time of the year. This was called Ostern, after the ancient German goddess of spring, Eostra, and hence the Christian festival received the pagan name, of which the English form is Easter. (The King James translation of the Bible has an anachronistic rendering, Easter, for Passover (*pascha*) in *Acts* 12:4.)

Originally the Christian communities celebrated this combined festival in various ways: about the year 200 the Roman church observed the day of Jesus' death (15th of Nisan) on the Friday (Good Friday) before Easter Sunday, and the latter as the day of resurrection. The communities of Asia Minor celebrated the day of the Last Supper on the 14th of Nisan. It was not until the Council of Nicea in 325 that the Roman doctrine triumphed.

According to the decisions of the Councils of Nicea and Antioch (341), Easter was never to coincide with Passover. If need be, Easter was to be postponed to the following Sunday, if the first full moon of spring, on which Passover began, fell on a Sunday. A law of Justinian (6th cent.) made the same provision. Thus in this matter pagan Christianity won a victory over Jewish Christianity, which had at first continued to celebrate the Jewish festivals in a Christian interpretation. Nevertheless the Easter tables of the different Christian communities were still at variance for many centuries; it was only about 800 that a unity was finally attained. When the Gregorian calendar replaced the Julian reckoning, the coincidence of Passover and Easter again became possible, and it led time and again to excesses against the Jews. A coincidence of the two festivals occurred in 1927; others will take place in 1954 and 1981.

2. **Pentecost.** In the early period Christians and Jews still celebrated the Jewish festivals together (*Gal.* 4:10) or the Christians observed the Jewish festivals as a church. Among the Greek-speaking Christians the festival of Shabuoth was known by its Greek name of



Leaders of the Fettmilch riots (left to right): Vincent Fettmilch, Conrad Gerngrosz and Conrad Schopp

Pentecost (literally, "the fiftieth day"), since it came fifty days after Passover. Since Shabuoth was connected with the idea of revelation, the day was one on which messages from heaven might be expected; accordingly, it is recorded in *Acts* 2:1-13 as the day on which the early Christians received the "gift of tongues." This "inspiration through the Holy Ghost" fixed its observance in the church calendar long after the original Jewish origin was forgotten. The usual English name for Pentecost is Whitsunday, after the white robes worn on that occasion.

3. Christmas. The date of Christmas is remotely connected with that of Hanukah. The twenty-fifth day of the month corresponding to December was celebrated in ancient times by a festival of general rejoicing, known variously as the birthday of the sun (*dies natalis solis invicti*), Saturnalia and Dionysia. It was probably in celebration of the Dionysia that Antiochus Epiphanes desecrated the altar of the Temple in 168 B.C.E. Apparently this date coincided with the twenty-fifth of Kislev, and when the Temple was rededicated three years later, the dates again coincided.

The Gospels give no date for the birth of Jesus; the only indication of the season is that the shepherds at that time were watching their flocks by night (*Luke* 2:8), which would be the period from March to September. However, about 200 C.E. the custom of observing the twenty-fifth of December as the birthday of Jesus came into vogue, probably as a substitute for the old pagan sun festival. It was not until the 4th cent. that it was generally adopted. Some of the later Christmas observances, such as the mistletoe and the Yule log, are accretions from old Druid and Teuton winter festivals. In Jewish medieval literature Christmas is known as Nittel, from *dies natalis*.

BRUNO KIRSCHNER.

FESTIVALS, MOHAMMEDAN, *see* ISLAM.

FESTSCHRIFTEN, *see* JUBILEE, MEMORIAL AND TRIBUTE VOLUMES.

FETTMILCH RIOT. In the early 17th cent. the wretched conditions prevailing as a result of the Thirty Years' War made the Jews an excellent scapegoat for them. The ostensible cause of the riot in Frankfort which was led by a demagogue baker and soldier named Vincent Fettmilch was the coronation of Emperor Mathias, which he intended to hold at Frankfort in May, 1612. When the burgomaster petitioned the guilds for the protection of the nobles gathered in the city he was met with counter-demands of the guilds, imposing economic restrictions upon the Jews and a forced decrease in their numbers. This petition was denied. The insurgents in the group, under the leadership of Fettmilch, united against the magistrates and repeated their demands for the expulsion of the Jews from the city. The list of atrocities of which the Jews were accused was answered by the latter in two lengthy and objective volumes.

Two years later the radical elements seized power in the city council and demanded severe restrictions against the Jews, including the immediate expulsion of all Jews possessing less than 1,500 florins. Infuriated by the emperor's rejection of their demands, Fettmilch and his followers, on August 22, 1614, invaded the Jewish quarter while the Jews were assembled in prayer. Although the Jews heroically resisted their attacks, the odds against them were too overwhelming; after a wholesale pillaging of the ghetto and the desecration and destruction of the synagogue, 1,380 Jews were herded into the cemetery and were then expelled from the city, leaving all their belongings behind them. Some Jews who found refuge with kindly Christians were forced to leave several days later due to Fettmilch's menacing attitude toward their defenders. The exiled Jews were received in the neighboring cities of Offenbach and Hanau.

Despite the emperor's orders for the apprehension of the culprits and his ban laid upon them, Fettmilch for a long time escaped arrest by the imperial commissioner, so fearful were the city authorities of his power. Finally, on March 10, 1616, Fettmilch, the self-styled Haman, was gruesomely executed and his head hung on a spike as a warning to others; his house was razed and his family exiled; five other leaders of his group were executed on that same day. The emperor ordered that an indemnity of 175,919 florins be paid by the city to the Jews of Frankfort.

The Jews of Frankfort kept the 19th of Adar as a fast day in memory of their trials, and the 20th of Adar was observed as a festival called Purim-Winz (Vincent's Purim) in commemoration of their escape from danger. The Adon Olam was sung to a special melody on this day. An account of the Jewish culture and events of the period is found in a long poem written in Hebrew and Yiddish by Rabbi Elhanan ben Abraham Helen and called "Megillath Winz" in Hebrew and "Das Vinz-Hans Lied" in German.

Lit.: Freimann, A., and Kracauer, F., *Frankfort* (1929) 73-107; Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 6 (1927) 237 et seq.; Graetz, H., *History of the Jews,* vol. 4 (1927) 696-700.

FEUCHTWANG, DAVID, rabbi, b. Nikolsburg, Moravia, 1864; d. Vienna, 1936. He succeeded his father in 1892 as rabbi in Nikolsburg; from 1903 he served as rabbi and supervisor of the department of religion in middle schools in Vienna, and in 1934 he was appointed chief rabbi there. He contributed important scientific articles to the *Zeitschrift für Assyriologie* and the *Monatsschrift für Geschichte und Wissenschaft des Judentums,* including "Das Wasseropfer und die damit verbundenen Ceremonien" (1911) and "Der Tierkreis in der Tradition und im synagogalen Ritus des Judentums" (1913). In 1925 he published *Studien zum Buche Ruth.* Some of his sermons too were printed.

FEUCHTWANGER, LION, novelist, satirist and anti-Fascist, b. Munich, 1884. Feuchtwanger's opposition to tyranny is not something that was forced on him because he happened to be born a "non-Aryan." He wrote the first revolutionary poem to be published in Germany during the World War. It appeared in the October, 1914, issue of the magazine *Die Schaubühne,*



Lion Feuchtwanger

and had as its refrain, "We are waiting." During the World War, too, his works were constantly suppressed —among others, his translation of Aristophanes' *Peace,* another play, *Die Kriegsgefangenen* (Prisoners of War) and a revolutionary novel, *Thomas Wendt,* which the reactionaries did all in their power to suppress.

As a boy Feuchtwanger received in the Munich schools "a dreary and pedantic education—conservative, patriotic, unaware of sport—in fact, entirely detached from life." He early showed evidence of literary ability, writing a play while still at school to



Execution of Vincent Fettmilch and his comrades at Frankfort in 1616. From an etching in the art collection of the Jewish Community of Berlin

celebrate the birthday of a prince. The play was performed by his schoolmates.

He studied literature and philosophy in Munich and Berlin under Erich Schmidt, Müncker, and Count Hartling, who later became prime minister. In 1905 he founded a literary society in Munich whose aim was to foster modern literature in an atmosphere of hidebound conservatism. In the years 1905 to 1910 he wrote many brilliant and provocative critical articles and also "a pretentious though very artistic novel describing the gay and lurid life of an unscrupulous young society man" and a play about which he later spoke with equal objectivity.

In 1912 he married Martha Löffler at Munich and together they went to live on the Riviera. He was in Tunis when the war broke out and was made a prisoner of war by the French. However, his wife managed to smuggle him onto an Italian boat and he returned to Germany where he served for a short time in the army.

Probably Feuchtwanger's greatest dramatic success was his poetic version of *Vasantasena,* which was produced more than a thousand times in Germany. *Warren Hastings* was also produced successfully both at home and abroad. He first won international reputation with his novel *Jud Süss,* which was published in this country under the title *Power* in 1926. This was followed by the translation of *Die hässliche Herzogin* (The Ugly Duchess) in 1928; *Two Anglo-Saxon Plays* (1928), containing *The Oil Islands* and *Warren Hastings;* and *Pep, J. L. Wetcheek's American Song Book* (1929)—Wetcheek being the literal translation of Feuchtwanger.

In 1930 Feuchtwanger's *Success,* his first modern novel, was published simultaneously in Germany and in the United States. Possibly because one of his main characters bore marked satirical similarity to Hitler, while other characters were obviously suggestive of certain German statesmen, Feuchtwanger began to be attacked by the Nazis as an "inciter." From that time on he became a marked man to the Nazis, and when Hitler came into power his name was placed on a list of forty "intellectuals" who were deprived of their citizenship by the German government. Feuchtwanger was living at the time in Southern France, following the completion of his novel *Josephus.* The manuscript of the sequel to this novel was lost when the Nazis broke into his Berlin home and confiscated all his property.

In 1934 *The Oppermanns* was published in the United States. This novel dealt with the Jews of modern Germany up to the time of the Nazi accession. In 1937, Feuchtwanger visited Russia, and in his book, *Moscow 1937,* he reported on his visit and declared himself optimistic on the future of the Soviets.

A later novel, *Paris Gazette,* published early in 1940, dealt with the fate of the German exiles trying to make a new life for themselves in France. With the Nazi invasion of France and the capitulation of that country, Feuchtwanger had to flee again for his life. He effected a hazardous escape to Lisbon with the aid of American friends, finally arriving in New York city in October, 1940.

EDWIN SEAVER.



Abigdor (Hammeiri) Feuerstein

FEUERMANN, EMANUEL, violoncellist, b. Kolomea, Galicia, 1902. After some preliminary study with his father and with Anton Walter, he made his debut in his eleventh year, appearing as soloist with the Vienna Symphony Orchestra. He then went to Leipzig for further study with Julius Klengel. In his sixteenth year, he became professor at the Cologne Conservatory. He next became head of the cello department of the Berlin Hochschule and began his extensive concert work, early establishing himself as a virtuoso of importance. A tone of exquisite purity, a phenomenal technical equipment, and a sensitive response to a great variety of musical masterpieces succeeded in placing him in the front rank of living cellists. He appeared as soloist with the leading orchestras of Europe. He also participated in significant performances of chamber music.

The rise of the Hitler government in 1933 converted Feuermann into an exile, whereupon he transferred his home to Vienna. His concert performances continued in France and England, and in 1935 he made a successful debut in the United States. When Austria was annexed by Germany in March, 1938, Feuermann settled permanently in the United States, applying for citizenship. He has since performed extensively throughout the United States, giving many recitals, and appearing with the major orchestras. In 1941 he was appointed head of the chamber music department of the Curtis Institute of Music in Philadelphia.

FEUERSTEIN, ABIGDOR (also **Hammeiri**), modern Hebrew poet, story writer and journalist, b. Bereg, Carpatho-Russia, 1886. He was educated in Hungary, where he was active in the Zionist movement and worked as a journalist. During the World War he served as an officer in the Hungarian army and was taken captive by the Russian forces. In 1920 he settled in Palestine where, under the assumed name of Hammeiri, he engaged in literary, journalistic and theatrical activities. He also founded the first Hebrew cabaret.

In 1912 the Zionist Organization of Hungary published his first collection of Hebrew poetry, which made a profound impression on Bialik and others of the Odessa Hebrew literati. In Palestine he published two volumes of collected poetical works, *Haleb Em*

(Mother's Milk; 1925) and *Tahath Shamayim Adummim* (Under Red Skies; 1925); four volumes of war stories and memoirs, *Kesheth Yaakob* (Jacob's Bow; 1925), *Beshem Rabbi Yeshu Minnatzereth* (In the Name of Rabbi Jesus of Nazareth; 1928), *Hashiggaon Hagadol* (The Great Madness; 1929) and *Begehinnom Shel Mattah* (In Hell on Earth; 1931); a novel of pioneer life in Palestine, *Tenubah* (Abundance; 1934), and *Apotheosis to Herzl* (1928). He also edited and published the monthly magazines *Leb Hadash* (New Heart; 1922-24) and *Hamahar* (The Morrow; 1927-29) and the first pictorial Hebrew weekly, *Hamizrah* (The Orient, 1925). He translated into Hebrew Buerger's *Muenchausen* and the works of numerous Hungarian poets, notably Madách's *Tragedy of Man*. The Hungarian Academy of Science bestowed membership upon him.

Feuerstein has given expression to the tragedy, humiliation, heroism and faith of the Jew in a world torn by war and defiled by hate and bestiality. His poetry and prose touch on all phases of human experience, individual and collective, prejudice, fear, pain, love, hope, social and national aspirations, religion; but throughout all his diverse and multiform writings there predominates a unity of message—the quest for salvation of the individual and of the people.

He was the first impressionist in Hebrew literature. He introduced new forms and meters into Hebrew poetry, paving the way for other modernists. His short stories are masterpieces of plot and suspense.

Lit.: Robinson, M., *Diuknaoth,* pp. 72-75; Ginsburg, S., and Bass, S., in *Gilyonoth,* 1937-38, pp. 209-19; Saaroni and Fichman, in *Moznaim,* 1938, pp. 520-28.

FEZ (Hebrew, Fas, Fis, Fitz; Arabic, Fas), the chief city of Morocco, with a population of about 100,000. The number of Jews is equally uncertain: the Alliance Israélite Universelle, in 1904, estimated the Jews of Fez at 10,000, and the number has changed little to date (1941).

The city was founded in 808 by Idris II. The Jews, who had been resident in the country for a long time, were permitted to settle in Fez upon payment of a yearly tax. For two centuries the Jewish community was prosperous and fairly happy. Fez became a great commercial center of the Jews, when Christians and Mohammedans first divided the Mediterranean world, and the Jews traded with both. The city was also a seat of learning, Mohammedan as well as Jewish. Hardly another place where Jews lived sent as many questions to the Babylonian academies of Sura and Pumbeditha. During the tenth century, Dunash ibn Labrat, the poet, lived in Fez for a while; about 950 it was the birthplace of Judah Hayyuj, the grammarian; and Isaac Alfasi (also known as RIF), the Talmudist, was born in a village near Fez in 1013.

In the 11th cent. (1032), the city was taken by Abul Kemal, governor of the province of Saleh, and the Jewish quarter plundered; about six thousand Jews are said to have been killed. In 1070, under the rule of Yusuf ibn Tashfin, the Jews of all of North Africa, including Fez, were placed under the restrictions imposed on infidels by the Mohammedans under the so-called Pact of Omar (probably formulated in the 8th cent.). When the Karueein, now the largest mosque in Africa, was enlarged in the beginning of the 12th cent., the Jews, whose quarter was in the neighborhood, were driven out to make room for it. Finally, Abd al-Mu'min, a follower of the fanatic Mohammed ibn Tumart, captured Fez in 1145 and the Jews were given the choice of banishment or conversion to Islam. Many went to Spain, Italy, and the East; most of them, however, pretended to become Mohammedans. Among those who died as martyrs was Judah ibn Susan.

Judah ibn Abbas, the poet, was head of the Jewish community in the first half of the 12th cent., and was one of those to leave the city rather than become a convert. From about 1160 to 1165, Maimonides (Moses ben Maimon, also known as RaMBaM) lived in Fez, a refugee with his father, sister, and younger brother from the Moslem persecution at Cordova. He had come to Fez to study under Judah ibn Susan. The father of Maimonides found the Jews of Fez growing tired of the secret practice of Judaism and many about to become wholly Mohammedan; in an epistle (1160), Maimon tried to sustain their faith in Judaism.

In another century the Jews were again living openly as such in Fez, for it is chronicled that in 1275 a mob attacked the mellah or Jewish quarter and killed about forty. The Moors were then forbidden the Jewish quarter. When the emir laid out the new city, the Jews were assigned a quarter in it under the protection of the palace. With the beginning in 1391 of the persecutions by the Spanish Christians, the Jews of Fez increased in number because of the refugees until, according to a geographer of the 15th cent., they were a majority of the population. In the 14th and the first half of the 15th cent., the Jews of Fez were left more or less at peace and, to judge from the responsa of Simon ben Zemah Duran (RaSHBaZ), were again famous for their learning.

Although hated by the barbaric population of the country and subject to arbitrary regulations, now and then a Jew managed to distinguish himself and to gain honor and influence among the Mohammedan rulers of the city. Such a Jew, named Haroun, who had risen to be the grand vizier, was murdered, together with his sultan, in a revolt on September 2, 1464, and his fellow Jews of Fez were massacred. By the end of the century, however, there was again a Jewish community in Fez, which grew rapidly as more refugees from Spain came to Fez after 1492.

The authorities received these refugees unwillingly. The Moorish inhabitants, seeing that so many newcomers had raised the price of food, drove them from Fez, and they had to live as best they could in the fields, where they were visited by fire and pestilence. Sickness alone was said to have killed twenty thousand. Later, when the survivors were allowed into the city, the ruler proclaimed that Jewish children sold into slavery for bread should be freed.

The Spanish refugees, perhaps the most cultured people of that age, at the head of whom in Fez was Hayim Gagin of the famous rabbinical family, had, naturally, a great influence on the native Jews. In spite of much opposition, their usages were adopted

and Spanish took the place of Arabic as the speech of the Jews. Jacob Berab (1474-1546), called the most acute rabbi of his time, after fleeing from Spain was a rabbi in Fez; here he had a college for a while until the Spaniards invaded northern Africa and Berab resumed his wanderings. Abraham Saba (b. about 1450), another Spanish refugee, lived and wrote in Fez for ten years. The Jews of Fez, in common with the other Jews of the Barbary States, shared with the Marranos the excitement caused by the false Messiah, David Reubeni (b. 1490; d. after 1535).

At the beginning of the 16th cent., the Jews of Fez were said to number ten thousand, although this may have been an exaggeration. A Jew, named Aaron, was at this time close to the sultan and by his influence freed his fellow Jews from unjust and arbitrary restrictions; and again the native nobility organized a rebellion in which the sultan and his Jew were murdered and the Jewish quarter plundered. The new government gave the Jews, who had become Mohammedans to save their lives, the choice of remaining such, in which case they were to be the equal of the other Moors, or, if they returned to Judaism, they could wear no leather shoes, ride no horse in the city, carry no arms, and would have to submit to the earlier restrictions which required Jews to wear mantles of black and Jewesses yellow mantles and veils. In spite of such restrictions and others, most of those who had accepted Islam returned to Judaism.

Other Jews of Fez soon rose to prominence as counselors of their rulers. Shumel al-Barensi was a minister of the emir and through his influence several Jews were admitted to the royal court. Samuel Alvalensi of Spanish descent (who may be identical with Shumel al-Barensi) was the minister of Sultan Abu Said of the Merinid dynasty. Although Alvalensi's men were greatly outnumbered, he defeated the family of the Sherifs and its retainers, who had risen against the Merinids, at Ceuta (about 1536). After the defeat of the Portuguese at Al-Kasr (1578), in which many of their noblemen were taken, the Jews of Fez ransomed them and set them free, in spite of all that Israel had suffered at the hands of Portugal. At this time (1570), Abraham Azulai the Cabalist, of the distinguished Azulai or Azulay family, was born in Fez.

In the 17th cent., there was another influx of refugees, this time from Sus, a province of southern Morocco, where, in 1670, the Jews were being subjected to Mohammedan persecution. Vidal ben Isaac Zarfati, author of a commentary on the Talmud, was chief rabbi of Fez about 1660; Judah ibn Attar was chief rabbi at the end of the 17th cent. and the beginning of the 18th; Jacob ben Zur was chief rabbi about 1755.

As a result of the successful revolt of Mulai Yazid in 1790, in which his father, the sultan, was killed, the victor persecuted the Jews because they had refused their help, plundering houses and synagogues and even digging up the dead. In 1834, the daughter of Sol Hachuel was kidnapped for the sultan's harem because of her great beauty. The sultan's officers insisted that she had become a Mohammedan. She denied this and was executed as a renegade. Her tomb became a shrine.

The mellah or Jewish quarter is in the new city where the palace of the sultan stands and is under its protection. The quarter is surrounded by high walls and has only a single gate, which is guarded by day and closed at night. The dirt and poverty of the quarter is striking and depressing. The Jews of Fez, until this day, wear the black clothes prescribed by the Mohammedans. Their situation has improved somewhat since the Moroccan disturbances of 1907; however, in 1911 and 1912, the city was taken by the Berbers who plundered the mellah and killed many Jews.

In 1940 there were nineteen synagogues in Fez, many of which have very old scrolls of the Law. The Alliance Israélite has maintained schools there for more than sixty years. There is also a Talmud Torah, but the number of its pupils has fallen off of late. From 1912 on, the mellah has been governed by a special municipal commission, of which the pasha of Fez and the director of the Alliance schools are members. The commission receives a tenth of the revenue of the city for its disbursements.

The Jews of Fez are chiefly shoemakers, using the famous leather of Morocco, and dealers in groceries. The rich are money-lenders.

See also: MOROCCO. CHARLES REZNIKOFF.

FICHEL, BENJAMIN EUGÈNE, painter, b. Paris, 1826; d. Paris, 1895. While still a student he made his debut as an actor at the Odéon (1847). However, he soon resumed his study of art and became a painter. He began with historical pictures, but turned to genre and portrait painting with considerable success. Many of his paintings are in the Luxembourg Museum in Paris and in the Museum of Stettin. He received the Cross of the Legion of Honor (1870).

JEANNE (née Samson), his wife, was also a genre and portrait painter. She exhibited her work in the Salon des Sociétés des Arts Français during 1869 to 1901, at first (1869-77) under her maiden name.

FICHER, JACOB, composer, b. Odessa, 1896. After studying at the Leningrad Conservatory with Kalfati and Steinberg, Ficher went to Buenos Aires in 1923 and there began his career as composer. His first major work was the *Symphony on Jewish Themes* (1924). Other gifted works followed, including *Three Sketches on the Talmud,* a string-quartet which in 1937 won the Elizabeth Sprague Coolidge prize, a second symphony and a sonata for oboe. His works are modern in construction and show, as Lazare Saminsky pointed out, "a certain melange of neo-romantic and neo-classical traits; the clear polyphonic moulds are touched here and there with poly-harmonic acid à la Hindemith." In 1929, Ficher organized the *Grupo Renovacion,* which has been a force of inestimable importance in spreading the gospel of modern music in Argentina.

Lit.: *Modern Music,* Nov.-Dec., 1940, p. 33.

FICHMAN, JACOB, Hebrew poet, literary critic and pedagogue, b. Bilzy, Bessarabia, Russia, 1881. In 1912 he settled in Palestine. He began writing poetry at an early age, and published a collection entitled *Gibeolim* (Warsaw, 1911) and a collection for children,

Agadoth Veshirim (1911). His later volumes of poems were *Arabah* (Frankfort, 1922), *Yeme Shemesh* (Tel-Aviv, 1934) and *Tzelalim al Sadoth* (Tel-Aviv, 1935). Fichman is a lyrical romanticist of nature with a tranquil and delicate style. His prose work has appeared under the titles *El Hayam* (Tel-Aviv, 1934) and *Yoktan Betel Aviv* (1935).

As a literary critic Fichman wrote introductions to the works of most of the Haskalah writers and those of the modern era, as well as of writers in other languages than Hebrew. These essays, some of which are collected in his *Babuoth* (Odessa, 1919), are biographical reminiscences and reflections rather than analyses. The volume also contains some well-written essays on Bible themes. In 1933 he published a monograph on Bialik. Fichman edited two magazines for Palestinian children and several collections, including *Sefer Bialik* and the Palestinian anthology, *Sefer Haaretz*.

Fichman is accounted one of the leading pedagogues in Palestine, having taught in normal schools in Warsaw, Odessa and Tel-Aviv, and having published numerous Hebrew readers and chrestomathies used in the schools of Palestine and other countries. He has also translated German poetry and plays into Hebrew and edited (together with Z. Reisen) an anthology of Yiddish poetry.

Lit.: Zemach, in *En Hakore,* vol. 1, pp. 22-23; Friedman, in *Hashiloah,* 1911.

FIEDLER, ARTHUR, conductor, b. Boston, 1894. After attending the Boston Latin School, Fiedler went to Berlin, where he entered the Royal Academy. He conducted his first concert in Berlin in his seventeenth year. Returning to the United States, he joined the Boston Symphony Orchestra. In 1929, he organized the Esplanade concerts in Boston which gave nightly concerts each summer over a period of from four to six weeks; the tenth anniversary of these concerts was celebrated in 1938. In 1930, he became conductor of the spring "Pops" concerts of the Boston Symphony Orchestra. He also founded and conducted the Boston Sinfonietta, which has given concerts throughout New England and in Pennsylvania, Virginia and North Carolina. Fiedler has served as guest conductor of the Boston Symphony Orchestra during its regular winter season, and has been invited to direct special concerts of major orchestras in Providence, New York, Philadelphia and Montreal. He received an honorary A.M. degree from Tufts College in Medford, and was given an honorary Croix de l'Officier d'Académie for his work in "the diffusion of French music."

FIELDS, HAROLD, welfare worker, b. Boston, Mass., 1890. He was graduated from New York University, from which he received the B.S. degree in 1913 and the A.M. degree in 1914. Fields is president of the New York Consumptive Relief League, executive director of the League for American Citizenship, and a member of the executive board of the Council on Adult Education for the Foreign Born. Since 1925 he has served as special lecturer at Hunter College, New York city, as well as at Pennsylvania State College, Russell Sage College, and Virginia State College. He is also a member of the Federal Immigration Committee at Ellis Island, and chairman of the National Committee on Judicial Decisions in Naturalization Cases.

Fields wrote *Where Can the Alien Work?* (New York, 1933), and is a frequent contributor to magazines and newspapers. He is the author of the article "Closing Immigration Throughout the World" which appeared in the *American Journal of International Law* (1932). In 1939 he published *The Refugee in the United States,* which describes the American immigration question in the light of past and of present refugee movements.

FIELDS, LEW (Lewis Maurice), actor and theatrical manager, b. New York city, 1867. Teamed with Joe Weber, he was one of the leaders of the school of burlesque comedy that flourished in the late nineteenth and early twentieth century.

Fields made his first appearance on the stage in 1877, playing small variety theatres and cabarets with his partner, Weber. For a while, they were the free entertainment at Duffy's Pavilion in Coney Island. In 1885, Weber and Fields formed their own company of players. In 1896, the team became the proprietors of the Broadway Music Hall which then became generally known as Weber and Fields Music Hall. They achieved the height of their popularity during this period when they appeared in such productions as *The Geezer, Under the Red Globe* and *Pousse Cafe.*

The Weber and Fields partnership was dissolved in 1904, at which time Fields opened his own theatre as the star of *It Happened in Nordland.* The following year he played Herr Barewig in a burlesque of *The Music Master.* In 1906 he took over the Herald Square Theatre. The team of Weber and Fields was reunited in 1912, when Fields appeared as Meyer Bockheister in *Hokey-Pokey.*

During the 1920's, Fields produced many popular musical comedies. Among them were, *The Girl Friend, Peggy Ann, Hit the Deck, A Connecticut Yankee, Present Arms, Chee-Chee* and *The Vanderbilt Revue.* Associated with Fields in many of these productions were his son Herbert, a writer of musical comedy books, and his daughter Dorothy, a song writer. Weber and Fields also appeared as "Mike and Meyer" over the radio and in the motion pictures.

Weber and Fields, who originally appeared in blackface, were the outstanding "Dutch" (German accent) comedians of their era. Their best remembered vaudeville act centered about a pool table episode which ended with the sharp, sleek Fields belaboring the slower and dumber Weber.

Herbert Fields, the son (b. New York city, 1897), studied at Columbia University and first attracted attention by his work for undergraduate shows; he also wrote for *The Garrick Gaieties* (1924). He wrote the books for a number of musical comedies thereafter. Best known among these were *Hit the Deck* (1927), and *A Connecticut Yankee* (1927), which was based upon Mark Twain's book. *A Connecticut Yankee* was written in conjunction with Lorenz Hart and Richard C. Rodgers, with whom much of Field's work was done. Fields also wrote plays for motion pictures.

Henry W. Levy.

FIELDS, MITCHELL, sculptor, b. Belcesti, Roumania, 1900. He was brought to New York city as a

child. He received his artistic training in the United States and at the Beaux Arts Institute of Paris. In 1929 he was awarded the Helen Foster Barnett prize by the National Academy of Design of New York; he won the Widener gold medal at the annual exhibit of the Pennsylvania Academy of Fine Arts in 1930; and in 1932 was given a Guggenheim fellowship, which was renewed in 1935. His work is in Russian museums and in the Park of Culture and Rest, Moscow.

FIFTEENTH OF AB, *see* AB, FIFTEENTH OF.

FIFTEENTH OF SHEBAT, *see* NEW YEAR FOR TREES.

FIG-LEAF, according to *Gen.* 3:7, the first clothing of Adam and Eve when they became conscious of their nakedness and thus of the difference in their sexes, after they had eaten of the forbidden tree. The fig-leaf was chosen by the narrator perhaps because of its large size. The custom of covering the sexual organs of naked figures on sculptures and pictures with fig-leaves did not become general until the late Middle Ages.

FILDERMAN, WILHELM, lawyer and communal leader, b. Bucharest, Roumania, 1884. In 1919 he was one of a group that represented the Roumanian Jews in the peace conference at Paris. In 1924 he succeeded Dr. Adolph Stern as head of the Union of Roumanian Jews (Uniunea Evreilor Pamanteni). In 1927 he was elected to the Roumanian parliament, in which he served one term. He has written *Adeverul Asupra Problemei Evreiesti Din Romania in Lumina Textelor Religioase si a Statisticei* (The Truth About the Jewish Problem in Roumania in the Light of Religious Texts and Statistics; Bucharest, 1925), directed against anti-Semitism in Roumania, and a pamphlet, *Pro Domea Mea* (1937), written in answer to accusations against his administration.

In his role as leader of Roumanian Jewry, Filderman has collected large sums from the Jews of Western Europe and the United States for the relief of their suffering brethren in Roumania. In 1925 he collected $25,000 from the United States; in 1934, as head of a committee whose other members were Chief Rabbi Jacob Isaac Niemerower, Constantin Graur and S. Labin, he raised five thousand pounds in England. After the rise of Antonescu to power in 1940, Filderman enjoyed free entry to him and became the most powerful figure in Roumanian Jewry.

EDWARD HERBERT.

FILENE, EDWARD A., merchant, father of the credit union idea in America, b. Salem, Mass., 1860; d. Paris, 1937. He entered his father's drygoods business in 1880, and from 1908 until the time of his death served as president of Wm. Filene's Sons Co., one of Boston's largest department stores.

He was best known for his pioneer efforts in behalf of credit unions, associations which make small loans available to their members at low rates. In 1907, on a visit to Germany, he was impressed by the successful operation of the plan there, and two years later he obtained passage in Massachusetts of the first credit union law in the United States. He continued his



Edward A. Filene

interest, and agitated constantly for the movement until it spread to all states.

He was instrumental in organizing the U. S. Chamber of Commerce and the International Congress of Chambers of Commerce, and was vice president of the latter body. He served on several financial and industrial boards and committees which aided in the conduct of the World War. He founded and became president of the Twentieth Century Fund (1922), which made possible valuable social and economic studies. For his efforts in organizing and financing the European Peace Award Competitions he was named an officer of the Legion of Honor by France, Commander Order of the White Lion of Czechoslovakia, a Cavaliere of the Order of the Crown of Italy and was given the Great Gold Cross of the Order of Merit of Austria.

One of the most ardent supporters of President Franklin D. Roosevelt, Filene served as president of the National Recovery Board for New England (1933-34) and bitterly opposed the abolition of the NRA. In his latter years he became interested in the consumers' cooperative movement and provided one million dollars to organize the Consumers' Distribution Corporation, whose purpose was to organize a national chain of cooperative retail stores.

He was a member of numerous civic and business organizations, outstanding among which were the Credit Union National Association, which he founded (1934) and headed as president; the Good Will Fund, Inc., which he organized and headed until his death; the American Association for Labor Legislation (vice president, 1936 and 1937); the National Institute of Public Affairs; the Society for the Advancement of Management.

He wrote extensively on the credit union movement and on business management. Among his books are *The Way Out* (1924), *Successful Living in This Machine Age* (1931), *More Profits from Merchandising* (1935) and *The Model Stock Plan.*

Lit.: The Jewish Advocate (Boston) Oct. 1, 1937.

FILENE, (A.) LINCOLN, merchant and philanthropist, b. Boston, Mass., 1865. He was the brother

of Edward A. Filene. He received his early education in the public schools of Lynn and Boston, and entered the family dry goods business. In 1941 he was treasurer and chairman of the board of directors of Wm. Filene's Sons Co., a department store.

Filene was long active in civic and communal affairs. From 1909 to 1935 he was a member of the Massachusetts state advisory board of education, by appointment of succeeding governors. He was a director of the National Trade Relations Commission (1925-26), and of the National Retail Dry Goods Association. He was president of the Massachusetts Savings Bank Insurance League, chairman of the research committee of the New England Council, and a member of the NRA Industrial Advisory Board. In 1927 the French government made him a knight of the Legion of Honor, for his services as a member of the American Chamber of Commerce in France.

He contributed numerous articles on business management and other social and economic problems to contemporary magazines.

FILIPOWSKI, ZEBI HIRSCH, mathematician, author and editor, b. Wirballen, Lithuania, 1816; d. London, 1872. In 1839 he emigrated to London, where he was engaged as a teacher and later as an actuary. In 1846 he published his first work, *Moed Hamoadim,* on the Jewish, Karaite, Christian and Mohammedan calendars; from 1847 to 1849 he edited the Hebrew annual *Haasif.* In the next few years he edited the following books: *Mibhar Hapeninim,* by Solomon ibn Gabirol, together with an appendix, *Megillath Antiochus,* Aramaic text, with Hebrew and English translations (1851); *Sefer Haibbur,* by Abraham bar Hiyya (1851); *Sefer Matzref Lakesef,* by Azariah dei Rossi, with a biography of Dei Rossi by Zunz (1854); the *Mahbereth* of Menahem ben Saruk (1854); the responsa of Dunash ibn Labrat (1855); *Sefer Yuhasin Hashalem,* by Abraham Zacuto, to which were appended the *Against Apion* of Josephus, *Binyan Herodes, Iggereth Rab Sherira Gaon, Iggereth Abraham Farissol,* and *Iggereth Yehoshua ben Nun* (1857).

As a mathematician, Filipowski became famous after he had published his *Anti-Logarithms* (1849) and translated from Latin into English Napier's *Canon of Logarithms.* His pamphlet *Biblical Prophecies* appeared in 1870.

FINÁLY, HENRIK LAJOS (de Kende), classical philologist, b. Óbuda, Hungary, 1825; d. Kolozsvár, Hungary, 1898. He took simultaneous courses in engineering and in natural science at the Polytechnikum and University of Vienna respectively. He also specialized in astronomy and mathematics. Following the revolutionary war (1848-49), in which he served as artillery officer, Finály became professor (1872) of classical archeology at the University of Kolozsvár. Soon thereafter he forsook the Jewish faith and was knighted in addition to being admitted to membership in the Hungarian Academy. The Archeological Institute of Rome also conferred membership upon him.

Finály wrote extensively on linguistics and frequently contributed to scientific journals in Hungary and abroad. His researches and provocative conclusions pertaining to Latin-Magyar vocabularies attracted wide attention.

His *A Latin nyelv szótára* (1884) has been a standard work for more than half a century. A number of popular text books from his pen preceded this, notably those published in 1853 and in 1860. Among his major works are: *Adalékok a magyar rokonértelmü szók értelmezéséhez* (1869); *Római sulymérték és pénzrendszer* (1881); *Jus gentium, jus civile és rabszolgaság* (1880); *Der altrömische Kalender* (1882); *Hogy is mondják ezt magyarul?* (1888); *A besztercei szóreredet* (1892). He also wrote an informative volume on the Jewish calendar entitled *A zsidók időszámitása* (1881). His Latin-Hungarian dictionary, first published in 1858, has been reissued many times. He edited *Magyar Futár, Erdèlyi Muzeum,* as well as the publications of the Economic Society of Transylvania.

FINANCE, JEWS IN. In the credit systems and credit operations of various countries in which Jews have lived through the centuries, they have functioned—in collaboration with influential non-Jews—as money lenders, bankers, and participants in other financial operations. Due to a long series of historical circumstances, as demonstrated in this survey, Jews have come to figure conspicuously in finance. The roles which they have played have been as divergent, and as inevitable, as the different periods in world history.

1. Ancient Times. In pre-Exilic days, when the Jews were almost entirely agrarian, there were hardly any credit operations. *Ex. 22:24* says: "If thou lend money to any of My people, even to the poor with thee, thou shalt not be to him as a creditor; neither shall ye lay upon him interest." Hence lending money as a profession was prohibited. In *Deut. 23:21* there is a modification of this law in these words: "Unto a foreigner thou mayest lend upon interest; but unto thy brother thou shalt not lend upon interest." This is a post-Exilic passage. During the Babylonian Exile the Jews entered commerce in larger numbers and consequently came into contact with foreign peoples and with credit transactions. The first exile already resulted in more commercial occupations than had previously existed in Palestine. In the later Palestinian life of the Jews, commerce and credit played a part to a limited degree. But, as commerce developed, the specific injunction against charging one's own brother interest fell into disuse.

At the time of the destruction of the Second Temple and during several centuries immediately following, there were Jews of great wealth in Palestine. Judah Hanasi (2nd cent.) was reputed to have been fabulously wealthy (*B.M.* 83b). His grandson Judah Nesiah was also very rich.

But under pressure of Roman taxation the Jewish community in Palestine became impoverished and the center of Jewish life shifted to Babylonia. There many Jews were engaged in financial transactions. The wealthiest Jews were the landowners, such as Huna, the head of the academy in Sura, and Rab Ashi. Records which are contained in the Babylonian and Jerusalem Talmuds, however, indicate that, though commerce was one of the occupations pursued by the Jews of both communities, an agrarian economy still dominated. The Talmudic references to the imposition and payment of interest make it

clear that credit transactions were neither frequent nor large. The Talmud says: "Interest is like the bite of a snake, one feels it only when it begins to swell." Also: "It is better to sell your daughter into slavery than to borrow money on interest." The most important statement is: "Gamblers and usurers are not trustworthy witnesses."

In Palestine, and to a certain extent in Babylonia, Jews engaged in all occupations, and the economic structure of the Jewish community was well balanced for the times. The condition of the Jews in Alexandria, Egypt, was quite different. There a definite urban Jewish colonization existed. Jews were widely engaged in commerce and international trade. Philo mentions Jewish shipowners and merchants. Jews exported grain to various countries, particularly to Constantinople. Josephus mentions a Jewish tax agent who loaned someone 3,000 talents—a large sum for the time. He notes that the alabarch Alexander, who lent King Agrippa 200,000 drachmae, was also steward of Antonia, mother of the emperor Claudius. The New Testament (*Acts 8:27*) mentions an Alexandrian Jew who was treasurer for Candace, queen of Ethiopia.

Beginning with the 5th cent., the Jews of Alexandria were subjected to pogroms, pillaging and expulsion. The assumption was that they could not take money with them when they left a country. Isaac Schiffer, in *The Beginnings of Capitalism Among the Jews of Western Europe,* shows that there were Jewish landowners of consequence among the inhabitants of Spain and the Germanic territories. They possessed the rights of *cives Romani,* Roman citizens; they could buy and lease large estates and cultivate them with the use of slaves, like all the other feudal lords. Only during the mid-medieval period were Jews deprived of their rights and turned into serfs of the imperial chamber, becoming the private property of the rulers. JACOB LESTSCHINSKY.

2. The Middle Ages. Among the first Jews who migrated to Central Europe and the adjacent area in the early Middle Ages some came as fugitives from the Roman slave economy and the persecutions and others as itinerant merchants. Prior to the ninth century not many Jewish migrants could have remained, for Central Europe was still in a semi-barbarous state. The semi-nomadic inhabitants, who today cultivated one part of the forest and tomorrow another and who relied more on hunting and war than on agriculture for their maintenance, regarded the stranger as fair game or as a form of booty. Even as late as 1006 and in a relatively more developed region like Valenciennes we have a story of a Jewish merchant disappearing after being caught between freebooting warriors and luckless peasants.

To the Church is due the credit for the earliest declarations that not only was it not a laudable feat to kill an alien but a punishable offense. In the ninth century such a pronouncement was issued by a synod of the diocese of Mayence, whose chief city had a fairly large Jewish community in the early eleventh century. As a result of the Peace of God, instituted by the Church, the paths of commerce were smoothened and aliens were permitted to settle in the land. These were now termed *manentes* ("those remaining") and in the Jewish documents of that period the Hebrew equivalent (*meyushavim*) occurs repeatedly. These persons were perforce merchants because all other forms of economic life were distributed under the tribal system and only the position of merchant, for whom, so to speak, a small place was cleared in the forest, remained open to the foreigner. It was the only pursuit in which the newcomer could obtain a foothold and where he would be allowed to stay thanks to the legal institution of the Frankish period, the "royal protection of merchants." Although the foreigners' natural domain was the import trade, this did not prevent them from acquiring land here and there. As a rule, however, the merchants owned very little of it, and Jewish agricultural activity, of which there is occasional mention in Central Europe prior to 1100, was dependent upon the "royal protection of the merchant" and was no more than a by-product of the economic development.

At first there was nothing that could tempt the alien merchant away from the Mediterranean to "remain" in this land of forests and swamps, but beginning with the eighth century Central Europe acquired considerable political and economic importance. In the Mediterranean world the entire transport and commercial system inherited from late Roman times had been destroyed by the Moslem conquests. For centuries war and piracy raged and even in peace-time travellers enjoyed less security than in antiquity. As a consequence, the centers of trade, the highways of commerce and the merchants' personnel underwent a decisive change. By virtue of her remoteness from the theater of war Venice became the ruler of the Mediterranean trade, but the eyes of many continued to turn toward a commercial route which would be a safe distance away from the perilous Mediterranean. A geographical literature arose which described the new trade routes for the oriental trade. Arab travellers appeared in Germany, and the land route from Western France across Central Europe and the Slavic lands assumed an importance unknown prior to this time. For the Syrians, who until then had monopolized international trade, this new route was too far out of their way, as it was likewise for the Frisians, who were wont to journey from the North Sea almost to the Alps. Thus, the Jews, who had already had some contact with the trade of Central Europe, seemed particularly destined to exploit the new route. Driven north by the Visigothic and Burgundian persecutions as well as by the Moslem wars, the Jews had already taken positions on the western bridgehead of this new avenue of trade.

By the tenth century the migration of the Jews to Central Europe had passed its first stages, as is witnessed by the request made of the German emperor about 935 by the Doge of Venice to forbid Jewish trade. In 965 the Jews appear for the first time in a German law in the famous reference to "the Jews and the other merchants," an expression which recurs in several legal texts from that time on. However, by the beginning of the twelfth century this expression disappeared due to a change which had occurred. The northern overland route lost its importance as a result of the Crusades, which gave new life to the Mediter-

ranean sea-route, so that Jewish commercial activity in Central Europe also declined in importance. In fact the commercial prosperity of this area may be said to have risen and fallen with the fortunes of the Jewish merchants, for beginning with the Crusades the import trade of Central Europe was transacted at the Champagne fairs, at Venice and at Genoa under the domination of "foreign merchants" (*wälschen Kaufleute*).

During the period in which the Jews played their greatest role in Central European economic life trade was represented mainly by itinerant merchants who made a few stops at the great episcopal courts which, like the Church they represented, were practically the only ones to require foreign goods; these imports consisted chiefly of silk vestments for the clergy, oriental spices for the bishop's table, and Russian furs to clothe the bishop. It was only after the Crusades had spread the knowledge of the Orient, its wares and its money exchange and the need for such merchandise had become more general that the commercial system developed to meet the demand. The temporary stations of international traffic became permanent trading centers and developed into "cities." Trade activities, which until then had been a distinctly foreign feature, began to attract the native-born population, and the Jews moved from the center to a marginal position in commerce. For a time (1000-1200) the Jews were viewed as "powerful people," that is, during the period when they already enjoyed the protection of the rulers and formed a group intermediating between the servile and the ruling class. During this period the foreign traders in general, and the Jews in particular, performed a very active and educational function, a kind of "guardianship" over trade. They have, therefore, been correctly described as the "cornerstone" of German trade and urban development.

After commerce became a domestic pursuit, the foreign traders, including the Jews, saw their security and importance diminish and their field of activity curtailed. To retain some degree of security they had to have a new economic function, which they found in Central Europe in the twelfth and thirteenth centuries in the credit business, which developed into a veritable "Lombard" and Jewish activity characterized by a peculiar kind of Jewish-Christian cooperation. If the trading activity of the aliens had until then served as a supplement to the country's agricultural and military economy, their new function bore the same relationship to the new domestic commercial activity.

The situation became critical in Central Europe in the thirteenth century when the Jews were excluded by law from the ownership of land and public office. The earliest of these restrictions (about 1200) were due to clerical forces who desired to safeguard the tithes which might be lost if Jewish-owned lands were to pass from hand to hand and who feared the anti-clerical influence which Jews in public office might wield. However, even during the thirteenth century secular forces began to operate in the same direction. In many regions even the churches and monasteries, like the aliens, were forbidden to acquire land. In the rapidly growing cities land had become scarce and was to be reserved for the subjects of the local governing body, the "co-nationals" in the strictest sense. The economic consequences for the Jews were soon apparent. It had been made impossible for them to turn from trade, although this field had ceased to be profitable, so that they were forced into the only function still open to them, that of service to the native-born merchant class.

These circumstances combined to emphasize the marginal character of the Jews' economic service and it was quickly recognized by their contemporaries. Thus the Lateran Council of 1215 stated in connection with the moral condemnation of usury: "The more the Christians refrain from usury, the more the Jews will devote themselves to it." A meeting of the League of the Rhine, in 1255, issued a very similar statement. However, the Church and the cities of the League viewed the result of the prohibition of usury quite differently. As far as the Church was concerned, the Jewish usurers were a morally regrettable by-product of its ban, but for the cities they were a necessary economic corollary. The effects were not felt everywhere with the same sharpness. The more advanced countries, such as Italy, southern France and those situated on the shores of the North and Baltic Seas, paid little heed to the prohibition; their economic needs were too pressing for society to accept any such ascetic demand. But in the principal sector of Central Europe, southern and central Germany, the situation was quite different. In this land, rich in wine, wheat, cattle, timber and game, which maintained its essentially agricultural character down to the industrial revolution of the nineteenth century, there were only a few scattered centers of capitalist economy, from Cologne and Mayence in the west to Augsburg in the south and Breslau in the east. In such a region the need for money was very much smaller and the Church was more readily obeyed. Consequently, moneylending as practised by the Jews, while considered immoral, was viewed as a necessary evil. It was due to this conflict of interests that although the Jews were so often banished forever, they were frequently recalled after a few years. Thus, in spite of the fact that between 1300 and 1500 the Jews were expelled about 150 times from various places in southern and central Germany the continuity of Jewish settlement in that area was never broken.

In the agricultural regions of Central Europe—southern Germany and Austria, Bohemia, Moravia, Silesia, Hungary and Poland—commerce had not progressed to the point where the services of the Jews might be dispensed with and no city could boast, as did Lübeck in 1499, that it "has no Jews nor do we need them." Even as late as 1840 a major part of the Viennese trade and exchange business was in the hands of 42 "certified public *Warensensalen*," of whom 20 were Jews and 22 Christians, the latter mostly Greeks and Italians. Certain activities always remained open to the Jews and fundamentally there was no difference whether, as in the thirteenth century, it was mortgage banking or, as in the fifteenth to eighteenth centuries, pawnbroking and the second-hand trade. There always remained certain needs which the Christian merchants could not or did not care to satisfy.

In the nature of the situation, in a community dependent on alien merchants, the accumulated experi-

ence of the foreigners governs in part the character of its earliest commercial regulations and will continue to influence its subsequent development. Striking witness to such influence exerted by Jewish merchants is found in the famous charters issued in favor of the Jews of Worms and Speyer, which although they date from 1090 derive from older (Carolingian) models. These documents illustrate the development of commercial law as a direct result of the special needs of the Jewish recipients. The bearers were granted the privilege of traveling throughout the land without hindrance and of buying and selling as they saw fit. They were to be protected against arbitrary taxation and against all forms of violence. In those days there was no general law which assured the traveling merchant of even these elementary rights. "The Jews and other merchants" were the only ones who were exposed to these dangers without enjoying the protection afforded settled inhabitants by local laws. Thus, the principles of the security of the individual, freedom of travel and trade arose in response to the needs of the alien merchants.

In the subsequent stage of economic development Jewish influence on German law became even stronger. In response to the needs of the Jewish moneylenders the foundation was laid for the modern law of obligations. The increased circulation of goods and money which accompanied the Crusades gave rise to many new procedures and raised new legal problems. Since the Jews were the leaders in the new forms of business, the regulations concerning loans grew directly out of their operations. In the well-known charter given to Austrian Jewry in 1244, twelve of the thirty-one clauses are concerned with the law of obligations. In another, the Meissen charter of 1265, nine of the fifteen clauses are devoted to the same aspect of law and it is expressly stated therein that the changed conditions have made legal regulation necessary.

The influence of Jewish commercial practises on the development of business law began to wane toward the end of the Middle Ages partly because of the reception of Roman law, which was, of course, a fully developed system. With the sixteenth century, Central European law ceased to be governed by actual commercial practises, the development of which was in part influenced by Jews. The effects of this advance made themselves felt at once in civil law trials; the custom of trying such cases in the courtyard of the synagogue before a Christian "Jews' Judge" with Jewish and Christian assessors was discontinued in the late fifteenth century. Thus, the economic importance of the Jews diminished, as a direct consequence of the legal and economic progress made by Central Europe as a whole.

The importance of Jewish moneylending began to decline in the middle of the fifteenth century partly as a result of the violent disturbances and destructions so frequent toward the close of the Middle Ages and partly as a result of the changed spiritual and economic forces. The age of Savonarola, in which all men were "usurers," needed the Jews less than preceding generations. In the times of Jacques Coeur and the Fuggers there was no organic need for commerce to be handled by aliens and Jewish activity was transferred to Eastern Europe where such a need continued to be felt for a long period. Thus, in Central Europe the Jews ceased to play a dominant role in economic life. Thereafter, they were to be found in the activities arising from the three chief features of modern history: colonial trade following on the voyages of discovery (sixteenth century); the long wars of the seventeenth and eighteenth centuries with their urgent need of supplies; and the organization of business and finance required by the technical inventions of the nineteenth century. Although these activities were dependent on passing circumstances and transitory opportunities, they were, nevertheless, of central significance at the time and the Jews happened to be better equipped to perform them than any other group.

Unlike the farmer, artisan or merchant who was tied to his thriving wine or cloth business, the Jews with their reserves of economic energy were quick to seize a new opportunity. Thus, the trade carried on by the Jews during the modern period in these new fields, which were at first on the periphery of commerce, was actually a supplement to Central European commerce. The development of colonial trade found the Jews of Central Europe in a state of exhaustion because of the fifteenth-century persecutions, and in the beginning it was not the Jews but the Christian merchants of southern Germany who participated in the new field. It made little difference to them whether their goods came from Venice, which imported them across the Mediterranean, or from Lisbon, which received the goods from America. However, this apparently minor readjustment had fateful results for the Jews. Already in the late sixteenth century, as a result of the Inquisition in Spain and Portugal, many crypto-Jewish firms, and with them the hub of the colonial trade, moved from the Iberian peninsula to the Netherlands.

3. The Mercantile Period. After a period of great prosperity extending over several decades, the mighty south German houses, such as Fugger and Welser, receded into the background and in Cologne and Frankfort on Main, which were more favorably situated near the ports, once again the "foreign" merchants, Jews as well as Dutch, gained a dominant position. Thus, the Jews and crypto-Jews, among others, stepped in to fill the places left by those Christian firms who as a result of the changed political conditions and direction of international trade were no longer able to carry on. In 1575 the Nuremberg Imhoffs had a Jewish commercial agent in Frankfort on Main, and somewhat later Relinger of Augsburg had a Jewish buyer of silk goods in Lyons. The number of Jewish homes in Frankfort increased fourteenfold in the course of the sixteenth century and the communities of Frankfort and Hamburg became the most important in Central Europe.

The marginal character of Jewish activity is seen even more clearly in the field which attained its greatest height in Central Europe during the seventeenth century, namely, military supplies and war finances. Inasmuch as the long years of war seriously retarded the new colonial trade, as well as every other branch of peace-time economy, and in Central Europe destroyed them entirely, the war needs absorbed ener-

gies which otherwise would have been drawn into colonial trade. The trade in military supplies and the financing of war as important Jewish occupations made their first appearance during the Thirty Years War, and beginning with the wars of Leopold I (1658-1705) they became a virtual Jewish monopoly throughout an entire century. As was natural, the conditions underlying these activities bore a great resemblance to the previous Jewish monopoly. Just as moneylending had become a specific Jewish activity in the later Middle Ages because the Christians were forbidden to engage in it, in the military supplies trade the Jews came to the fore because the Christian merchants were either unable or unwilling to handle it. That the Christians were handicapped by their lack of experience and of financial connections was often expressly reported at that time, particularly by the two generals of Leopold I, the princes of Savoy and Baden. The lack of interest among Christian merchants in this business, which may have been the decisive factor, was due to the general disorder reigning in the European state finances of that period, when hardly a state could avoid bankruptcy and many resorted to it as a practical way out of their difficulty, even regarding it as a legitimate expedient. Jews were much more readily available for such risky deals for their economic resources were more flexible while politically they were the least able to evade a ruler's demand for credit.

Fundamentally the "court-factor," who in peacetime supplied his patron with all his needs, has the same roots as the war-time banking activities of the Jews. In the seventeenth and eighteenth centuries almost every royal or other noble house of any pretension from Lithuania to Venice had its Jewish "secretary." All the economic services rendered by these secretaries were of the marginal type, including even those which served only to satisfy the prince's appetite for luxuries but were harmful to the people and the state. For example, the tax-collection methods devised or enforced by the "court Jews" in the period of absolute monarchy constituted a form of public service, as the term was then understood. Countless rococo palaces, royal museums and libraries, which subsequently became state institutions, would have been impossible without the financial co-operation of the Jews. In critical moments the value of this Jewish assistance was dramatically realized, as at the time when the prince of Baden made his urgent appeal to the emperor not to dismiss Samuel Oppenheimer, whose aid in maintaining intact the organization of the army had made possible so many conquests. Half a century later an old Prussian official (Chancellor Ludewig) who had not forgotten the terrible moments of the war between the emperor and the Turks wrote: "Particularly in Vienna [that is, at the imperial court] the most important matters often depend on the initiative and devotion of the Jews."

In the early nineteenth century this type of activity was represented by the Rothschilds whose co-operation in the war of England against Napoleon and in the subsequent consolidation of the completely impoverished continental states was of major importance. The Rothschilds, however, represent the end of this type of Jewish activity, for after 1830 there was less need for such services. After the constitutional control of royal whims was instituted and during the long peace which followed the Napoleonic wars, public credit became less of a risk so that Christian banks began to handle this business in increasing measure. The general extension of banking since that period has placed Jewish bankers in the background. However, the factors mentioned above made the financial activity of the Rothschilds the crowning-point of the Jewish participation in the public credit system. Not only were they called upon to satisfy the unprecedented demands for credit, but the entire new political orientation was in their favor. The increased security made it possible for them, in contrast to the experience of the greatest of the court-Jews of previous periods, to realize profits and to increase their own credit so as both to enhance their volume of business and to be prepared at the critical hour to render services of the utmost importance to the several European powers. In many instances it is difficult to see how the great powers could have achieved what they did without the Rothschild organization.

The activities of the greatest and last of the Jewish court-factors also contributed to the political and economic development of Central Europe, above all Austria, although their center of gravity had moved elsewhere. In times when war and peace and protracted liquidation proceedings involved an entire international complex, effective economic service could be rendered only by men like the Rothschilds with their branches in London, Paris, Vienna, Frankfort and Naples, who were more competent than the other Jews in international dealings, and in general by Jewish rather than Christian firms.

4. The Industrial Era. This development placed the Jews in such a position in finance that they were the first to be sought out when, after the technical inventions of the nineteenth century and the great quantities of gold found in America, the state ceased to be virtually the sole large creditor, and private citizens began to take over this function. Almost overnight commercial and industrial credit assumed such proportions that within twenty years after the middle of the nineteenth century the banks grew phenomenally and by the turn of the twentieth century they were known in Germany as the "big banks." In Central Europe many of these big banks developed from firms which were originally Jewish or largely so. The Deutsche, Dresdener and Darmstadter Banks, the Nationalbank für Deutschland, the Schaafhausensche Bankverein, Berliner Handelsgesellschaft, and others were notable examples.

However, even more characteristic of the German and Austrian scene of 1850-1900 were the private banking houses through whose mediation even the sums deposited by the respective princes and state treasuries found their way into the new railroad enterprises and industrial organizations. Although direct Jewish participation in the industrial development was less important, it was by no means negligible (particularly in electrical and machine manufacture, as well as in the chemical industry and mining). Jewish initiative promoted railroad development at a time when governments still hesitated and profits were as

yet uncertain. Whether the rapid economic development could be left to purely private profit was at this period still so doubtful that an economist of the rank of Bruno Hildebrand predicted in 1848 loans without interest as one of the imminent effects of the Industrial Revolution. The fact that it was primarily the Jews who sought and found early admittance into these new fields, which subsequently developed to such phenomenal proportions, and that they were active in them while profits were still uncertain and the risks considerable, again reflects their insecure economic position and their ready availability. It was necessity which forced them to gamble with such opportunities.

In the second half of the nineteenth century this movement pursued a more even course. The industrial expansion and the increasing number of workers created a need for convenient and easy means of making purchases, while the growing middle class required a convenient and inexpensive news service. Department stores and journalistic ventures became the order of the day and it was particularly the Jews who showed special initiative in this regard. Again these activities were full of risks and, especially in the beginning, of a marginal character, except that now the functions performed by the Jews were devoted to the interests of the population rather than to those of a few princes. The consequences soon made themselves felt: for a few decades the people of Central Europe, undergoing a rapid change of heart, felt as well disposed toward the Jews as the princes formerly did toward their Jewish court-factors. At the same time the Jews fell into disfavor with the formerly dominant class of landowners, for whom the rise of the bourgeoisie and the working class meant a relative loss of power, and whose dislike of the liberalism of the bourgeoisie easily turned into dislike of the Jews who served them. Just as during the thirteenth to eighteenth centuries the Jews in their role of assistants to the kings and nobles aroused the hatred of the townspeople, in the nineteenth century they appeared as the enemies of the Junkers by virtue of their functions in behalf of the bourgeois economy. According to F. Staudinger, the "*Grundrentnerkartell* of 1878, in Germany, was necessarily followed by anti-Semitism, which was in reality directed against social mobile capital as such."

As economic interests became more diversified, with the reliable business concerns in search of credit and numerous banks ready to serve them, while the banks themselves were subsequently forced by the growth of industrial enterprises to shift from the responsible work of furnishing credit to mere dealing in partial credits, with the participation of very small investors (stock sales), the usefulness of the Jews to private business underwent a decline. This severance of common interests was responsible for the weakening resistance of the German middle classes to anti-Semitism, beginning in 1890. The increasing growth of anti-Semitism may also be attributed to the general recognition that the Jews had moved from a subordinate to an independent position and, in some fields, even to an influential position in economic life.

The subordinate character of Jewish economic activity had its foundation in the minority status of Jews. The majority naturally assured itself of the most important sources of economic power, particularly ownership of land and official authority. Even in the later and more advanced period, when the legal differentiation between "aliens" and native-born became less sharp and tended to disappear, the interests of the majority remained the government's primary concern. There remained for the minority only those activities which did not infringe upon the basic fields which the majority had reserved for itself. Commerce and the liberal professions became the most important activities of the minority because they entail only individual effort, and the minority could not be barred from such functions. In the early days the compulsory character of this subordinate relationship was concealed because ownership of land with the related privileges reserved to the native-born Christians, on the one hand, and trade carried on by the "aliens," on the other, seemed to constitute a distribution of wealth and function ordained by nature. As long as commerce remained of slight importance and did not attract the majority group, it continued to be regarded as the natural domain of the "aliens." Hence the fact already noted by Roscher in 1878 that "in the first and cruder half of the Middle Ages the Jews were better treated than in the second and otherwise more cultured period," so that "the policy toward the Jews during the Middle Ages may be said to have followed an inverse direction to the rest of economic life."

The true nature of the relationship became apparent only when the growth of commerce disturbed the *status quo*. What would happen to the minority, whose right to existence was in jeopardy if the native-born Christians turned to commerce, while the "aliens" by accumulating capital should acquire land and attain official power? The subordinate function of the minority became a political question with the Jews particularly singled out because they possessed no political representation and were consequently defenseless. Thus, in the twelfth and thirteenth centuries throughout western Europe there arose the legal institution which made the Jews "serfs of the royal treasury." True this concept was for the most part interpreted liberally, involving merely the payment of a special tax, but there were instances in which it signified harsh and abject servitude, with the Jew's life and property falling into the hands of the king.

In the fifteenth century this principle of Jewish servility received fresh impetus from the proposal made at the Council of Constance by Pierre d'Ailly that the Jews be restricted to the occupations of day-laborers, cleaners of sewers, etc., that is, to the lowest category. While this extreme interpretation of the servile relationship was not the predominant one, it appeared again and again as the goal desired by the populace. J. H. Bender wrote in 1833: "The Frankfurt Jew-laws were always based on the principle that Jews might be active only in those branches of commerce which are expressly permitted to them, all others are reserved for the sustenance of the citizens." (The German policy under Hitler thus resembled in certain respects the policy prevailing in the fifteenth century, although no claim is made here as to any direct imitation.) Whether in milder or severer form, the subordinate relationship prevailed because the

equilibrium established between the minority and the majority groups depended upon it. This relationship continued even when it seemed to have given way to the type existing between neighbors, and even at times when the economic specialty represented by the Jews temporarily assumed greater importance thereby raising Jewish prestige (as occurred, for example, in the credit market about 1200 and 1500 and in 1830). The timid souls of the majority group then feared a reversal of positions and with absurd exaggeration spoke of "Jewish domination," as did the Abbot of Tritheim in the sixteenth and Toussenel in the nineteenth century. In reality, however, the scope of Jewish activity was highly restricted even then and the Jewish "kings," the Rothschilds, Foulds, Pereires, Bischoffsheims, Bambergers (whose names attest their Central European origin), together with numerous Christian colleagues, were all at the mercy of the ruling powers. It was in the nature of the situation that the supreme power should not be vested in the minority. The relative positions of and distance between the two groups might change, but the power of the majority remained insuperable even when a vigorous spurt forward or an opportunity well used gave the minority a temporary advantage. In Central Europe developments were such, however, that the variations in degree of tension were greater than elsewhere. Hence the violent disturbances and the eternal discussions regarding the value of the servile Jewish status and the best manner of regulating it.

Inasmuch as the Jews were more enterprising in Central Europe than elsewhere and had continued their operations there practically without interruption, the interaction between the Jews and the general community was more significant than in any other part of northern Europe. The influence of the Jews in Central European economy had been studied seriously and with the appropriate methods only as regards the earlier Middle Ages. These studies had shown that up to the twelfth century the Jews exercised a kind of "guardianship" over the population in affairs of trade (Roscher). Although the use of this term may connote an authority which the Jews never wielded, it is nevertheless appropriate in the sense that the Jews were the first to cultivate commerce in Central Europe and that they were needed and used until the great social transformation set in with the Crusades. Up to that time the Jews, like other aliens, were indispensable for the exchange of goods and for the transfer of money and merchandise. In addition to the Jews the Italians, Arabs, Greeks, Bulgars, Roumanians, Savoyards and Scotch also performed these functions in the Middle Ages. Central European economy needed these foreigners to a greater degree and for a longer period than did the west, because of its limited access to the sea, and because almost throughout its entire political history Central Europe had suffered from political and consequently economic crises. The country was in constant danger of relapsing into the same primitive economic condition in which its nearest eastern neighbor, Poland, existed until very recent times.

Central Europe was to make rapid advances in the nineteenth century, but in the preceding period it was the "aliens," particularly the Jews, who kept it from retrogressing by maintaining commercial relations with foreign lands at critical moments when a slackening or "economic glaciation" appeared imminent and by helping the country to weather the frequent crises brought about by exhaustion. By reason of their mobility the Jews to a certain extent took the place of the merchant marine which the region so sorely lacked. In the mercantilistic program of Frederick William, Elector of Brandenburg, who was the real founder of Prussian power (1640-88), the settlement of Jews and other foreigners and the building of a fleet after the Dutch model were parallel means toward the same end. The influence exerted by the Jews on economic life was stronger than that of the other foreigners because as a result of their long sojourn the former had to some extent lost their foreign identity and had gradually become closely integrated into the domestic economy and interests. Unlike the other foreigners, they were always ready to perform some commercial service, in the import trade as well as in moneylending, in railroad development as well as in department store organization.

One manifestation of the marginal character of Jewish economic life is seen in the so-called "Germanizing" influence spread by Jews in extra-German countries. This term, which is not entirely apt, refers to the cultural influence which the Jewish refugees from Germany brought to Italy in the fifteenth century and to eastern Europe in the fourteenth century. Witness the family-name Morpurgo (Marburger) and Ottolenghi (Oettlinger) in Italy, Deutsch and Shapiro (Speyer) in Poland and neighboring countries. This "Germanizing" influence is not to be understood in the political sense, although one might contend that by neglecting the Jewish factor the Germans lost an opportunity in the east. In his *Politik und Geistesleben* (1927) K. Vossler wrote: "All German culture to the east of our national boundary would long ago have crumbled had it not been for the Jews who kept the German language and the German spirit alive there." The majority of the eastern Jewish merchants for many centuries tended toward the more highly developed region of Central Europe. At the fairs of Königsberg, Breslau, Frankfort on Oder and Leipzig these foreigners played so important a part (seventeenth and eighteenth century) that their access was permitted and facilitated, although the domestic Jews were refused admittance. Thus to a certain extent the Jews took over the Germanizing function of the North-German Hansa, whose star set in the sixteenth century. We have some remarkable testimony in this regard: the town of Lübeck which boasted in the fifteenth century that "it needed no Jews" decided in 1834 to admit a Jewish banker because no one in Lübeck knew how to handle instruments of credit. In Poland the two classes of the population who remained active and influential until the first World War, the landed nobility and the Jews who depended on them, both looked westward; the nobility because of its political interests looked to France while the Jews because of their economic interests looked to Germany. The contrast became even sharper after the partitions of Poland, when anti-German feeling increased among the Poles, whereas hundreds of thousands of Jews were included in the

Reich and spread over Breslau and Berlin to the westernmost and southernmost parts of the Reich. These hundreds of thousands of repatriated Jews were the descendants of the thousands who had been driven out four hundred years before.

As a result of the partitions, the Germans, working toward the political Germanization of the former Polish territory, found a certain support in the Jews and in critical moments (as in 1914-18) the usefulness of the Jews in Russian Poland was suddenly realized; a Yiddish dictionary was published and there were other forms of recognition on the part of the German High Command, all this being essentially a continuation of the old German-Jewish relationship. The *Ostjuden* might be considered a sort of economic, political and cultural reservoir of Germanism in the Slavic East, economic to a great extent, cultural in the sense that it takes but a slight transition for these Jews to take part in German spiritual life, and political in the sense of serving as the point of departure for German propaganda. The relationship, which centuries of co-existence have built up, permeates all aspects of life and is a permanent part of the social picture despite the temporary reaction against it. Even the efforts of the Third Reich to create (1940-41) a "reservation" for Jews near Lublin must result in the gathering of a German-speaking population.

This brings us to the strong imprint left on the Jews by their residence in Central Europe. It is but natural that the effects should be much stronger than any active influence because the political power of the majority has much greater force than the degree of economic power wielded by the Jews. At no time were the Jews entirely banished from Central Europe and the oft-cited acts of violence perpetrated against them did no more than weaken them even when intended to destroy them entirely. These excesses, the effects of which were more psychological than actual, may be likened to volcanic eruptions which cause a certain degree of immediate damage whereas later generations, overlooking the limited effects, will shudder when recounting the catastrophe. In the economic sphere the most notable effect was the narrowing of the Jewish sphere of action as a result of the general economic progress. This was a natural historical development and was not particularly characterized by violence against the minority either in the remote or the recent past.

The cycle may be described as follows: during the Middle Ages the corporations and guilds, whose influence lasted to 1850, monopolized most of the economic world, which was still very limited. Jews were obviously not permitted to belong to these Christian corporations and to share in their privileges. In the end the Jews were entirely excluded from activities which they themselves had founded. Thus, in the seventeenth century they were ousted from the American colonial plantation and export trade, and at the beginning of the twentieth dismissed from influential positions in most of the great banks of Central Europe. All of these trends must be attributed to the fact that the expansive power of the majority was far superior to that of the minority.

The retreat of the Jews to other positions could be effected without causing enmity only so long as there was unoccupied space in the economy. The Jews' tendency toward new economic fields, including colonial trade and railroad construction, has been evident down to the 1940's. The Jews, like other actual or so-called aliens, are always forced to retreat either as a result of the natural expansion of youthful societies, or of expansion directly preceded by contraction resulting from a military defeat, as in Germany.

RAPHAEL STRAUS.

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5. Europe (19th and 20th Centuries). (a) England. London was the financial center from which loans were issued to other countries, especially when the feverish construction of railroads began. In 1813 the London Rothschilds presented a plan whereby Britain was to finance the construction of railroads in East European countries. The plan was accepted by the Ministry of Finance. In the five years between 1811 and 1816, £42,500,000 passed through the hands of the British Ministry of Finance for continental countries. More than half of this sum had been arranged for by the Rothschilds. During the first half of the 19th cent. the Rothschilds arranged several loans for Prussia, Russia, Austria and other countries. They also arranged a large loan for Brazil.

Most of the railroads on the European continents were constructed with more or less aid from the London Rothschilds. The organization of the continental financial market for England was likewise one of their most important achievements. It was relatively easy for them to establish contact not only with the German and Austrian banks, where some of their brethren held influential positions, but also with Russia and Poland, where Jews were pioneers both in banking and railroad construction, as also in the countries of southern Europe, like Roumania, where Jews again took the initiative in these enterprises.

Concurrently with the settlement of the Rothschilds in London, another bank was established there by Jews—the Hambros Bank (the Hambro family is no longer Jewish). The bankers Schuster and Kamp, who became converts, were known in international trade.

In 1833 the Stern brothers, David and Hermann, of Frankfort, founded a bank in London. In 1853 Samuel Montagu and Company was established, and the same year saw the beginnings of Emile Erlanger and Company. Erlanger, too, was from Frankfort. The three last-named banks were important in London financial life. At about the same time the Speyer and Seligmann banks were established, connecting London with the American banking scene, where both these houses had branches.

An ironical note was introduced by history when Sir Edgar Speyer liquidated the London branch of the Speyer bank during the World War, because he was a German patriot. The Frankfort and New York branches of the bank, in existence for more than 150 years and of early Frankfort lineage, were liquidated later. The Frankfort branch closed in 1934 and the New York branch in 1939. International financial transactions by Speyer and Company included the flotation of loans on behalf of Greece and Bulgaria for the purpose of settling Greek and Bulgarian refugees in their homeland and arranging for their maintenance, the sale of Hungarian bonds for the purpose of effecting the economic rehabilitation of Hungary after the first World War, and numerous loans on behalf of German corporations and political subdivisions. The firm was also prominently identified with the sale of Mexican, Cuban and Brazilian bonds.

Among the banks of Frankfort origin which set up branches in London, there was also S. Japhet and Company, which functioned between 1880 and 1920. A leading bank of different origin is the Sassoon firm, which was of major importance in uniting England with financial operations in India, Persia, and Iraq.

The major British banks have had few Jewish leaders. Among the exceptions was Sir Ernest Cassell, active in establishing the Egyptian Note and Agricultural Bank, the Turkish Bank and others. Active in the establishment of industrial banks was Sir Moses Montefiore, who founded the Imperial Continental Gas Company. Sir David Solomon and the Stern brothers established the telegraph services in England. Sir Ernest Oppenheimer founded the Anglo-American Corporation, which is connected with the diamond and finance corporation of A. Dunkelsbüler. Several banking houses of Jewish ownership were involved in the development of the South African diamond mines.

In the 18th cent., Antonio da Costa was on the executive board of the Bank of England, and more recently Samuel Samuel, chairman of Samuel and Company, bankers, was a member. The British Commonwealths have had several Jews as finance ministers. Among these were Sir Julius Vogel of New Zealand and Sir Saul Samuel in New South Wales.

(b) France. The role of Jews in the finances of France was not far-reaching but qualitatively important. Samuel Bernard was an intimate member of Louis XIV's court. The Marquis de Dangeau called Bernard "the greatest banker in Europe." At the time of the Revolution there were no Jewish financiers or bankers. Ouvrard, leading financier of the time, was not a Jew. But with the beginning of the 19th cent., Jewish bankers appeared. Among these were the firms of Erlanger, Reinach, Hirsch, B. A. Fould and Oppenheim, and Péreire.

The influence of the Péreires (Isaac and Emile Péreire) extended beyond the borders of France. They produced somewhat of a revolution in finance when they inaugurated the practice of mobilizing small savings for the economic development of the country. They were known also for their progressive innovations and for having been largely responsible in the construction of the French and Spanish railway systems. The Péreire brothers, moreover, were not merely bankers and entrepreneurs on a large scale, but political figures, men with social ideals. They were adherents of Saint-Simon, founding and directing a journal for propagating his socialistic beliefs. They were among the first Jewish deputies in the French parliament and were active on behalf of Napoleon III. They established (1852) the Crédit Mobilier, an internationally known banking institution, with branches in many countries. The bank failed in 1867 and the Péreires left it after the reorganization. In 1902 the bank was liquidated.

The banking institution established in Paris by the Rothschilds functioned from 1817 to 1939. In 1823 the Rothschild bank handled the government loan so brilliantly that the bank was granted a monopoly on government bonds. These privileges were retained until the upheavals of Napoleon III (1870). Between 1841 and 1847 the Rothschild bank of Paris arranged government loans for more than 800,000,000 francs. The Rothschilds also participated in the construction of the French railroads and controlled a large part of the French railroad system until the German invasion of 1940. The family was also represented for years on the board of the French Government Bank.

For many years the French Rothschilds provided loans for the Czarist government, but after the Kishinev pogroms they severed relations. During the second half of the 19th cent. the importance of Jews in French finance decreased noticeably. Of international renown were the banking house of Louis Dreyfus, which was especially significant in the grain trade, and Lazard Frères.

(c) Austria and Germany. The Austro-German scene provides another aspect. Here the Jews fulfilled the most important requirements of the period from its very inception until the tempestuous liquidation brought about by Hitler.

The Speyer Bank, which was founded in the last quarter of the 18th cent., was of major importance in connecting Germany with the American market. It had become a modern bank in 1809. In 1795 the Joseph Mendelssohn Bank was established, and proved important in making Berlin an international banking center. In 1803 the Bleichroeder Bank was founded; Gerson Bleichroeder, son of the founder, Samuel Bleichroeder, became Bismarck's financial adviser. The M. M. Warburg bank in Hamburg was opened in 1798 by the brothers Moses, Gerson and Markus Warburg; the Oppenheim Bank in Cologne was established in 1789 by Salomon Oppenheim. These banks remained in the hands of Jews until the advent of Hitler (1933) and even a little after that. In 1932, just before Hitler's assumption of power, three large German banks formed the very cornerstones of German economy. They had been of immeasurable importance in pulling Germany out of the inflation; they provided more than

half the credit turnover of Germany. These three banks were the Deutsche Bank, the Darmstadter Bank and the Dresdener Bank. All three were headed by Jews—Oskar Wassermann, Jakob Goldschmidt and Herbert Guttmann, respectively. German financial history offers no other examples of banking so devoted to economic and industrial rehabilitation.

During the latter part of the 18th cent. and the early years of the 19th cent. Jews did not have the right of residence in Berlin. Moreover, Berlin was not economically the leading city of Germany. In Frankfort and Hamburg, more important than Berlin financially, Jews were far more active.

At the end of the 18th and the beginning of the 19th centuries there were two major banking houses in Vienna: Arnstein and Bernhard Eskeles. The Arnstein firm was founded by Aaron Isaac Arnstein, and after his death in 1774 it was continued by his sons Adam Isaac and Nathan Arnstein. The bank, formed by a combination of both firms and called Arnstein and Eskeles, was a dominant factor in the economic life of Austria during the first half of the 19th cent. The bank collapsed in 1859 as the result of the world crisis.

The Vienna branch of the Rothschild firm also became influential early in the 19th cent. The following quotation from the best study written on the Jews of Vienna describes the peculiarities of life of the time, importance of money and financial activity:

"When Salomon Rothschild came to Vienna in 1821, he could not buy a house, because he was a foreign Jew. So he rented an apartment in the Hotel zum römischen Kaiser in the Renngasse. Later the Rothschild bank was built next door. Only two decades later was he able, with great difficulty, and as a special privilege, to obtain permission to build his own house, for Jews were still not allowed to do so. In the interim, however, Rothschild—made a Freiherr in 1822—carried on transactions of the first order for the country and rose to leadership in Vienna banking. He was able to introduce two innovations of his house: the transformation of the stock exchange into a loan institution dependent on imponderables and the super-state character of loan activities. These innovations determined his triumph over the older firms—Arnstein and Eskeles, Fries, and Steiner. In 1820 Rothschild was drawn into major state financial transactions, later he became involved in railroad construction, particularly in the northern line, and so became a fructifying and influential force in Austrian economic life" (Tietz, Hans, *Die Juden Wiens,* 159).

This is a colorful picture of an epoch during which energetic, progressive men found hitherto closed doors swinging open for them. It also provides an introduction to the aspect of Jewish life which was not only of colossal importance in European economic life, but in the fate of the Jewish people. Emancipation was the result of the services and talents of these men, which nations and their governments utilized to good advantage. The Rothschild story is typical of a host of others, including Wertheim, Oppenheimer, Arnstein and Eskeles in Vienna, Itzig and Ephraim, Mendelssohn and Bleichroeder in Berlin, Baron Hirsch, Baron Eichthal (formerly Seligmann), Baron Günzburg, and all the titled Jews of England.

After the World War, Vienna ceased to be the financial center for eastern and southern Europe. The influence of Jews in this branch of finance diminished.

Foreign markets and connections with foreign financial institutions were provided by the Warburg bank in Hamburg. Max Warburg was its head for several decades. Because of his relationship with Paul Warburg, who headed the American firm, connections between Germany and the United States were advanced. After the World War the Warburgs were the first to establish contact with the outside world and to obtain foreign credits for Germany. Another member of the German Warburg firm was Karl Melchior, who represented Germany at the Basel Bank of International Reparations, created in 1930 by the Young Plan. Melchior was several times a member of the commissions conducting reparations negotiations.

The Arnold Bank, established in 1864, emerged as an important institution, with branches in Berlin and Dresden. For the most part it functioned in Saxony, the leading industrial section of Germany. Among the provincial institutions the Wassermann Bank, established in 1783 in Wollerstein, was outstanding. It was moved to Berlin in 1889. Oskar Wassermann, who was for several decades at the head of the Deutsche Bank, the most influential bank in Germany, was until 1912 connected with the Wassermann Bank. The history of the bank extended over more than 150 years. Its director, a brother of Oskar Wassermann, was financial adviser to the executive of the German government bank until some time after Hitler's rule began.

In 1925, of 6,118 bank directors in Prussia, only 381, or 6.2 per cent, were Jews. Of 131,997 bank employees in Prussia, only 3,735 (2.8%) were Jews.

A revealing comparison is derived from the following figures, which show, in millions of marks, the assets of several German government contractors:

Year	*Rothschild*	*Krupp*	*Henkel*	*Hohenlohe*
1896	216	122	62	58
1908	107	187	177	151

Tax figures for 1932 provide the following facts about the largest fortunes in pre-Nazi Germany:

Wilhelm (the emperor)	300,000,000	marks
Krupp	150,000,000	"
Prince Fürstenberg	100,000,000	"
Thyssen	100,000,000	"
Prince Henkel	70,000,000	"
Prince Fless	60,000,000	"
Duke of Saxony-Weimar	60,000,000	"
Duke of Aremberg	50,000,000	"
Mendelssohn Bank	50,000,000	"
Rothschild-Goldschmidt Bank	50,000,000	"

There were eight fortunes larger than any owned by Jews; Krupp possessed one and a half times as much wealth as the two banks controlled by Jews. The Rothschilds of Frankfort had lost a large part of their wealth. After merging with the Goldschmidt firm they had combined assets of only 50,000,000 marks—thus obviously in the bottom brackets even during the peak of Germany's liberal era.

(d) Russia. When Russia began to change from a natural to a money economy, two German Jews, the brothers Nicolai and Ludwig Stieglitz, established a bank in St. Petersburg and thereby linked the isolated agrarian country with Western Europe. They

had settled in Russia during the reign of Catherine the Great (1729-96), and opened their bank, Stieglitz and Co., in 1803. In 1809 Alexander I transmitted through this bank 13,000,000 rubles to foreign countries. In 1812 the Stieglitzes became converts to Christianity. The elder brother, Nicolai, liquidated his holdings and became a member of the Ministry of Finance, where he remained until his death in 1827. The younger brother, Ludwig, developed the bank until it became practically the leading financial institution in Russia, engaged not only in financial transactions, but in sugar manufacture and other industry. In 1826 Stieglitz was made a baron and court banker. The first Russian government loan, for 50,000,000 rubles, was floated by Stieglitz in 1841.

The first half of the 19th cent. found scarcely any banking institutions in Russia. With the exception of a few in Berdichev and Odessa, there were no banks owned by Jews. Only after the emancipation of the serfs (1861) did the economic development of Russia begin, and Jews became an important factor in this sphere. Yet the variation in circumstances did not preclude a repetition of the familiar process by which Jews were drawn into the economic expansion of the country. Jews in Russia suffered a complete deprivation of rights, particularly in the matter of residence privileges. No Jew dared live in Greater Russia. Yet in 1859 a law was promulgated decreeing that Jews who represented capital might move outside the pale. In 1861 Jews with academic degrees were permitted to trade everywhere in Russia.

The Günzburg Bank was established by Yevzel (Joseph) Günzburg in Russia in 1859. Günzburg was made a baron eventually. His firm was active in railroad construction and in establishing the first contact with foreign capital. Among other well-known bankers of the time were the three Poliakoff brothers, Jacob, Lazar and Samuel, who participated also in Russian railroad construction. The pioneering association for the building of Russian railroads was headed by the Péreire brothers of Paris. Among the other founders of the association were Stieglitz of St. Petersburg, Fränkel, a banker from Warsaw, and the Mendelssohns of Berlin. The basic capital of this association at the time of its establishment (1857) was 275,000,000 rubles.

Well known among bankers at the end of the 19th cent. was Soloveitchik, whose father had established the Siberian Trade Bank. Grigori Benenson headed the Russian-Anglo Bank, which was established in 1911, during a period of prosperity in Russia. He was responsible for attracting the Rothschilds and the Siberian gold industry.

(e) Poland. In Polish finance the Jews performed tasks of significant pioneering value. At the end of the 18th cent., there were several Jewish bankers in Poland, such as Koenigsberger, Levy and others. They had all emigrated to Poland from Germany, carrying with them not only their capital and a proficiency in finance, but also some of the cultural ideas of Western European Jewry. In Brod there was Simon Simoni, who had arrived from Amsterdam in 1768. He was banker for the Potockis and the Poznanskis, and had many dealings with foreign countries.

After the partitions of Poland in the last quarter of the 18th cent., the fate of the Jews differed in the various regions. In Russian Poland certain Jews engaged in banking were responsible for most of the railroad construction and were the innovators of many industries. Among these men were Herman Epstein, Leopold Kronenberg, Zelik Natanson, Stanislaw Rothwand, Israel Kalman Poznanski, Jacob Bergson, Hirsch Wawelberg and his son Hipolit Wawelberg, Ian Bogumil Bloch, Brun and others.

In Galicia, which was taken over by Austria, Nathanson of Brod was well known, as was Mair Kalir, who was the head of the first Brod Chamber of Commerce. Among the prominent bankers of Lemberg were Ozjasz Horowitz, Joseph Kalischer, Henryk Nierenstein, and Ozjasz Mises.

(f) Roumania. Until the late 1930's the largest private bank in Roumania was Marmarash, Blanck and Co., which was headed by Moritz Blanck, a Jew. After his death, in 1929, his son, Aristide Blanck, took it over. Other bankers who helped build railroads and industries were Kaufman, Horowitz and Wachtel.

(g) Hungary. Jews were admittedly the only pioneers in the commercial, financial and industrial development of Hungary. Non-Jews of wealth generally held aloof particularly from commerce and banking. Notable services in these fields were rendered, especially since the emancipation proclamation (1867), by such figures as Baron Mór Ullmann, Baron Adolf Kohner, Leó Lánczy, Baron Zsigmond Kornfeld, Mór Wahrmann, Barons Miksa and Gyula Madarassy-Beck, Sámuel Goldberger de Buda, Ferenc Székely, Baron Sándor Hatvany-Deutsch, Fülöp Weisz, Ödön Barta, Móric Fischer de Farkasházy, Móric Jellinek, Jenö Guttmann, Emil Neuschloss, Miksa Brám de Bárdány, Simon Krausz, Lajos Krausz de Megyer, Béla Alapi, and others.

(h) Czechoslovakia. The Peček family was known for its banking and other large-scale enterprises, but there were many other Jews in Prague engaged in banking.

(i) Denmark and Sweden. At the beginning of the 19th cent., when Jews entered these countries after an absence of three centuries, Michel Benedict, court jeweler and private banker, gained prominence in Sweden. He was also financial adviser to the court. Later, bankers such as L. E. Magnes, Morris Jacobsson, the Warburg brothers (Michael, Samuel and Elias), and the Heymann brothers became well known for their constructive activities. Among Jews who settled in Sweden later, Louis Fraenckel was one of the leaders of the Stockholm Trade Bank.

Issac Glickstadt was director of the Landmanns Bank in Copenhagen, Denmark, from its establishment in 1871 until his death in 1910. He was highly enterprising, and improved not only banking, but industry as a whole in Denmark. He was one of the founders of the Danish East Asia Company. Glickstadt's son, who inherited his father's position, was frequently summoned as advisor to international financial conferences.

Danish financiers of Jewish origin frequently occupied important government posts. A. Levy Martin was head of the finance ministry in 1870 and director

of the national debt commission. Later he became director of the Copenhagen Trade Bank. During the half-century preceding the 1940's, Eduard Brandes, brother of Georg Brandes, was finance minister of Denmark several times.

(j) Holland. Jews participated in finance during the 17th and 18th centuries. Lissa and Cann, a banking house at The Hague, was established in 1805, and was still in existence in 1941. Lippman, Rosenthal and Co., established in 1859 at Amsterdam, was internationally known. The bank transacted many government loans for The Netherlands and for other countries, including Russia, Turkey and Hungary.

(k) Belgium. Some of the financial institutions bear the following Jewish names: F. M. Philippson and Co., Société Henry Lambert, Cassel and Co.

(l) Switzerland. In Switzerland there were Dreyfus Söhne and Co. (Basel) and Julius Bär and Co. (Zurich).

With the exception of England, there was hardly a European country in 1941 in which the property of Jews as a whole had not been expropriated. In Russia it was part of a general expropriation. But in all the countries into which Hitler's influence penetrated it was a Jewish expropriation.

The shrinkage of Jews as financiers began long before the final swift devastating manipulations of Hitler and his disciples in France, Roumania, and elsewhere. Statism, or the expansion of state economy, had put many of the credit transactions of the countries into government hands. In Poland, Lithuania, and Latvia—following the reconstitution of these countries—about two-thirds of the credit operations were carried on by the government. State economy was less highly developed in Roumania and Hungary, but even in these countries private Jewish capital was no longer the necessity it had been during the first World War.

JACOB LESTSCHINSKY.

Lit.: Reeves, John, *The Rothschilds* (1887); Myers, Gustavus, *History of Great American Fortunes* (1910); Jacobs, Joseph, *Jewish Contributions to Civilization* (1919); Hoggson, Noble Foster, *Banking Through the Ages* (1926); Corti, Egon, *Rise of the House of Rothschild* (1927); Ravage, Marcus E., *Five Men of Frankfort* (1928); Valentin, Hugo, *Anti-Semitism* (1936) 210-25; Emden, Paul, *Money Powers of Europe* (1938); Osborne, Sidney, *Germany and Her Jews* (1939) 14-21; Flynn, John T., *Men of Wealth* (1941); *Handwörterbuch der Staats-Wissenschaft,* Part 25; Nowack, W., *Soziale Probleme in Israel* (1912); Ehrenburg, Richard, *Grosse Vermögen* (1905); Sombart, Werner, *Die Juden und das Wirtschaftsleben* (1911); Lewinsohn, Richard, *Jüdische Weltfinanz?* (1925); Hoffman, Moses, *Der Geldhandel der deutschen Juden im Mittelalter;* Pinner, Felix, *Deutsche Wirtschaftsführer* (1924); Pribram, A. F., *Urkunden und Akten zur Geschichte der Juden in Wien* (1928); Roscher, Wilhelm, *Die Nationalökonomik* (1924); *Encyclopaedia Judaica,* vol. 6 (1930) cols. 971-1006; Lestschinsky, Jacob, *Das wirtschaftliche Schicksal des deutschen Judentums* (1932); idem, *Das jüdische Volk im neuen Europa* (1934); Zielenzieger, Kurt, *Juden in der deutschen Wirtschaft* (1930); Stern, Selma, *Der preussische Staat und die Juden* (1925); Schiper, Ignacy, *Dzieje Handlu Zydowskego na Ziemach Polskich* (1937); Ignotus, *Finansjera Warschawska* (1926); Morus, *Wie sie gross und reich wurden* (1927); Geiger, Ludwig, *Geschichte der Juden in Berlin* (1870); Schiffer, Yitzhok, *Onhoib fun kapitalism ba yidden in mairav Eirope* (1920); Goldberg, I., "Yidden vi Finanzisten un Bankirn", *Ekonomishe Shriften,* vol. 2 (1932); Landau, H., "Yidden un die Antviklung fun Kredit un Transport in Russland," *Ekonomishe Shriften* (1932).

6. The North American Continent. The marked commercial ability of the Jews and their special aptitudes for business and finance, developed in them through evolutionary environment during the Middle Ages, were brought by them to the New World. These aptitudes were given opportunity in America through the religious and civil freedom which has been enjoyed by Jews together with all Americans from the very beginning.

It is a matter of record that the voyages of Columbus were financed partly with Jewish funds. By virtue of a royal decree dated November 23, 1492, authorities in Spain were to "confiscate for the State Treasury all property which had belonged to the Jews including that which Christians had taken from them or had appropriated unlawfully or by violence," in order to provide King Ferdinand with sufficient means for Columbus' second voyage, which started on March 23, 1493. Although it has been definitely established that Jews accompanied Columbus to the New World, nothing is known or has so far been learned as regards the position which they held in their native land in the field of commerce and finance.

More than five generations after the discovery of America, in 1654, we learn of the arrival at New Amsterdam of twenty-three Jews who, upon landing, did not possess sufficient funds to pay for their passage, with the result that whatever little was owned by two of them—David Israel and Moses Ambrosius—had to be sold. When, one year later, in 1655, New Amsterdam citizens were taxed to defray the cost of erecting the outer fence or city wall from which Wall Street takes its name, five Jews contributed 1,000 florins each, the same amount as was levied on the "wealthiest citizens." This does not necessarily imply that the Jews referred to were among the most opulent, but it is interesting that, in what may be regarded as the creation of Wall Street, Jews played a prominent role.

Of the twenty-three Jews who arrived in New Amsterdam (1654), Asser Levy became fairly prominent as a money broker, although a butcher by trade. Only ten years after his arrival, he lent the city one hundred florins, and twenty years later, in 1674, he was assessed at 2,500 florins. One of his descendants, Jacob Levy, Jr., was taxed on $30,000 in 1815, and his name is found among the directors of the Bank of New York during the years 1820 to 1823.

Toward the end of the 17th and throughout the 18th cent., considerable business was carried on by Jewish merchants, particularly with the West Indies, whence most of the first Jews originally came here, as well as with Portugal. Prominent among these were Abraham de Lucena and Louis Moses Gomez.

Peter Kalm, well-known Swedish botanist and traveler of the 18th cent., commented on the Jews of New York of these days as follows: "There are many Jews settled in New York who possess great privileges. They have several ships which they freight and send out with their goods."

Hayman Levy likewise occupied a prominent place in New York commercial life, carrying on an extensive business, largely in furs, with the Indians. It is reliably reported that John Jacob Astor, founder of the Astor fortune, "was beating furs at the rate of $1 a day" for Levy.

Others who deserve mention are the signatories to the Non-Importation Resolution, and include Bernard Gratz, Solomon Marache, Benjamin Levy, Sampson Levy, Hayman Levy, Jr., Mathias Bush, Moses Mordecai and David Franks, who are more fully described in separate articles. The last-named as well as some of his descendants were destined to play a prominent role in America's early financial history. In 1755 Franks was instrumental in raising funds for the defense of the colonies, and we find his name appended to an agreement providing for the acceptance of the king's paper money in place of specie.

The first acknowledged banker of the Jewish faith in the United States was Haym Salomon (b. Lissa, Prussia, 1740). It was Salomon who negotiated bills of exchange for the colonial government in its War for Independence, and acted as broker for several of the Continental supporters. In 1778, after having been detained as a prisoner by the British for some time, Salomon escaped from New York and settled in Philadelphia, where he soon attained a prominent position as an exchange broker, transacting considerable business with Robert Morris, financier of the American Revolution and Superintendent of Finance for the colonies, during the period from 1781 to 1784. Salomon also acted as broker for the French consul, as treasurer of the French army which had come to assist Washington and as fiscal agent to the French minister to the United States, Chevalier de la Luzerne. In these various positions, large amounts of money passed through Salomon's hands, enabling him to become the chief individual depositor of the Bank of North America, which was founded by Robert Morris.

It is noteworthy that most of the money advanced by Louis XVI to the cause of the American Revolution and the proceeds of the loans negotiated in Holland passed through Salomon's hands. In addition, the immigrant from Prussia rendered material financial aid to numerous prominent men of this period, including, above all, James Madison and James Wilson, both of whom voluntarily acknowledged their deep gratitude for the monetary assistance which Salomon gave them in time of need. George Cohen (*The Jews in the Making of America,* 1924) records that Salomon had put $658,007.13 at the disposal of Congress—an extremely large sum for the time. These advances do not appear to have been repaid either to Salomon or his heirs.

Salomon died suddenly in 1785, at the age of forty-five. Prior to his demise, James Madison paid glowing tribute when he wrote under date of September 30, 1782, that "the kindness of our little friend in Front Street . . . is a fund which will preserve me from extremities, but I never resort to it without great mortification, as he obstinately rejects all recompense. The price of money is so usurious that he thinks it ought to be extorted from none but those who aim at profitable speculation. To a necessitous delegate he gratuitously spares a supply out of his private stock."

Haym Salomon's son, Ezekiel Salomon (d. 1822), was cashier of the United States Bank in New Orleans. Among other Jews who supported the Revolution with their means were Benjamin Hyman, Herman Levy and Benjamin Jacobs.

Early in the 19th cent. we find a Jew employed in the office of the auditor of the United States Treasury—Mordecai Manuel Noah, who owed his appointment to Morris. During this period heavy immigration from Western Europe, especially Germany, was in evidence. The majority founded merchandising establishments, but in the course of time became eminent financiers. Foremost among them are the three Lazard brothers, the Erlangers, the Glaziers and the Wormsers. Michael Rose became identified with real estate and succeeded in becoming the leader in the field; Morris Friedlander became the largest grain dealer; the Sutros' fame and fortune was started by Adolph Sutro, eminent engineer; Louis Sloss and Lewis Gerstle organized the Alaska Commercial Company; Leon and Isadore Dyer founded the first meat-packing establishment in America. Isaac Moses was one of the founders of the Bank of New York. Samuel Leon (Philadelphia) was a signer of the Bills of Credit.

The Guggenheims, who immigrated from Switzerland in the middle of the 19th cent., and the four Seligman brothers, who had come some ten years earlier and opened clothing shops in California, Pennsylvania and Alabama, also attained renown. When the profits of the clothing business began to rise appreciably, they established a banking business.

Joseph Seligman went abroad and distributed American bonds among European investors in the 1880's and 1890's. Due to his efforts, United States issues were admitted for the first time to the Frankfort Stock Exchange. The Seligmans played a prominent role in financing the North during the period of the Civil War. In this work they were assisted by the Speyers. The South was financed by the Erlangers.

The development of American railways during the 19th cent. was greatly aided by Jewish banking firms, among which Kuhn, Loeb and Company; Speyer and Company; Ladenburg, Thalmann and Company; Hallgarten and Company; and J. and W. Seligman and Company were especially prominent. Kuhn, Loeb and Company were prominently identified with railroad, industrial and government financing. Between 1881 and 1900 the firm was responsible for transactions on behalf of the Pennsylvania Railroad Company aggregating more than $1,000,000,000. Other transportation systems in the financing of which the firm played a prominent part included the St. Paul, the Union Pacific and the Southern Pacific. The firm of Speyer and Company played an important role in the financing of the Baltimore and Ohio and the Rock Island. Ladenburg, Thalmann and Company acted as bankers for the Missouri, Kansas and Texas and for the Kansas City Southern, while the Seligman firm was instrumental in the development of the St. Louis and San Francisco Railway.

During the 1850's the Seligman firm was considered among the most extensive private banking houses in the United States. By 1887 its capital reached the then impressive sum of $10,000,000. Members of this firm ranked among the foremost factors of the New York Stock Exchange. Other prominent firms holding membership in the Exchange included Bernheimer, Speyer and Company, established in 1887; Schafer Brothers, established twenty-two years earlier; Heidelbach, Ickelheimer and Company, founded in 1876; L. Levy and Company, established in 1870; Charles

Minzesheimer and Company; John Benjamin and Company; Arnold Leo and Company; E. L. Oppenheim and Company; and Sternberg, Fuld and Sinn.

Although 139 firms whose members were predominantly Jews out of a total of 578 held membership in the New York Stock Exchange (1941), none of the officers of the Exchange appeared to be Jewish. Among the Governing Committee of the Exchange, consisting of thirty members, only three were Jews. Of the eight members comprising the Board of Trustees of the Gratuity Fund, only one appeared to be Jewish. None of the members of the Nominating Committee for 1940 was Jewish, while of the thirty members comprising the Standing Committees of the New York Stock Exchange, only four were Jews.

None of the officers or directors of the New York Stock Exchange Safe Deposit Company appeared to be Jewish at the time of liquidation. There were no Jewish members on the Board of Directors of the New York Quotation Company (1941), nor were any of its officers Jews. Only one of the five directors of the New York Stock Exchange Building Company was a Jew, while none of its nine officers was Jewish. The Stock Clearing Corporation comprised two Jewish members on its Board of six, but there were none among its twelve officers.

The New York Curb Exchange, second largest securities market in the country, also counted several Jews among its Board of Governors in 1941, although in comparison with the total membership, Jewish representation on the various committees was restricted. Of a total of forty-three officers, departmental directors and standing committees of the New York Curb Exchange, eight appeared to be Jews.

Although not many in number, Jews held prominent positions in 1941 in the New York Cotton Exchange, the New York Cocoa Exchange, the New York Hide Exchange, the New York Board of Trade, and the Chamber of Commerce.

A survey which the magazine *Fortune* made in 1936 contained the following conclusions:

"First of all and very definitely, they (the Jews) do not run banking. They play little or no part in the great commercial houses. Of the 420 listed directors of the nineteen members of the New York Clearing House in 1933 only thirty were Jews and about half of these were in the Commercial National Bank and Trust Co. and the Public National Bank and Trust. There were none in the Bank of New York and Trust Co., National City, Guaranty Trust, Central Hanover, First National, Chase, Bankers Trust, or New York Trust. Indeed there are practically no Jewish employees of any kind in the largest commercial banks—and this in spite of the fact that many of their customers are Jews. In the investment field although there are, of course, Jewish houses, of which Kuhn, Loeb and Co., Speyer and Co., J. & W. Seligman and Co., Ladenburg, Thalmann and Co., and Lehman Bros. are the best known, they do not compare in power with the great houses owned by non-Jews. (Dillon, of Dillon, Read and Co. is considered a Jew by other Jews, but he is not, as his name suggests, an active member of his race nor is his firm considered Jewish by either Jews or non-Jews.) If these houses are ranked upon the amounts of foreign loans outstanding on March 1, 1935, J. P. Morgan, with 19.87 per cent; National City Co. with 11.71; Dillon, Read with 11.44; Chase-Harris Forbes with 8.45; Guaranty Co. with 6.67 per cent, Bancamerica-Blair with 6.19 per cent, and Lee, Higginson with 4.23 per cent all rank above the highest Jewish house, which is Kuhn, Loeb with 2.88 per cent. Ranked on the basis of domestic activity, Kuhn, Loeb, which has been very active of late in the steel industry and which has a long and honorable record of general activity in American business, would of course stand very near the top, but even in the domestic field non-Jewish interests are still far and away the most influential.

"Furthermore these so-called Jewish houses are by no means exclusively Jewish. In Kuhn, Loeb, Messrs. Elisha Walker, Bovenizer, Wiseman and Knowlton, none of them Jews, are extremely active, while control of J. and W. Seligman is now shared with Frederick Strauss by Earl Bailie and Francis Randolph, a member of the proudest family in the Virginia Tidewater.

"The absence of Jews in the insurance business is noteworthy. Herman A. Behrens, President of Continental Assurance Co., and J. B. Levison, President of the Fireman's Fund Insurance Co. in San Francisco, are two of the few Jewish executives of large insurance companies. In the insurance-agency field, however, about half the business is Jewish in New York. And the New York insurance-brokerage business is predominantly Jewish, although the three or four nationwide brokerage houses with New York offices are non-Jewish. Outside New York Jewish representation follows the Jewish population proportion."

During the decades following the first World War, when the United States witnessed an era of unprecedented industrial and commercial expansion, financial firms predominantly Jewish participated in the development of large-scale enterprises. These ranged from transportation on land, sea and in the air, to the production of consumer goods of virtually every description, the retail distribution of commodities and, in a small measure, the upbuilding of the automotive industry. Among these bankers, invariably cooperating with American financiers in whose firms there have been no Jewish partners, were Kuhn, Loeb and Company, guided chiefly by Felix M. Warburg and Mortimer L. Schiff; Speyer and Company; Lazard Frères and Company; Seligman and Company; Lehman Brothers; Goldman, Sachs and Company; J. S. Bache and Company; Heidelbach, Ickelheimer and Company (all of New York); and the Fleischhackers of San Francisco. Indeed, in some of these financial concerns there have been a number of non-Jewish partners. Nevertheless, a survey conducted by the B'nai B'rith, published in 1938, revealed the fact that fewer than 600 of the 93,000 bank directors of the United States were Jews, constituting slightly over one-half of one per cent of all the bank directors of the country.

Although Jews were, in 1941, represented on the board of directors of a number of prominent financial institutions, it is significant that there were no Jews at all among the leaders of the "Big Five": Chase National Bank, National City Bank, Guaranty Trust Company, Bankers Trust Company, and Central Hanover Bank and Trust Company. In 1940 these banks had total deposits of $10,268,472,000, or two-thirds of the total deposits of the fifteen largest banks in Wall Street.

PAUL M. WARBURG AND MAX WINKLER.

Lit.: The Myth of Jewish Economic Dominance, and Perlman, Selig, *Our Economic Arena,* both issued by the Fireside Discussion Group of the Anti-Defamation League; *Menorah Journal,* spring, 1934; Eisenberg, Ernest O., "93,000 Bankers—Only 0.6% are Jews," *The National Jewish Monthly,* Feb., 1939, p. 190; Markens, Isaac, *The Hebrews in America* (1888) 139-45; Belmont, K. C., "Do Jews Control Business?" *American Hebrew,* Feb. 15, 1935, p. 286; Adler, Cyrus, *Jacob H. Schiff, His Life and Letters* (1929); Cohen, George, *The Jews in the Making of America* (1924); *Publications of the American Jewish Historical Society,* No. 2 (1894) 85-86; Wolf, Simon, *The American Jew as Patriot, Soldier and Citizen* (1895) 14-26.

FINBERG, ALEXANDER JOSEPH, art critic and art historian, b. London, 1866; d. London, 1939. He was educated at the City of London College and King's College, and studied art at Lambeth and in Paris. Though Finberg exhibited his own work and did illustrations for the *Graphic* and the *Illustrated London News,* he soon turned to art criticism. His critical work in the *Morning Leader,* the *Star,* the *Manchester Guardian* and the *Saturday Review* earned him the invitation, in 1905, to complete the arrangement of the drawings in the Turner bequest.

The task had been begun by John Ruskin, but Finberg found that Ruskin had erred in assuming that all the work in the collection was Turner's. Turner had collected the works of other English artists, and Finberg's labors in assigning these to their painters led him to the conviction that native English art had been neglected by the English public, which nevertheless managed to keep informed about Continental artists.

Finberg's insistence on deeper study of native English art resulted in the formation (1911) of The Walpole Society, of which he was honorary secretary, and he became editor of the society's annual volume from 1911 to 1922.

At the same time, the completed classification of Turner's work brought to light a number of hitherto unknown paintings by Turner himself. These were exhibited at the Tate Gallery in 1906 and finally placed in the special Turner wing donated by Sir Joel Duveen in 1908 and completed by his son, Sir Joseph Duveen, in 1910.

Among Finberg's published works were: *The English Water Colour Painters* (1906); *Turner's Sketches and Drawings* (1910); *The History of Turner's Liber Studiorum* (1924); *An Introduction to Turner's Southern Coast* (1929); *In Venice with Turner* (1930); *The Life of J. M. W. Turner* (1939).

Finberg was also for a time lecturer on the history of painting to the education committee of the London County Council and at the University of London.

Lit.: Hughes, C. E., in *The 27th Volume of The Walpole Society* (1939).

FINDING OF PROPERTY. According to the express statement of the Torah (*Ex.* 23:4; *Deut.* 22:3), all property which has been found must be brought back to the owner, and the finder is in duty bound to seek out the true owner in order to restore the lost thing to him. It is also obligatory to take a stray animal into custody and to provide for its maintenance for a period which was later fixed in the Talmud (*B.M.* 28b). While this regulation applies primarily to domestic animals, such as oxen, donkeys and sheep, a more extensive rule was given in *Deut.* 22:3: "And so shalt thou do with his garment; and so shalt thou do with every lost thing of thy brother's, which he hath lost, and thou hast found; thou mayest not hide thyself." According to this law, the finder had to advertise the property he had found; according to *Deut.* 22:2, he was to guard the lost article "until thy brother require it, and thou shalt restore it to him."

During the period of the Talmud there was in existence "a stone of admonition" (*'eben to'en;* another reading is *'eben to'im,* "stone of missing things"), a kind of lost and found bureau at Jerusalem, where the one who had found property would announce what he had found, and he who lost anything would publish a description of his missing property (*B.M.* 28b). During the period of national independence it was customary to make announcements of property that had been found, these announcements taking place in Jerusalem on Passover, Shabuoth and Sukkoth, the three festivals when the population would make pilgrimage to the city. After the destruction of the Second Temple (70 C.E.) it became customary to make announcements in the academy about property that had been found.

The regulation regarding the announcing of found articles fell into disuse, however, when the Jewish state came under foreign rule, for it was feared that, in accordance with the principles of foreign law-codes, the articles found would be confiscated by the government, as seems to have been the case in Persian law (*B.M.* 28b).

An article that had been found was to be returned only to the man who could furnish its marks of identification (*simanim*), thus proving that he was the legitimate owner. A scholar and a man known for his veracity can be trusted to identify his property even without marks of identification. But if there were no identifying marks, the finder did not have to make an announcement about the property, for it was assumed that the owner had already abandoned all hope of recovering it. This renunciation on the part of the owner (*ye'ush,* literally, "resignation") is clearly defined in Talmudic law, since it constitutes one of the formal presuppositions for the acquisition of a found article. If the property had been lost under extraordinary circumstances, such as floods, or if no one claimed the property after the announcement, it was assumed that the owner had abandoned all hope of recovering it, and it became the property of the finder even if it had marks of identification.

While the finder of property was permitted to acquire such lost property when the law permitted him, it was considered meritorious to act "within the letter of the law," and to give the property back to the original owner, even if the latter had not fulfilled all the requirements of the law. Thus Samuel returned to the owners, after the lapse of an entire year, the asses which he had found in the desert (*B.M.* 24b). The Talmud gives detailed accounts of how the name of God was hallowed when Jews returned the lost property of non-Jews, for these latter, overjoyed at the unexpected return, exclaimed, "Praised be the God of the Jews!" (*B.K.* 113b; *Yer. B.M.,* ii, 8c).

The Mishnah (*B.M.* 1 and 2) carefully explains the procedure as to the acquisition of articles by persons who find them and are entitled to retain them, and discusses in particular cases where the claims of more than one finder must be decided. Persons who, according to Jewish law, are not independently able to acquire property, such as children, wives or pagan slaves, cannot acquire the property for themselves; it belongs instead to their father, husband or owner. On the other hand, if a laborer finds anything, it can be acquired by him alone, and his employer has no claim to it. The one who finds property and restores it to its owner is not permitted to claim any reward

for his action; he has, however, the right to be reimbursed for any expenses he incurred in caring for the lost property, especially if he had found domestic animals which he had had to feed and shelter.

MARCUS COHN.

Lit.: Maimonides, *Hilchoth Gezelah Vaabedah* 11 to 18; *Shulhan Aruch, Hoshen Mishpat* 259 to 272; Zuri, Jacob, *Mishpat Hatalmud,* vol. 4 (1921).

FINE, REUBEN, chess grand master, b. Brooklyn, N. Y., 1912. He represented the United States at Folkstone and Warsaw, and won matches from Steiner (1932), Dake (1933), Horowitz (1934), and Stahlberg (1937). He won the championship of the Marshall Chess Club in 1932, 1933, and 1934, and gained first place in further chess tournaments held at Minneapolis (1932; with Samuel Reshevsky), Detroit (1933), Chicago (1934; with Reshevsky), Milwaukee (1935), Zandvoort (1936; ahead of Max Euwe), Gothenburg (1936), Oslo (1936), Amsterdam (1936; with Euwe), Hastings (1935-36), Moscow (1936), Leningrad (1936), and Stockholm (1936). At the Avro invitation tournament (Holland) in 1937, Fine tied for first with Paul Keres.

Fine was runner-up to Samuel Reshevsky for the United States championship in 1938 and again in 1940, although in 1939 he beat Reshevsky in the American Chess Federation tournament. He won the open championship of the United States Chess Federation (Dallas, Tex.) in 1940.

In collaboration with Fred Reinfeld, he wrote *Dr. Lasker's Chess Career* (1935).

FINEMAN, HAYIM, professor and editor, b. Russia, 1886. He was brought to Philadelphia in 1890 and educated there, obtaining his A.B. in 1907 and his Ph.D. in 1917 at the University of Pennsylvania. In 1910 Fineman was appointed professor of English at Temple University and the following year he was made head of the English department.

In 1919 and 1920 Fineman was secretary of the labor commission which investigated conditions in Palestine. His interest in Zionism, particularly in labor Zionism, led him to resign his post at Temple University in 1929 and to leave for Haifa, Palestine, where he taught at the Realschule. After touring Europe for two years, he returned to Philadelphia in 1933, as professor of English at Temple University.

Fineman was one of the founders of the *Jewish Frontier,* the American Labor Zionist monthly, in 1934, since which time he has been one of its editors. He was the author of a study: *Poale Zionism,* in 1917.

Fineman was a member of the central committee of the Poale Zion and a member of the councils of the World Jewish Congress and the Jewish Agency.

FINEMAN, IRVING, author, b. New York city, 1893. Fineman turned to literature after a career in engineering. He received his degree in engineering at Harvard in 1917, and later took special training at the Massachusetts Institute of Technology and the United States Naval Academy. During the World War he was a lieutenant in the navy. At various times from 1912 to 1929 Fineman practiced engineering in the United States and Canada. From 1925 to 1928 he taught in the engineering school at the University of Illinois.



Irving Fineman

Fineman's first recognition as a writer came in 1930, when his novel, *This Pure Young Man,* was awarded the $7,500 prize offered by Longmans, Green for a first novel. Two years later his second novel, *Lovers Must Learn,* was published. His third book, *Hear Ye Sons,* took the Jewish heritage as its theme in an approach which was rarely used by American writers of Jewish descent. Fineman undertook the portrayal of Jewish life in the small towns of Russian Poland during the latter part of the 19th cent., presented with an appreciation of the legends, the study and the ritual which formed its strength. Though there are occasional errors in detail, and an observable tendency to sentimentalize, *Hear Ye Sons* provides one of the earliest and most timely interpretations of the span between the life pattern of East European Jews and of their descendants in America.

Doctor Addams, which dealt partly with German refugee life in the United States, was published in 1939. From 1932 to 1938 Fineman was a member of the faculty of literature at Bennington College.

FINER, HERMAN, authority on government, b. London, 1898. He studied at the London School of Economics, where he took his D. Sc. Econ. degree in 1924. Finer was twice the recipient of a Rockefeller Fellowship—the first time in 1926, when he came to the United States, and again in 1932-1933, when he visited the United States, Italy, and Central Europe. From 1920 to 1933 Finer was a lecturer on public administration at the London School of Economics and in 1933 he was made a reader on the subject, which post he held in 1941.

In 1937 and 1938 Finer came to the United States at the invitation of the Social Science Research Council, acting as director of research into the administration of the Tennessee Valley Authority. In addition to writing articles in the *Encyclopaedia Britannica* and *Encyclopaedia of the Social Sciences* and for many technical journals, Finer was author of: *Foreign Governments at Work* (1922); *Representative Government and a Parliament of Industry* (1924); *British Civil Service* (1927); *Theory and Practice of Modern Government,* 2 vols. (1932); *English Local Gov-*

ernment (1933); *Mussolini's Italy* (1935); *Municipal Trading* (1939). He was a member of the executive committee of the Fabian Society.

FINES (Hebrew *ḳenasoth,* singular *ḳenas*). Strictly speaking, there were no fines in ancient Jewish law. Crimes against religion or society were punished either by death or by flagellation, and in no case was a fine payable to the public treasury imposed upon the criminal. In certain cases, however, the law provided for a fixed sum, or mulct, to be paid by the offender to the injured party. This fine is hardly to be distinguished from damages for the injury; but since it often amounted to a sum larger than the actual monetary loss involved, it partakes of a penal nature.

In the Bible the following fines are mentioned: 1) fifty shekels for ravishing or seducing a virgin (*Deut.* 22:29); 2) one hundred shekels when a husband falsely accuses his wife of pre-nuptial unchastity (*Deut.* 22:19); 3) thirty shekels for the killing of a slave by an ox, provided that the owner has been previously warned that the animal is dangerous (*Ex.* 21:32); 4) In the case of theft of ordinary objects, a fine equal to the value of the objects; in the case of oxen, four times the value, and in the case of sheep, three times the value (*Ex.* 21:37; 22:3). Rabbinical law interpreted the Biblical as meaning that the fine can be imposed only by a duly constituted court. According to another provision, if the culprit confessed his guilt, the fine was remitted (*modeh biḳenas patur,* "he who confesses in regard to a fine is free"; Maimonides, *Hilchoth Genebah* 2:7).

The Hebrew term *ḳenas,* or "fine," was applied also to the penalties assumed by the makers of a contract for failure to live up to the terms of the agreement. Clauses invoking such penalties became increasingly frequent, since they strengthened the binding force of the obligations assumed. Care had to be taken, however, that the fine be not so large as to be considered an Asmachta, or extravagant promise, which would have made it invalid in Jewish law.

The *ḳenas* became an important part of the betrothal agreement (*tena'im*), since it was intended to prevent either party from breaking his or her word. Since the amounts of the fines to be exacted were put in escrow by the contracting parties, the betrothal itself was often called Knasslegen, and the feast that celebrated it the Knassmahl. These regulations are still observed by more conservative Jewish groups.

During the Middle Ages, Jewish communities would sometimes impose fines, payable to the public treasury, for infractions of the communal by-laws, but this is no longer done in modern times.

Lit.: Maimonides, *Hilchoth Hobel* 3; *Shulhan Aruch, Hoshen Mishpat* 1:1; 420.

FINESHRIBER, WILLIAM HOWARD, rabbi, b. St. Louis, Mo., 1880. He studied at the University of Cincinnati, and was ordained rabbi at the Hebrew Union College in 1900. In 1926 the honorary D.D. degree was conferred upon him by Temple University, Philadelphia.

He held his first position as rabbi in Davenport, Iowa (1900-11), and was called thence to Congregation Children of Israel, Memphis, Tenn., where he officiated from 1911 to 1924. In the latter year he became rabbi of Congregation Keneseth Israel, Philadelphia, where he was still serving in 1941. Here he played an active part in the civic and communal life of the state and city, holding, among other positions, the chairmanship of the Pennsylvania Adjustment Board for the National Recovery Administration (1933-34). In 1939 he was awarded a medal by the governor for his services to the state.



Gregorio Fingermann

FINGERMANN, GREGORIO, psychologist, b. Bogopol, Russia, 1890. He arrived in Argentina in 1891. He began the study of medicine, but changed to philosophy and obtained his teacher's diploma in 1914. He soon became head of the laboratory for practical psychology at the National Institute for Secondary Education in Buenos Aires. In 1925 he was appointed sub-director of the Institute for Professional Orientation, of which he was made director in 1934. He was also professor of psychology at the Escuela Superior de Comercio de la Nación (1929-).

Fingermann was for more than ten years critic of dramatic art for one of the most important newspapers, *La Nación.* He wrote several books, of which the best known are: *Psychological and Aesthetical Studies, Lessons in Psychology* and *Lessons in Logic* (all in Spanish), and translated several standard works of his specialty into Spanish. He was also a frequent contributor to the local Jewish press, and took active part in the Jewish Youth Movement.

FINK, REUBEN, newspaperman, b. Goshtza, province of Volhynia, Russia, 1889. He came to the United States in 1903. He studied at the College of the City of New York (1907-10), at George Washington University (1911-16; A.B., 1911; M.S., 1913), and at American University (1918). From 1914 until 1918 he was head of the chemistry department of Business High School in Washington.

In 1911 Fink was editor of the Washington *Life.*

From 1912 until 1914 he was editorial writer for the Department of Commerce of the United States. He introduced Washington correspondence into Yiddish journalism as correspondent for the New York newspapers *The Day* (1914-19) and *Haint* (1920). From 1921 until 1922 he was associate manager, then manager, of the New York daily, *Die Zeit*. He contributed trenchantly to many Yiddish, Hebrew, and Anglo-Jewish periodicals on current events and literary subjects, revealing a keen grasp of the fundamental realities of Jewish life.

From 1922 on, Fink was in the insurance business and in banking. He was vice-president of the United Roumanian Jews and of the Federation of Ukrainian Jews in America.

Fink was a founder and first president of the League against Discrimination in Employment. He is author of *The American Citizen* (1916), *The Constitution and Declaration of Independence* (1918), *Passports and Visas* (1919). He translated into Yiddish Romain Rolland's *Wolves* (1928). In 1918 he assembled and edited *The American War Congress and Zionism*.

FINK, THEODORE, publisher and public official, b. Guernsey, Channel Islands, 1855. He was educated at Melbourne University, and admitted to the Australian bar in 1877. After a career of almost two decades as a lawyer, active particularly in company cases, Fink was elected a member of the Victoria Legislative Assembly in 1894. In 1899 he was member without portfolio of the McLean Ministry. He remained in the assembly until 1904, when he retired voluntarily.

As a member of the Australian Federal League, Fink worked for the establishment of the Australian Commonwealth (1901). He was also particularly active in Australian educational projects. From 1906 to 1923 he was a member of the Melbourne University Council; in 1910 he was chairman of the board of inquiry of the Working Men's College; and for some time he was also vice-president of the council of public education in Victoria.

In 1910 Fink became chairman of the board of directors of the *Herald* and *Weekly Tribune*, a post he was still occupying in 1941. He represented the Australian press at many international press conferences. In 1929 he was chairman of the Australian section of the Empire Press Union and in 1930 he served as chairman of the fourth Imperial Press Conference in London.

FINKEL, JOSHUA, orientalist, b. Warsaw, Poland, 1894. He came to the United States in 1913. After graduating from New York University in 1919, he received a rabbinical degree at the Jewish Theological Seminary in 1922 and a Ph.D. degree at Dropsie College in 1927.

From 1922 to 1924 Finkel was cataloguer for the library of the Jewish Theological Seminary. The next two years he spent in Egypt on research work. In 1929 he was appointed principal of Temple Petach Tikvah's school in Brooklyn; in 1937 he was appointed professor of Semitic languages at Yeshiva College, in the graduate department. In 1941 he still held this post.

Finkel was a member of oriental and Asiatic societies in the United States and Great Britain, and the author of a number of studies on oriental literature which appeared in research journals in the United States and Europe. In 1926 he edited the Arabic text of *Three Essays of Jahiz* (Cairo). For editing a critical edition of the Samaritan Targum, Finkel received awards from the American Council of Learned Societies in 1933 and 1935. The American Academy of Jewish Research published his critical edition of Maimonides' *Treatise on Resurrection*, with the Arabic text and Ibn Tibbon's Hebrew translation (1939).

FINKEL, SAMUEL BENJAMIN, communal worker, b. Boston, Mass., 1888. He graduated from Harvard and entered the educational field as a teacher in the evening schools of Boston. From 1912 to 1916 he was the principal of the Cosmopolitan Preparatory School. He was a member of the Brookline, Mass., school committee, from 1934 to 1937. Finkel was elected to the Massachusetts House of Representatives in 1918 and to the Massachusetts Senate the two following years.

His first position of national scope in the Jewish field was the presidency of the National Federation of Temple Brotherhoods. Elected in 1933, he served in that capacity until 1939. In 1935 Finkel was made the director of the American Friends of the Hebrew University (in New York city), and in 1941 he was still occupying the post.

FINKELSTEIN, HEINRICH, pediatrist, b. Leipzig, Germany, 1865. In 1894 he was appointed assistant in the Kinderklinik der Charité, Berlin; in 1901 he became director of the orphanage of the city of Berlin, and from 1918 to 1933 he was director of the Kaiser und Kaiserin Friedrich Kinderklinik and professor at the University of Berlin. Finkelstein is considered one of the leading pediatrists of modern times. He devoted himself mainly to the study of the metabolism of infants and to the social aspect of infant care. His *Lehrbuch der Säuglingskrankheiten* (3rd ed., 1924) was translated into several languages. He is the author also of *Atlas der Hautkrankheiten und Syphilis im Kindesalter*.

FINKELSTEIN, LOUIS, rabbi and scholar, president of the Jewish Theological Seminary of America, b. Cincinnati, Ohio, 1895. He is the son of Rabbi Simon I. Finkelstein who, coming to the United States in 1887, ministered to congregations in Baltimore, Cincinnati, Syracuse and Brooklyn (since 1902) and is the author of *Reshith Bikkurai, Bikkure Anabim* and *En Shimeon*.

Finkelstein was educated at the College of the City of New York (A. B., 1915) and at Columbia University (Ph. D., 1918). He received his ordination as rabbi from the Jewish Theological Seminary of America in 1919. Accepting a call from Kehilath Israel in New York city that same year, he served this congregation as rabbi until 1931. Simultaneously he was instructor in Talmud at the Seminary from 1920 to 1924; Solomon Schechter Lecturer in Theology, 1924-30; after a short term as associate professor, he was raised to the Solomon Schechter chair in theology



Louis Finkelstein. From an etching by Harry S. Moskowitz

as professor (1931) and served in this capacity for ten years. From 1934 to 1937 Finkelstein was assistant to Cyrus Adler, president of the Seminary, until he was elected Provost (1937). That administrative post he held until 1940 when, upon Adler's death, he was elected the fourth president of the institution.

In 1940, on invitation of President Roosevelt, Finkelstein succeeded Adler as representative of Judaism in the United States in consultations with the administration on joint government and church peace efforts. The President, at the Christmas season of 1939, had requested Pope Pius XII as head of the Catholic church, Dr. George A. Buttrick, president of the Federal Council of the Protestant Churches of America, and Dr. Adler to enlist the support of all American religious groups for any peace proposals he might make when the European conflict ended.

Finkelstein was for many years a member of the executive committee of the United Synagogue of America and of the Rabbinical Assembly of the Jewish Theological Seminary. He was president of the Assembly from 1928 to 1930. He contributed a number of articles to the *Jewish Quarterly Review* and the *Journal of Biblical Literature*. He has lectured at Johns Hopkins University, at Oberlin College, and at the Hartford Seminary he delivered the Carew Lectures in 1940.

Finkelstein's first book, *Jewish Self-Government in the Middle Ages,* appeared in 1924 when he was instructor in Talmud at the Seminary. A lengthy essay, "The Pharisees, their Origin and their Philosophy," was published in the *Harvard Theological Review* in 1929, and attracted the attention of the world of religious scholarship. In quick succession then came his scientific studies, *Prolegomena to an Edition of Sifre* (1932), *The Mekilta and its Texts* (1934), and *Maimonides and the Tannaitic Midrashim* (1935). In the meantime he edited *Kimhi's Commentary on Isaiah* (1926) and *The Sifre to Deuteronomy* (1935).

Finkelstein's revealing insight broke new ground in a heretofore obscure period of Jewish history and the development of Judaism. His *Akiba—Scholar, Saint and Martyr* (1936) lifted this sage out of the realm of legend and furnished a biography which, on the one hand, pictures the struggle for the preservation of Jews and Judaism during the vital century preceding and following the destruction of the Jewish state and, on the other, clarifies from the Jewish aspect the parting of the ways between Judaism and Christianity. Akiba he limns as a crusader in behalf of the rights of the underprivileged and for universal human equality.

His *The Pharisees* (2 vols., 1938) is a study of the sociological background of the faith and achievement of this greatly misunderstood and misinterpreted party in Jewish history and religion. In this work, Finkelstein pursues further his researches in *Akiba.* The rabbis of the Talmud are portrayed as developing the social legislation and the democratic ideals of the prophets. "Pharisaism is Prophetism in action." He not only breaks down numerous misconceptions regarding the Pharisees and the Talmudic teachers, but emphasizes (and he was subjected to severe criticism for this) that the rabbis taught no racial or national separatism for the Jews, but only religious.

In 1941 Finkelstein was co-author, with Dr. William Adams Brown and the Reverend Elliot Ross, of *The Religions of Democracy,* published under the auspices of the National Conference of Christians and Jews and containing presentations of the creeds, doctrines, practices and moral and social teachings of Catholicism, Protestantism and Judaism.

Finkelstein founded the Institute for Religious Studies (1939) at the Seminary, a graduate school conducted with the cooperation of Catholic, Jewish and Protestant scholars. ISAAC LANDMAN.

FINKELSTEIN, SALO, mathematical prodigy, b. Warsaw, Poland, 1897. He achieved considerable prominence for an uncanny ability to manipulate figures mentally. Finkelstein discovered the ability when he found he could surpass a friend of his in remembering a series of numbers after a momentary glance at them. In Poland he was employed as a calculator in the Treasury Department for some time, replacing thirty or forty operators of calculating machines.

Finkelstein visited the United States in 1932 and displayed his calculating genius. After looking for fifteen seconds at a square of twenty-five digits, he could repeat the numbers horizontally, vertically, diagonally and in spirals, and then write them out while counting aloud from one to a hundred. After merely running his pencil down a column of nine numbers of two digits each, he was able to calculate the sum.

Finkelstein remembered π to 300 decimals and also remembered a prodigious number of logarithms. Some of his ability, he said, was derived from an immediate association of names with dates, and he had 1,000 dates in mind. The number 564, for instance, reminded him of 1564, the birth-year of Galileo and Shakespeare and the death of Michelangelo; while 756 reminded him of 1756, the birth-year of Mozart. Albert Einstein once explained that Finkelstein was able to do his rapid calculations because in his mental processes one second was a relatively long period of time.

After 1932, Finkelstein seems to have left the United States and his whereabouts were unknown in 1941.

FINLAND, from 1917 on an independent republic of northeastern Europe. Finland was a part of Sweden from about the 12th cent. up to 1809, and from then until 1917 it formed a Russian grand duchy. When Finland was transferred from Sweden to Russia in 1809, most of the medieval Swedish laws with regard to the Jews were maintained intact. In 1685 Jews were forbidden to enter or settle in Sweden, and this prohibition applied to Finland, which was then a part of Sweden. Swedish laws passed in 1734 confirmed the earlier prohibition.

In 1806 a royal rescript forbade anew the entry of Jews into Finland. The first Jews in Finland, after 1825, were Jewish soldiers (Cantonists) who came to Viipuri (Viborg) and Helsinki (Helsingfors) with the Russian army. The imperial decree which permitted Russian soldiers to remain in Finland after finishing their army service was the first exception to the rule forbidding Jews to live in Finland, since it was interpreted to include Jewish soldiers and their families. These Russian Jewish veterans successfully resisted all pressure brought to bear upon them to give up their religion. In 1827 a ukase of the czar instructed the authorities not to issue passports to Finnish Jews for travel in Russia. The number of Jews in Finland slowly increased; later a few Jewish handicraftsmen also found their way into the country. At this time there were no synagogues, rabbis or Jewish schools in Finland. In 1865, for the first time, the Jews were granted permission by the authorities to erect a synagogue in Helsinki, but the project was abandoned due to lack of funds, and the Jewish community had to conduct worship in the home of one of its members. After 1875 other Jewish settlers from Russia and Poland came to Viipuri, and some made their way as far north as Helsinki.

About this period, when Jews married they were required by law to leave the country. A succession of attempts to improve their condition came to naught, and a petition for Jewish equality failed. In 1872 a bill was introduced into the legislature allowing Jews to organize into religious communities, but it did not pass. In 1882 a relative of the eminent non-Jewish Finnish poet Runeberg and the non-Jewish Finnish representative in parliament, Astlaender, petitioned for the granting of civic rights to native Finnish Jews, but their petition was denied. In 1889 the Finnish Senate permitted the Jews who were already in the country to remain as temporary residents, but they were ordered to obtain a certificate of residence from the governor every six months; they were allowed to dwell only in the cities in which they lived at the time when they received the permit. In 1899 further restrictions were imposed on the rights enjoyed by the Finnish Jews. In their right of residence they were limited to the three cities of Abo, Helsinki and Viipuri; they were denied permission to settle where they desired or to move from place to place as their business interests required; the occupations in which they were allowed to engage were restricted to trade in old clothes and old shoes and the sale of matches; they were barred from the liberal professions and from working as artisans, and heavy taxes were imposed upon them.

Toward the end of the 19th cent. the Jews' endeavors to better their position came into conflict with the wishes of certain Finnish parties, as well as with the policy of the Russian government which, since the beginning of the reign of Alexander III (1881), had been consistently anti-Semitic. A little Jewish immigration into Finland, mostly from Lithuania but a little also from Poland and other parts of Russia, began under Russian domination, but was hampered by antiquated statutes.

In the 1890's and early 1900's attempts made by the Finnish Jews to organize a Hebrew school in Helsinki proved unsuccessful for several reasons, chief among them the burdensome conditions and restrictions which the authorities desired to impose. Many Jewish youths were forced to go to other lands for university study, since Finnish law and medical schools and universities were closed to them by law.

After the March revolution in Russia and Finland's declaration of independence in 1917, a constitution was adopted which granted equality to all residents of the country, including the Jews. They enjoyed all rights of citizenship, although they were still subjected to unfavorable treatment, such as occasional interference with the Jewish mode of slaughtering animals (Shehitah). In 1934 the cabinet suggested a law prohibiting Shehitah in Finland, but Dr. Simon Federbusch, then chief rabbi of Finland, gained the support of the Socialist leader, Tanner, later the Finnish foreign minister, so that the Socialists and the Old Finns (Conservatives) caused the defeat of the proposed law by a three-fourths vote.

In the early 1920's a Hebrew school and a Jewish social center were built in Helsinki, the first in Finnish Jewish history. The independence of the country and the liberty granted to its citizens contributed to the growing prosperity of the country. In 1932 Dr. Federbusch, who in the preceding year had been called from Lwów (Lemberg), Poland, where he had served as a member of the Polish Sejm, to Helsinki, as rabbi of the Jewish community, organized a federation of the Jewish communities of Viipuri, Helsinki and Abo; Federbusch was elected chief rabbi of this federation, which was still in existence in 1941, and served in this position until late in 1940, when he came to the United States.

In November, 1938, the Finnish minister of the interior, von Borne, dissolved, by decree, the Finnish Fascist party which, under the name of the Patriotic National Movement, had carried on the anti-Jewish

and anti-government agitation of the previously suppressed Lappo movement. Nazi German and Fascist agitators were enabled to continue their activities when the Finnish courts, later in the same year, declared the decree unconstitutional on the ground that it deprived Finnish residents of democratic rights. However, anti-Semitism received a definite setback in the same year when Chief Rabbi Federbusch published in the Finnish and Scandinavian press a letter received from Franz I. Sillanpää, non-Jewish Finnish poet and winner of the Nobel Prize in literature, in which Sillanpää paid tribute to the contributions of world Jewry to human culture and expressed sympathy with the undeserved sufferings of the Jews in Nazi Germany.

In August, 1938, the Finnish cabinet, in a special session, permitted fifty-five Jewish refugees from Austria to land in Finland upon the promise of the leaders of the Helsinki Jewish community to provide for their sustenance. One month later the Finnish premier, A. K. Cajander, and U. K. Kekkonen, minister of the interior, promised to consider the admission to the land of a second group of Austrian Jewish refugees, numbering 150. In February, 1939, a large number of important Finns, belonging to all political parties, under the leadership of Irjö Hirn, professor of literature at the University of Helsinki, assisted in a nation-wide collection of funds on behalf of refugees in Finland and in other lands; in that month there was an estimated total of 250 Jewish refugees, chiefly from Austria and Germany, in the country, their maintenance being provided for chiefly by the Finnish Jewish relief committee. Many of these subsequently left for other lands.

The Jews of Finland raised a fund of over $2,500 for defense purposes, and a large number of Finnish Jewish youths enlisted for active military service in the Finnish Army upon the occasion of Soviet Russia's attack on Finland in December, 1939; fifteen Jewish soldiers were killed in battle, and several score were wounded. In February, 1940, the Jewish community of Helsinki was greatly impoverished by the war with Russia.

At the close of the Russo-Finnish war in 1940, the entire Jewish community of Viipuri, which was in the part of Finland which was ceded to Russia, amounting to 300 persons, preferred to abandon their homes and property and to leave the region with the general population rather than renounce their Finnish citizenship and live under Soviet Russian rule. The Viipuri Jews settled chiefly in Helsinki, but some went to Abo and others to Tampere. In April, 1940, the Finnish government agreed to admit a number of Jewish doctors, dentists and skilled workers from among the German Jewish refugees, most of whom had fled from Denmark and Norway because of the German invasion of these two countries.

In 1941 the general population of Finland numbered about 3,500,000, of which the Jews numbered about 2,000, or slightly less than six-hundredths of one per cent. In 1937 the Jews of Finland numbered 1,750. Only ten or fifteen Jews of Finland lived in the rural sections of the country. Helsinki, the capital, had about 1,200 Jews, Abo, 400 and Viipuri 400, before its cession to Russia. After this cession, at the end of 1940, there were 1,500 Jews in Helsinki, slightly over 400 in Abo, and about 100 in Tampere and in other towns and villages of the country.

In 1941 Finland had three synagogues, four Hebrew schools, several Zionist groups, a Jewish Boy Scout group, a theatrical group, a Hebrew club, a sports association, the oldest such Jewish group in Europe (founded in 1910), formerly called Sjarnan (Star), but later named Maccabi, the Zionist youth group Hatehiyah (Revival), and other Jewish organizations of various kinds. With the departure of the chief rabbi, Dr. Simon Federbusch, for the United States in 1940, there were no rabbis serving in Finland. Other noted Finnish rabbis were: Naftali Amsterdam, a disciple of the noted Rabbi Israel Salanter, who was the first rabbi in Finnish Jewish history, and who served for seven years at Helsinki in the latter part of the first half of the 19th cent.; Rabbi Schein, successor to Rabbi Amsterdam at Helsinki in the latter part of the 19th cent., who later went to Glasgow; and N. Bukanz, predecessor of Chief Rabbi Federbusch in Helsinki, who later went to Palestine, where he died in 1938 at the age of eighty.

ABRAHAM I. SHINEDLING.

FINOT, JEAN (originally Finkelstein), author and editor, b. Warsaw, Poland, 1856; d. Paris, 1922. While practising law in his native land Poland, he had a controversy with the Czarist government because of his radical views, and had to flee. He settled in Paris (1886) and became a French citizen (1897). Some of the greatest French writers, such as Alphonse Daudet, Goncourt, and Zola, were among his friends. He was the owner and publisher of *Revue des revues* (later called *La revue* and then *La revue mondiale*).

Finot's numerous writings, mostly on questions of philosophy and sociology, are widely read and were translated into several languages. His best-known works are: *Le neo-optimisme français; Le préjugé des races* (1905); *Problème et préjugé des sexes; La philosophie de la longévité* (1900), for which he received a prize from the French Academy of Sciences; *Civilisés contre allemands* (1915); *Saints initiés et possédés modernes* (1918).

Lit.: *L'illustration* (1922) 415; *Revue mondiale,* vol. 148, p. 129 et seq.; *Univers Israélite,* April 28, 1922.

FINZI, an Italian Jewish family that can be traced back as far as the 14th cent. It probably came originally from Germany, since some of its members were also called Tedesco (Italian for "German"). The name Finzi itself is generally believed to be derived from Finea, the Italian-Latin form of the Biblical name Phinehas. The oldest known member of the family, Musetino del Fu Museto de Finzi de Ancona, established a money-lending office at Padua in 1369. Moses Finzi, of the 16th cent., was a noted translator. He made a Latin version of Themistius' commentary on the twelfth book of Aristotle's *Metaphysics* and translated the algebra of Abu Kamit from Arabic into Hebrew. Solomon Finzi is known to have been rabbi in Forli, Italy, in 1536. He wrote an introduction to the Talmud, *Mafteah Hagemara,* which was rendered into Latin and published by Ritmeier

(Helmstedt, 1697), and a dissertation on the list of the descendants of Ishmael in *Gen.* 25:13-15, which is still in manuscript (Ms. Oxford 2304). Isaac Raphael Finzi (b. Ferrara, 1728; d. Padua, 1812) was for twenty years Dayan and preacher at Casali and in 1786 became rabbi and preacher at Padua. In 1806 he was nominated a member of the Napoleonic Sanhedrin. He composed a lengthy poem, "Leshon Esh" (Tongue of Fire; Offenbach, 1798), on the conflagration in 1795 in Padua, and wrote responsa, poems and homilies which are still in manuscript.

Lit.: Steinschneider, M., *Letteratura Italiana,* p. 52; Nepi, G., and Ghirondi, M., *Toledoth Gedole Yisrael* (1853); Schirman, Jefim, *Mibhar Hashirah Haibrith Beitaliah* (1934) 464-66.

FINZI, GIUSEPPE, Italian patriot, partisan of Garibaldi, b. Rivarolo Fuori, Italy, 1815; d. 1886. During his student years at Padua (1831-35) he joined Giovane Italia (Young Italy), a secret society. Mazzini entrusted him with the nationalist propaganda in Switzerland and Lombardy. In 1848, during the "cinque giornate," he fought on barricades in Milan; later he organized a Bersaglieri regiment, and fought against the Austrian and papal troops. After trial by an Austrian court martial, he was imprisoned in 1853, but was set free under the terms of the amnesty of 1856. Garibaldi entrusted him with the funds for his Sicilian expedition. From 1860 on Finzi was a member of the Italian lower house; in 1886 he was elected senator, but his death prevented his assumption of the office.

FINZI, MOÏSE, lawyer, b. Florence, Italy, 1830; d. 1913. He was professor of political economy and statistics at the Instituto Tecnico at Florence, wrote several works on Judaism, and gave considerable aid to the Collegio Rabbinico Italiano. In 1900 the rabbinical title of "Maskil" was conferred upon him. His works include a biography of Adriano Mari (Florence, 1888) and *Le Università Israelitiche* (1898).

FIOR, I. H., journalist, b. Jassy, Roumania, 1856; d. London, 1898. In addition to his articles for newspapers he contributed to the *Anuarul Pentru Israeliti,* published by Elias Schwarzfeld (Bucharest, 1879-97). In 1885 he was expelled from Roumania for criticizing the treatment of the Jews by the government. He returned in the following year, was arrested, and subjected to such inhuman treatment that a storm of protest was raised in the Roumanian press and the director of the prison was dismissed. Fior remained in prison for a year and a half while his case was argued before the Roumanian Supreme Court, which finally ruled against him, holding that an alien (as most of the Roumanian Jews were then classified) could be expelled on twenty-four hours notice. His early death was due to his hardships in prison. He also wrote sketches on the history of English Jewry (*Annuar,* vols. 14 and 15) and published a number of articles, translated from English, in *Egalitatea* (1890-95). EDWARD HERBERT.

FIORENTINO, SALOMONE, Italian poet, b. Monte San Savino, Tuscany, Italy, 1743; d. Florence, Italy, 1815. His poetical works made him so famous that he was appointed court poet by Archduke Ferdinand III of Austria. However, political disturbances in which he became involved caused his imprisonment in 1799. Upon his release he lived as a merchant in Florence until he was offered the chair of Italian literature at the Jewish academy of Leghorn; this position he occupied until 1808. The most valuable of his poems are his *Elegies* (1801), composed on the occasion of the death of his wife. Besides poetry, he wrote an Italian version of the Jewish prayer book according to the Sephardic ritual.

Lit.: De Montel, *Sulla vita e sulle opere di Salomone Fiorentino* (1852); Levi-Malvano, *Miscellanea Mazzoni* (1907) 217-33; Pereyra, *Sette lettere a Salomone Fiorentino e due sonetti tratti dalle carte di lui* (1879); Roth, in *Jewish Quarterly Review,* New Series, vol. 15, pp. 454-55.

FIORINO, JEREMIAS David Alexander, miniature painter, b. Cassel, Germany, 1797; d. Dresden, Germany, 1847. He studied at the Academy of Cassel, and won a medal there in 1816. In 1818 he received aid from the Hessian court to pursue advanced study in Dresden, and he remained there until his death. Elector William II of Saxony had hoped to obtain a professorship at Cassel for him, but the plan miscarried. Fiorino did considerable painting on porcelain; the most famous of his productions are a costly medallion of the Saxon royal family on Dresden ware and his water-color portraits. However, most of his works were miniatures on ivory; he was one of the most famous miniature painters of the 19th cent. Four of his ivory miniatures are in the Dresden Gallery; others are at Frankfort, Cassel, London and Vienna.

Lit.: Thieme, Ulrich, and Becker, Felix, *Allgemeines Lexikon der bildenden Künstler,* vol. 12, pp. 5-6; Wolf, in *Mitteilungen zur jüdischen Volkskunde,* vol. 9 (1902) 66; vol. 15 (1905) 55; Lemberger, *Jüdische Porträtminiaturisten; Ost und West* (1914) col. 205.

FIRE. The term "fire" is used frequently in the Bible, both in a literal and a figurative sense. In the civilization of the ancient Israelites, fire had manifold uses; in domestic life it was employed for cooking, baking, broiling and heating; in industry it served to smelt and to refine metals. The destructive nature of fire, its pleasant gifts of light and heat, its brilliant and beautiful glow, all made it a frequent and useful metaphor in poetry and oratory. Thus, passion is compared to a vehement flame (*Song of Songs* 8:6) and in numerous places the fierceness and devastation of war are compared to fire (*Isa.* 10:16; *Ps.* 78:63; *Num.* 21:28).

In addition to these frequent metaphors, there are a number of cases where fire is connected with the idea of God, as follows:

a) Fire was originally regarded as connected with divinity (see Kohler, *Systematic Theology,* index); later, it was definitely felt that God himself was not in the fire (*I Kings* 19:12). Nevertheless, metaphorically God is called a consuming fire (*Ex.* 24:17; *Deut.* 4:24) and His anger (literally, "nostrils") is enkindled because of disobedience to His commandments (*Deut.* 11:17). He often sends destructive fire; the phenomenon of lightning is the underlying explanation for such expressions as "fire from heaven" and "fire from the Lord" (*Gen.* 19:24; *II Kings* 1:10). His



Fire as the manifestation of God, kindling the wood upon the altar
A flame from heaven consuming an offering on the altar of the Tabernacle, as described in Lev. 9:23-24

consuming jealousy is like a burning flame (*Ezek.* 36:5); and the message of divine revelation to the prophets burns like fire (*Jer.* 20:9). Fire is also spoken of in many passages of the Bible and apocalyptic literature as the instrument for the destruction of the world at the end of time and for the punishment of the wicked in Gehinnom.

b) There are numerous references to fire accompanying God's appearance (theophany) to mortals, such as that of the burning bush and Moses (*Ex.* 3:2). Such Biblical references as *Ex.* 19:18; *Deut.* 33:2; *Isa.* 18:4; *Job* 37:3 and *Dan.* 7:9 connect God with the idea of beautiful, pure and unapproachable fire. In a similar manner such passages as *Ps.* 18:13 represent God as coming in the thunder and lightning of a storm.

c) Fire is also a symbol of God's grace. He is a protecting wall of fire (*Zech.* 2:9); His glory, apparently in the form of light and fire, will act as a rearguard to the redeemed Israel (*Isa.* 58:8). In the narrative of the Exodus from Egypt, pillars of cloud and fire guided the Israelites on their journey. The fire upon the altar, which served to unite and also to reconcile God with Israel, was never to be quenched (*Lev.* 6:5-6); in remembrance of this the Perpetual Lamp burns continually in every synagogue.

d) The Talmudists like to present God and what is divine as fire, considering fire as the intermediary between corporeal and spiritual, and as the nearest of the four elements to God (*Midrash Num.* 14:24). Fire is said to have come from the finger of God and destroyed the angels who opposed the creation of mankind (*Sanh.* 38b). *Yoma* 21b mentions six sorts of divine fire. When the high priest, just before the destruction of the Temple, cast its keys into the air to return them to God, a fiery hand came out of the sky and grasped them (*Midrash Lev.* 19:6). The original Torah of God, from which that of Moses was copied, was written in letters of black fire upon sheets of white fire (*Yer. Sotah* viii, 22d).

The angels, especially the cherubim, were also connected with fire. The seraphim are apparently fire-spirits, as indicated by the name (*saraf* means "to burn"); they may have been connected with the lightning. In a later period the angel Gabriel was said to be constituted entirely of fire (*Midrash Deut.* 5:12) as was also Sandalphon (*Pesikta Rabbathi* 20). All the angels are even said to have been created from Rigion, the fiery stream (*ibid.*). Only Satan and the evil spirits have no connection with fire; on the contrary, they come from the realm of darkness.

There is no indication in the Bible of any form of fire worship. Though it has been suggested that the prohibition of fire on the Sabbath (*Ex.* 35:3) may be a regulation intended to suppress a custom of worshipping fire on that day, there is nothing to support the hypothesis. On the contrary, in view of the fact that fire had to be kindled laboriously by friction, it is probable that making fire was regarded as labor (see also *Sab.* 70a and Rashi to the passage).

HUGO FUCHS.

Lit.: Mühsam, S., *Das Feuer in Bibel und Talmud* (1869); Hastings, J., *Dictionary of the Bible*, vol. 2 (1919) 9-10.



Abraham ben Samuel Firḳovitch

FIRE, PILLAR OF, *see* PILLARS OF CLOUD AND FIRE.

FIRE, PROHIBITION OF THE USE OF, *see* WORK PROHIBITED ON SABBATH.

FIRKOVITCH, ABRAHAM BEN SAMUEL, (Eben Reshef), Karaite scholar, polemicist and archeologist, b. Luck, Volhynia, 1785; d. Chufut-Kale, Crimea, 1874. Until his twenty-fifth year he was engaged in farming, but, having lost his property he moved to Luck. There he came under the tutelage of Mordecai Sultanski, a learned scholar who was the local Karaite Hazan and rabbi.

Although up to that time Firkovitch had been unlettered, he rapidly acquired a grasp of Jewish knowledge, in two years attaining the position of teacher (Melammed). Ambition spurring him higher, he aimed for his master's position, and succeeded, by means of chicanery, in having Sultanski removed. Cautiously avoiding making a direct bid for the post, Firkovitch assisted a relative to secure it, and then departed for the Crimea, where the larger body of Karaites offered more scope for his ambitions. Sultanski also established himself in the Crimea, and continued to be the victim of his pupil's intrigues.

Sometime prior to Firkovitch's arrival in the Karaite center, he was in Berdichev, Russia, where he became involved in a dispute with a Hasidic teacher of Talmud, who uttered disparaging remarks about the Karaites. This aroused Firkovitch's hatred and resulted, in his subsequent writings, in bitter attacks against the Rabbinites, particularly the Hasidim and their "rabbis." A letter he addressed to the czar, probably written after 1825, advocates the agriculturization of the Jews (as then sponsored by the Russian government) and repeats the stock charges against the Jewish traders of cheating, profiteering, and especially smuggling by the Hasidic merchants. In particular, the writer recommends the extermination of the Hasidim, which procedure, he asserted, would benefit the Rabbinites like the amputation of a diseased limb.

At Eupatoria, Crimea, where he lived from about 1826, Firkovitch made the acquaintance of Simhah Babovich, at that time the chief Haham of the Karaites. In 1830 the latter took him on a journey to Palestine, and acted as his patron thereafter. In Palestine Firkovitch first undertook the collection of Karaite and Rabbinite manuscripts. From Palestine he journeyed to Constantinople, where he remained for two years (1831-32). Firkovitch's appearance in Constantinople greatly stimulated literary activity among the Karaites there, and he was chosen to be head of the local Karaite school. Using this office in an attempt to implant among his fellow sectarians the customs and Tatar language used by the Crimean Karaites, he aroused the opposition of those devoted to Byzantine customs and Hebrew. These were led by Isaac Cohen ben Samuel, the head of the community. The resulting dispute was so bitter that, according to one report, Firkovitch's works were publicly burned. The latter revenged himself by libelling his opponents in a preamble to the book of *Leviticus,* which was included in the Tatar version of the Pentateuch published at Orto-Köi in 1832. Firkovitch then returned to Eupatoria, where he organized a society for the publication of rare and hitherto unpublished Karaite works. Several of these he edited with his own commentaries.

In 1838 Babovich, having interested the Russian authorities in the idea that the Karaites were not really Jews, but pre-Christian settlers in the Crimea, secured for his protégé the task of proving this claim. In 1839, subsidized by the governor general of the Crimea and armed with official documents giving him wide powers, Firkovitch began a series of archeological expeditions which produced extraordinary results. His first excavations were in Chufut-Kale, where he found a number of ancient tombstones in the local cemetery, some of which, he claimed, were dated in the 1st cent. C.E.

For two years Firkovitch continued his investigations throughout Crimea and the Caucasus. He succeeded in accumulating, regardless of the feelings of the congregations, Rabbinite and Karaite, whose property they were, a large number of manuscripts and Torah scrolls, as well as inscriptions and epitaphs, and was the first to open and examine material stored in Genizahs. In 1843 he undertook further expeditions, traveling through Palestine, Egypt and other Oriental lands, with fruitful results. The outcome of Firkovitch's work was announced in Pinner's *Prospectus* (Odessa, 1845), arousing a great deal of discussion in scholarly and scientific circles. The greater part of his collection, including the Babylonian manuscript of *Habaḳḳuḳ,* dated 916, was acquired in 1859 and 1862 by the St. Petersburg (Leningrad) Public Library. The remainder, including 317 Samaritan manuscripts, was bought by the St. Petersburg Library in 1867.

By means of this material Firkovitch succeeded in convincing the Russian government that the Karaites were not really Jews, but descendants of the ten lost tribes of Israel, who, having settled in the Crimea in the 6th cent. B.C.E., were the original inhabitants of the land. Therefore, he argued, having had no connection with the Jews at the time, the Karaites could have had no share in the responsibility for the crucifixion of Jesus. Accepting Firkovitch's finds as proof of these claims, the Russian government ex-



Death of Pharaoh's first-born. From a painting by Ernest Normand, modern British artist

empted the Karaites from the oppressive legislation to which, as Jews, they had been subject.

The authenticity of Firkovitch's discoveries, at first accepted by a number of authorities, was soon sharply challenged by other specialists. These proved indisputably that his collection was permeated with fabrications and forgeries, arranged to prove his thesis and to show that Hebrew culture originated with the Karaites. A considerable literature grew up around the controversy, but finally even his strongest supporters conceded the evidence of fraud. The question remained as to the precise extent of the fraud, but so thoroughly did Firkovitch mix fabrication with genuine research that this point has not yet been wholly cleared up, and perhaps never will be.

Notwithstanding his dishonest manipulations, Firkovitch's work had a favorable result in that it stimulated scientific research into Karaite history. A great deal of genuinely valuable material was found in his collections, throwing new light on Samaritan, Karaite and other sectarian history and on Jewish history in general, especially in the Gaonic period.

Subsequent to the publication of his findings, Firkovitch resided in Odessa, Vilna and Vienna, where he came in contact with many of the leading Jewish scholars of the time. This caused a mitigation of the anti-rabbinic attitude which had been the dominating motive of his earlier career. He died at Chufut-Kale, the scene of his first excavations, to which he had retired in his old age.

His writings are of comparatively little importance. His chief work, *Abne Zikkaron* (*Vilna,* 1872), is a diary of his expeditions, and contains a collection of tombstone inscriptions. *Hotham Tochnith,* appended to his edition of Aaron ben Joseph's *Mibhar Yesharim* (Eupatoria, 1835), and *Massa Umeriba* (Eupatoria, 1835) are anti-rabbinic polemics. *Tefilloth Hakaraim* (Vilna, 1872) is an edition of the Karaite liturgy for the whole year. His essays and poems were published by Smolenskin under the title *Bene Reshef* (Vienna, 1871).

LEON NEMOY.

Lit.: Jellinek, Adolf, *Abraham Firkovitch* (1875); Harkavy, *Altjüdische Denkmäler aus der Krim* (1876); Strack, "Abraham Firkovitch und seine Entdeckungen," *Zeitschrift der deutschen morgenländischen Gesellschaft,* vol. 34 (1880) 163-68; Neubauer, *Aus der Petersburger Bibliothek* (1866); Kahana, "Two Letters From Abraham Firkovich," *Hebrew Union College Annual,* vol. 3 (1926) 359-70; Danon, "Karaites in European Turkey," *Jewish Quarterly Review,* vol. 15 (1925) 351-52; vol. 17 (1927) 314; Mann, Jacob, *Texts and Studies in Jewish History and Literature,* vol. 2 (1935); Kokizow, Jehudah, *44 Grobnych Nadpisiey* (1910).

FIRST-BORN, *see* BIRTH-RIGHT; PRIMOGENITURE.

FIRST-BORN, FAST OF, *see* FASTING AND FAST DAYS; PASSOVER.

FIRST-BORN, REDEMPTION OF, *see* RANSOM.

FIRST-FRUITS, one of the most important of the ancient Biblical sacrifices and, in fact, a sacrifice common to primitive Semitic peoples. Along with the sacrifice of firstlings and, in the most remote period also, of first-born, the sacrifice of first-fruits was the most characteristic and frequent taboo-sacrifice. The underlying principle of all taboo-sacrifices was this; everything which a deity was thought to have created was thought also to belong to him, to be, therefore, holy, sacred, taboo; such things were the crops and the offspring of animals and of human beings. Moreover, it was also believed that a deity would guard his property rights in such things very jealously, and that the profane use of these sacred, tabooed things by mortals was therefore fraught with great danger. On the other hand, these crops and offspring

were the very things the use of which was indispensable for daily, human existence. Accordingly, at a very early period in human history, there was evolved the principle that the sacrifice of a part of the tabooed thing, and especially of the first, and presumably therefore the best, part thereof, redeemed (in Hebrew, the technical terms for this were *padah,* "to redeem," *pidyon,* "redemption") the remainder and rendered it free for profane use by men without fear of unhappy consequences. Naturally, the sacrificed portion, the first-fruit or firstling sacrifice, was regarded as doubly taboo, taboo in itself originally and likewise with the taboo quality of the redeemed remainder centered in it. Accordingly, the general principle of all these taboo-sacrifices became firmly established, that under no condition might they be eaten or enjoyed in any way by the sacrificer. This was in direct contrast to all thank-offerings and voluntary sacrifices, of which the worshiper and his guests actually consumed the larger part. This makes it clear that, contrary to general opinion, the first-fruit and firstling sacrifices were in no sense thank-offerings. They were taboo-sacrifices pure and simple, and represented a giving back to the deity of that which was actually his, a payment to him, as it were, of a part of the tabooed thing in exchange for the privilege of using the remainder for profane purposes.

In the earliest stages of Semitic religious evolution, just as in certain other primitive religions, these taboo-sacrifices seem to have been dedicated to the spirits of the dead, presumably dead ancestors. This custom seems to have persisted in Israel in some form or other, probably as a kind of private sacrifice and of infrequent and unofficial character, until specifically forbidden by post-Exilic Deuteronomic legislation (*Deut.* 26:14). In quite early times, however, as higher religious concepts evolved, these taboo-sacrifices, somewhat systematized no doubt, came to be given over to the deity in the most literal manner. They were deposited on or near the sacred stone or, in later times, the altar, and left to decay or to be consumed by wild beasts. In a second stage, that current in Israel in the early period of its sojourn in Palestine, taboo-sacrifices were regularly burned upon the altar. Ultimately, in Israel there developed the practice of burning upon the altar a small portion of the first-fruits, known as the *re'shith,* "the first portion," and of giving the remainder to the priests, the Levites, the prophet or "man of God" (*see II Kings* 4:42), the poor, the widow and the orphan, all of whom were thought to stand under the immediate protection of the Deity, and to have their wants provided for directly by Him.

Naturally the first-fruit sacrifices of the different products of the soil were offered in different ways. The gathering and use of the fruit of trees and vines was prohibited during the first three years after planting. The entire crop of the fourth year was regarded as taboo, as the first-fruit sacrifice. Only from the fifth year on could the fruits be enjoyed by men (*Lev.* 19:23-25). On the other hand, the first-fruit sacrifices of grain were necessarily offered every year. The first grain to ripen regularly in Palestine was the barley. On the day following the close of the seven-day Matzoth festival, the first sheaf of barley was cut with appropriate, solemn ceremony, and was reverently offered upon the altar. This was the first-fruit sacrifice of the barley. It was known as the *Omer,* "the sheaf." It redeemed the new barley crop and permitted the people to eat of this immediately. Theoretically the same procedure should have been followed with each additional crop, rye, oats, wheat and other grains, as they ripened and became ready for gathering.

But the harvest season, lasting in general for about seven weeks, was too brief, and each harvest day too precious, in consequence, to permit the devotion of a full day to the ceremonies attendant upon the cutting of the first sheaf of each new kind of grain as it ripened. Accordingly, these sheaves were cut with little ceremony, were formally pronounced taboo, "holy," and were even set aside to be formally sacrificed together at the end of the entire harvest season. This act redeemed them and permitted their immediate, profane use by the people. Then, at the close of the entire grain harvest season, exactly seven weeks after the close of the Matzoth festival, and the day of the cutting of the Omer, another festival was celebrated, at which the first sheaves of the other grains were formally sacrificed. This festival, originally known as the *Hag Hakatzir,* "the Harvest Festival" (*Ex.* 23:16), came to be known later as the *Hag Shabuoth,* "the Feast of Weeks" (*Ex.* 34:22; *Deut.* 16:10), or *Yom Habikkurim,* "the Day of First-fruits" (*Num.* 28:26). These sacrifices constituted the first-fruit sacrifices proper.

The Deuteronomic Reformation, in 621 B.C.E., with its program of elimination of all local sanctuaries throughout the country and of centralization of all worship in the Temple at Jerusalem, naturally affected the sacrifice of first-fruits, just as it did many other important religious institutions. Whereas formerly there had been no fixed rule governing the percentages of the crop which had to be given as the first-fruit sacrifice of the grain, now it became definitely fixed as the tithe or tenth. This tithe was brought up to the Temple at Jerusalem, presumably at the Shabuoth festival. The practical result of this was that now grain was brought up to Jerusalem in amounts far larger than could possibly be burned upon the altar or consumed by the priests and the other dependents upon the bounty of the Deity. Accordingly, the old taboo character of this sacrifice (as well as that of the firstling sacrifice) was given up, and, a most significant innovation, the people were now granted permission to eat of their own first-fruit offerings, although strictly as a sacramental meal, eaten at the sanctuary and in the presence of the Deity (*Deut.* 14:22-27).

Moreover, every third year, instead of performing this ceremony with the first-fruits at the Temple at Jerusalem, the first-fruit sacrifice, the tithe, was kept at home and was given over to the Levite, the stranger, the orphan and the widow. Thus, every third year the owner was forbidden to partake of his own first-fruit sacrifice, and the old, taboo character thereof was strictly preserved (*Deut.* 14:28-29). At a somewhat later time, again in close accord with



RABBI GEORGE WOLF NEW YORK

The "Feast of the First Fruit" as celebrated in modern Palestine

the older practice, each individual Israelite farmer was required to put a small portion of the first-fruits of each kind of grain, presumably the first-sheaves as of old, in a basket and on his annual pilgrimage up to Jerusalem at Shabuoth offer it there directly to the Deity as a thank-offering, accompanied by the recital of an appropriate liturgical formula (*Deut.* 26:1-11). This probably represents a partial revival of the old taboo ceremony, supplementing the new Deuteronomic custom of the eating of the tithes by those who brought them. A corresponding liturgical formula was likewise recited every third year in connection with the giving of the tithe to the poor at home (*Deut.* 26:12-15).

Still later ritual legislation, coming from the early post-Exilic period, prescribed more minutely the particular manner in which the first-fruit sacrifice had to be offered in the Temple at Jerusalem, either in the form of ears of grain parched in fire or else prepared as grits and anointed with oil and with frankincense, to be burnt upon the altar completely, a typical, primitive taboo-sacrifice (*Lev.* 2:14-16), or, apparently an altogether different ritual procedure, offered, likewise as a typical taboo-sacrifice, in the form of two carefully baked loaves of specific size (*Lev.* 23:17-20).

In addition to the first-fruits of grain, vines and trees, the first part of the shearing of sheep and goats was also regularly offered as a first-fruit sacrifice (*Deut.* 18:4). However, the Bible offers no detailed information about this particular sacrifice, other than that it should be given entirely to the priests. Apparently no part of it was ever burned on the altar.

When the Pentateuch finally was canonized, these many, various contradictory laws and customs, representing the historical evolution of the institution of first-fruits in Israel through a period of approximately one thousand years, came to be regarded as the result of a single, unified piece of divine legislation and of equal authority. The result was inevitably considerable confusion in the manner of offering the first-fruit sacrifices. Into this confusion later rabbinic legislation sought to bring order and system, though much of this was naturally theoretical.

In modern Palestine, the idea of the first fruits has been revived through the institution of Bikkurim celebrations, in which songs and dances reproduce the ancient joy of the early harvest.

JULIAN MORGENSTERN.

Lit.: Smith, Robertson, *The Religion of the Semites* (3rd ed.); Frazer, J. G., *The Golden Bough* (3rd ed.); *Spirits of the Corn and the Wild,* vol. 2, pp. 48-86, 109-37; Lang, Andrew, *Magic and Religion.*

FISCHEL, a patrician family in Cracow which had originally come there from Bohemia. Moses ben Ephraim, the first of the line, came to Cracow at the end of the 15th cent. and became court banker of King Casimir IV and representative of the Jews of Cracow. His name and his brother's appear upon the oldest Hebrew document in Poland, dated 1485, and containing a promise on the part of the Jews not to engage in trade. Moses, wife, Rachel or Rasska, was likewise influential at the court. Of their three daughters, one married Rabbi Jacob Pollak and another Rabbi Asser Lemel. Their son Ephraim was

also a court banker and farmed the taxes; in 1512 he and Abraham Bohemus were appointed collectors of all taxes imposed on Jews in Poland. The communities, regarding this appointment as an attack on their autonomy, refused to pay the taxes; Fischel as a result became bankrupt and only regained his wealth with the aid of an "iron letter" from Queen Bona which forced the communities to obey him.

As a result of his favor with the court, Ephraim Fischel succeeded in having his son Moses made rabbi of Cracow in 1532, after the death of Asser Lemel. The latter, who was a physician, received honors from the court, and in 1541 he and Shalom Shachna were made chief rabbis of Little Poland. In the following year he was burned at the stake on a false accusation of ritual murder, and is designated on his tombstone as a martyr (Kadosh).

Another son of the first Moses Fischel was baptized in 1506, after which he was taken into the family of Jan Laski, bishop of Cracow, took the name Stefan, and was raised to the nobility. He was hostile to the Jews, and became infamous for the help that he and the apostate Victor of Carben rendered to Pfefferkorn in the latter's calumnies against the Jews. Another member of the family, a woman named Reisel Fischels, edited Stendal's Yiddish translation of *Psalms*.

Lit.: Balaban, M. S., *Dzieje Zydow w Krakowie i na Kazimierzu,* vol. 1 (2nd ed., 1930) 101 et seq.

FISCHEL, HARRY, communal worker, b. Meretz, Russia, 1865. He came to New York city at the age of twenty, and soon entered upon a career as builder and real estate proprietor. It was not long before he began to participate in communal activities. In 1890 he became treasurer of the Hebrew Sheltering and Immigrant Aid Society, and in 1941 was still occupying that post. Made a vice-president of Beth Israel Hospital in 1900, he was influential in its expansion, and was a director of the hospital in 1941. Among his gifts to the hospital was one of $50,000, for a laboratory.

During the World War, Fischel was particularly active in relief work, and served as treasurer of the Central Relief Committee. His connection with the American Jewish Committee began in 1906, when he aided in its organization; in 1941 he was still one of its representatives.

Fischel organized the Palestine Building Loan Association in 1921, and built a home and synagogue for the chief rabbi of Palestine in 1923. The building fund of Yeshiva College received a gift of $100,000 from him in 1924, and he subsequently established, in memory of his wife, the Jane Fischel Memorial Fund, as well as the Harry Fischel Foundation for Research in Talmud (1933).

In 1928 Fischel's biography, *Forty Years of Struggle for a Principle,* was written by his son-in-law, Herbert S. Goldstein.

FISCHEL, OSKAR, historian of art, b. Danzig, 1870; d. London, 1939. He was assistant professor at the University of Berlin, and a well-known investigator of the life and works of Raphael, whose drawings he edited from 1913 to 1925. He wrote a monograph on Titian (1904 and 1925); *Raphael und Dante* (1920) and also other works on Raphael; and several works on costumes and the history of the stage tableau. In 1933 Fischel was dismissed from his position at the University of Berlin by the Nazi German regime, and with the aid of a number of important English museum officials settled in London.

FISCHEL, WALTER J., orientalist, b. Frankfort, Germany, 1902. He was educated at Frankfort, Heidelberg and Giessen and obtained his Ph.D. degree at Giessen in 1926, offering as his dissertation a study of Jewish educational theory in the Tannaitic period. The following year Fischel was appointed junior assistant at the School of Oriental Studies at the Hebrew University, and in 1934 he was made a fellow in research at the school. He was occupying the latter post in 1941.

Among Fischel's publications were translations into German of R. Travers Herford's *The Pharisees* (1928) and Joseph Klausner's *Jesus of Nazareth* (1929). His other works included *A Community of Marrano Jews in Persia* (in Hebrew, 1930), and *Jews in the Economic and Political Life of Medieval Islam* (1937). Fischel lectured in the Middle East and in Europe and was a member of the Royal Asiatic Society of Great Britain and Ireland.

FISCHELS, BUMSLA MEIR, known as Maharam Fischels, eminent Talmudist, president of the rabbinical board in Prague, d. Prague, 1769. Some of his ancestors bore the surnames "Bimes" and "Margolioth." Bumsla designates his father's birthplace (Jungbunzlau), and Fischels means "son of Fischel." Fischels was a descendant of "Der Hohe Rabbi Löw" of Prague. For more than forty years he conducted a well-attended Yeshiva at Prague, and many recognized men of learning were his pupils. He was a pillar of the Altschule, and for a time was head of the Jewish community. He was independently wealthy, and employed his extraordinary influence in settling the disputes that arose between the Jews of Prague and those of the provinces because of oppressive taxation. He was three times married, in each case to a woman of distinguished birth; his third wife was the widow of Akiba Eger the Elder.

His numerous works in manuscript were destroyed in the great Prague conflagration of 1754. A few, however, were saved, and were made available through Löb Fischels, his eldest son and successor as head of the Yeshiva; his pupil Eleazar Fleckeles was able to reproduce other manuscripts from memory. Another son, by his second marriage, was Moses Fischer, who was the first rabbi of the Vienna community in 1816, and who died at Eisenstadt. The latter's son, Meir-Marcus Fischer, published a number of smaller historical works; he died at Prague in 1858.

Lit.: Lieben, *Gal Ed,* Nos. 108 and 114; Podiebrad, *Altertümer der Prager Josefstadt,* pp. 92 and 150, no. 103; Löwenstein, *Nathanael Weil,* p. 64; Wachstein, *Inschriften des alten Judenfriedhofs in Wien,* vol. 1, p. 404; vol. 2, p. 431; idem, *Eisenstädter jüdische Grabschriften,* nos. 379, 713, 800.

FISCHER, GYULA, rabbi, b. Sárkeresztur, Hungary, 1861. A graduate of the Hungarian Rabbinical Seminary and recipient of a Ph.D. from the University



Gyula Fischer

of Budapest, he was called to the pulpit of Györ (1887), thence to Prague (1898) and finally (1905) to Budapest, where he was (1941) one of the leading rabbis. For more than three decades on the faculty and executive committee of the Rabbinical Seminary, he was made temporary rector of that institution in 1932. From 1913 to 1941 he taught Midrash and exegesis. He has been an illuminating interpreter of Judeo-Hellenic literature mainly through masterly translations into Hungarian. His principal works are: *Judah ibn Tibbon* (1885); *Mózes Elete* (1925). Some of his shorter studies and essays have appeared in such publications *as Hatzofeh, Magyar Zsidó Szemle, Egyenlöség, Mult és Jövö, Pester Lloyd,* and *Ujság.*

FISCHER, ISRAEL FREDERICK, United States Congressman and judge, b. New York city, 1858; d. New York city, 1940. Fischer studied in the public schools of New York and at Cooper Union. In 1879, after three years of reading law in the offices of Henry S. Bennett, he was admitted to the bar.

Fischer was elected to Congress from the Fourth Congressional District in Brooklyn in 1895. He served two terms, until 1899. The same year President William McKinley appointed Fischer to the Board of United States General Appraisers, which became the United States Customs Court in 1926. Fischer served in the court for thirty-three years, until his retirement in 1932. He was made chief judge of that court by President Calvin Coolidge in 1927.

FISCHER, LOUIS, writer, b. Philadelphia, 1896. He graduated from the Philadelphia School of Pedagogy in 1916 and from Gratz College, and for a while (1917-18) taught school in Philadelphia. He began his writing career as a contributor to the New York *Evening Post* from Berlin in 1921. He made his first trip to the Soviet Union in 1922 and for a number of years explained and generally defended in articles, books, and lectures the policies which that country was then pursuing.

He published *Oil Imperialism* (1926), a study of the international struggle for oil, *The Soviets in World Affairs* (two volumes, 1930), *Why Recognize Russia* (1931), *Machines and Men in Russia* (1932), and *Soviet Journey* (1935). In a number of articles in *The Jewish Tribune* of New York city (1924-26), he discussed the political status of the Jews in Russia, Zionism and Jewish culture under the Soviets, and the Jewish agricultural colonies.

Fischer went to Spain in 1936 to report the Civil War. He published *The War in Spain* (1937). This appeared in London as *Why Spain Fights On* (1937) and also in France (*La Guerre en Espagne,* Paris, 1937). His *Men and Politics* appeared in 1941.

FISCHER, OTTOKAR, poet and philologist, b. Kolin, Czechoslovakia, 1883. He studied at the Czechoslovakian University in Prague, where he was librarian from 1906 to 1919 and instructor in Germanics after 1910. In 1926 he was invited to become professor of Germanics at the University of Ghent. His monographs on Nietzsche and Heine, and his translations from German, French, and English, reveal him to be not only a philologist, but also a lyric poet of great talent. Among his translations are Heine's *Leidensgeschichte,* Goethe's *Epigrams,* Nietzsche's *Zarathustra,* Schiller's *Die Räuber,* and Shakespeare's *Macbeth.*

As a lyric poet, Fischer enriched Czech literature with his six books of poems, of which *Voices* (1923) is of especial interest as it explains his break with Judaism. Melancholy and pessimism are the keynote of his poetry, together with the hope that his longing for love and freedom will be fulfilled.

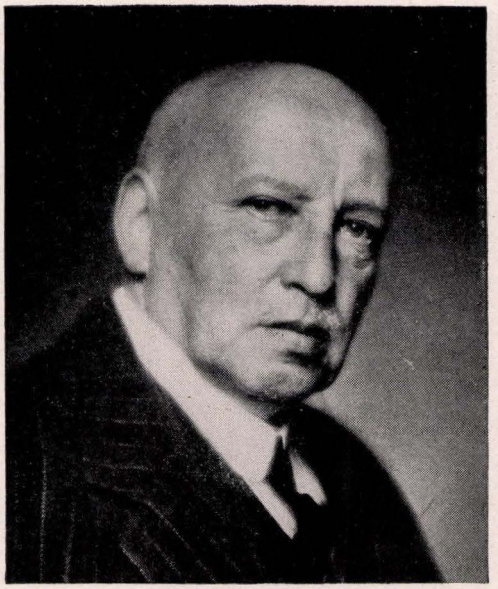
As a playwright, Fischer began with *Die Przemysliden.* A part of the Czech press condemned it on the ground that a patriotic subject should not be treated by a Jew. His dramas, *Herakles* (1919) and *Slaves* (1925), were performed at noted Czech theatres.

Lit.: Kohn, Hans, *Der Jude,* vol. 7, p. 9.

FISCHER, SAMUEL, publisher, b. Liptószentmiklós, Hungary, 1859; d. Berlin, 1934. He went to Berlin in 1886, where he founded the S. Fischer literary publishing house, the direct and indirect influence of which on the development of the German literary movement in the late 19th and early 20th cent. can hardly be exaggerated. Samuel Fischer was particularly fortunate in his discoveries of little known writers of talent as well as in the presentation of the outstanding representatives of naturalism in foreign literature to the German public.

Fischer was the publisher of almost all the works of such men as Hermann Bahr, Richard Beer-Hofmann, Hans Carossa, Alfred Döblin, Richard Demel, Gerhart Hauptmann, Hermann Hesse, Hugo von Hoffmansthal, Bernhard Kellermann, Arthur Schnitzler, and Jakob Wassermann. He made the wider German public acquainted with such foreign writers as Joseph Conrad, Henrik Ibsen, George Bernard Shaw, Lytton Strachey, Leo Tolstoy and Émile Zola. One of his greatest merits as publisher was the foundation of the *Neue Rundschau* (formerly *Freie Bühne*), for decades the most noted literary journal in Germany.

After Fischer's death even in Hitler Germany his outstanding authors, Gentiles as well as Jewish, praised his cultural achievements highly in the *Rundschau.* Thomas Mann, who wrote a fine necrology in the *Basler Nachrichten* (October 28, 1934), dedicated one of the chapters in his famous novel, *Joseph in Egypt,* to the memory of his publisher. The publishing house itself, taken over by Fischer's son-in-law Gottfried



Samuel Fischer

Bermann, was forced to move to Vienna and, after the occupation of Austria in 1938, to Stockholm and partly to New York. Although naturally restricted in its activities, the old firm, now under the name Bermann-Fischer, remains the leading German literary publishing house outside of Germany.

FISCHER, WILHELM, poet, b. Cacovac, Yugoslavia, 1846; d. Graz, Austria, 1932. For a number of years until his death he was director of the public library at Graz. His ardent devotion to the cause of Teutonism in Styria made him popular even in anti-Semitic circles there; he gained recognition in Germany only at a much later period. His most important writings are *Atlantis* (1880), *Lieder und Romanzen* (1884), *Die Freude am Licht* (1902), *Poetenphilosophie* (1904), *Lebensmorgen* (1907), *Grazer Novellen* (1911), *Alltagszauber* (1914), *Aus der Tiefe* (1923) and *Beethoven* (1927).

Lit.: Autobiography in the catalogue of the Georg Müller Verlag; Walzel, Oskar, *Dichtung seit Goethes Tode,* p. 358; Herzog, D., "Adolf Bartels und Wilhelm Fischer," *Der Morgen,* vol. 2, No. 4, p. 390.

FISCHHOF, ADOLF (ABRAHAM), physician and Austrian statesman, b. Ofen, Hungary, 1816; d. Emmersdorf, Austria, 1893. He moved to Vienna in 1836; here he became a physician in 1845, played a leading role in the revolution of 1848, and was made president of the newly constituted police force. On the day when the Reichstag was formally dissolved, March 7, 1849, he was arrested on a charge of high treason. He was released a year later, but lost his political rights, which were restored to him in the amnesty of 1867. In 1873 he was financially ruined in the stock exchange crash, and was compelled to settle in a Carinthian village, where he continued to fight for his ideals of political liberalism, popular freedom, and internal and international reconciliation.

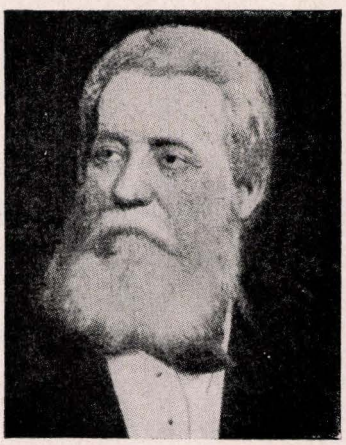
Although Fischhof did not deny his Jewish origin, he had no Jewish affiliations. He worked, however, for the establishment of a Jewish agricultural association in Galicia, after having been on an official investigation trip through the cholera-stricken region in 1848. The Jewish National Party, which came into existence in Austria in 1906, adopted his doctrines as part of its own program.

Lit.: Charmatz, *Adolph Fischhof: Das Lebensbild eines österreichischen Politikers* (1910); Fischer, Jakob, *Abraham Fischhof* (Hebrew); Gelber, N. M., *Aus zwei Jahrhunderten* (1924) 126-30.

FISCUS JUDAICUS, a yearly head-tax of two drachmas imposed by the emperor Vespasian upon all the Jews of the Roman empire after the destruction of the Temple in 70 C.E. This tax took the place of the half-shekel previously contributed by each Jew to the Temple at Jerusalem, and was diverted to the temple of Jupiter Capitolinus at Rome. Rabbinical sources declare that it was a punishment visited upon the Jews for not having paid the half-shekel during the existence of the Temple (*Mechilta, Yithro* 12; *Keth.* 66b). The tax was an affront to the religious feeling of the Jews, many of whom sought to escape paying it. The emperor Domitian was particularly severe in its collection, but Nerva and his successors modified the insult and abolished the indignities connected with this tax. This fact is commemorated in a special coin bearing the inscription *Fisci Judaici Calumnia Sublata* (the disgrace of the Jewish tax has been removed). The tax, however, continued to be collected; it is not known when it was formally abolished. The tax was revived in the Middle Ages under the name of Opferpfennig (sacrificial penny) by Ludwig the Bavarian in 1342.

Lit.: Madden, *History of Jewish Coinage,* p. 199; Münter, *Der jüdische Krieg,* p. 5; Schürer, Emil, *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi,* 4th ed., vol. 1, p. 690; vol. 2, p. 315; vol. 3, p. 117; Vogelstein, H., and Rieger, P., *Geschichte der Juden in Rom,* vol. 1 (1896) 23 et seq.

FISH (Hebrew *dag*). Fish are mentioned in the first chapter of *Genesis* among the moving creatures which were created on the fifth day. No particular species of fish is directly mentioned in the Bible, and the only distinction made between kinds of fish is that between the clean and the unclean, i.e. between those that have fins and scales and those that have none (*Lev.* 11:9-12). In the popular belief of almost all civilized peoples, the fish has played an important



Adolf Fischhof

part as a symbol, an object of adoration and a sacred dish. The fish cult probably originated in Babylonia, spread to Syria and then to other lands, receiving a high symbolic rank in Christianity. *Deut.* 4:18 expressly forbids the Hebrews to worship the fish. Israel in the desert wistfully recalled the fish of Egypt (*Num.* 11:5).

Despite the fact that not one name of a species of fish has come down to us in Hebrew, it is reasonable to assume that fishing was one of the occupations of the ancient Hebrews. In Palestine fish were caught mainly in the Lake of Gennesaret (*John* 21:11; *Luke* 5:1-9); the Jordan River was also well-stocked with fish; sea-fish were brought by the Phoenicians (*Neh.* 13:16). That there was a fish-market in Jerusalem is evident from the fact that there was a "fish gate" (*II Chron.* 33:14; *Neh.* 3:3; 12:39).

In the Talmudic period fish was regarded as a delicacy, especially in Babylonia. They had a proverbial phrase in Babylon, as in Greece: "As from the sea to the frying-pan," meaning promptly, soon, just as if one caught a fish and immediately started to fry it (*Kid.* 44a). The Roman poet Persius speaks of the Jewish custom of eating fish on Friday evening (*Satire* 5, verse 180 et seq.), and the practice has remained to this day. In the Talmudic period both fresh and salted fish were a favorite diet among the Jews. The Sabbath is figuratively conceived as a foretaste of the Messianic era at the beginning of which the Leviathan, the king of the fishes, will be slain. The usage of eating fish on the Sabbath is also explained on the ground that fish are not liable to injury by the evil eye and serve as a protection from this danger. Above all, as Friday was Venus' day (*Venus sub pisce latuit;* Ovid, *Metamorphoses* 5:331), Friday night was considered auspicious for conception (cf. *Orah Hayim* §280) and fish, the symbol of the Indian god of love, was served at meals as an aphrodisiac.

Fish are almost universally the emblem of fertility. When Jacob blessed his grandsons he used the word *veyidgu,* i.e. "and let them multiply like fish" (*Gen.* 48:16, cf. the Targum). Hence fish have a place in the symbolism of Jewish weddings.

In Jewish and Christian catacombs fish are found represented as the food of the blessed. As a fish transports the soul of the departed to the shore of the blessed, Jesus is designated in Greek as ΙΧΘΥΣ, *Ichthys,* i.e. the fish. It was only at a later time that Ichthys was explained as the initials of *Jesus CHristos THeou Hyios Soter* (Jesus Christ, Son of God, Savior). The fisherman's ring is the papal seal.

See also: DAGON. MAX GRUNWALD.

Lit.: Scheftelowitz, "Der Fisch als Symbol," *Archiv für Religionswissenschaft,* vol. 14; Friedemann, *Fisch und Ring;* Dölger, *Ichthys;* Grunwald, Max, in *Jahrbuch für jüdische Volkskunde,* vol. 1; Achelis, *Symbol des Fisches;* Sulzbach, in *Jeschurun,* vol. 2, p. 506.

FISHBEIN, MORRIS, physician and editor, b. St. Louis, Mo., 1889. He took his medical degree at the Rush Medical College in Chicago in 1912. The next year he spent as research investigator at the McCormick Institute for Infectious Diseases in Chicago. In 1913 Fishbein was made assistant editor of the *Journal* of the American Medical Association. He served in this capacity until 1924, when he became editor-in-chief. In 1941 he still held this post.

Fishbein was frequently the center of disagreements between representatives of divergent attitudes regarding therapeutic practice and its economic and social peripheries. He published many books and articles—in lay journals as well as in his own—attacking chiropractors and advocates of other non-medical therapy. His *Medical Follies* (1925) dealt with this subject. Fishbein was attacked, in turn, by the practitioners whose theories he discounted, and called a medical dictator of an eclectic group.

Later Fishbein caused disagreement within the ranks of the American Medical Association itself. In the middle 1930's, the idea of socialized medicine became popular, as a means toward solving the economic problems of physicians and the medical problems of the population. Fishbein held out strongly for the superiority of private practice, maintaining that the best scientific and social progress had been made and was still being made through private practice. More than 400 physicians, members of the American Medical Association, signed a statement favoring some form of socialized medicine and disavowing Fishbein's point of view (1937). The situation remained unresolved, however, and Fishbein has continued his defense of the primary rights of the individual practitioner against non-medical intrusions of either a "scientific" or social category.

Among Fishbein's published works are: *The Medical Follies* (1925); *Your Weight and How to Control It* (1927); *Why Men Fail* (1928); *An Hour on Health* (1929); *The Human Body and its Care* (1929); *Shattering Health Superstitions* (1930); *Health and Life* (1931); *Do You Want to Become a Doctor* (1930); *Fads and Quackery in Healing* (1932); *Frontiers of Medicine* (1933); *Modern Home Medical Adviser* (1935); *Syphilis* (1937); *Your Diet and Your Health* (1937); *Medical Writing* (1938).

FISHBERG, MAURICE, physician and anthropologist, b. Kamenetz Podolsk, Russia, 1872; d. New York city, 1934. He came to the United States in 1890, and after receiving his degree from the medical department of New York University in 1897, took up the practice of medicine in New York city. He was for twenty-five years director of the tuberculosis service of the Montefiore Hospital and the Bedford Sanitarium for Tuberculosis, and for many years clinical professor of medicine at New York University.

Fishberg made outstanding contributions in two fields—medicine and anthropology. His work in medicine was largely concerned with pulmonary tuberculosis, and he published many papers reporting his individual researches in this field. Perhaps his most important individual contribution was his demonstration of the high incidence of tuberculous infection in children of school age in New York city, which played a significant part in laying the scientific basis for the campaign of prevention of tuberculosis. He was one of the pioneers in the introduction of pneumothorax treatment for tuberculosis in the United States. He was the author of a treatise, *Pulmonary Tuberculosis* (1916; 4th ed., 2 vols., 1932), which is



Maurice Fishberg

still recognized throughout the English-speaking world as the standard clinical treatise on the subject.

Fishberg was a life-long contributor to the science of anthropology, his work in this field being largely concerned with the physical anthropology of the Jews. He made extensive field investigations in the United States, throughout Europe, and in Northern Africa. The most important results of these studies were published in his *Materials for the Physical Anthropology of the Eastern European Jews* (New York, 1905) and *Beiträge zur physischen Anthropologie der nordafrikanischen Juden* (Berlin, 1905). His studies on the anthropology and sociology of the Jews were summarized in his *The Jews—A Study in Race and Environment* (New York and London, 1911; trans. into German as *Die Rassenmerkmale der Juden,* Munich, 1913). The most important contribution in this profound work was Fishberg's demonstration, by the methods of physical anthropology, of the heterogeneous racial elements entering into the Jews of modern times. His conclusions in this direction at first aroused a lively opposition, but have since been generally accepted by scientific students. He was the anthropological consultant to the Congressional Committee on Immigration, sent abroad in 1905 and 1907 by President Theodore Roosevelt, and he took an important part in writing the reports of these committees. He was chairman of the section on anthropology and psychology of the New York Academy of Sciences and vice-president of the Academy of Sciences from 1909 to 1911.

ARTHUR M. FISHBERG (b. New York city, 1898), his son, has made numerous investigations, largely in the field of diseases of circulation and of the kidneys. He devised the widely used form of concentration test for kidney function, introduced the saccharin method for measuring the velocity of blood flow, described hypertensive encephalopathy and carried out extensive studies on the circulatory dynamics of myocardial infarction. He has written *Hypertension and Nephritis* (Philadelphia, 1930; 4th ed., 1939); *Heart Failure* (Philadelphia, 1937; 2nd ed., 1940).

A. J. RONGY.

FISHER, MORRIS, marksman, b. Youngstown, Ohio, 1892. He joined the United States Marine Corps in 1911 and won distinction as a marksman. He took part in many national and international competitions, and was a member of the United States Olympic rifle team in 1924. In 1923 he was the winner of the World Free Rifle Championship du Pont Trophy by a record score; in 1931 he was awarded the Lauchheimer Trophy as the champion rifle and pistol shot of the Marine Corps that year. In 1935 he was a member and coach of the Marine Corps National Rifle Team.

FISHMAN, JACOB, journalist and Zionist worker, b. Radzilovo, Poland, 1876. He arrived in the United States in 1890 and settled in New York city.

Together with Jacob de Haas and Louis Lipsky, he founded one of the first Chovevei Zion groups in New York city, prior to the first Zionist Congress. He has been very active in Zionism since, and was delegate at the London conferences (1919, 1920) and at every Zionist congress since 1921. He also held various executive positions in the Zionist Organization of America. He visited Palestine in 1924, 1925 and 1929-30, and helped to bring closer its cultural relations with the United States.

He began his journalistic career as reporter for the New York *Tageblatt* (1893) where he later became assistant city editor (1895) and city editor (1902). In 1903 he was managing editor of the short-lived *Yiddishe Welt,* but a year later he returned to the *Tageblatt* where he remained till 1914 when he was appointed city editor of the *Wahrheit.* From 1916 to 1938, he was managing editor of the *Jewish Morning Journal* and at present (1941) contributes a daily column of comments on Jewish and world events.

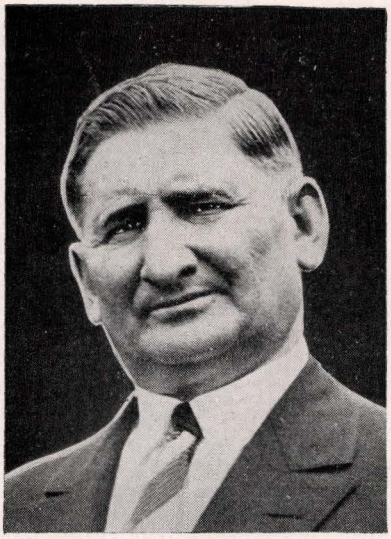
Fishman contributed greatly to the development of the Yiddish press in America, establishing the *Jewish Morning Journal* with a staff of six collaborators. Under his direction, the *Journal* developed a staff of thirty local and twenty-five foreign contributors. Among them were D. Frischman, Baal Mahshoves, V. Jabotinski, and S. Schneur. He was first to publish Herzl's diary, followed by the memoirs of Rabbi Maze and the jurist Schliosberg. Fishman also designed the first typewriter with Hebrew characters. He is a cofounder (and vice-president) of the Yiddish Writers' Union.

HIRSH LOB GORDON.

FISHMAN, SIMON, farmer, b. Skadvil, Kovno, Russia, 1878. He came to the United States in 1890. After living a while in Indian Territory (now Oklahoma), he became an itinerant peddler in Texas, then settled in Sterling, Col., and afterwards moved to Sidney, Cheyenne County, Neb. He was one of the first to grow wheat in the county. He ploughed 20,000 acres and shipped the first carload of wheat from Sidney. In one year, during the World War, he harvested a single crop of 240,000 bushels.

He was elected mayor of Sidney in 1903, and was later a member of the school board (1911) and county treasurer (1911-14). He was also president of the State Treasurers Association of Nebraska.

Fishman moved to Burlington, Col., in 1918. Here



Simon Fishman

he reclaimed 40,000 acres of sage brush and grassland for growing wheat. He then moved to Tribune, Greeley County, in the prairies of western Kansas where cattle raising was the chief source of income. He was the first to grow wheat here, ploughing up 31,000 acres. The ranchmen, following his example, turned to growing wheat until in 1923 the crop was the county's chief source of income. In that year the citizens of Tribune celebrated Fishman's birthday as Fishman Day because of his services to the community.

In 1926 Fishman was elected a representative to the state legislature from Greeley County, although it was at the time one of the regions of the state in which the Ku Klux Klan was strong. In 1932 he was elected a state senator.

FITCH, LOUIS, communal leader, b. Suceava, Bucovina (then Austria), 1889. He was brought to Canada in 1891, and educated in Quebec, Montreal and Paris. He took up law practice in Montreal in 1913, first joining S. W. Jacobs as a partner, later opening an office of his own. He was created King's Counsel in 1925.

A brilliant student in his university days, Fitch continued some of his studies in law and history after becoming a leading figure in the Jewish and general communal life of Canada. He published a *History of Quebec* (1908) and *The Disestablishment of the Anglican Church in Wales* (1909). He travelled extensively in Europe (particularly in Spain), in Africa, Mexico and Central America, studying several aspects of Jewish history connected with the Spanish-speaking countries. He made a special study on Hebrew literature during the Golden Era in Spain. In addition to publishing a number of historical studies, Fitch wrote and lectured extensively on Zionist topics and various aspects of Jewish scholarship.

Fitch was recognized in Canada for his oratory (in English, French and Yiddish) and for his keen legal mind. In the Jewish community he was especially known as a Zionist leader, having been vice-president of the Canadian Zionist Federation from 1921 to 1940. As the leader of the fight for separate Jewish schools in the Province of Quebec he helped win from the Privy Council in London the right of the Jews to organize their own school system in the Province; this right, however, was not exercised (1941). Fitch was one of the founders of the Canadian Jewish Congress, President of the Canadian ORT, and for several years chairman of the Hebrew University Committee for Canada.

Several times Fitch tried his hand at local politics, affiliating himself first with the Conservatives at a time when the Liberal party ruled Quebec, and later with Maurice Duplessis' Union Nationale Party. As Duplessis' Jewish lieutenant he sat in the Quebec Provincial Legislature for one year (1938-39). Although the party was separatist and right-wing in platform, Fitch supported the rights of organized labor and opposed the "Padlock Law" for suppressing the Communists. He was defeated with his chief in the war-time election of 1939.

FIUME, a port on the Adriatic, Italian from 1924 on, independent from 1920 to 1924, and before that Hungarian; geographically, it is part of Croatia. The population in 1941 was about 107,000, of which only about 1,500 were Jews; in 1901, the Jewish population had been about 2,000. According to a special census taken by the government in 1938, the Jewish population of Fiume was 1,782.

According to a Jewish tombstone, dated 1746, and a Scroll of the Law, dated 1789, there were Jews in Fiume in the 18th cent. These were mostly Sephardim, many of whom had come north from the Dalmatian ports of Spalato and Ragusa. In the thirties of the 19th cent., they used the liturgy of the Jews of Spalato and the prayer book of David Pardo, the rabbi there; but in the forties, with the settlement of Italian, Greek, German, and Bohemian Jews in the city, Italian and German liturgies were also used. The records of the community, kept with regularity from 1824 on, show only Spanish and Italian names until 1840; afterwards, there are German names; later still, Hungarian.

In 1879, the harbor began to be improved and, with the great increase in trade, the Jewish community grew. It soon had a Hebrah Kaddisha, a society of Jewish women, and another society for clothing poor school children. The community owned two cemeteries, one old and the other new, and the Hebrah Kaddisha also owned its cemetery. A new temple was begun in 1902.

After 1930, Fiume was the only city of Italy to have an autonomous Orthodox group. There was soon much dissension between this group and the officials of the Jewish community. When the president of the community resigned because of this and the financial difficulties of the community, Massimiliano Krebs was appointed by the government commissioner of the Jewish community.

Of the rabbis of Fiume the better known are Mayer Randegger, Solomon Rafael Mondolfo (d. 1872), Adolf Gerlóczi (Goldstein), and Giuseppe Frank (d. 1937). The last was chief rabbi for more than forty years and was succeeded by I. Schreiber (also rabbi

of the neighboring port of Abbazia). Other prominent Jews of Fiume (1937) were Francesco Schönman, Francesco Polgar, and Pietri Marco.

FIVE BOOKS OF MOSES, *see* TORAH.

FIVE SCROLLS, *see* MEGILLAH.

FLAG, *see* BANNERS.

FLAGELLANTS, a Christian brotherhood of the Middle Ages, which sought salvation through self-inflicted bodily torture. Though the practice of penitential scourging had existed in Christian circles for many centuries, it was only in the 14th cent., during the period of the Black Death, that this movement assumed large proportions and led to the formation of the Brotherhood. Bands of Flagellants originated in Hungary and wandered to western Europe, bringing their zeal to its most destructive heights in Germany. Actually, by traveling the path of the pestilence, they helped to spread it. But their purpose was to urge the people to piety and penance through scourging, and to incite persecution of the Jews. In the anti-Jewish outbreaks which followed their exhortations, the death-toll of the Jews was enormous. As in all such persecutions, however, economic motives were present, inasmuch as the slaughter of the Jews cancelled the debts which the Christians owed them. The movement degenerated gradually and was finally suppressed by the church.

See also: BLACK DEATH.

Lit.: Höniger, Robert, *Der Schwarze Tod in Deutschland* (1882); *Nohl, Der Schwarze Tod* (1924); Cooper, W. M., *Flagellation and the Flagellants* (1908); Graetz, H., *History of the Jews,* vol. 4 (1927) 111-12, 200-1, 217; Förstemann, E. G., *Die christlichen Geisslergesellschaften* (1829).

FLAVIUS CLEMENS, nephew of Vespasian and early convert either to Judaism or Christianity. In 95 C.E. he became co-consul to the emperor, Domitian, but in the same year he was condemned to death on a charge of "atheism," while his wife, Flavia Domitilla, a niece of Vespasian, was banished to the island of Pandataria on the same charge. "Atheism" in the period of the Roman Empire meant adherence to religions other than the official Roman cult, and the historian Dio Cassius indicates that the real charge was that Flavius Clemens and his wife observed Jewish customs and laws (*History,* book 67, chap. 14). Suetonius (*Domitian* 15) mentions the execution of Clemens, but does not state the charge. The church father Eusebius speaks of a Christian convert named Domitilla, who was punished for her conversion by being banished to the island of Pontia; it is possible, however, that he is referring to a different Domitilla. A later Christian writer, Syncellus, claims that Clemens was a Christian, though Eusebius does not mention him. On the whole, it is more probable that Flavius Clemens and his wife were converted to Judaism than to Christianity. There is a possible reflection of the story in the Talmudic account of the proselyte Onkelos, the nephew of Titus, the son of Vespasian.

FLAVIUS EBORENSIS, *see* EBORENSIS, FLAVIUS JACOB.

FLAVIUS, JOSEPHUS, *see* JOSEPHUS FLAVIUS.



Eleazar ben David Fleckeles

FLECKELES, ELEAZAR BEN DAVID, Talmudist, b. Prague, 1754; d. Prague, 1826. He was a member of an old family originally called Falkeles, from Falk. In 1778 Fleckeles became rabbi at Kojetein, Moravia, and in 1780 he was appointed chief Dayan of Prague and the teacher at the Beth Hamidrash. He was regarded as one of the greatest preachers and scholars of his time. On one occasion he was accused of secretly favoring the pseudo-Messianic movements of the time but was able to defend himself successfully. Both he and his teacher Ezekiel Landau denounced David Friedländer's translation of the prayer-book into German; on the other hand, Fleckeles was ready to make some concessions to modern views. He published several volumes of homiletic writings (*Olath Hodesh,* Prague, 1785-1800), commentaries on the Passover Haggadah and *Aboth,* and three volumes of responsa.

Lit.: Kaufmann, in *Monatsschrift für die Geschichte und Wissenschaft des Judentums* (1893) 378-92; Spitz, Yomtob, *Biographie des Rabbi Eleasar Fleckeles* (1824).

FLEG, EDMOND (originally Flegenheimer), French writer, b. Geneva, Switzerland, 1874. He was a leading representative of the Jewish renaissance in France. Philosophy, comparative literature and German culture occupied his student years. In 1914 he joined the French Foreign Legion, and two years later, having become a French citizen, he entered the civil service in Paris.

At the Sorbonne and the École Normale he was the leader of a group of esthetes, until the Dreyfus affair broke to inspire in him the beginning of a return to a discarded Judaism. The story of this "rebirth of Israel" he tells in *Why I Am a Jew* (New York, 1929). In turn poet, playwright, novelist, and scholar, he has in his writings mainly celebrated the destiny of his people. The Zionist idea deepened in him after he attended the Third Zionist Congress at Basel as a spectator.

In 1913 Fleg published *Écoute Israël,* a group of poems in a projected series of that title, to include



Edmond Fleg

verse, tales, and drama, which would constitute a "legend of the centuries" of the Jews. It was issued in revised form in 1935. His *Jewish Anthology* (New York, 1925) seeks to present a spiritual history of the Jews. Other English translations are: *Life of Moses* (New York, 1928); the autobiographical *Boy Prophet* (New York, 1929); and *Life of Solomon* (New York, 1930). After a long deferred trip to Palestine there appeared *The Land of Promise,* and *Jesus: Told by the Wandering Jew* (New York, 1935). In the first (in French, *Ma Palestine*) Fleg tries to establish a reconciliation between Paris and Palestine, between being a Frenchman deeply attached to Western culture and a Jew deeply convinced of Israel's mission to perfect the unity of man through the unity of God. "Thy duty as a Jew is thy duty as a man," he concluded. In 1937 he was made an officer of the Legion of Honor. His later works include *Israël et moi* (1936), *Apocalypse* (1938) and *Anthologie Juive* (1939).

Outstanding among his successful dramas is *Le Juif du Pape,* and his poetry includes *The Wall of Weeping* (London, 1929). He edited a series of Jewish masterpieces, and translated into Alsatian Yiddish the Passover Haggadah, and one of Sholom Aleichem's works, *L'histoire de Tévié.*

Lit.: Fleg, Edmond, *Why I Am a Jew* and *Land of Promise; Larousse du xxe siècle,* vol. 4; *American Hebrew,* Aug. 19, 1927, p. 475; Jan. 24, 1930, p. 400.

FLEGENHEIMER, JULIEN, architect, brother of Edmond Fleg, b. Geneva, Switzerland, 1880; d. Geneva, 1938. He distinguished himself in his studies of architecture in the École des Beaux Arts, and upon graduation was appointed by the French government expert architect on the construction of the court building in Paris. He designed many beautiful buildings in Paris, Strasbourg, and in cities of Belgium and Italy. In 1926 he won a competitive prize for a plan of remodelling the main railway station in Geneva. He became widely known through his much discussed sketch of a building for the League of Nations in Geneva. He was a knight of the Legion of Honor.

Lit.: *American Hebrew,* Feb. 24, 1928, p. 541; Goissaud, *La construction moderne* (1930).

FLEISCHER, MAX, producer of animated cartoons, b. Austria, 1885. He was brought to the United States at the age of five, and educated in the public schools of New York, the Art Students League, Cooper Institute, the Mechanics and Tradesmen's School and the New York Evening High School. Fleischer became cartoonist for the Brooklyn *Daily Eagle* and then art editor of *Popular Science Monthly.* Here his artistic inclinations combined with his mechanical instincts to turn him toward the animated cartoon.

With J. R. Bray he developed the first practical process for animated drawings, and produced the first successful motion picture cartoon in 1915: "Ko-Ko the Clown" in *Out of the Inkwell.* Four years later Fleischer started the Fleischer Studios, Inc., with a capital of $600; in 1939, producing animated cartoons for Paramount Pictures, the studio did an annual gross business of two million dollars. Perhaps Fleischer's best-known cartoon character was his "Betty Boop," which appeared in a large number of short films. He also produced animated cartoons of "Popeye," a newspaper comic strip character. In 1940 Fleischer produced thirty-three animated short subject cartoons. Up to 1941 the most ambitious undertaking of the studio was its full-length cartoon feature *Gulliver's Travels* (1939).

Fleischer patented eleven inventions in the animated cartoon art, best known of which is the "rotoscope"—invented in 1917 and used generally by all cartoonists. This apparatus was designed for studying the actions



Julien Flegenheimer

of animals and human beings and for making the animated cartoon smoother, more flexible and truer to life. Fleischer later designed apparatus for obtaining a third dimensional effect in animated cartoons.

In 1917, working under General Pershing at Fort Sill, Oklahoma, Fleischer produced a series of educational motion pictures for the rapid training of troops. These reduced by ten per cent the amount of time needed in training troops, and prints were still used by army camps in 1941. After Albert Einstein announced his discovery of relativity, Fleischer, in cooperation with Garrett P. Serviss, popular science writer, produced a seven-reel feature consisting almost entirely of hand drawings, on the subject of relativity. This was followed by a similar production on the Darwinian theory at the time of the Bryan-Darrow debate on evolution (Dayton Trial, 1925).

FLEISCHER, SIEGFRIED, journalist, b. Kapuvar, Hungary, 1856; d. Vienna, 1924. As a young man he engaged in literary work and then devoted himself to political journalism. In 1896 he founded the legal bureau of the Österreichisch-Israelitische Union, and of the later Union Deutsch-Österreichischer Juden, of which he was really the leader until his death, although officially only the secretary. In the Polna ritual murder trial he furnished the accused, Leopold Hilsner, with the material for his defense.

FLEISCHIG, *see* DIETARY LAWS.

FLEISCHL VON MARKOW, ERNST, physiologist, b. Vienna, 1846; d. Vienna, 1891. He invented many instruments, especially for testing the blood; his haemometer, for determining the amount of haemoglobin in the blood, is especially well-known. He worked also in the field of physiological optics. Exner published his collected scientific articles (Vienna, 1893).

FLEISCHMAN, SAMUEL, attorney, b. Albany, N. Y., 1856; d. New York city, 1924. Actively interested in Jewish religious and communal affairs, Fleischman in 1912 became the leader of the group which waged successful opposition, before the New York State Assembly, against the plan to incorporate the New York Jewish Community (Kehillah). In his latter days he devised a plan for world peace which, published in pamphlet form shortly before his death under the title *A Plan for World Peace, Based on a Permanent World Conference,* attracted considerable attention. Fleischman for many years was an energetic supporter of various Jewish charities, and was general counsel of the B'nai B'rith. From 1912 to 1914 he served as New York State Assemblyman.

Lit.: Kohler, M. J., in *Publications of the American Jewish Historical Society,* No. 31, pp. 257-58.

FLEISCHMANN, JULIUS, mayor, b. Riverside, Ohio, 1872; d. Miami, Fla., 1925. He was educated privately and in 1889 became a clerk in the business established by his father, Charles Fleischmann, in Cincinnati. Charles Fleischmann, who came to the United States from Hungary in 1866, was the originator of the compressed yeast cakes which bear his name. At the death of Charles Fleischmann in 1897, Julius Fleischmann and his brother Max C. Fleischmann took over the business as partners. From 1905 until his death Fleischmann was president of the concern.

Fleischmann was elected mayor of Cincinnati in 1900, when both candidates for the position were Jews, and reelected by a large majority in 1902. He refused a third nomination in 1904. During his incumbency great progress was made toward the establishment of playgrounds and the development of parks in Cincinnati, and plans were laid for the Cincinnati General Hospital.

FLEISCHNER, LOUIS, pioneer merchant and public official, b. Vogelgesang, Bohemia, 1827; d. Idaho, 1896. He came to the United States at the age of fifteen, and, after several years spent in the east and in Drakesville, Iowa, where he conducted a general store, he started across the plains for Oregon in 1852. He finally settled in Portland in 1863. Here he became a successful merchant and a prominent communal figure. Although he was a Democrat, in 1870 he was elected state treasurer of Oregon, a strongly Republican state, by a large majority. Serving from 1870 to 1874, he reorganized the finances of the state on a sound basis. Fleischner was president of the First Hebrew Benevolent Association of Portland, and one of the founders of Beth Israel Temple, in Portland. He was known as Colonel Fleischner, but the title was apparently honorary.

Lit.: Gaston, Joseph, *Portland: Its History and Builders,* vol. 2 (1911) 258-62.

FLEISHER, ALFRED W., philanthropist and penal reformer, b. Philadelphia, 1878; d. Philadelphia, 1928. Fleisher entered the real estate business at the age of twenty-five, and at the time of his death was president of Mastbaum Brothers and Fleisher, a leading Philadelphia real estate firm.

Fleisher's interest in philanthropic activities was centered around prison reform. In 1923 he was elected president of the board of trustees of Eastern Penitentiary. He was responsible for many improvements in the prison. Among the plans he evolved was one for a unified employment system that would provide work for inmates of every penal institution in Pennsylvania. At his own expense, he established various shops in Eastern Penitentiary and also paid a social worker to counsel the families of prisoners.

FLEISHER, BENJAMIN WILFRID, publisher and editor, b. Philadelphia, 1870. He studied at the University of Pennsylvania (Ph.B., 1889). He was publisher and editor of *The Japan Advertiser,* a daily English newspaper of Tokyo, Japan, from 1908 until 1940. It was important, influential, and known throughout the world. In 1940 he sold his newspaper to the government-subsidized *Japan Times,* when the Japanese government, modeling itself on its new allies, Germany and Italy, assumed stricter control of the press.

He was also publisher and editor of *The Trans-Pacific,* a weekly review of Far Eastern affairs. He founded *The China Press* of Shanghai, of which he was the general manager from 1911 to 1913. He was the correspondent in Japan for a number of leading newspapers and news agencies and a contributor to periodicals on Far Eastern subjects.

Following his return to the United States in 1940 he



Samuel Fleisher

wrote a series of newspaper and magazine articles dealing with contemporary Japan.

Fleisher was a founder and first vice-president of the American Japan Society of Tokyo, the purpose of which was to foster friendly relations between Japan and the United States.

FLEISHER, EDWIN ADLER, music patron, brother of Benjamin Wilfred, b. Philadelphia, 1877. He studied at Harvard and entered the woolen yarn business which his father, Simon B. Fleisher, had established. He retired in 1925, however, and devoted all his time to the advancement of music.

In 1909 Fleisher had organized the Symphony Club, which provided free musical education to students regardless of race, creed or sex, which sought to raise the standard of musical development and which maintained a music library. The Club was still functioning in 1941, though changing conditions altered its purposes somewhat. Organized originally to provide a musical education for students who had a musical career in view, it later began to stress musical training for enjoyment rather than for a livelihood. This change in purpose was necessitated by the overcrowding of the musical profession which resulted from various technical developments, such as sound film and radio. During its early years, when the original conditions were still extant, the Symphony Club succeeded in training orchestral performers who found places for themselves in the leading symphony orchestras of the United States.

The library established by the Symphony Club was presented by Fleisher in 1929 to the Free Library of Philadelphia. The collection is valued at $500,000, and it is now known as the Fleisher Music Library.

FLEISHER, SAMUEL STUART, art patron and philanthropist, brother of Benjamin Wilfrid and Edwin Adler Fleisher, b. Philadelphia, 1872. He was graduated from the University of Pennsylvania in 1892 and entered business life with his father. His interests in philanthropy in general and artistic endeavors in particular soon carried Fleisher to leadership in the city's communal life.

For his efforts in connection with the Graphic Sketch Club, which Fleisher established in 1899, he was granted The Philadelphia Award for 1923, of $10,000, given annually to the citizen "advancing the best and largest interest of Philadelphia." Fleisher is the sole supporter of the club, financing its art courses and art collection. In 1941 approximately 3,100 students were taking advantage of the free art training provided by the club's facilities. In the field of individually supported philanthropic enterprises, this work of Fleisher's stands unique.

Fleisher's other interests were varied, but he has been especially devoted to the cause of juvenile welfare. He was from 1909 to 1913 vice-president of the Juvenile Protective Association. In 1913 he was a member of the executive committee of the Philadelphia Vice Commission, from 1913 to 1918 a director of the Court Aid Society and from 1919 to 1926, vice-president of the Ellis College for Fatherless Girls. Fleisher was also one of the founders and charter members of the Philadelphia School for Occupational Therapy.

Another aspect of Fleisher's interest in youth was his suggestion, at the Recreation Congress of 1929, that cultural olympics be held, fostering competition in esthetics as well as athletics. He also proposed sanctuaries of art and esthetic competitions in high schools.

In civic welfare, Fleisher has been associated with many communal projects, and his name found on the local committees of almost every national and international undertaking of cultural significance. In activities concerned with his native city, Fleisher served as a



Edwin A. Fleisher

director of the sesqui-centennial exposition in 1926. From 1928 to 1932 he was a member of the Regional Planning Committee, and since 1934 he has been a member of the Philadelphia housing committee for the Federal Emergency Administration of Public Works. Fleisher also served from 1925 to 1932 on the Philadelphia commission for the beautification of the metropolitan area.

An interest in the Baron de Hirsch fund was among Fleisher's first activities in Jewish communal life. He was a trustee of the fund from 1903 to 1932, chairman of its agricultural school at Woodbine, N. J., from 1908 to 1920 and of the Woodbine Community Center from 1926 to 1932. From 1903 to 1915 he was a director of the Jewish Foster Home and Orphan Asylum and since then he has been honorary director. Fleisher's religious interests were centered in Congregation Keneseth Israel in Philadelphia.

NATHAN RICARDO.

FLEISSIG, SÁNDOR, financier and statesman, b. Budapest, 1869; d. Budapest, 1939. An authority on banking, he became president of the Budapest Bourse and a leading director of the Anglo-Hungarian Bank. He was also made member of the House of Peers. In appreciation of his manifold services to the nation, Regent Nicholas Horthy bestowed upon Fleissig the cross of merit, first class, which includes the title Excellency. This honor has been awarded to but one other Jew, Jenö Vida.

A self-effacing philanthropist, he gave support and encouragement to many a struggling talent. He was for several decades a munificent patron of the arts, on a non-sectarian basis.

FLESCH, CARL, violinist and teacher, b. Moson, Hungary, 1873. He studied at the conservatories in Vienna and Paris. In 1897, he was appointed court violinist to the Queen of Roumania and professor at the Roumanian Royal Conservatory. He was professor at the Amsterdam Conservatory from 1903 to 1908. He later went to Berlin, where in 1921 he conducted a master class at the Hochschule and where he formed an eminent chamber music trio with Hugo Becker and Artur Schnabel. In 1924, Flesch became head of the violin department of the Curtis Institute of Music in Philadelphia, holding this position for several years, after which he returned to Berlin to reassume his former post with the Hochschule. He later taught in Baden-Baden and London.

He combined a distinguished career as teacher of the violin with that of a virtuoso. His tours in Europe and in the United States were extensive, and his fame rested on his extraordinary musical scholarship and his fine and astute discrimination. As an example of his popularity in Europe is the fact that a recital of his in Berlin in 1918 was attended by a capacity audience although on that day the city was torn by revolution.

Flesch published several works on violin playing, including *Basic Studies, The Art of Violin Playing* and *Problems of Tone Production.* He edited many violin works of Brahms, Paganini and Kreutzer, and, together with Artur Schnabel, prepared new editions of the violin and piano sonatas of Beethoven, Mozart and Brahms.



Carl Flesch

FLEXNER FAMILY, a distinguished American family originating in Louisville, Ky.

MORITZ FLEXNER (b. Neumark, Bohemia, 1820) was the founder of the family. He emigrated to the United States in 1853 and settled at Louisville the following year. At one time he had a prosperous hat business but he lost his money in the panic of 1873. He had seven sons and two daughters. "Our children will justify us," he repeatedly said to his wife. He died in 1882, when his eldest son was in his middle twenties.

Of his children, Abraham, Bernard, and Simon are treated below.

JACOB A. FLEXNER (b. Louisville, 1858; d. Louisville, 1934), son of Moritz Flexner, was a physician. He studied at the Louisville College of Pharmacy and at the University of Louisville School of Medicine and at Johns Hopkins University. He was the first physician in Louisville to receive tuberculin from Robert Koch upon its discovery and one of the first two physicians south of the Ohio River to use diphtheria antitoxin.

JENNIE MAAS FLEXNER (b. Louisville, 1882) was the daughter of Jacob A. Flexner, and the granddaughter of Moritz. She was a librarian at the Louisville public library from 1905 to 1928 (head of circulation department, 1912-28). She was the first reader's adviser at the New York public library (1929-). She wrote *Circulation Work in Public Libraries* (1927) and *A Reader's Advisory Service* (with Sigrid A. Edge, 1934). She was vice-president of the American Library Association from 1929 to 1930.

HORTENSE FLEXNER, Jennie's sister (b. Louisville, 1885), studied at the school of her uncle, Abraham, and then at the University of Michigan. She published two books of verse, *Clouds and Cobblestones* (1920) and *This Stubborn Root and Other Poems* (1930). In 1926 she became an instructor in English at Bryn Mawr College, giving a course in contemporary verse, and was still serving in this position in 1941.

FLEXNER, ABRAHAM, educator and philosopher, b. Louisville, Ky., 1866. His father, long successful as a merchant in Louisville, met financial disaster

in the panic of 1873. An older brother, Jacob, used his first savings to send Abraham, then eighteen years of age, to Johns Hopkins University in Baltimore. There he completed the four-year course in two years.

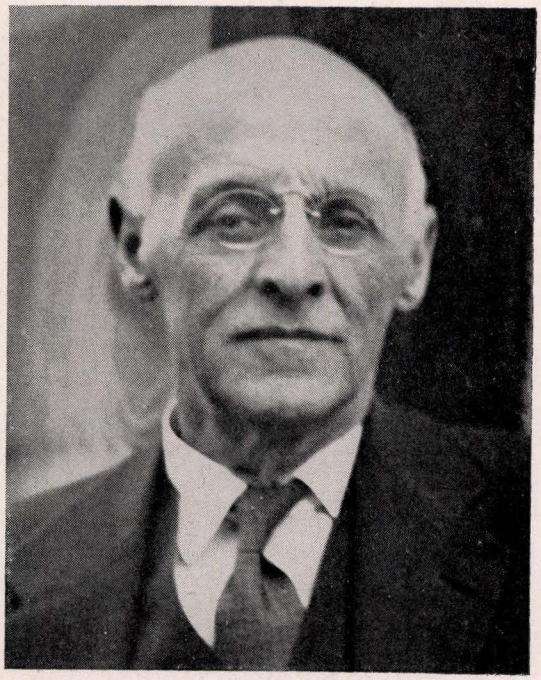
Following his graduation in 1886 young Flexner returned to teach in the Louisville High School. His success in helping high school pupils who were having difficulty with their studies led to the establishment of "Mr. Flexner's School" (1891), a private enterprise in which he not only prospered financially but learned for himself the great lesson of individualized education. After fifteen years, he gave up the school, took his savings and went first to Harvard (A.M., 1906) and then abroad, to study psychology, philosophy, and, of course, education.

At Heidelberg, Germany, during a summer vacation, he wrote his first book, *The American College* (1908), which impressed educators although it produced no immediate reforms. However, it brought him to the attention of the Carnegie Foundation for the Advancement of Teaching, whose president, Henry Smith Pritchett, was sufficiently impressed by Flexner's abilities to offer him the important assignment of studying medical education in the United States.

Thus was Flexner launched upon the second phase of his career, that of educational critic and statesman. His survey of American medical schools was undertaken for the foundation in 1908 and 1909. He read everything he could find that bore on the subject of medical education; he talked with members of the eminent medical faculty at Johns Hopkins University; he visited every one of the 155 medical schools in the United States and Canada. He used no questionnaire but he did know what points he wanted to cover: entrance requirements, size and training of faculty, sums available for use and how they were spent, quality and adequacy of laboratory facilities, relations between schools and hospitals. As a result of the epoch-making publication in 1910 of Bulletin No. 4, *Medical Education in the United States and Canada,* medical education in the United States came in for thorough reorganization.



Hortense Flexner



Abraham Flexner

RABBI GEORGE WOLF

In March, 1913, Flexner joined the General Education Board, which had been founded by John D. Rockefeller in 1903 to promote education in the United States. Here, as assistant secretary, he found full scope for his ability and his experience. His pamphlet on *A Modern School* led to the establishment of the Lincoln School of Teachers College, which subsequently pioneered many educational experiments. He became secretary of the General Education Board in 1917, director of the division of studies and medical education in 1925. Flexner was active in securing large gifts of money for medical education. Between 1919 and 1928 he estimated that the General Education Board, "operating with something less than $50,000,000 had, directly and indirectly, added half a billion dollars or more to the resources and endowments of American medical education."

In 1928 Flexner retired. He celebrated this occasion by giving the Rhodes Trust Memorial lectures at Oxford. Two years later, however, he became the first director of the Institute for Advanced Study at Princeton, N. J., which was established with endowments from Louis Bamberger and Mrs. Felix Fuld of Newark. Albert Einstein was the first faculty member; other men of world eminence followed. The Institute maintained a small faculty of outstanding scholars who worked in close cooperation with Princeton University professors. Its members were "men and women who had already served an apprenticeship in scholarly work and shown marked ability for advanced research."

Following his second retirement in 1939 Flexner published his charming autobiography under the title *I Remember,* recording his own account of his life's work. It is not vainglorious. His tributes to others are

generous, his appraisement of his own merits modest. The reader must read between lines to find the personality that the author does not choose to reveal, a personality warm, humanitarian, shrewd, optimistic, loving that excellence which is the key to his surpassingly useful career.

Flexner was made a commander of the Legion of Honor of France in 1926, and was awarded honorary doctorates by a number of American and European universities.

It is not easy to appraise objectively Flexner's contributions to American education. His influence upon medical education was clearly impressive. His criticisms of college and university education in America were stimulating, sometimes devastating, always provocative. He held that the universities of the country should be "the effective and formative agencies which are needed in a society which is driven it knows not whither by forces of unpredictable strength and violence." Creative activity, productive and critical inquiry, must bulk ever larger in the modern university. The purposes of scientific inquiry and of pure scholarship belong to the university and the graduate school. But technical, vocational and popular education are without the pale.

If the vocational is to be excluded from the university what about the professional? A clear case can be made for law and medicine, thinks Flexner, for they are *learned* professions, having their roots deep in the cultural soil, and deriving their essential character from intelligence as opposed to the use of the hands. Says Flexner concerning the ancient dichotomy of the cultural versus the vocational: "The university will have place hardly perhaps for education, certainly not at all for business, journalism, domestic science, or library science." Yet to many minds, medicine, when admitted to the sacred circle of scholarly endeavor, argues for pharmacy, optometry, veterinary science. And from these it takes no violent leap of logic to include all the vocational studies now taught in or later to be added to the curricula of schools and colleges.

Unless sustained by an unfaltering trust in the discipline of high scholarship so to sharpen the wits as to insure success in any field whatsoever, one may have doubts of a university training which fits students for nothing so well as teaching the most useless things to other believers in an aristocracy of brains. Flexner's own position is not easy to determine. Sometimes he seems to lament that the stench of the laboratory crucible should destroy the perfume of the attic violet; at other times he is forthright in his condemnation of a scholarship which retreats from the exigencies of life into a curriculum devoted exclusively to the classics.

Perhaps the leitmotiv which runs through the seeming dissonances of some of his writings is his emphasis upon "excellence," upon high standards of endeavor whether in the secondary school, the college, the technical school, or the university. Flexner, always a critic of the slipshod, the second-best, the mediocre, was principally concerned for the establishment in America of an aristocracy of excellence, continuously recruited in a democracy of free educational opportunity. It was the consensus of his contemporaries that this concern was expressed with a tirelessness and a force which had a tonic effect upon all branches of American education.

Principal Works: The American College (1908); Medical Education in the United States and Canada (1910); Medical Education in Europe (1912); Prostitution in Europe (1913); A Modern School (1916); A Modern College (1923); Medical Education: A Comparative Study (1925); Do Americans Really Value Education? (1927); Universities: American, English, German (1930); I Remember: an Autobiography (1940); and numerous educational papers in periodicals.

JOHN W. STUDEBAKER.

FLEXNER, BERNARD, attorney and Jewish organizational leader, brother of Abraham, b. Louisville, Ky., 1865. He received the LL.B. degree from the University of Louisville in 1898, and in that same year began the practice of law. In 1914 he was appointed by the United States Attorney General chairman of a committee to study the need for legislation affecting children in the District of Columbia. He was a member of the American Zionist Organization while Louis D. Brandeis was its president.

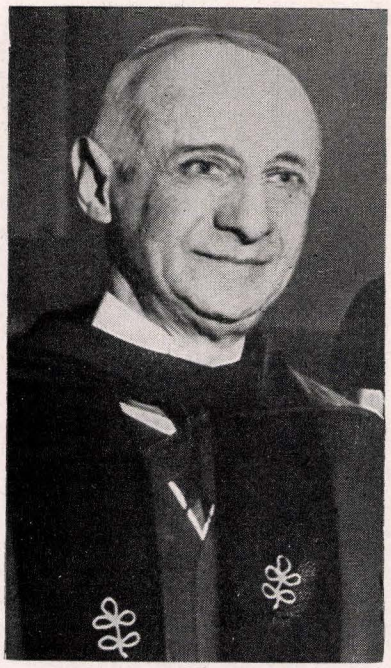
At the Peace Conference at Versailles in 1918 and 1919 Flexner was one of the delegates of the American Jews on behalf of Jewish rights, and aided the American Jewish Joint Distribution Committee as an authority on economic questions, as a member of its Executive Committee and as chairman of its Committee on Medical Affairs. He served also as vice-chairman of the Reconstruction Committee, as a member of the Board of Directors of the Loan Bank, as president of the Palestine Economic Corporation, and as one of the organizers of the Central Bank of Cooperative Institutions in Palestine and of the American Joint Foundation. In 1929 he was appointed a non-Zionist member of the Council of the Jewish Agency for Palestine.

Flexner wrote *Juvenile Courts and Probation* (in collaboration with Roger Baldwin; New York, 1914) and *The Legal Aspect of the Juvenile Court* (in collaboration with Reuben Oppenheimer; New York, 1922). In 1928 he directed the publication and distribution to librarians throughout the world of the complete record of the Sacco-Vanzetti trial.

FLEXNER, SIMON, bacteriologist and pathologist, brother of Abraham and Bernard, b. Louisville, Ky., 1863. He received his medical degree from the University of Louisville School of Medicine in 1889, took post-graduate courses in universities at home and abroad, including the Pasteur Institute, and received the honorary degree of Sc.D. from many American and European universities.

As an authority on pathological anatomy he held a professorship at Johns Hopkins University from 1891 to 1899, and was later appointed professor of pathology at the University of Pennsylvania, with which institution he remained five years. From 1903 to 1935 Flexner was the director of laboratories of the Rockefeller Institute for Medical Research, and lent it greater reputation by his work and guidance, and by setting examples for American bacteriological experimentation.

Flexner had given much time to the examination of poisonous substances affecting the human body, and investigated the biochemical constitution of snake venoms, a field of medical science which he enriched with over 350 articles and papers on bacteriological pathology and related subjects. In 1899 he studied the



Simon Flexner

diseases of the Philippine Islands and explained the cause of dysentery; he discovered the bacillus, which bears his name, and outlined a method of prophylaxis. In 1900 he was chairman of the United States Plague Commission, and in 1931 became a member of the National Advisory Health Council. Among his many subjects of research were cerebro-spinal meningitis, which he described in a paper in 1909, and poliomyelitis (infantile paralysis). He discovered the germ which caused the latter, investigated its method of infection and devised a mode of treatment, by which the danger of this disease has been greatly diminished and the mortality lowered. He followed the anti-toxin theory in the treatment of epidemic diseases, and greatly encouraged the use of serums, believing in their antiviral effectiveness. He was also instrumental in persuading the medical profession to employ local specific treatment against infection.

He is joint-editor of the Rockefeller Institute's *Journal of Experimental Medicine,* a frequent contributor to the press, and corresponding member of the French Academy of Science. In 1906 he was president of the American Society for Experimental Biology, and since then served as leading officer of many important American medical bodies. He is a member of the International Board of Health, colonel of the Medical Officers Reserve Corps, United States Army, and assistant surgeon general, United States Public Health Service. In 1931 he was elected a corresponding member of the section of medicine and surgery of the French Academy of Sciences. Since his retirement (1935) to the position of director emeritus of the Rockefeller Institute of Medical Research, Flexner has continued to serve as educator and executive. He was visiting professor at Oxford University, England, in 1937-38, and was made a trustee of Johns Hopkins University in 1937.

He is the author, in conjunction with his son, James Thomas Flexner, of a definitive life of Dr. William Henry Welch (New York, 1941).

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1934) 294-97; *American Men of Science* (1933) 366-67; *National Cyclopedia of American Biography,* vol. B, pp. 19-20.

FLIESS, WILHELM, physician, b. Arnswalde, Germany, 1858; d. Berlin, 1928. In addition to his investigations on the connection between the nose and the genital organs in his *Nasale Fernleiden* (3rd ed., 1926), his theory of the periodical waning of vitality (published in 1906) aroused attention (*Der Ablauf des Lebens,* 2nd ed., 1925; *Vom Leben und vom Tod,* 5th ed., 1924; *Das Jahr im Lebendigen,* 1924; *Zur Perioden-lehre, Gesammelte Aufsätze,* 1925). According to this theory, the cycle of the year and the two periods of twenty-three and twenty-eight days, respectively, rule life and are responsible for the occurrence of birth, sickness, and death. The twenty-three days are the life-time of a unit of male substance, the twenty-eight days, of one of female substance. Weininger took his theory of permanent bisexuality from Fliess. Furthermore, Fliess, in his investigations on endocrinology, built up the new conception of the hypophysical weaknesses.

FLINT, third largest city of Michigan, with a population of 151,543 (1940), including about 1,800 Jews.

Although the settlement of Flint began in 1820, and the village became a city in 1855, the Jewish families were few. In 1905 Harry Weingarden and his wife settled there; their son, Myron, born in 1906, is, according to the records, the first Jewish child born in Flint. In 1908 the Jewish community had grown large enough to hire a Shohet and teacher of Hebrew, Bernard Raphaelson. A Jewish Community Center (also called Congregation Oheb Emet) was founded in 1910. A Jewish cemetery (Machpelah) was purchased in 1916. In 1919 the first rabbi was engaged—Raphael Lupo.

In 1920 the Center became an Orthodox congregation, Beth Israel, with Hyman Weingarden as president, and a center building was erected the following year. Isaac L. Brill was rabbi from 1921 until the end of 1923. S. Z. Fineberg (1932-), a graduate of Hebrew Theological College of Chicago, was rabbi in 1941. In 1934 a windstorm destroyed the building of the community center. It was rebuilt in 1935. The congregation in 1941 had about 300 members.

A Reform congregation, Beth El, was organized in 1928, and Rabbi Bernard Zeiger was its rabbi. Moses Rosenthal was first president. Elmer Berger was rabbi in 1941. Temple Beth El has about 125 members.

Flint's B'nai B'rith chapter was organized in 1910, with Mandel Rosenberg as president, and within a decade became the largest in the state. In 1917 the first Zionist group was established. In 1941 Flint Jewry supported branches of the various Zionist and Hadassah organizations. There were also a Hebrew School, a shelter home and a post of the Jewish War Veterans. The Federation of Jewish Charities (organized 1936)

contributes to local, national and international institutions and movements. In 1939 the local council of the Jewish National Fund planted a forest in Palestine in honor of Mrs. Anne Lebster who founded Hadassah in Flint. SCHLOMO Z. FINEBERG.

FLOERSHEIM, OTTO, editor, music critic and composer, b. Aix-la-Chapelle, Germany, 1853; d. Switzerland, 1917. Although he desired a musical education, his father gave him a sound traditional education preparatory to inducting him into the business world. Meanwhile, Floersheim pursued the study of music without the knowledge of his father. After several unsuccessful attempts at business, he left for the United States in February, 1875, supporting himself by teaching languages and piano. In May, 1876, he published his first feuilletons in the *Belletristisches Journal,* at that time the leading German weekly in New York. The *Musical Review* contained his first criticisms in English.

In 1880 Floersheim entered into partnership with Marc A. Blumenberg in the editorship of the *Musical Courier.* Under their joint guidance it became a successful journal of authoritative opinion in the world of music. Floersheim remained active in this position until 1894, when he returned to Berlin to devote himself to critical writings.

While in the United States, Floersheim was one of the leaders in the progressive wing of musical criticism; he was one of the first critics in America to champion the art of Richard Wagner; he also upheld the musical greatness of Brahms and Richard Strauss, and encouraged the native American composers of that day. Floersheim composed a number of musical pieces, the best of which are his *Moment Musical, Novellette, Elevation,* and *O Lass Dich Halten.* But his services as a critic gave him his place in American musical history.

Lit.: Grove's Dictionary of Music and Musicians, American Supplement, Revised (1920); *Musical Courier,* July 3, 1901, pp. 5-7.

FLOHR, SALO, chess grand master, b. Kemeri, Latvia, 1908. He began his participation in international tournaments in 1932, when he divided first and second prizes with Vidmar in a tournament held at Siljak, Yugoslavia. Again in the same year and in 1934 he divided second and third prizes with Max Euwe, who later became the world champion, in tournaments held at Bern and at Zurich, Switzerland. In 1933 to 1934 and in 1934 to 1935 he won first prize in the tournaments held at Hastings, England. In 1935 he divided first and second prizes with Misha Botwinnik. In 1936, at Margate, England, he won first prize, finishing ahead of José Capablanca. Flohr was a prominent figure in team tournaments held in Hamburg (1930), Prague (1931), Folkstone (1933) and Warsaw (1935). In the international tournament held at Moscow in January, 1939, Flohr won first prize, with twelve victories; in that at Kemeri, Latvia, in March, 1939, he also won first prize, with 112 victories against three defeats; and in the international tournament held at Margate, England, in April, 1939, Flohr tied with José Capablanca for second place.

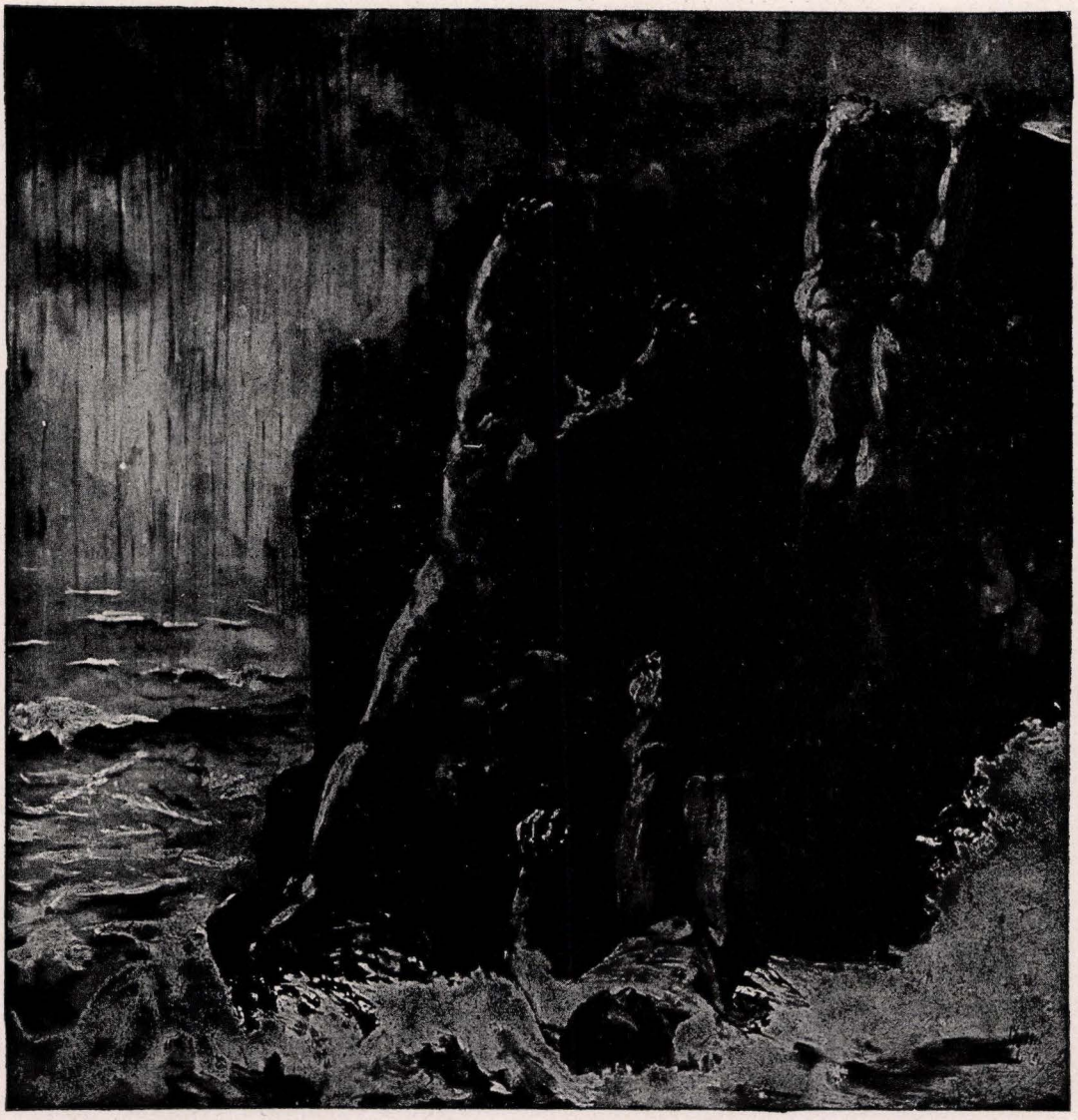
FLOOD. *Genesis* (chaps. 6 to 9) gives an account of a great deluge which God sent upon the earth as punishment for the wickedness of mankind, and from which only Noah and his kin escaped. The story goes on to recount how, at God's command, Noah constructed a great ark, into which he brought at least one pair of every living creature. Then the heavens opened up and a rain lasting forty days and forty nights descended upon the earth and destroyed everything. As the waters began to subside, the ark came to rest upon the mountain of Ararat (in Armenia). It required four months more before the inmates dared leave the ark. Then Noah offered sacrifices to God and in return received the pledge that never again would such a flood come upon the earth.

The Biblical story of the flood is found by critics to consist of two distinct accounts, interwoven within one another. Although there are points of similarity between them, there are also important differences. For example, one uses the word "Yahveh" for God, while the other uses "Elohim." The first story, from the Jahvistic document (*J*), is anthropomorphic; God has passions and regrets his own work. It is related in a manner spontaneous and charming. The second account belongs to the Priestly Code (*P*) and is more formal; it gives, among other instances, a detailed account of how the ark is to be built.

The flood lasts a year according to *P,* but only sixty-eight days according to *J.* In *J,* Noah is commanded to take with him seven pairs of clean and two pairs of unclean animals; but in *P,* only one pair of each species is to be taken and no ritual distinction is made. The two narratives agree insofar as they both relate that God was angered by human wickedness, that the punishment was to fall on all species, and that there would never again be another deluge; but *P* presents a legalistic account of the covenant which God made with man.

Flood legends occur among many peoples. However, with none does the Biblical story coincide in so many details as with the Babylonian, which is extant in a cuneiform text and in a later Greek version. Because even the Bible presumes Mesopotamia as the setting, Babylonia must be regarded as the original home of the tale. The Hebrew adapters of the story completely removed all polytheistic elements so prominent in the Babylonian version, and in lieu thereof substituted the ethical motivation essentially lacking in the original. The Babylonian story of the flood is found on the eleventh tablet of the Epic of Gilgamesh. The flood story originally was separate from the epic, but the two were later combined, probably in order to complete the twelve tablets on which it was written in the time of Ashurbanipal. This is shown by a Sumerian version of the legend which is included in a series independent of the Epic of Gilgamesh. There is no definite proof that the Sumerian version of the flood is older than the Semitic, but rather that both probably recorded an appalling flood known by common tradition.

There are, however, similarities to other legends. The idealization of the rainbow occurs in the myths of the Arabs, the Icelandic Eddas, and the Indians. In fact, there are some ninety flood stories; but Arabia, the



The Flood. From an early twentieth-century painting by Lesser Ury, German artist

Northern and Central Asiatic peoples, China, Japan and the European countries except Greece do not have any. The groups that have flood legends probably recorded local catastrophes. It is not improbable that the flood stories are symbolic representations of theological dogmas concerning man's fall from Heaven, although it is possible that a catastrophic flood such as is described in the Bible and in the Babylonian legend actually occurred. In the Babylonian legend, the gods are capricious, though not entirely so. There are suggestions that the flood functioned to punish man for his wickedness. The accounts in the Bible definitely introduce the ethical motive and change the standpoint of the story from the polytheism of the Babylonians to the monotheism of Israel. Just as Milton ascribed the fall of man to disobedience of God's decree but used the story as a myth "to justify the ways of God to men," so the Biblical story may have been meant to serve a similar purpose.

The theme of the flood has been used frequently in English literature, but it is generally acknowledged that none has done it more artistically than John Milton.

See also: Ark of Noah; Noah.

Albert Berman.

Lit.: Hillon, *Le deluge dans la bible;* Budge, *Babylonian Story of the Deluge and the Epic of Gilgamesh;* Barton, G. A., *Archaeology and the Bible;* Kent, *Beginnings of Hebrew History;* Skinner, *Genesis,* in *International Critical Commentary; Encyclopaedia Biblica,* vol. 1, cols. 1055-66; Peake, *The Flood* (1930).

FLORA OF PALESTINE. A. In The Bible. The plant world, with its splendor and its usefulness for mankind, is repeatedly the subject of narratives and reflections in the Bible, and many lessons, parables and pictures are taken from it. Many religious and legal regulations are concerned with the plant world, because various plants and their products either served as nour-

ishment for man or were used in his religious worship, and were thus subjected to definite regulations. The laws of Kilayim (prohibited mixtures) and Orlah applied to sowing and planting. First-fruits, tithes, and other offerings were made from the ripe fruit. Oil and wine, freely used in home and Temple, point to natural plant life and designate a certain culture attained in those days. In all these connections the Bible mentions about a hundred plants, undoubtedly representing only a small part of those which actually existed in the agricultural nation of the Israelites. The Mishnah, which depicts not only the every-day life of the people in its broader sense, but explains and enlarges also upon the Biblical laws, contains about 180 pure Hebrew names of plants, and about forty foreign names, mostly Greek. The Talmud and the Halachic writings dependent on it contain an immense amount of information about plant life.

The plants mentioned in the Bible are completely listed in the table below; those found in the Mishnah are enumerated only when they concern the economic life of the people or had some other important connection.

There is no systematic classification of plants into classes and families, as required in botany, either in the Bible or Mishnah, because in the latter they are mentioned only in some important connection with life or in religious usage, and in the Bible, often as mere information or in a figurative sense. Yet linguistic usage and legislation led to the formation of certain categories which approximate a scientific classification. In the story of creation (*Gen.* 1:11) it is said: "Let the earth put forth grass (*deshe*), herb (*'eseb*) yielding seed, and fruit-tree (*'etz peri*) bearing fruit after its kind, wherein is the seed thereof, upon the earth." This is a very primitive classification. The word *'etz* ("tree") used here was understood in the Mishnaic period in the sense of "wood" (for burning or for building purposes); by contrast, the living tree was called by a new word, *'ilan*, perhaps the Biblical Hebrew *'elon*. On the basis of the Talmudic sources (cf. Maimonides, *Mishneh Torah; Kil.* 1:8-9) the following categories were set up: 1. *'ilanoth*, trees; 2. *zer'onim*, seeds and vegetables. The first are divided into *'ilane ma'achal*, fruit-trees, and *'ilane serak*, "bare" trees. To the second class belong: a). Biblical Hebrew *bar, dagan*, New Hebrew *tebu'ah*, grains, including the "five kinds" (see below); b). *kitnith*, literally "little grain," comprising all edible seeds except the "large" grain, thus beans, peas, lentils, rice, sesame and poppy seeds; c). *zer'one ginnah*, garden seeds, plants which in themselves are not entirely edible, but bear edible fruits, thus onions, garlic, leeks, nutmegs, turnips, also flax, which is included in this class for a definite reason. Inasmuch as several of these seeds cover broad fields, thus flax and mustard, they are designated by the further name *mine zera'im*, "sorts of seeds"; others, which are cultivated in beds, like turnips, radishes, beets, coriander, celery, and lettuce, are called *yerakoth*, "greens" or "vegetables."

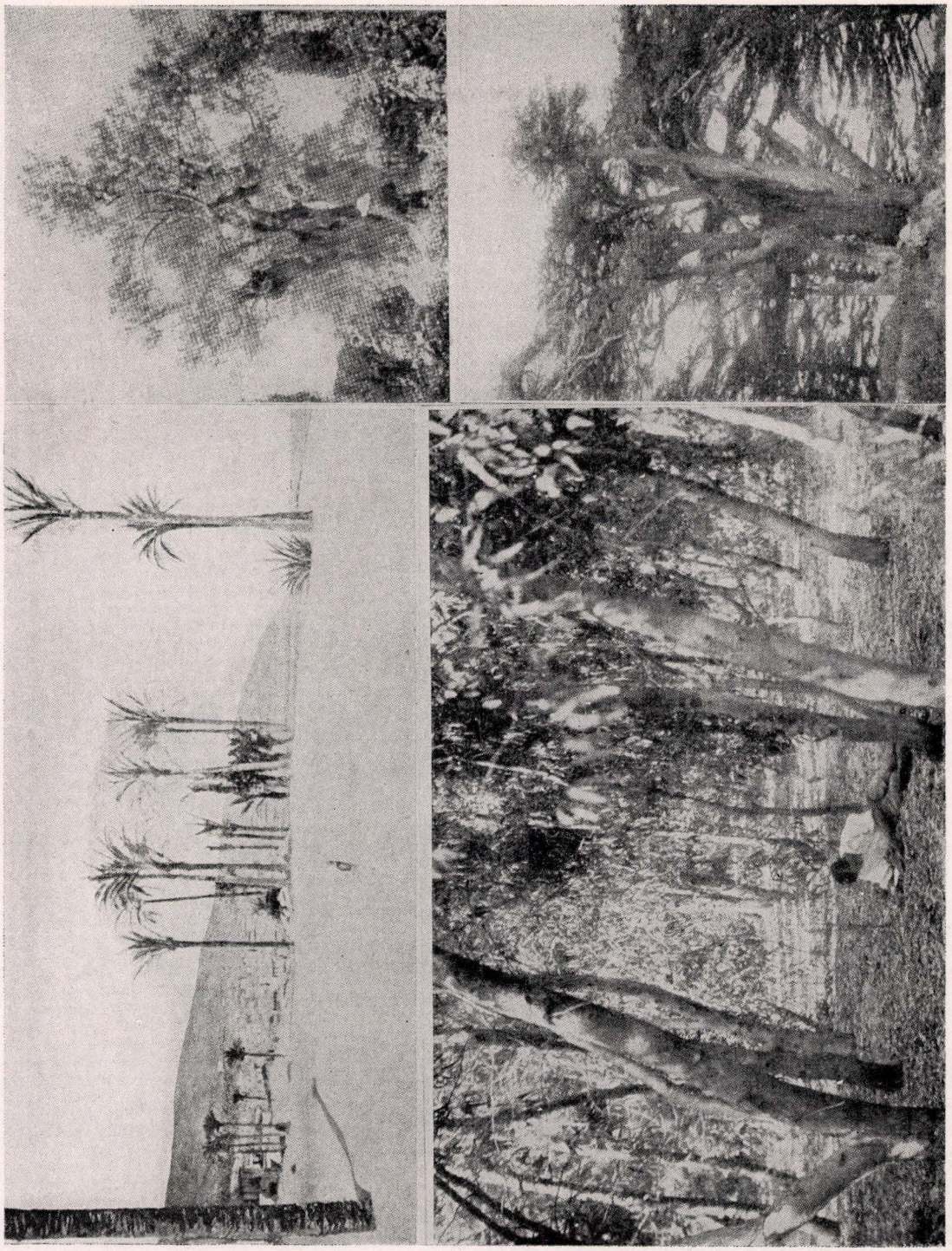
In the Mishnaic language the whole plant world is called *tzimehe 'adamah*, "plants of the earth" (*Sifre to Numbers* 84). For purposes of benediction they are divided into fruits of the tree and fruits of the earth (*peri ha'etz* and *peri ha'adamah*). For this purpose spices (*besamim*) form a separate class. *Sammanim*, coloring matter, dye-stuffs, are included in a group. These are to be distinguished from *sammim*, poisonous or medicinal plants. No further use is made of the Biblical term *sihim, siah*, bush, shrubs, to designate a special class.

Most of these plants are native to Palestine, even indigenous (see below), and only a few, as is seen from the explanations given with them, are from foreign countries and therefore do not directly belong to the plants of Palestine.

B. In the literature intermediate between the Bible and the Mishnah, i.e. the Apocrypha and Pseudepigrapha, Philo and Josephus, Aristeas and other Hellenists, and the New Testament, there is some information about plants whereby our knowledge of Palestine is considerably increased. Josephus mentions the fact that the citadel of Machaerus in Transjordan contained a giant rue (*pyganon*, the same word as in the Mishnah), which was as large as a fig-tree. In the environs of the same city, he further states, the plant *ba'arah* grows, about which he tells marvelous things. He perhaps had in mind the mandrake. He mentions the apple of Sodom, the balsam-bush imported from Arabia; the well-known ethrog he calls "Persian apple"; he speaks of the ancient oak of Abraham near Hebron, and the wisdom of Solomon in animal and plant lore. The *Book of Jubilees* (21:12) mentions thirteen evergreen-trees suitable for the fire on the altar. The Mishnah, Talmud and Greek agricultural writings contain similar lists. In the New Testament the mention of lolium or darnel, of mint, St. John's bread (*harub*), and mustard is to be noted.

C. In the Mishnah and Talmud. Out of the wealth of information contained in this literature only those plants important for the life of the people and characteristic of them will be mentioned, grouped into grains, vegetables, fruit-trees, spices, and other useful plants. Since agricultural conditions in the unchanging Orient are always essentially the same, the Biblical and Mishnaic periods can be combined for this purpose:

1. In the Mishnah five kinds of grain are mentioned as capable of fermentation and therefore suitable for the making of bread: wheat (*hittah*), barley (*se'orah*), spelt (*kussemeth*), millet (Panicum Italicum L., *shibboleth shu'al*) and oats (*shifon*); actually, however, only wheat and barley were widely grown and used, spelt only moderately, and millet and oats occasionally. The soil of Palestine was well-suited for growing wheat (*Deut.* 8:8), but in the course of time, as a result of political oppression and the uncertainty prevailing in the land, there was a change in usage: grazing was preferred to farming, and the cultivation of vines and olive-trees superseded the tilling of the soil. Yet generally enough grain was grown for the making of bread, provided only that there were no crop failures and that no wars intervened. Bread and cakes were made from wheat flour; considerable quantities of wheat were exported from the country (*I Kings* 5:25). In Rome, "Syrian" wheat was highly prized; the Hauran (Carrhae) was a granary of the Roman empire. The land of Benjamin produced good wheat, as did Michmash and Zenocha in Judea, and Ephraim in the



Flora of Palestine: (upper, left to right) palms along the road to Haifa; olive trees in the garden of Gethsemane; (lower, left to right) eucalyptus forest at Kinnereth; cedars of Lebanon



Cactus bush in an orange-grove at Jaffa

valley near Jerusalem. Here grew a species especially noted for its long stalks, whence the proverb "bringing straw to Ephraim," like "carrying coals to Newcastle." The poorer classes ate barley bread, and barley was widely grown. For this reason the barley harvest played an important part in the economy of the country (cf. *II Sam.* 21:9). Horses too were fed with barley (*I Kings* 5:8), for oats were almost unknown in the ancient Orient.

2. Great tracts of land were sown with greens or vegetables (*ḳitnith*) which were popular. Beans (*pol*) and lentils (*'adashim*) are mentioned in the Bible (*Ezek.* 4:9), in addition to grains; cf. the lentils, or "mess of pottage," of Esau (*Gen.* 25:30). In case of necessity bread was made from both of these, but more frequently from rice (*'orez*), which became known in Palestine about 200 B.C.E. and was foreign to the country. The inhabitants were familiar also with the lupine or horse-bean (*toremas,* equivalent to *thermos*), the chick-pea (*'afunim,* Talmudic *himtzah*), and other species, thus *'asasith.* Actual greens or vegetables (*yeraḳoth*) were, to a certain extent, favorite foods, thus the radish (*tzenon*) and lettuce (*hazzereth*). Both were used at the table of Rabbi Judah Hanasi. Lettuce and bitter herbs (*maror*) were used in the ritual of the Seder eve. There were also cucumbers (*ḳishu'im*) and purslane (*parpehina, halaglogith*), which were eaten as salad and considered appetizing. Then there were turnips (*lefeth*), cabbage (*ḳerub*), artichokes (*ḳinras*), chicory or endives (*terokesimon, 'uleshin*), mustard (*hardal*), garden cress (*shehalim*), melons—undoubtedly watermelons—(*'abattiah*), sweet melons (*melofeppon,* equivalent to μηλοπέπων), gourds (*delu'im, dela'ath;* often thrown to the cattle), onions (*batzel*), leeks or porrets (*hatzir,* Aramaic *ḳarti,* also *ḳereshah*) and *ḳaflot,* garlic (*shum;* according to *Num.* 11:5, the Israelites in the wilderness longed for all these vegetables). A teacher of Babylonia stated the principle that a sage ought to live only in a city provided with vegetables (*Erub.* 55b), as such nourishment was cheap and proper. In this connection edible mushrooms (*ḳemehin ufitriyyoth*) also may be mentioned.

3. Fruit-trees. Palestine is rich in excellent fruit. Date-palms and olive-trees are the chief products of the country. Resting under the vine and the fig-tree (the vine climbs up its mightier neighbor and forms an arbor with it) is the favorite picture of prosperity and peace in the land (*I Kings* 5:5; *Micah* 4:4). Pomegranates, mulberries, and nuts, including pistachio-nuts, were and are plentiful, but not very important for life; the fruits generally found in Europe, like apples, pears and peaches, were not important among the early Israelites, and assumed importance only in the Mishnah. The peach (Persica) and other trees betray their foreign origin by their very names.

The date-palm (*tamar*), plantations of which near Jericho were once famous, was not plentiful in Palestine even in antiquity; its fruit did not form the chief source of food for the people, as in Arabia and Babylonia. Later it became even rarer, and today its fruit ripens only in the coastal plains and the Jordan valley. It must have been abundant in the time of the Mishnah, since dried date (*ḳothebeth*) is employed as a standard of size, especially the variety called Nimra, from the name of the place.

The olive (*zayith*) usually served as a unit of measure in the Mishnaic and the following period. Its importance is clear from the fact that both olive and vine were generally used as emblems of the land. In passages where the most important products of the country are mentioned (*Deut.* 8:8: "A land of wheat and barley, and vines and fig-trees and pomegranates; a land of olive-trees and honey"), the olive-tree is never omitted (cf. *Hosea* 14:7). According to the rabbis, too, great consideration is due to the seven products which, more than all others, establish the fame (*shebah*) of Palestine. The olive-tree, growing wild and uncultivated in the mountainous regions of the land, was widely cultivated in Palestine in times of prosperity, and formed the blessing of the land. Syria is the home of the olive-tree. Of the tribe of Asher it was said: "Let him dip his foot in oil" (*Deut.* 33:24). This tree flourished especially near the coast; therefore, in the period of the kings, there was an overseer of the olive-groves which belonged to the king and were situated in the Shefelah (Lowland) (*I Chron.* 27:28). Where the soil was less fertile, the farmers helped nature by building terraces, traces of which are still to be seen everywhere today. There are remains of ancient oil-presses in regions where there are no olive-trees today, as in Hebron. In Jerusalem the names Mount of Olives and Gethsemane (*gath shemane,* meaning "oil-press") testify to this former cultivation of olive-trees. In the Mishnah, Tekoa in Galilee is mentioned as producing "alpha" (the best) oil, for use in the lamps in the Temple. All Galilee was rich in oil, and Netofa, Shifchon, Beshan, Regeb, and Giscala produced the best olive-oil. There were many varieties of olive-trees, and their names have been preserved in the Talmud. The *'etz shemen,* however, translated as "olive-wood," from which the cherubim and other parts of the sanctuary

were made (*I Kings* 6:23, 31, 33), is not the olive-tree mentioned here, but one of the Elaeagnus family, which is not related to it. This tree, found everywhere in Palestine, is smaller, yields a small amount of unpalatable oil, and is limited in its uses. It was used for the Succah (*Neh.* 8:15), and is perhaps the "oil-tree" mentioned in *Isa.* 41:19.

The fig-tree (*te'enah*), formerly and even today growing wild in Palestine, occupies wide stretches of territory in the country; it sometimes attains a considerable height, and produces sweet fruit (see *Judges* 9:10-11) which forms an excellent food either fresh or dried. In Palestine today there are twenty different kinds of figs. The poorer classes live on bread and the fruit of the cactus fig-tree. The Bible mentions: 1. The early fig (*Hosea* 9:10; cf. *Nahum* 3:12), which, while small and not yet ripe, is called *paggah* (*Song of Songs* 2:13; in Greek and in rabbinical literature it is called *olynthoi*); 2. The summer fig, possibly called *ḳayitz*. Obtained in great quantities these were dried and pressed into fig-cakes (*debelah*), and were sometimes used as poultices (*Isa.* 38:21). Several other kinds are mentioned in the Talmud, and the value of the fig as dried fruit is stated.

The cultivation of the vine (*gefen*) and the laying out of vineyards (*ḳerem*) are undoubtedly extremely ancient in Palestine. This seems evident from the legend that Noah was the original discoverer of the cultivation of the vine (*Gen.* 9:20). At any rate, the Israelites found this branch of agriculture established among the Canaanites (*Deut.* 6:11; cf. the report of the spies, *Num.* 13:24). The whole of Palestine is especially suited for the cultivation of the vine, but the vine prospered particularly in the tribe of Judah (*Gen.* 49:11-12), as even today in Hebron, where the valley of Eshcol is situated (*Num.* 13:24). The same is true also in all the Negeb, as the remains of the terraces bear witness even today. Furthermore, in the land of Moab, in the Lebanon, and, outside of the land, in Helbon (*Ezek.* 27:18), vines flourish. In the period of the Mishnah, where many other places are mentioned for the cultivation of the vine, special emphasis is laid on Carmel wine and the wine of Sharon. Moreover, the fruit of the productive valley of Gennesaret, the paradise-like beauty of which Josephus describes, is also to be mentioned in this connection.

The pomegranate-tree (*rimmon*) bears a fruit which is divided into a sweet and a sour variety; at times in Palestine this tree attains a remarkable height. When the fruit is ripe it bursts its shell, causing its red seeds to appear; this fact induced the poet (*Song of Songs* 4:3) to compare it to the temples of his beloved, which shine forth behind her veil (or tresses). From the pomegranate a sort of fruit-juice was made (*Song of Songs* 8:2). The pomegranate served as the pattern of the ornaments in the Temple building and on the hem of the high priest's garment. In the desert the Israelites longed for this fruit and for their vineyards and figs (*Num.* 20:5), and it is always mentioned among the most important products of the land (*Num.* 20:5; *Hag.* 2:19; *Joel* 1:12). The pomegranate, too, served as a unit of measure.

Just as the pomegranate-tree is found in the valley, so the sycamore (*shiḳmah*) is generally found in the coastal plains (*I Kings* 10:27; *II Chron.* 1:15; 9:27) and in the Jordan valley (*Luke* 17:6). Such great numbers of them grew there that David appointed an official to take charge of sycamore-trees (*I Chron.* 27:28). The fruit is eaten only by the lower classes, and it is so bitter that it must first be punctured or split (*balos, Amos* 7:14). Only its wood is valuable, and even in the Mishnaic period it was often used for building and for other purposes. It gave its name to the place Shikmonah (Greek Sykaminum; cf. *Luke* 17:6, sycamine tree). From this place the present Haifa developed.

Although the garden of nuts is mentioned in *Song of Songs* 6:11, the nut-tree (*'egoz*) is not indigenous to Palestine. However, it became acclimatized to Palestine long before the time of the Mishnah, hence the Midrash (*Midrash Gen.* 41:5 and parallel passages) states: "Sodom was shaded by vineyards, fig-trees, pomegranate-trees, nut-trees, and cherry-trees, and above all by date-palms." Another version mentions almond and apple-trees, a third the crustuminum, a kind of pear-tree. Hazel-nuts and pine-cone kernels generally came from foreign countries (*Tos. Maas.* 1:81; 3:86; peaches, too, are mentioned here). A kind of pear, perhaps indigenous, was called *'aggas*. Other important fruits were: *shaḳed, luz,* almonds; *perishin,* quinces; *hazrarin,* medlar. More important was the *ḥarub* or St. John's bread tree, the fruit of which was almost the only food of many classes of the people. It is perhaps only an accident that the *ḥarub* is not mentioned in the Bible. The nut, on the other hand, mentioned only once in the Bible, is often referred to in the Talmud and Midrash, where it is frequently used for Haggadic illustration and allegorically, as are the apple-tree (*tappuah*) and many of the trees and fruits already mentioned. The Geonim prescribed, in the benediction for the virgin bride, the words: "He who planted the nut in paradise," where the nut probably is believed to be the symbol of virginity.

4. Among the spices (*tablin,* first used in the Mishnah) may be mentioned: *ḳoshet(ḥ),* bear's wort; *ḥamam,* amomum; *rashe besamim* (literally "excellent spices"), nutmeg; *ḥiltith,* asafoetida; *pilpel,* pepper; *halloth ḥari'a,* saffron; *si'ah* (Aramaic *tzatterah,* Satureia), savory; *'ezob,* hyssop; *ḳorenith,* thyme; *'amitha,* mint; *tiltan,* fenugrec; *ḳetzah,* black cumin; *ḳammon,* cumin; *shebeth,* dill; *zangebil,* ginger. Many of these plants came from foreign countries, such as India and Arabia, yet there are rabbinical claims that Palestine produced these plants too, or most of them.

5. Useful plants include: *pishtah* (Aramaic *ḳitana*), flax (which formerly grew in all of Syria and Palestine and produced a good harvest; today, however, it is practically extinct); *ḳanbus* (equivalent to *cannabis*), hemp; *ḳarpas,* cotton (in Talmudic times this appears as a product of the country); *gome,* paper-reed (in the Mishnaic period perhaps called papyrus, for "garments of papyrus" are mentioned). There are several dye-stuffs: *'istis* (equivalent to isatis), woad; *ḳotzah,* equivalent to κρόκος, *crocus*), saffron; *pu'ah,* red dye or madder; *piḳas* (equivalent to φύκος, *fucus*), seawrack; *'og,* sumach. Some of the useful woods are: *mila,* ash; *shittah,* acacia; cedar; cypress; sycamore (see above).

6. The Bible and Mishnah mention very few flowers by name. However, there is no doubt that the land produced splendid flowers (*nitzah, netz, perah*). The *shoshannah* of *Song of Songs* 2:1, which is now identified with the lily (not the rose), is famous; the *habatzeleth* referred to just before it in the verse is explained as colchicum autumnale, known as the meadow-saffron or autumn crocus. Both often served to glorify and symbolize Judaism. The real rose (ῥόδον, *vered*) is mentioned for the first time in the Apocrypha and Mishnah. The so-called rose of Jericho (Anastatica Hierochontica, a plant of the Cruciferae) has nothing in common with the flowers mentioned above.

SAMUEL KRAUSS.

Lit.: Boissier, *Flora Orientalis* (1867-88); Löw, I., *Aramäische Pflanzennamen* (1881); idem, *Die Flora der Juden* (1924-27); Tristram, H., *The Fauna and Flora of Palestine* (1884); Fonck, *Streifzüge durch die biblischen Flora* (1900); Killermann, *Die Blumen des heiligen Landes* (1915); *Jewish Encyclopedia,* vol. 3, pp. 332-39; vol. 10, pp. 72-85.

D. Present Time. The plant world of Palestine, comprising perhaps 2,000 plants, is extraordinarily rich. It consists chiefly of flora from the Mediterranean Sea, but the Oriental steppes and tropical Africa contributed to their number. The climate of Palestine, resembling that of the Mediterranean Sea, the unequal amounts of precipitation, and the various temperatures prevailing in the land produced plants of varying species, such as are seldom met with elsewhere in such a small area. Of significance for the classification of the flora was the geological past history of the land. The presence of tropical plants in the Jordan valley is best explained if they are regarded as vestiges of the flora of the Tertiary period. The climate of the country, with its short winter season and long summer drought, forced the plants to provide themselves with corresponding means of protection. Thus many plants, such as the olive-tree, protect themselves against the dryness by means of the leathery nature of their leaves. Other plants, again, store up an abundance of water for this same purpose, thus the mesembryanthemum; still others defy drought by means of a covering of hairs, as the cistus. Certain plants have allowed their tender parts, the leaves, to become dried up, and have assigned their function, assimilation, to the more substantial parts of their stems, thus the raetem shrub. Many plants, such as the Alpine violet and sea-onion, went still further in their adaptation. During the summer they entirely gave up those portions growing above the earth and limited their life to their subterraneous parts, the tubers and bulbs.

The plants of Palestine, in their grouping and their relation to their surroundings, may be classified into the following divisions:

a. *Forests.* These are rare in the land. Only in the northern and eastern parts of the country are there vestiges of the once beautiful forest regions. The oak and pine formed forests. In several Jewish colonies, thus Hedera, there are groves of eucalyptus, planted for the purpose of drying up the swamps as a preventive against malaria. The present administration considers the forestation of the country one of its most important tasks, and has undertaken it in part.

b. *Bushes.* Bushes are much more frequent than forests. They consist of pistachio-trees, laurel-trees, and the like.

c. *Garigue or Rocky Heaths.* When shrubs become more sparse on the stony and arid mountainous soil and the bushes smaller, this plant formation is called garigue or rocky heath. Typical examples are cistus, thyme, sage and pot-herb.

d. *Steppes.* Due to the strong decrease in the annual rainfall and to the change in temperature, as in the southern and southeastern parts of the land, there are certain arid areas with flora of their own. Typical examples are orache, wormwood (artemisia), and rose of Jericho.

e. *Swamps.* Swamps are generally situated on the shores of rivers, and consist especially of rushes and sedge. The papyrus, which grows in the swamps of Lake Huleh, is renowned.

f. *Dunes.* The sand reed (amophila) and the pancratium are characteristic of this formation.

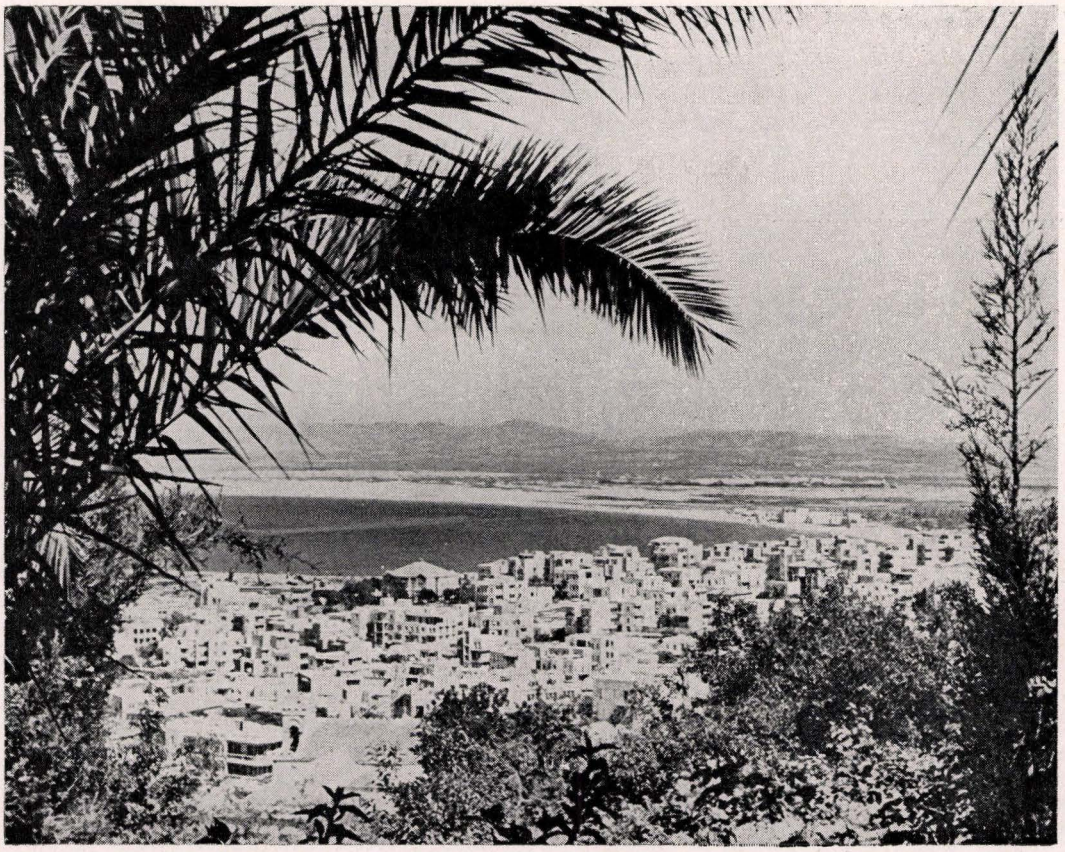
g. *River Banks.* The banks of rivers developed manifold vegetation. The oleander and monk's pepper (Vitex agnus castus) are typical.

h. *Meadows and Fields.* This group consists of shrubs, weeds, and bulbous plants. It includes the anemone, hyacinth, iris, many legumes and umbelliferous plants.

i. *Cultivated Land.* This is planted chiefly with olive-trees, eucalyptus, orange-trees, St. John's bread trees, bananas, palms and vines. In addition, the following grains are cultivated: wheat, barley, oats, durrha millet, and corn.

The growing of grain always played an important part in the native cultivation of the soil. Even in Biblical times wheat and barley are mentioned among the most important products of the land. Old Palestinian coins (modern coins as well) show an ear of corn as the symbol of the land and of its fertility. In Palestine the primitive form of wheat (triticum dicoccoides) was discovered by Kotschy in 1885 and Aaronsohn in 1906. The wild form of barley (hordeum montanum) is also found in Palestine. Even today the cultivation of the various kinds of grains is the most important branch of agriculture.

Wheat is grown in the whole country, especially in heavy soil. There are several varieties of wheat, each cultivated in a definite region. Barley grows best in light soil and thrives best on a small amount of rainfall. Barley thrives in the district of Gaza, where only 300 millimetres (about 12 inches) of rain fall in the course of a year and where wheat, for this reason, does not grow. Oats are planted only in Jewish and German settlements. It requires the same soil as wheat, but must be planted earlier. The durrha plant, a species of millet, is planted as a summer harvest. It is widely cultivated in Samaria, and to an extent also in Galilee. The Arabians use this millet in making bread; it is used also in the making of spirits. Corn is planted chiefly in the Jewish colonies. It has a great future, since it is used considerably in the feeding of milch cows, either as grain or ensilage. In the six year rotation of crops required by modern farming it entirely replaces the durrha millet.



Flora encircling the city of Tel-Aviv



Wayside flora in Tel-Aviv

The country is divided into the following floral districts:

1. The coastal plain. Here the flora of the Mediterranean Sea predominate. Apart from the dunes, it consists of swamps, meadow lands, fields for farming, orange-groves, and eucalyptus woods. South of Gaza the land becomes less fruitful and gradually changes to a steppe.

2. The mountainous country, insofar as it is wooded, is covered with a typical Mediterranean Sea formation of shrubs. Galilee has natural forests, but the mountainous land of Samaria and Judea is planted as far as Hebron with fruit groves, especially with olive-trees. South of Hebron the mountainous country begins to become bare. The eastern mountainous land is poor in forests toward the north. On the other hand, the district of Ajlun is wooded.

3. The valley of the Jordan is enveloped by tropical flora on its banks, especially in the southern part. Willows (salix Safsaf) and poplars (populus Euphratica) are characteristic of the Jordan banks proper. The regions around the Dead Sea are characterized by the salvadore, acacia, false-balsam (Balanites), and the apple of Sodom (Calotropis).

See also: ETHROG; OLIVE-TREE; OMER; PALESTINE; WINE.

ISRAEL REICHERT.

Lit.: Post, *Flora of Syria, Palestine and Sinai* (1896); Bornmiller, *Beiträge zur Kenntnis der Flora von Syrien und Palästina* (1898); Fonck, *Streifzüge durch die biblischen Flora* (1900); Hart, *Some Account of the Fauna and Flora of Sinai* (1891); Aaronsohn, Aaron, "Agricultural and Botanical Explorations in Palestine," *United States Department of Agriculture Bulletin 180* (1910); Auhagen, *Beiträge zur Kenntnis der Landesnatur und der Landwirtschaft Syriens* (1907); Grobba, *Die Getreidewirtschaft Syriens und Palästinas seit Beginn des Weltkrieges* (1923); Ruppin, *Syrien als Wirtschaftsgebiet* (1917); Nawratzki, *Die jüdische Kolonisation Palästinas* (1903); Dinsmore, "Die Pflanzen Palästinas," *Deutscher Verein zur Erforschung Palästinas* (1911); *Publications of the Institute of Agriculture and Natural History, Tel Aviv,* especially the "First Report Covering A Period of Five Years, 1921-26"; *Agricultural Experimental Station, Bulletin No. 4:* Eig, "A Contribution to the Knowledge of the Flora of Palestine" (1926); idem, *Bulletin No. 6,* "A Second Contribution to the Knowledge of the Flora of Palestine" (1927); idem, *Bulletin No. 7,* "On the Vegetation of Palestine" (1927).

Names of Plants in the Bible.

(Arranged in the order of the Hebrew; after the botanical name is given the rendition, which is often uncertain and often even incorrect).

'ebeh	Cyperus Papyrus.	Papyrus (?)
'abattihim	Citrullus vulgaris	Watermelon.
'abiyyonah	Fruit of the Capparis spinosa	Thorny Caper.
'egoz	Juglans regia.	Walnut.
'agam *'agmon*	Juncus, Arundo, Phragmites	Bulrush, Reed.
'ahalim *'ahaloth*	Aquilaria Agallocha Roxburgh	Aloe-wood.
'oroth	Eruca sativa	Eruca (others say Herbs, especially Greens).
'ezob	Origanum Maru	Wild Marjoram (Hyssop).
'ahu	Cyperus Papyrus	Papyrus, Reed-Grass.
'atad	Lycium europaeum	Box-thorn, Bramble.
'elah-'elon	Pistacia Terebinthus, var. Pal. Eng.	Terebinth.
'allah *'allon*	Quercus	Oak
'algumim *'almuggim*	(Assyrian *elamakku?*); no classical name	(red) Sandalwood.
'erez	Cedrus Libani	Cedar.
'eren	(previously explained as a species of cedar or fir, but now see Löw, *Flora*, vol. 2, p. 121)	Laurel or Bay.
'eshel	Tamarix Syriaca Boiss.	Tamarisk.
ba'shah	(*Job* 31:40) from *ba'ash* ("to stink")?	Stinking wood (?)
bedolah	Assyrian *budulhu;* according to ancient tradition, *bdellium*	fragrant resin of a tree native to India, Arabia, etc.
batnim	fruit of Pistacia Vera	Pistachio-nuts.
becha'im	perhaps a balsam shrub; in the Mishnah	Mulberry Tree.
betzalim (m. sing. *batzel*)	Allium Cepa	Onion.
barkanim	Phaeopappus scoparius	so Löw in *Jewish Encyclopedia*, under Plants, or Brier.
berosh *beroth*	Assyrian *burâsu;* Löw previously: Abies Cilicica	Cypress.
borith	lye made from the ashes of certain saline and saponaceous plants	Lye, or Niter.
bosem *besem*	Balsamodendron Opobalsamum Kunth	Balsam-plant.

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bether	*Song of Songs* 2:17) according to some, malabathron; according to Löw, not a plant.	Spices.
gad	Coriandrum sativum	Coriander; the grains of manna (*Ex.* 16:31) were likened to the small aromatic coriander seeds.
galgal (*Ps.* 83:14; *Isa.* 17:13)	see Löw in *Jewish Encyclopedia*, under Plants; see Brown-Driver Briggs under Galgal.	rolling balls of certain dry plants.
gome	(Egyptian, Coptic, Aramaic גמא, New Hebrew *gemi*)	Bulrush, Reed, perhaps also Papyrus, from the fibres of which cords and writing-materials were made.
gefen	Vitis vinifera Linn.	Vine.
gefen sadeh	(see *pakku'oth*)	Wild Vine.
gofer	Assyrian *giparu*, name of a tree	Fir or Pinewood?
duda'im	Mandragora officinarum	Mandrake.
dohan	Panicum miliaceum	Millet.
dardar	(Löw: Centaurea Calcitrapa and others)	Thistles, Briars.
habnim	Greek *'ebenos*, hebenum	Ebony.
hadas *hadassim*	Myrtus communis	Myrtle.
zayith	Olea Europae	Olive-tree.
habatzeleth	Colchicum autumnale	Meadow-saffron, Autumn crocus.
hedek	Solanum sanctum	a thorn-bush.
hoah	perhaps Acanthus Syriacus	a species of thistle.
hittah *hittim*	Triticum vulgare	Wheat.
helbenah	Resin of the Ferula galbaniflua	Galbanum.
hallamuth	Anchusa	Bugloss, Mallows.
hatzir	Allium Porrum	Porret, Leek.
harul	Lathyrus	Cypress-spurge, Nettle.
yitzhar	in *II Kings* 18:32, figuratively for *zayith*	Olive-tree.
kammon	Cuminum Cyminum	Cumin.
kussemeth	Triticum dicoccum	Spelt.
kofer	Lawsonia inermis	Cyprus flower, Henna.
karkom	Crocus sativus	Saffron.
libneh	Populus alba	White Poplar.
lebonah	Greek *líbanos*, *libanotós;* literally, white	Frankincense.
luz	see *shaked*	
lot	resin of the Cistus villosus	Labdanum.
la'anah	Artemisia Judaica	Wormwood; the plant became a figurative expression for bitterness (*Amos* 5:7; *Jer.* 9:14), because of its bitter flowers.
malluah	Atriplex halimus	Orache, Salt-Wort.
mor	Balsamodendron Myrrha or Gileadense	Myrrh; it was an ingredient of the anointing oil.
nahalolim	according to Saadia, Prosopis Stephaniana; according to others, name of a place	Brambles.
nahal	see *tamar*	
nataf	Septuagint: *stakte;* Löw: resin of the Styrax officinalis	Storax, Stacte.
nechoth	gum of the tragacanth	a spice.
na'atzutz	(Not identified)	a prickly thorn.
nerd	Nardostachys Jatamansi	Nard; Spikenard.
suf	Juncus	Sea-weed; the Red Sea has a great deal of red sea-weed, hence the designation *yam suf*.
sir	(recently identified by Reubeni as Poterium spinosum)	a species of thorn.
sillon *sallonim*	(not identified)	Thorn, Brier.
seneh	Rubus sanctus	Bramble, Thornbush.
sirpad	according to Jerome, Urtica	Nettle, Brier.

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'adashim	Lens esculenta	Lentil; in present-day Palestine it is still cultivated on less fertile soil, and is the chief food of the lower classes. Some varieties are red (the "red pottage" of *Gen.* 25:30).
'etz shemen	1. Eleagnus hortensis, 2. Pinus Halepensis?	a sweet-pine tree.
'arabah	Populus Euphratica	Euphrates Poplar (earlier opinions: Osier).
'aroth	*Isa.* 19:7; according to the Septuagint, equivalent to *'ahu;* according to others	Grasses, Mosses.
'armon	Platanus Orientalis	Plane-tree.
'ar'ar	Juniperus oxycedrus	Juniper, Tamarisk.
pol	Vicia faba	Bean.
pannag	Panicum milliaceum?	Millet?
pakku'oth	Citrullus Colocynthis	Bitter-apple; Colocynth.
pishtah *pishtim* (New Hebrew *pishtan*)	Linum usitatissimum	Flax.
tze'elim	Zizyphus Lotus (Zizyphus spina Christi)	Spiny Lotus or Christ's Thorn.
tzinnim *tzeninim*	(not identified)	a thorn.
tzaftzafah	Salix safsaf Forsk.	Willow.
tzari	resin of the mastix and terebinth	Balsam.
kiddah *ketzi'ah*	sub-species of Cinnamomum Cassia	Cassia.
kotz *kotzim*	(not identified)	Thorn.
kikayon	Ricinus communis	Ricinus (Castor-oil Tree), Gourd.
kimmos	(not identified)	a prickly weed.
kaneh	1. Arundo Donax. 2. Phragmites communis	Bulrush, Reed; it was used as a measuring rod; the reed used for writing (Arundo scriptorum) does not grow in Palestine and was imported from Egypt.
keneh bosem *kaneh hatob*	Acorus calamus	Calamus.
kinnamon	Cinnamomum Zeylanicum	Cinnamon.
ketzah	Nigella sativa	Black Cumin.
kishu'im	1. Cucumis Chate 2. Cucumis sativus	Cucumber.
rosh	according to Post, equivalent to *pakku'oth*, which see	a poisonous plant; gall.
rimmon	Punica Granatum	Pomegranate.
rothem	Retama Roetam	Broom.
sorah	in *Isa.* 28:25, and taken by commentators as the name of a plant	Millet? Cumin?
siah	Artemisia	a bush.
sikkim	(not identified)	a thorn.
se'orah	Hordeum	Barley.
shumim (New Hebrew *shum*)	Allium sativum	Garlic.
shoshannah (*shushan*)	Lilium candidum	Lily; the identification is difficult, because the symbolic usages of the word in poetry are varied. In the description of the Temple a "Shoshannah" design (perhaps a lotus?) is mentioned (*I Kings* 7:22).

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The Rothschild Boulevard at Tel-Aviv is luxuriantly lined with native flora

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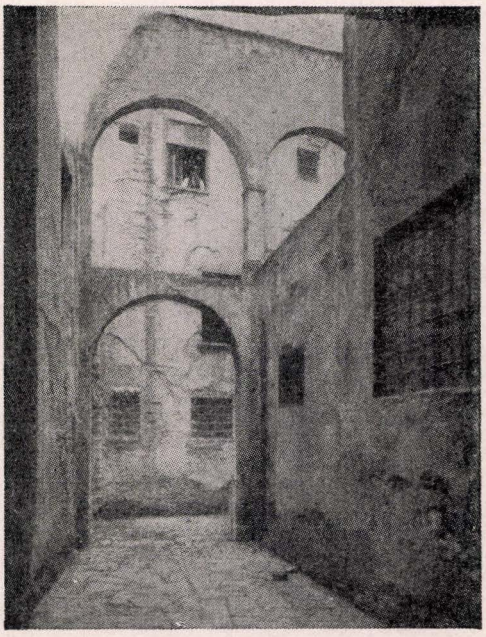
shamir and *shayith*	(*shamir* is identified as Foeniculum officinale; *shayith* has not yet been identified)	Thorn-bushes.
shaked	1. Prunus Amygdalus 2. Amygdalus communis	Almond.
shikmah	Ficus Sycomorus	Sycamore.
te'enah	Ficus Carica	Fig-tree.
te'ashur	Sherbin, a species of cedar	Larch.
tidhar	according to the Targum, Cornus mas	Cornel-tree, Plane-Tree.
tamar (perhaps also *nahal*)	Phoenix dactylifera	Palm; those in the Bible are always date-palms. It is the symbol of beauty; used in worship (at Sukkoth); frequently represented on Jewish coins.
tappuah	Malus communis	Apple.
tirzah	1. according to Saadia and Jonah ibn Janah, Pinus Halepensis 2. according to Jerome, ilex.	1. Pine. 2. Oak.

SAMUEL KRAUSS.

FLORENCE, city in Italy with more than 316,000 inhabitants (1931), including 3,000 Jews, constituting one of the most important Jewish communities in the country. Individual Jews may have lived there as early as the beginning of the 14th cent. Abraham of Florence was the official Florentine interpreter in Alexandria, Egypt, in 1422. In 1428 a conference of the Jewish communities of Italy for common defense against their enemies, held in Florence, issued an appeal to the Italian Jews for contributions and for solidarity. Not until 1437, however, was a Jewish community formed. A Mahzor in the Italian ritual was written and sold there in 1441.

The city invited Jews to Florence to serve as money lenders, and to counteract the prohibitive rate of interest charged by Christian bankers. In order, however, to prevent the Jews from acquiring too much power, their rights to participate in business were restricted. Also, the period of residence was limited to ten years. A synagogue using the Italian ritual existed in Florence as early as 1456. Several times the Jews were compelled to wear identifying badges. In 1458 there were anti-Jewish riots, incited by a monk of the family of Visconti. Other riots occurred in 1471. During the plague of 1472 the favorable official attitude toward the Jews was reversed and they were expelled. They returned in 1473, living in peace until 1488, at which time the preaching of Bernardinus da Feltre again incited the populace against the Jews. These outbreaks were stopped by the intervention of the authorities, who expelled Bernardinus. The lower classes were particularly subject to anti-Jewish influences; on the other hand, the nobility, especially the ruling family of the Medici, were favorably inclined toward the Jews and protected them. Giovanni delle Bande Nere, an ancestor of the Medici, had a Jewish physician called



Arch over gateway to the ghetto of Florence

Abramo in his service. Bernardinus spread the report that the nobility was being bribed by the wealthy Jews.

In 1495, the year after the expulsion of the Medici, the republic decided to close the Jewish banks and to expel the Jews. However, their departure was postponed for several years, since the republic had borrowed money from them. The Medici returned in 1512, and the Jews were recalled in 1514. When the former were again expelled in 1527, the expulsion of the Jews was decided upon, but this was once more delayed. In 1530, after the final downfall of the republic, the Medici again recalled the Jews. Duke, later Grand Duke Cosimo I de Medici (1537-74) had friendly relations with the Abravanel family, which lived in Ferrara; it was on the advice of Don Jacob Abravanel that he decided, in 1551, to grant privileges to the Levantine merchants, especially the Jews, in order to induce them to settle in Florence and thus revive trade with the Orient. This led to the beginnings of a Sephardic community, which arose in Florence by the side of the Italian community. Spanish and Portuguese Jews expelled from their respective countries (1492) were hospitably received in Florence, and increased the prosperity of the city through their proficiency in commerce. Yet as early as 1553 Cosimo I acceded to the demand of the Inquisition and permitted copies of the Talmud to be confiscated and burned. In 1567 he yielded to the request of Pius V that the Jews be forced to wear the Jew badge. Finally, in 1570-71, they were forced into a ghetto.

This immuring of the Jews in the ghetto brought to a close the most productive period in the history of the Florentine Jews, in which literary, philosophic and scientific studies had prospered, and numerous rabbis and preachers, liturgical and secular poets, authors who wrote in Hebrew and in Italian, and learned men and thinkers had flourished. Especially notable were those Jewish scholars belonging to the group of humanists headed by Lorenzo the Magnificent, who called many Jewish physicians and scholars to his court. Among them was Elijah Delmedigo, who participated in a religious disputation in Lorenzo's presence, and Abraham Farissol. Marsilio Ficino, Giovanni Pico della Mirandola and other Florentine philosophers studied Hebrew and Cabala at this period, and invited many learned Jews to associate with them.

After their banishment to the ghetto the life of the Jews, subject as it was to special ordinances of the government, became wretched and barren. Study was at a standstill; the Jews had to wear the badge and were not permitted to engage in any other business than that of dealing in second-hand articles; the people despised and mocked them. The Jewish community was compelled to pay the rent of even the empty houses of the ghetto (1690). However, a few Jews succeeded in carrying on business freely; at least they retained the government lease for tobacco. The richest Jews lived outside of the ghetto, undisturbed by the government. On the whole, conditions were somewhat ameliorated by the fact that the law was not enforced to the letter. The Jewish community was rent by internal strife; the Levantine and Italian groups were mutually hostile at the time, though they united to form one community in 1668; the pretensions of Sabbatai Zevi and Nehemiah Hayyun led to other divisions. Outer dangers first threatened them at the end of the 18th cent. The grand duke granted the Jews certain civic rights, such as that of participation in local government, in 1778. The people, however, were not in sympathy with these new regulations, and for this reason the movements in 1790 took on an anti-Jewish character. The anti-Jewish attacks of 1790 were quelled by the bishop. The Jews of Florence succeeded in protecting themselves from the consequences of the 1799 reaction which was so costly to the Jews of Siena, by the payment of large sums of money. After the period of freedom which accompanied the French rule, the Florentine Jews continued to enjoy a most extensive toleration. The autonomy of the Jewish community was recognized in 1814 and the ghetto abolished. The Jews received partial emancipation in 1848, when Leopold II granted a constitution; but their full emancipation did not come until 1859, when the Tuscan revolution forced the grand duke to abdicate and a provisional government was established, in which a Jew, Sansone d'Ancona, became director of finance. The revolution was confirmed in 1860, when Tuscany, joined with Piedmont, became a part of the monarchy of Italy.

The majority of the Jewish community in Florence followed the Sephardic ritual, and Florence had the "most beautiful synagogue of Europe," completed in 1882 with the help of generous donations by David Levi (d. 1869). There was also a smaller synagogue using the Italian ritual. Various Hebrew works were published in Florence, where Jewish printing-shops existed during the 18th cent. There are two Jewish cemeteries in Florence, an old one, and a new one laid out in 1875. The post-World-War Jewish community supported several Hebrew schools for boys and girls, as well as various philanthropic institutions. The *Rivista Israelitica* was published in Florence from 1904



The ancient synagogue at Florence

to 1915, and the first Jewish Italian weekly, the *Settimana Israelitica,* appeared in the city for a time.

UMBERTO CASSUTO.

In the years following the World War the Florence Jewish community became the most intensive center of Jewish cultural and spiritual life in Italy. The traditions of Professors S. H. Margulies and Z. P. Chajes were followed by their disciples of the Collegio Rabbinico Italiano, which was transferred to Florence from Rome, and by a group of devoted Jewish members of the community. In 1922 the Abodah cultural organization was established, and subsequently it contributed much to the promotion of Jewish culture and science among the younger Jewish generation. Angiolo Orvieto, well-known poet and literary essayist, set up in Florence a Convegno di Studi Ebraici—Club of Jewish Studies. Such clubs were afterwards founded in all major Jewish communities of the peninsula. The Convegno in Florence organized a memorable series of ten lectures held by the most prominent rabbis and Jewish leaders of Italy, each one illustrating one of the Ten Commandments. The lectures were then published in a book called *Il Decalogo.* In 1934 the direction of the weekly *Israel,* previously edited by Alfonso Pacifici and Dante Lattes, was assumed by a larger editorial committee. The Committee also edited the excellent monthly publication *La Rassegna Mensile d' Israel.* In 1935 the Collegio Rabbinico Italiano was transferred back to Rome. The Chief Rabbinate of Florence remained vacant, since Chief Rabbi Elia S. Artom was entrusted with the direction of the Collegio in the Italian capital. In December, 1937, the community invited Dr. Kalman Friedman to assume the rabbinate. He was until then rabbi of the small Jewish community in Perugia. After the introduction of the racial policy in Italy, Dr. Friedman, who was a naturalized Italian, left the rabbinical seat of Florence and is now rabbi of Quincy, Mass. *Israel* and *Rassegna Mensile d'Israel* were suppressed. A Jewish high school was established in Florence, for 150 Jewish students who could not continue their studies in the schools previously attended.

DAVIDE KLEINLERER.

Lit.: Cassuto, U., *Gli Ebrei à Firenze nell' età del rinascimento* (1918); idem, in *Vessillo Israelitico,* vol. 55, pp. 326-30; idem, "Antisemitismo Settecentesco," *ibid.,* pp. 613-17, 671-77; idem, "I più antichi capitoli del ghetto di Firenze," *Rivista Israelitica,* vol. 9, p. 203; idem, "La Famille des Médicis et les Juifs," *Revue des études juives,* vol. 76, pp. 132-45; Perles, "Les savants juifs à Florence à l'époque de Laurent de Médicis," *ibid.,* vol. 12, pp. 244, 257; Ciardini, *I banchieri ebrei in Firenze* (1907); Levi, "La lotta contra N. Chajjun à Firenze," *Rivista Israelitica,* vol. 8, p. 169; vol. 9, p. 5; Roth, Cecil, *Gli Ebrei à Firenze sotto l'ultima repubblica* (1924).

FLORIDA, the most southeastern state of the United States, with a population of 1,897,414 (1940 census), including 24,000 Jews (approximately 1.26 per cent). The territory that is Florida was ceded to the United States by Spain in 1821 and became a state in 1845. At the time of the cession, there were resident in the territory several who may have been Jews, to judge by their names: George Levy, a planter from London; Lewis Solomon, a watchmaker from London; Levy M. Rodenburg, a grocer from Amsterdam; and Isaac Hendricks, a planter from South Carolina.

Besides these, and others whose names have not been found in the records, a Jew, Moses Elias Levy, who had made a fortune in the lumber business in St. Thomas, in the West Indies, purchased in 1820 about 45,000 acres of land and commenced sugar planting. One of his plantations was about eight miles



William Friedman

above Lake George on the St. John's River in the northern part of the state, and another was on the opposite side of the river. Levy became a leading citizen of St. Augustine and among his projects devised a plan for the abolition of negro slavery. His son, David, who later took the name of David L. Yulee (1811-86), was elected United States senator from Florida in 1845, the first of Jewish birth to be elected to the Senate. Florida named one of her counties Levy, and one of her towns Yulee, in his honor.

In 1825 there was a project in London to send Jews as colonists to Florida, but nothing came of it. There were about thirty or forty Jews in Florida in 1825. In fifty years, their number had grown to about 750. In another twenty years (1895), there were about 2,500.

In the 1840's, Philip Diamond served with the forces fighting the Seminole Indians. Of the Jews who fought for the Confederacy, there is a record of two from Florida: Gus Cohen, who was in the Milton Artillery, and M. Daniel, of Company A, 1st Regiment Florida Infantry, who died a prisoner of war and was buried in Woodlawn Cemetery at Elmira, N. Y.

The leading Jewish communities of Florida in 1941 were Miami with a Jewish population of about 7,500, Miami Beach with about 1,200, Jacksonville with almost 5,000 and Tampa with about 1,700. These communities are described separately in this encyclopedia under the names of the cities. In addition to these there were a number of communities which had a hundred or more Jews each. These places were: Pensacola with a Jewish community of about 750; Orlando, St. Petersburg, and West Palm Beach, about 500 each; Daytona Beach (including Daytona), about 400; St. Augustine, 225; Coral Gables, 200; Jacksonville Beach, 150; Fort Lauderdale, 125; and Tallahassee, about 100. Besides these, there were about thirty-five places with less than a hundred Jews and more than ten.

In 1874 a congregation, Beth El, was organized at Pensacola, in the extreme west of the state. In 1919 William Ackerman was rabbi; from 1927 on Martin Friedman was rabbi. Congregation B'nai Israel of Pensacola was organized in 1899. There is a Jewish cemetery, owned by Congregation Beth El.

St. Petersburg has a Jewish congregation, Beth El, of which Pizer W. Jacobs was the rabbi from 1937 on. Alexander S. Kleinfeld was rabbi of Temple Israel in Daytona Beach from 1931 on. An Orthodox congregation, Sons of Israel, was organized at St. Augustine in 1908. It owns its own cemetery. Congregation B'nai Zion was organized in 1912 in Key West. Gainesville and Ocala have Jewish cemeteries.

The most noted of the Jews of Florida were its first senator, David L. Yulee, and Morris A. Dzialynski, twice mayor of Jacksonville. David Sholtz, who was born a Jew, was governor of the state from 1933 to 1937. Philip Walter was a member of the state constitutional convention of 1885. Michael Davis was mayor of De Land for several terms in the 1890's. Julius Diamond was chairman of the commissioners of Leon County for twenty-four years. Arnold Greenberg was judge of the Criminal Court of Duval County from 1905 until 1930, when he retired.

In 1914 Harry Goldstein of Fernandina was elected for the third time to the legislature. Abram O. Kanner, of Stuart, was a representative in the Florida legislature from 1926 to 1936; in 1936 he was elected a state senator. Harry Nathan Sandler, of Tampa, formerly a representative in the legislature, was appointed a circuit judge in 1935. William Friedman was mayor of Dade City from 1927 to 1928. Edmund Friedman was city engineer of Coral Gables from 1925 to 1931, city manager from 1930 to 1931, and engineer of Dade County from 1931 on. Philip Rubin was mayor of Crystal City for three terms (1933-35). Ben Feinberg was a city commissioner in Lake Wales from 1929 to 1937 and president of the city council in 1935. Joseph Morris Glickstein was city attorney of Neptune Beach in 1935. Benjamin Axleroad of Miami was executive secretary of the National Everglades Park Commission from 1936 on.

Edward Weil was a member of the Jacksonville school board in 1880. Herman Goloski was mayor of Tampa from 1886 to 1894. Adolph Greenhut was mayor of Pensacola from 1913 to 1915. Henry Cohen of Tampa was a municipal court judge from 1912 to 1915. Morris Slager served as a member of the Jacksonville city council from 1916 to 1920, as did Bernard Baer. O. Falk served as a Tampa alderman, as did Adolph Greenstein. Jacob Huff was treasurer of Jacksonville. Louis Nathan was mayor of Miami Shores in 1930. Sam A. Wahnish was a member of the city council of Tallahassee from 1937 to 1939, and mayor from 1939 to 1941. Baron de Hirsch Meyer was a member of the Miami Beach city council from 1931 to 1937. Abe Aronovitz was city solicitor of Miami from 1935 to 1940. Max L. Bear was mayor of Pensacola in 1937. Isidore Zukernick was municipal court judge of Miami Beach in 1940. E. Albert Pallot was deputy district attorney of Miami in 1941. Morris Silverman was mayor of Florida City from 1932 to 1938. Max Wyner was mayor of Kelsey City from 1920 to 1922, after serving as a city judge from 1918 to 1920.

Marcus Endel was head of the Grand Lodge of the Florida Masonic Lodges in 1893. The B'nai B'rith has twelve lodges in Florida; the first was organized in Jacksonville in 1877. CHARLES REZNIKOFF.

Lit.: Hühner, Leon, "David L. Yulee, Florida's First Senator," *Publications of the American Jewish Historical Society*, No. 25 (1917) 1-29.



John Florio

FLORIO, JOHN, English writer and translator, b. London, 1553; d. London, 1625. Florio was the son of Michael Angelo Florio, for some time pastor of an Italian Protestant congregation in London. In an *Apologia,* published in 1557, Michael Angelo Florio said of himself: "I was never a Jew nor son of a Jew, but born of a father and mother baptised . . . but if you should say that my progenitors were Hebrews before baptism, this I will not deny."

John Florio was brought up on the continent, either in France or Italy. But by 1576 he was in England again, and acting as tutor to the son of the Bishop of Durham at Oxford. Despite his own advanced age at the time, Florio himself matriculated at Magdalen College, Oxford, in 1581. Two years later he was in the service of the French ambassador, Michel de Castelnau.

At this time his literary work had already begun. In 1578 Florio's *First Fruits, Which Yield Familiar Speech, Merry Proverbs, Witty Sentences and Golden Sayings* had been published. *Second Fruits* was published in 1591 and *Giordani di Ricreatione,* a collection of Italian proverbs, the same year.

Florio's greatest influence on the Elizabethan writers, including Shakespeare, was exerted through his three-volume translation of the essays of Michel Eyquem de Montaigne (1600). It was more than a translation, it was an adaptation of the Gallic pungency into an Elizabethan equivalent. In making this transformation, Florio frequently took liberties. He expanded, he interpreted, he ramified the phraseology with additions of his own, and in the process he bestowed on the English language a many-faceted richness of word-play.

The degree to which Florio's personal influence was felt is uncertain. As a protégé of the Earl of Southampton, he probably knew Shakespeare; there is some suspicion that he taught Shakespeare French and Italian. It has also been said that Holofernes in *Love's Labour's Lost* was drawn after Florio, because of the character's pedantic interplay of languages. From Ben Jonson as well as from other writers of the time, Florio received inscribed copies of books, and he was a special friend of Samuel Daniel, perhaps even his brother-in-law.

During the reign of James I, Florio was gentleman-extraordinary and groom of the privy chamber, as well as reader in Italian to the queen. He died of the plague in the house in Fulham, London, to which he had retired at the death of the queen in 1619.

Lit.: Roth, Cecil, *The Jewish Contribution to Civilization* (1938) 98-99; Chambrun, Clara Longworth Comtesse de, *Giovanni Florio* (1921); Matthiessen, Francis Otto, *Translation: An Elizabethan Art* (1931); Yates, Frances A., *John Florio* (1934).

FLUEGEL, MAURICE, rabbi and author, b. Germany, 1832; d. Baltimore, Md., 1911. He spent his early years in Roumania, then studied at the Universities of Leipzig and Paris; he received a diploma in economics, history and languages in 1862 in Bucharest and his theological diploma from Chief Rabbi Lazard Isidor in Paris in 1869. He was rabbi of several congregations in the United States, the last being the Baltimore Hebrew Congregation (1881-84). His chief interest, however, was writing on scholarly subjects, in connection with which he set forth a number of original ideas. His chief works were: *Thoughts on Religious Rites and Views* (1888); *Spirit of the Biblical Legislation* (1893); *The Messiah Ideal:* vol. 1, *Jesus of Nazareth;* vol. 2, *Paul and Mohammed* (1896); *Zend-Avesta and Eastern Religions* (1898); *Israel the Biblical People* (1899); *Philosophy, Qabbala and Vedanta* (1902); *The Humanity, Benevolence and Charity Legislation of the Pentateuch* (1908); *Exodus, Moses and the Decalogue Legislation* (1910).

FOA, well-known Jewish family of Italy and France. The origin of the name is unknown. Members of this family emigrated from Italy and settled in France during the 15th cent. One branch assumed the name "Margfoy," while the Bayonne and Bordeaux branches spelled their name "Foy." Salomon Foà settled at Bordeaux during the 18th cent., and the parliament of Navarre granted permission to his son, David Hayim Foy, to establish himself at Pau in 1787; the son of David Hayim Foy bought a cemetery for the Jewish community of that place in 1822. Some members of the family emigrated to Turkey in the 18th cent.

Lit.: Léon, H., *Histoire des juifs de Bayonne,* pp. 218, 428; Féret, *Statistique de la Gironde,* vol. 3, pp. 250, 257; *Archives municipaux de Bordeaux,* g. g. 800 bis, Aug. 21, 1751; July 23, 1753; Jan. 23, 1766; *Le siècle,* March 24, 1898; Mortara, M., *Indice,* pp. 23-24; *Archives israélites,* vol. 2 (1841) 253.

FOÀ, CARLO, physiologist, son of Pio Foà, b. Modena, 1888. Foà studied the natural sciences in Italy at Turin with Mosso, then abroad at Leipzig under Ostwald and in Paris under Dastre. He became professor of physiology at the Universities of Messina, Palermo, and Padua, successively. In 1924 he was appointed to direct the Institute of Physiology at the

University of Milan. His numerous publications refer mainly to the study of the glands and their internal secretions, and to the innervation of the vasomotory and respiratory system. In 1924 he was awarded the prize of the Academy dei Lincei, a member of which he became in 1929.

FOA, EDOUARD, explorer, b. Marseille, France, 1862; d. Villers-sur-Mer, France, 1901. From 1891 to 1897 he visited Morocco, traveled through southern and central Africa, and explored the Zambesi, French Congo, and Dahomey territories. He issued several books on his travels, including: *Mes grandes chasses dans l'Afrique centrale* (Paris, 1895); *Traversée de l'Afrique, du Zambèze au Congo* (Paris, 1897); *Le Dahomey* (Paris, 1895).

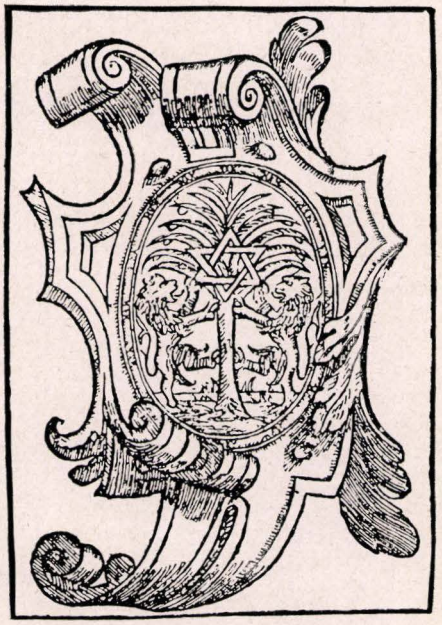
Lit.: Résultats scientifiques des voyages en Afrique d'Edouard Foa (1908); *Encyclopaedia Britannica,* vol. 9, p. 432.

FOA, ELIEZER NAHMAN, rabbi and author, d. Reggio, Italy, 1641. He was a pupil of Moses Isserles and of Menahem Azariah da Fano. He was chief rabbi of the provinces of Modena and Reggio, director of the Yeshiva and head of the Jewish Academy in Venice, and the founder of the Cabalistic society Hebrath Haalubim. His writings are: *Midrash Behiddush,* a commentary on the Haggadah (Venice, 1641; 2nd ed., Leghorn, 1809); *Goren Arnon,* sermons dealing with the Pentateuch; *Maamarim Beinyan Hateshubah; Zichron Aboth.* Some of his manuscripts are preserved in the British Museum, at Oxford, and in the collections of Günzburg and Friedländer in Leningrad and of Kaufmann in Budapest.

FOA, ESTHER EUGÈNIE REBECCA (née Rodriguez-Gradis), authoress, b. Bordeaux, France, 1795; d. Paris, 1853. Married at an early age and abandoned by her husband, she made her living by writing novels and short stories, often using the pseudonyms "Maria Fitz Clarence" and "Edmond de Fontanes." She contributed to the *Journal des demoiselles, Journal des enfants,* and *Dimanche des enfants.* Her writings, many of which dealt with Jewish subjects, include: *Kidduschim* (Paris, 1830); *La juive* (Paris, 1835); *Rahel; Le vieux Paris, contes historiques* (Paris, 1840; with notes by G. A. Neven, London, 1868); and *Le petit Robinson de Paris* (1840). She was disinherited by her wealthy mother after she became a Christian.

Lit.: Encyclopaedia Britannica, vol. 9, p. 432; Kayserling, M., *Die jüdischen Frauen in der Geschichte, Literatur und Kunst,* pp. 290-91; *La grande encyclopédie,* vol. 17, p. 669.

FOA, PIO, pathologist, b. Sabbionetta, Italy, 1848; d. Turin, Italy, 1923. He was assistant professor and professor at the University of Modena from 1878 to 1884, and from 1884 professor of pathological anatomy and bacteriology at the University of Turin. In 1900 he was elected president of the latter university, and was named member of the Accademia de Medicina, of the Accademia dei Lincei of Rome, and of the Reale Accademia delle Scienze at Turin. Specializing particularly in the pathology of the endocrine glands, the blood, the nervous system and tuberculosis, he wrote numerous articles and monographs on these subjects which are considered classical. His writings include: *Sull'anatomia patologica del midollo delle ossa* (1872); *Sull'anatomia del gran simpatico* (1874); *Sulla dottrina della tubercolosi* (1876); *Sulle origini dei globuli rossi del sangue* (1879); *Trattato di anatomia patologica* (1923).



Printer's mark of Tobiah Foa

Foa served as a volunteer under Garibaldi in the campaign against Southern Tyrol in 1868, and took part in the battle of Bezzecca. He was elected a senator in 1908.

FOA, TOBIAH, Hebrew printer in Italy during 1552 to 1559. He had a printing establishment in Sabbionetta, but due to the strict censorship there, removed it first to Cremona and then to Mantua. The books printed by him are: *Mirkebeth Hamishneh,* by Isaac Abravanel (1551), his first work; *Hoshen Mishpat* of the *Tur* of Jacob ben Asher (1559); the division Moed of the Mishnah (1563); and the prayer-book (Mahzor). At his death the printing establishment was closed until 1567, when it was reopened under the management of Vincentio Conti. A century later a descendant of the family, Nathanael Foa, took possession and printed Hebrew publications during 1696 to 1715.

FODOR, ANDOR, chemist, b. Budapest, Hungary, 1884. From 1911 to 1923 Fodor was the first assistant of Professor Abderhalden at the Tierärtzliche Hochschule at Berlin, and in 1922 he became assistant professor of biochemistry at the University of Halle. The Zionist Organization invited him to go to Jerusalem in 1923 for the purpose of establishing and equipping the Institute of Biochemistry at The Hebrew University, of which he has been director since 1925.

Fodor's chief field of research is organic and physiological chemistry. He conducted research studies in fermentation, colloids, albumen, and the problem of absorption, contributed to the *Handbuch der biologi-*

schen Arbeitsmethoden (published by Abderhalden) and to Muspratt's *Enzyklopädie der technischen Chemie,* and, in collaboration with E. Eichwald, published *Physikalische Grundlagen der Chemie* (1919). Other works of his include *Die Grundlagen der Dispersoidchemie* (1925) and *Fermentforschung* (1922). In 1923 Fodor received the prize of the Colloid Association for his research work in the field of colloid chemistry of the ferments.

FOHS, FERDINAND JULIUS, oil geologist, b. New York city, 1884. His education in the various phases of geology was obtained mainly through home study, and though he took post-graduate work at Columbia in 1909, he had before that occupied many positions of importance in the field. The first of them was as mine superintendent in Kentucky, in 1901. Later Fohs was field assistant geologist for the United States Geological Survey and engineer in charge of mines in Kentucky. From 1905 to 1912 he was assistant state geologist for Kentucky and from 1906 to 1908 a lecturer at the Kentucky School of Mines. He was thereafter affiliated with various private oil companies, and was for a time vice-president of the American Institute of Mining and Metallurgical Engineers.

Fohs made many trips to Palestine. In 1919 he prepared a geologic map of the country for the British War Office and the Zionist Organization. Out of this report came various economic developments, among which were a cement plant and the Dead Sea potash and bromine plant.

In 1931, as consultant for the newly-established Palestine Water Company, Ltd., a subsidiary of the Palestine Economic Corporation, Fohs estimated that if rainfall in Palestine was properly conserved, the water resources of the country could irrigate ten times as much land as was then being irrigated and could provide private water for the domestic needs of 2,500,000 people as well.

A further result of Fohs' investigations was the installation of gravel envelope wells, which yield three to five times as much water as the old type wells. Fohs continued to make regular surveys of the water situation of Palestine and to direct all the water activities of the Palestine Economic Corporation. He was a member of the board of directors and of the executive committee of the Corporation.

In 1926 Fohs donated a high school building to the community of Marion, Kentucky. The same year he and Mrs. Fohs, in memory of their deceased daughter Ella, established the Ella Fohs Camp for underprivileged Jewish girls at New Milford, Connecticut.

FÖLDES (WEISZ), BÉLA, statesman and economist, b. Lugos, Hungary, 1848. The product of several universities at home and abroad, he made his mark early in life. At twenty-four he was placed in charge of the Municipal Bureau of Statistics, Budapest; later (1882) he became professor at the Academy of Commerce. In 1889 he was called to the University of Budapest as professor of political economy and statistics. Within the next four years he was several times dean and rector of that university's law school. The Academy of Science invited him to membership in 1901.

He entered the political arena (1905) and was elected to Parliament, where he served colorfully during a number of terms. In 1917-18 he became a member of the cabinet, as Minister of Commerce.

His reputation as an eminent economist was acquired as much abroad as in Hungary, principally through a series of authoritative books. It is noteworthy that, prior to conversion, Földes wrote under his family name, Weisz.

His major works included: *A munkásmozgalom legujabb iránya* (1873), a penetrating study of labor movements, published also in German; *A nemzetgazdaságtan és pénzügytan vezérfonala* (1880), a keen approach to the fundamentals of economics and finance, frequently reprinted; *A társadalmi gazdaságtan elemei* (1899), a three-volume popular analysis of social economics; *A nemzetközi kereskedelem elméletéhez* (1915), a rational contribution to the theory of international trade relations, published also in German; *Ricardo* (1919); *Finanzwissenschaft* (1920) which has attained many editions; *Volkswirtschaftliche und Sozialpolitische Untersuchungen* (1927); *A szociális igazság felé* (1936), which attempts to cut untried paths toward social justice. Földes also wrote a number of remarkable interpretations of socialism prior to the first World War. He has held membership in numerous scientific societies, edited statistical and economics manuals, and collaborated on the *Handwörterbuch der Staatswissenschaften.*

FÖLDES, IMRE, Hungarian playwright, b. Kaposvár, 1881. His professional career was launched at Budapest, though he wrote historical dramas and rhymed comedies even before going to the metropolis. One of these won him an Academy award. In those early days he was considerably under the influence of Rostand and other French neo-romantics. To that period belong such of his plays as *Hadik huszárok,* (produced also in England), *A király arája,* and others.

Subsequently he gave vent to a social consciousness, writing for the stage on current themes with vigor, earnest wit and fine perspective. Among the plays of this genre were: *Hivatalnok urak; Kuruzslók; Császár katonái;* and *Nincs tovább.* Then came a spell of pure comedy, mirroring, however, the humdrum joys and woes of urban citizenry. Notable in this series were: *A leányom; Halló* (presented also in the United States); *Grün Lili; Künn a hárány, benn a farkas* (which was later filmed).

During the more stringent years he turned again to serious fare, such as *Tüzek az éjszakákban* (1928); *Égö város* (1929); *A világ könyvelöje* (1930); *Horváth Pál* (1936). He is author of many operettas (put to music by Pál Ábrahám and Alfred Grünwald), among them being *Ezüst Sirály; Fekete Ország; Két Hippolit;* and others. Some of these were produced abroad. Altogether he has written (1941) more than two score plays.

FÖLDI, MIHÁLY, novelist and essayist, b. Budapest, 1894. Like Arthur Schnitzler, he abandoned a medical career to become, in turn and simultaneously, journalist, novelist, short story writer, and dramatist. In 1924 he became editor-in-chief of the influential daily *Pesti Napló,* a post he relinquished

only under pressure of anti-Jewish laws (1938-39). His most notable literary effort among his earlier writings was *Szahara,* a searching, symbolistic novel of profound contemplation. In *Az élet tolvaja* he assays the problems arising from concealment of identity, from the change of name and habitat for the sake of ease, in the modern world. *Mámorosak; Isten országa felé; Az utolsó álarc; A lázadó szüz; A meztelen ember; A házaspár; A csábitó; Sötétség; Kádár Anna lelke* (1931); *Sándor és Sándor; A láthatatlan ut* (1932), and other novels evidence a high degree of artistic preoccupation with social questions of more than local interest.

Although Földi wrote a number of plays, chiefly in the comic vein (*Bubi* and *Engem szeress,* among others), he prefers to be regarded primarily as a novelist and belletrist of serious purpose. He probed the ominous complexities of the Jewish question in *A Halasi-Hirsch fiu,* an earlier work depicting the conflict between devout parents and their son who is all too ready to embrace Christianity in an effort to further his ambitions.

Several novels and tracts by Földi have gained recognition abroad, among them *A század asszonya* (1936), which was published in London (1940) as *Lady of the Century; A házaspár* (1936) appeared in England as *Love, Honour and Obey* (1939-40); *Kiáltás a válságból* (1936) as *The World Strides On* (1937-38); *Life is Theirs.*

From the very outset Földi has been a sombre observer of the world scene, realistically brooding over the ills of his fellowmen and seeking to devise hitherto untried solutions. He has an adroit metaphysical skill in blending the essentials of human traits and character. In 1939 he transferred his residence to provincial France, thence he returned to Hungary (1941) to edit a liberal journal and to plan a series of sociological studies for publication abroad.

FOLKLORE. The science of folklore, despite the fact that it has engaged the attention of generations of scholars, has as yet received no uniform clarification and delimitation. While some students have tried to restrict folklore to "primitive" beliefs and practices surviving among peasants and submerged classes, others have extended the term to include the popular literature, arts and science of a nation.

Taking the narrower view and tying it up with the question of the existence of a separate Jewish ethnic group or nationality, some folklorists of the 19th cent. denied the existence of a specific Jewish folklore. If F. S. Krauss included Yiddish folklore in his journal *Urquell,* it is because he considered it a species of Germanic folklore in Slavic lands. By the same linguistic and geographic criteria Ladino folklore was classified as a Balkan branch of Spanish folklore. The "Jewishness" of many superstitions was often *a priori* ruled out by others for the reason that Judaism as a rational religion could tolerate no irrational or fanciful beliefs.

Modern students, skeptical about "rationalism" and less agitated by the problem of origins, view Jewish folklore as the beliefs and the traditional lore current among the Jewish people, whether in the present or the past. If Eastern European Jews have borrowed the superstitions of their neighbors about the werewolf (*wilkolak*), or have brought with them in their wanderings medieval German beliefs in "shretalach" (kobolds) or the practice of "absprechen," such beliefs and practices become Jewish folklore by adaptation and usage. More often, however, originally non-Jewish motifs have been so woven into the fabric of genuine Jewish tradition as to form an indistinguishable part of it. Many a native Slavic theme of witchcraft was developed by the legend of the Baal Shem Tob into a symbol of the struggle between the divine and the powers of evil. In the same way, while amulets contain Babylonian or Hellenistic ingredients, they have gone through a Jewish crucible of tradition. Primitive and secular Wallachian tunes were developed into sacred Hasidic melodies, an evolution which at times was even self-conscious, and the "dreidel" of German origin has been adopted as a Hanukah game. Throughout centuries mutual borrowings have been going on. Christian legends of saints drew on the vast Midrashic literature of the Jews. On the other hand, many Jewish legends, even such "peculiarly" Jewish ones as that of the Lost Ten Tribes and that of the Red Jews beyond the River Sambatyon, on analysis are found to contain much of scholastic non-Jewish speculations.

Folklore, whether Jewish or non-Jewish, develops chiefly by means of vulgarization. Learned and artistic themes entering the mind of the common people become folklore. Whether the learned theme is a gloss on the Bible misunderstood by the people, or a scientific observation adopted by the masses, is unimportant. Just as literature draws on folklore motifs, so oral legends often grow out of themes that were originally literary; and Jewish legends often take for granted the book, i.e. the Bible, as much as other folklores presuppose the soil and the sky.

The fact that people rarely "create" folklore but rather reproduce a "lore," based mostly on earlier tradition, does not in any way lessen the importance of the study of folklore for the understanding of folkpiety or the psyche of a people, but rather enhances its value, since it is a guide for following the development of popular traditions in the course of the centuries. Jewish folklore, for that reason, must be studied in its entirety.

The folklore in the Bible, in some respects, should be studied separately, both because the Bible is a canonically demarcated field and because it looms so large in Christian studies. Survivals of primitive Semitic mythology in the Bible, practices such as circumcision and sacrifices, injunctions against pagan rites, fairy tale motifs such as Balaam's ass and Jonah and the whale, patriarchal sagas and legends about the prophets, have received wide attention by scholars in the fields of comparative mythology, history of religion and history of literature, the most notable contributions having been made by the school of W. Robertson Smith, Hermann Gunkel and Alfred Bertholet. However, it must be noted, much of the folklore material in the Bible serves a didactic and moral purpose. Thus the tale of the destruction of Sodom and Gomorrah has become a sermon about justice, and Jotham's fable is a cry against tyranny.

The chief treasure house of post-Biblical Jewish folklore is the vast literature of the Haggadah. In

Louis Ginzberg's *Legends of the Jews* one may follow the influence of Jewish legends on Christian and Mohammedan folklore and hagiology. Some of these Jewish legends in their later development were in turn influenced by Christian and Mohammedan romances. During the Middle Ages, Christian and Moslem ideas deeply penetrated Jewish life both in the form of moral tracts and folk tales. Much of the *Sefer Hasidim* and other similar works in Germanic lands reflect a spirit similar to that of medieval Christian legends and works of edification, while Arabic folk tales become part of Oriental Jewish folklore. Jews traveling from areas in farther Oriental cultures were often the carriers of Indian legends such as the tale of Kalilah and Dimnah, originally a Buddhist folk tale.

With the rise of rationalism, the weaving of legendary lore slackened, and heightened self-consciousness at the same time prevented a further absorption of non-Jewish religious folk themes into Jewish folklore. However, a new speculation, the Cabala, gradually reached the popular level and there soon arose the Cabalistic wonder tales about the Golem, Gilgul and the Dybbuk, as well as legends of heroes who, too impatient to wait for the advent of the Messiah, would hasten his coming by means of a pact with the devil. These stories reflected the new hopes and fears of the Jews in the ghetto.

In Eastern Europe, the spirit of the Haggadah scored a new triumph in the rise of Hasidism. Hasidic legend represents the union of Haggadic lore and popularized Cabalistic speculation in an environment of Slavic frontier villages where the Jew shared many a belief of his peasant neighbor. Hasidic leaders became the subject of innumerable legends, but they themselves cultivated the telling of pious folk tales as a means of divine worship; and in Nahman of Bratzlav's fairy tales there is a subtle blend of glosses on *Psalms* and Haggadic homilies on the Messiah on a matrix of Slavic stories about a prince and a princess.

Jewish folklore themes may be classified into the following categories:

I. Beliefs and Customs. These include:
A. Superstitions, the beliefs in the evil eye; magic; witchcraft; amulets, demons; dream interpretation, etc.
B. Traditional and festival practices, such as Habdalah; Tashlich; Kapparah; customs during periods of "crisis," i.e. birth, marriage, death; see, e.g., HOLLE KREISH; BURIAL AND BURIAL CUSTOMS, etc.
II. Popular literary themes, including legends; folksongs; fables; riddles. Elijah in Legend; Messiah in Legend.
III. Popular Arts and Sciences.
A. Folk music, Purim plays; games.
B. Traditional costumes, e.g. Shtreimel Sheitel, etc.

The systematic exploration of Jewish folklore is comparatively recent, although studies leading up to it may be traced back as far as the 16th and 17th centuries when, as a result of quickened explorations, missionary zeal and of Humanism, there developed a great interest in the comparative study of the customs and beliefs of various peoples. In the 18th cent., the Reform Movement, coming on the wings of Central European Enlightenment and eager to purify Judaism "from the dross of centuries," unwittingly became a stimulus for the study of Jewish folklore. On the one hand, moral tales of the Talmud and Midrash were collected to demonstrate to the world the ethical "gems" contained therein. On the other hand, many a medieval custom was described at length to show its pagan origin and thus justify its exclusion from Jewish "reformed" religion.

Soon, however, men, less theologically minded, such as Moritz Steinschneider, turned their attention to the study of the Haggadah and medieval Jewish popular literature as a part of the comparative study of folklore, while Moritz Güdemann was chiefly interested in medieval Jewish superstitions as part of the cultural life of the times. As the century progressed, other Western European scholars began to devote themselves to a study of Jewish folklore, chiefly as a by-product of their studies in the history of literature or of religion. Of scholars who have contributed to the study of Jewish folklore, the most prominent are Ludwig Blau, Kaufmann Kohler, Joseph Jacobs, Moses Gaster, Israel Levi, Bernhard Heller, J. L. Zlotnik, Louis Ginzberg, and Jacob Z. Lauterbach.

The first Jewish folklore society was the Gesellschaft für jüdische Volkskunde, founded by Max Grunwald in 1898. In its *Mitteilungen* (1898-1925) it has published a wealth of material on Jewish oral lore as well as studies on historical Jewish folklore.

In Eastern Europe, after a brief period of Enlightenment similar to that in the West, students soon turned their attention to living Jewish folklore due to the fact that in these regions the Jews lived in more compact masses and in a more "primitive" condition. At the end of the 19th cent., romantic "folkists" and nationalists alike awoke to the value of folklore as the "creation" of the "people" and the "masses." The Yiddish folk song, in particular, was eagerly collected and cultivated by men like Isaac Loeb Perez, the Yiddish poet, and J. L. Cahan, while Regina Liliental, A. M. Weissenberg and Benjamin Wolf Segel were interested in folklore proper. The outstanding Jewish folklorist in Eastern Europe, however, was S. An-Ski (Solomon Rappaport). In 1911 he headed the Jewish Ethnographical Expedition which collected a great deal of folklore (oral lore, music and museum objects) chiefly from Podolia and Volhynia. After the World War, he organized a historic-ethnographical society in Warsaw. The Yiddish Scientific Institute, organized in 1925, includes a folklore commission in its ethnographical section and has published a number of works by European and American students dealing with folklore. In the Soviet Union, the Yiddish sections of the Academies of Science in Kiev and Minsk have also taken up Yiddish folklore, while ethnographical societies in Palestine recently have shown interest in the general subject of popular traditions.

ABRAHAM BERGER.

Lit.: Berger, Abraham, *The Literature of Jewish Folklore* (reprinted from *The Journal of Jewish Bibliography*, Oct., 1938, to Jan., 1939); Frazer, James G., *Folk-lore in the Old Testament* (3 vols., 1918); Ginzberg, Louis, *Legends of the Jews* (7 vols., 1909-38); idem, *Jewish Folklore: East and West* (1937); Gaster, Moses, *Exempla of the Rabbis* (1924); Rapoport, A. S., *The Folklore of the Jews* (1937); Trachtenberg, Joshua, *Jewish Magic and Superstition* (1939); *Yiddisher Folklore*, edited by J. L. Cahan (*Filologishe Shriften of the Yiddish Scientific Institute*, vol. 5, 1938); Cahan, J. L., *Yiddishe Folkslieder* (2 vols., 1912); idem, *Yiddishe Folksmaasios* (1931).

FOLK SONGS. While the Bible reveals hardly a trace of the songs of the ancient Jews, it supplies numerous references or allusions which furnish evidence of their existence. In the Biblical period music was freely employed, on occasions of rejoicing and sorrow, of mirth and woe. Thus Laban complains that Jacob's unannounced departure had deprived him of the opportunity of sending him off "with mirth and songs" (*Gen.* 31:27). Special mention is made of the songs that were sung after the crossing of the Red Sea and the victories of David. The prophets used the singing of songs as an expression of joy and the cessation of music as a token of humiliation; their hope for a better future was based on the time when "joy and gladness shall be found therein, thanksgiving and the voice of melody" (*Isa.* 51:3). From these few examples it can be seen that music was an indispensable element in the life of the people of Bible times. A striking example of folk song in the Bible is *Ps.* 137, "By the rivers of Babylon, there we sat down, yea, we wept."

There is much more definite information from the Talmudic period. The Sabbath was welcomed by appropriate song (*Sab.* 119a) and wedding guests were entertained by special singers (*Ber.* 31). Responsive singing between men and women was in vogue (*Sotah* 48a). At first, after the destruction of the Temple, attempts were made to curtail secular singing because of the national tragedy. But the people continued to vent their emotions in song, and so the restrictions were gradually abolished, first for the boatmen pulling barges and for those who drove animals, and finally in general.

The sources are completely silent as to Jewish folk songs in the early post-Talmudic period. It may be that folk singing became inaudible, if not non-existent, in view of the persecutions sustained by the Jews and their constant wandering. Or it may be merely that they are not recorded. In the 10th cent., especially in the more peaceful regions of North Africa and Spain, a new form of Jewish self-expression arose—the Piyut, or religious poem. These compositions, written by such men as Kallir, Ibn Gabirol, Moses ibn Ezra, Judah Halevi, the Kalonymides and a host of folk poets, were eagerly accepted by the laymen and were—often over the objection of the rabbis—incorporated into the liturgy of the synagogue, where they were intoned to various chants. Not all of these poems, however, were for the synagogue. Many served then and still serve as songs (Zemiroth) at the Sabbath table and the Passover Seder. The popular *Eliyahu Henabi* was already well known in the 11th cent.

The knowledge and use of musical notation being unknown to the Jewry of that age, we have no way of telling what melodies were employed for these poems or whether the melodies current today are of ancient origin or more recent vintage. The *Addir Hu* melody seems to be of 17th cent. German origin. The melody of the *Maoz Tzur* Hanukah hymn which is now used by Ashkenazic Jews may be definitely traced to a German song of the early 16th cent. which served Luther for one of his hymns. Most of the traditional *Scarbove* (from the Latin *sacra*) melodies for these Piyutim have their roots in Southern Germany.

The sufferings of the Jewish people from the time of the Crusades (1096) through the Chmielnicki massacres (1648) led to two main results: an increase in mysticism, as exemplified by the wide acceptance of the *Zohar* and a great increase in folk singing. The *Zohar* itself taught that everything God created sings His praises, that the angels take turns in singing before God, and that music is a prerequisite for the reception of the prophetic spirit. It was but natural that the school of Cabalists that arose under the guidance of Isaac Luria should produce a number of beautiful songs and hymns, enriching to a great extent the literature of Jewish devotional folk songs.

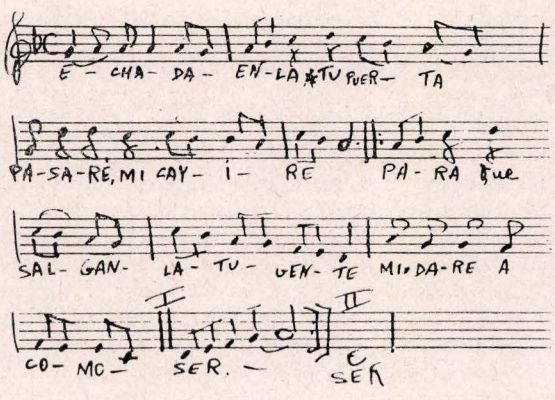
Luria, who wrote and published the first songster in the Orient (Safed, 1587), set these poems to Arabic, Greek, Turkish and Spanish tunes. The *Lechah Dodi* of Solomon Alkabetz has been set to approximately 2,000 different tunes. Isaac Nadjara, at the end of the 16th cent., published two volumes containing over 400 songs, including the still popular *Yah Ribbon Olam.*

After the expulsion of the Jews from Spain in 1492, many went to Palestine, others to Holland. Most of them, however, settled in North Africa, in the Balkans, and—to the number of 50,000 to 60,000—in Turkey. These Sephardic Jews brought along with them the Castilian dialect (Ladino) they had adopted in Spain, and in this language they developed an extensive literature which included many folk songs.

A most prominent place in the latter group is occupied by the epic romances, which are thought to date from the end of the 14th cent. and are believed to have been influenced by the poems of the Cantares de Gesta. Although of foreign origin, these poems, in their somewhat Judaized form, are greatly loved by the Sephardim; many are their love and wedding songs. The latter, praising the participants in the wedding, and offering instructions to the young bride in the art of homemaking, are sung even today by women who have fine voices and are expert in leading community singing. There are numerous songs that are chanted by the women who visit the mother on the day of the circumcision of her child. The following is a literal translation of one in the latter group:

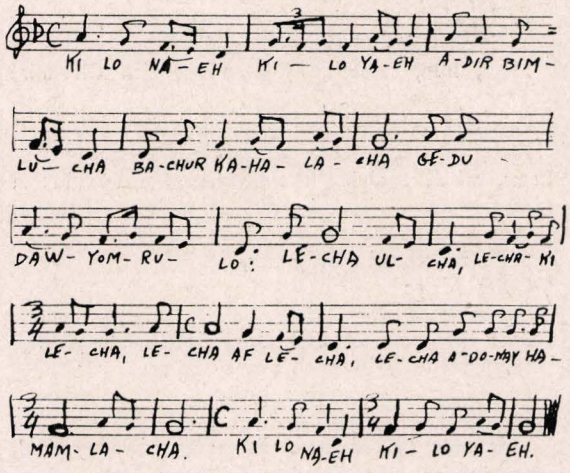
"Come to receive the present I am bearing;
It is the Holy Torah, the Book of the Law.
Come behold the greatness of Moses our teacher,
He went up and came down from the seven heavens."

Ladino

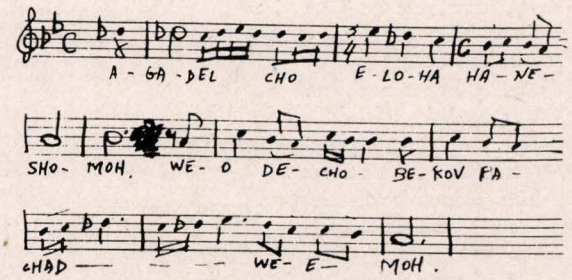


In the Near East, in Iraq, Persia and particularly in Yemen there is a rich abundance of folk songs, both religious and secular, in Persian, Hebrew, Aramaic and Arabic. Some of these are bi-lingual, a few tri-lingual (in the latter three languages; Idelsohn, in *Ost und West,* 1912, pp. 571, 857, 1035). Synagogue modes, Arab tunes and original compositions are utilized in their melodies.

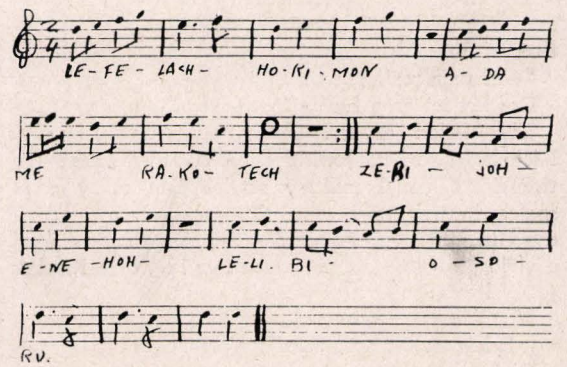
Babylonian



Persian



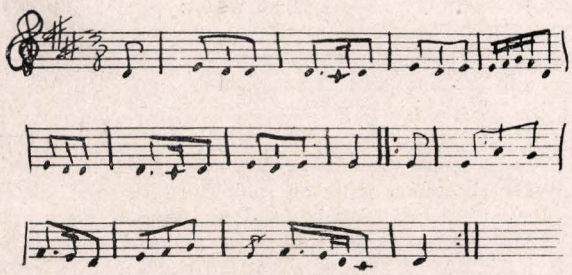
Yemenite



Even distant India contributes its share to the storehouse of Jewish folk songs with lullabies, dirges, wedding songs and ethical poems. The songs of Ellaji Nagawkar (1690-1740), surnamed Shahir ("ballad singer"), achieved great popularity and are still sung at social gatherings.

With the erection of the ghetto walls in Europe in the early part of the 16th cent. the first feeble strains

Bene Israel



of songs in Yiddish are heard. The times of their composition and publication are often given an arbitrary dating, yet they furnish sufficient evidence that love and social songs in Yiddish flourished in the early part of the 17th cent.

The manuscripts and early publications now extant include: *A Simchas Tore Lid* of Rebekah, the daughter of Meir (d. 1550; Zinberg, in *Geschichtsblatt für Literatur,* vol. 6, p. 320); a love romance of probably the same period; the first collection of Yiddish songs, compiled by Eisik Walich of Worms (1595-1605); *Di Beshraibung fun Ashkenaz un Polak* (about 1680); *Aseres Hadibros Bichel* of Yente, the daughter of Isaac (17th cent.). Plays on the Purim story and the selling of Joseph were popular before the beginning of the 18th cent. Noah Abraham Altshul published a collection of Purim, Hanukah and wedding songs (Prague, 1676); the first collection of songs with music, in this case German tunes, was *Simchas Hanefesh* by Elchana-Henle Kirchhain (Fürth, 1727).

These songs were by no means all of religious character; many deal with current events and problems. Among these are *A Frankfurter Bochurim-Lid* (about 1750), *Ain Shein Lid fun di Handwerks-Leit* (about 1775), and *A Hollendish Yiddish Kalle-Lid* of twenty-three verses, each beginning with the first word of a verse from the *Ashre* prayer (*Ps.* 145). Another is *A Kloglid oifn Kalten Vinter fun Yor 1784,* by Shelomoh Z. Bul of Amsterdam.

These poems and others of a similar nature were often introduced by folk singers, Badhans, entertainers and talented amateurs. Outstanding contemporary events are also reported. Joseph Ashkenazi describes the horror of the Chmielnicki pogroms (1648); Jacob Tausik writes a poem about Sabbatai Zevi (Amsterdam, 1666); Jacob Horwitz commemorates the outbreak of the plague at Prague (1714).

The troubadour Santob de Carrion of Castile in the 14th cent. and the Jewish musicians at the court of Mantua in the 16th and 17th centuries chose themes of Jewish interest. The same is true of the poets Solomon ben Mazaltob at Constantinople (d. 1545) and the singer Saadia Longo at Salonika (16th cent.).

The most talented and productive folk singers, however, were of a later date. These are Berl Broder-Margulies (1817-80), Welwel Zbarazer Ehrenkranz (1826-83) and Eliakim Zunser (1840-1913). Broder published *Shire Zimrah* (Warsaw, 1882), containing thirty songs describing events of local interest in an amusing manner. He also relates the troubles of the Shammes, Melamed, Shadhan, Hazan and preacher. Ehrenkranz wrote in both Hebrew and Yiddish, and

many of his songs deal with the sorrows of the Jews. In *Di Nachtigal* he writes:

"Bitter is mir wi a gal
Wi gift fun shlangen,
Klogt un weint di nachtigal
Wen zi wert gefangen."

His poems are characterized by satire and deep emotion. Zunser was the most prolific of the three, writing about 600 songs on subjects which relate almost exclusively to the trials and problems of his people. His *Di Soche* (The Plough) achieved wide popularity. Mark Warshawsky (1845-1905), the Jewish Stephen Foster, composed words and tunes that became Jewish folk songs, such as *Oifn Pripetchok, A Freilechs* and *Dem Milners Treren.*

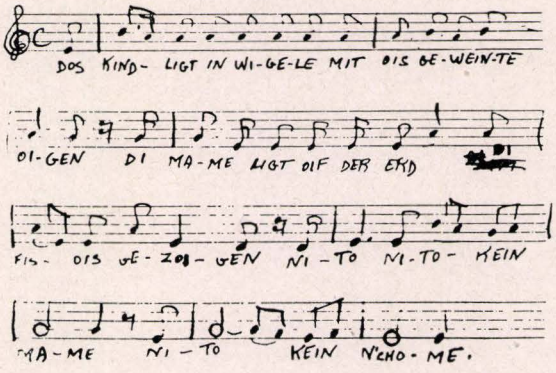
Abraham Goldfaden (1840-1905), "the father of the Yiddish theatre," popularized many songs built on folk-motives through the medium of the stage. His *In dem Bes Hamikdosh, In a Winkel Cheder* has become one of the best known Yiddish songs. The songs in his operettas, *Bar Kochba, Shulamit* and *Akedas Yitzchok,* are sung again and again in Yiddish-speaking centers. Other songs of the theatre, such as *Mein Shtetele Belz* and the trivial *Di Grine Kuzine,* for example, attain such popularity that they practically become folk songs.

The largest group of folk songs, however, comes from the Jewry of Eastern Europe. These are songs without recorded authorship and with countless variations, which arose in the course of the centuries. East European Jewry, by borrowing and adapting tunes and themes from other sources, by developing its own musical instincts, has accumulated a literature of folk song that can compare favorably with that of most European nations.

Though this body of Jewish folk songs has but few dealing with nature, it serves as a reliable record of the life of the Jew from the end of the 18th cent. on. There are songs dealing with the cradle, school, love, family, work, war, revolution, Hasidism, Haskalah, synagogue, Zionism, Palestine, humor, tragedy and satire. Widely known and greatly loved is the simple lullaby:

"Unter dem kinds wiegele
Shtet a klor-weis tsigele
S'tsigele is geforen handeln
Rozhinkes mit mandeln;
Rozhinkes mit mandeln is di beste s'choire
Mein kind wet kenen lernen toire."

Lithuanian



No greater wish had the Jewish mother than that her child go to Heder and become a scholar. In Heder he learned the alphabet to which he composed little parodies:

"Alef—an odler; an odler flieht,
Bes—a boim; a boim bliht,
Gimel—a Galech; a galech kniht."

or:

"Alef, bes, gimel—di n'shomo kumt fun himel,
Daled, hei, vov—fun keniglichen hoif,
Zayin, ches, tes—tsi fohr in a noble kales,
Yud, chof, lamed—in zeid un in samet,
Mem, nun, samech, ayin—er zol zich der toire weihen,
Pay, tsadik, kuf—vet er krigen a groisen ruf,
Resh, shin, tof—vet er veren a groiser rov."

Later, when studying the Talmud, he found that even that austere book became the basis for parodies:

"Omar Rabbi Eliezer
Az metsebrecht di glezer,
Omar Abaye
Koift men naye."

Folk wisdom found free expression in family song:

"Man un weib—a shtub mit a dach;
Beide in einem—zainen zai raich;
Worum einer—iz keiner."

This literature abounds in songs of unrequited, frustrated or successful love—generally the former. Sometimes the lover has been taken to serve in the army, sometimes he has had to emigrate, and it even happens that the tragedy is caused by "triangular" misunderstanding:

"Oy, a libe tsu shpilen
Is nit kein avlerai;
Nor wen iz dos geredt geworen
Mit einer, nit mit drai."

The economic disturbances of the Crimean War (1854-55) are faithfully depicted in a song commencing:

"In toisent achthundert fuftsik drai
Hoibt zich on di macherai."

The inroads upon piety made by the Haskalah movement are evidenced in the complaint of the conservative wife:

"Was men tor nit, zogt er men meg,
Dos firt im arop fun yidishen weg."

The period of the Cantonists (1825-55) under Nicholas I, when Jewish children were taken for twenty-five years' military service and many were snatched away to become Cantonists, is commemorated in numerous songs. *Dos Lid fun Chapers* gives a vivid account of the constant fear in which Russian Jewry lived during this period:

"Bin ich mir geshtanen
Bei mein foter oifn hoif;
Git men a geshrei,
Yungerman antloif."

These "soldiers of Nicholas" incidentally contributed greatly to and helped popularize the bi-lingual and tri-lingual songs; of these more than 100 are extant.

"Omar adoshem l'yaakov,
Yo, tate, yo:
Du host toch mir tsugezogt: Al tiro avdi yaakov,
Nie boyus nikavo!"

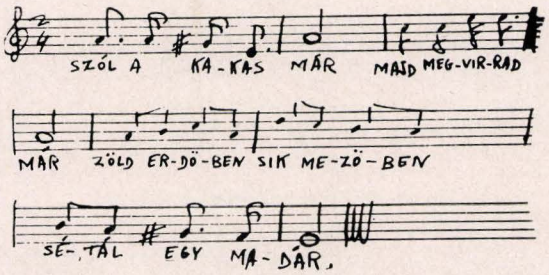
Some songs were translated in their entirety into other languages than Yiddish, or rendered into Yiddish from another language; they were then sung alternately in the two languages. Such a one is the following from Hungarian:

"Ich will nit shtarben, nor leben
Un dem boire shewach geben.
Azoi, n'shomoh, azoi, azoi,
Host, ich gern, ich oich azoi."

The rise of Hasidism in the 18th cent., with its emphasis on ecstatic fervor, expressed in devout song, gave a new impetus to Jewish folk song. After the death of Israel Baal Shem Tob, the founder of Hasidism, and the division of the movement into groups which followed various dynasties of Rebbes, each with his own separate "court" and "court singer," a number of tunes were evolved which were carried far and wide by the followers of each of the Hasidic dynasties.

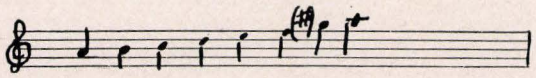
Some rabbis even adopted non-Jewish songs and introduced them into their own courts with a few minor changes. To this type belongs the famed *Szól a Kakas Már,* adopted from a Hungarian shepherd song by the Rebbe of Nyir-Kálló.

Hungarian



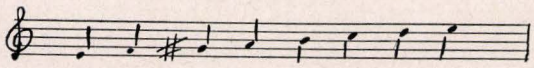
The music of the East European Jewish folk songs may be classified as follows: About 60% of them are written in the minor key with the seventh note of the scale either major or minor.

East European Scale



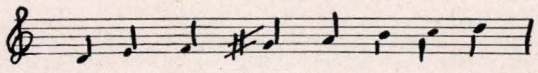
About 20% are built on the minor mode with an augmented interval between the second and third notes of the scale.

East European Scale



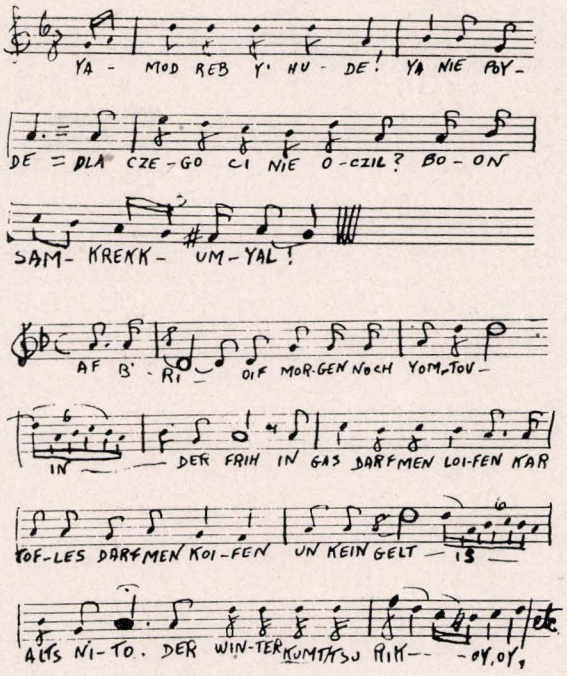
This group includes most of the Hasidic tunes. About 5% are sung in the Ukrainian-Roumanian key, with augmented intervals between the third and fourth notes of the scale.

Ukrainian-Roumanian Scale



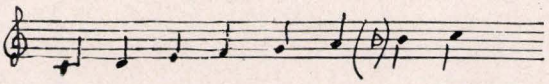
Approximately 10% are based on synagogal motifs, Scriptural cantillation and "scarbove" melodies.

Two Songs Based on Synagogue Motives



The remainder include all songs in major with either a major or a minor seventh note.

East European Scale



There are many striking examples of similarity in text between Jewish folk songs and those of other peoples. Thus both the *Had Gadya* and the American *Farmer in the Dell* have their counterparts in widely separated countries. *Zehn Brider Zenen Mir Gevesen* is a near relative of *Ten Little Nigger Boys Standing in a Line. Der Rebbe Elimelech* and the English *Old King Cole* are brothers under the skin. *Her Nor Du Shein Maidele* dwells on the same theme as Polish, Slovak, Ukrainian and Czech songs, and *Yame, Yame* has parallels in English, Italian and Ukrainian.

There are similar close parallels in the melodies, and in some cases even direct borrowing of tunes. Thus *Iz Gekumen der Feter Nosen* and *Di Shvuoh* are sung to well-known Russian tunes; *Du Zolst Nit Gehn Mit Kein Andere Meidelech, Margaritkes, Numo Perach* and *Geh Ich Mir Shpaziren* use Ukrainian melodies; the music for *Ch'gen Arois Oifnganikel* is the Slovakian national hymn. The *Hatikvah* tune is found among Basques, Roumanians, Czechs, Ukrainians, Armenians and Sephardic Jews.

Thus the folk song of the Jew, like the folk song of other peoples, is a mixture of original creations, adaptations and adoptions. Its distinctiveness lies in the unseen, elusive quality which, nurtured at the

breast of the historic past, conditioned by its tribulations, speaks in the most intimate tone to the spirit of the Jew.

A number of Jewish musicians have taken the simple folk tunes and given them a modern garb with harmonies and arrangements whereby they have been introduced to ever-widening circles of music lovers. The pioneer in this field was the critic and composer Julius Engel (1868-1927). Under the auspices of the Society for Jewish Folk Music (organized at Leningrad, 1908) there were published solo, choral and instrumental arrangements of folk songs by H. Kopit, M. Milner, S. Rozowsky, M. Schalit, E. Sklar, A. Zhitomirsky, J. Stutchevsky, S. Kisselgoff, P. Lwow and Joseph Achron. Shortly afterwards Arno Nadel's work began to appear in various issues of *Ost und West* and other publications. Similar work was done by Janot Roskin of Berlin, while the piano and choral arrangements of the conductor Leo Low are of inestimable worth. Musicians such as M. Posner, M. Bensman, M. Persin, Henry Lefkowitz, Jacob Beimel, Zawel Zilberts and Abraham Ellstein, and singers such as Mordecai Hershman, Isa Kramer, Chaim Kotylansky and Sidor Belarsky, have contributed much to the popularization of the Jewish folk songs. Noted composers such as Lazare Saminsky, Jacob Weinberg, Max Bruch and Maurice Ravel have produced superb arrangements. The composer and conductor Abraham Wolf Binder published three volumes of arrangements of songs heard in Palestine, besides many choral numbers. Through the efforts of these men the lowly folk song has been elevated so as to take its place side by side with the other creations of the Jew.

The end of the 19th cent. saw the decline of the old Jewish folk song, though in isolated instances, as in the court of Mozhics, Hasidic songs are still being created.

The 20th cent. has the distinction of producing and developing two diametrically opposite branches of Jewish folk song. One, in Russia, is rabidly anti-capitalist and international in content; the other, throughout Europe and in Palestine, is fervently nationalistic in spirit.

The former, utilizing old folk tunes for its purpose, deals in the conventional Communist themes of the "class struggle"; it introduces a previously unused gruesomeness, a morbidly stark realism for anti-bourgeois, anti-clerical and anti-national concoctions. Two samples will suffice:

"Ach wen mein kind, du west elter weren,
Westu welen wissen wu dein foter is faran,
Du zolst tsureisen di eizerne keiten,
Du zolst nemen rache fun dim tiran,
Ale, liu, liu, liu,
Dein foter hot zich bashlosen shisen dem tiran,
Un er hot zein blut fergosen wi a shtoiber man."

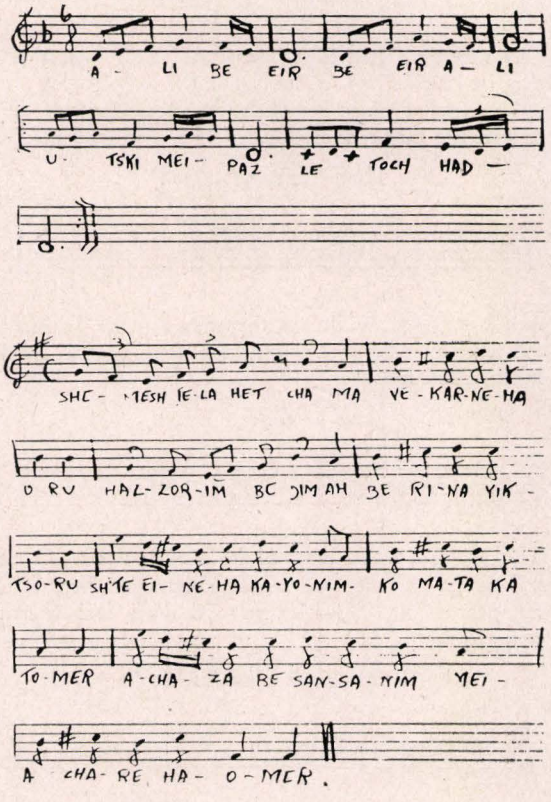
"Moyse Machowski, wos tsapt ir mein blut,
Ale menshen lozt ir arbetn, mir einem, oy nit.
Mir welen aich befalen . . .
Mir welen aich oisbrenen mit olin aiere oygen.
Azoi hot er zich ongehoyben katshen wi a fail fun boygen,
'Oy, gewald, menshen, ich hob shoyn nit kein oygen.'
Azoy hoben zich ongerufen ale mit amol,
'Odess iz doch a groyse shtot, wu s'iz do a hoshpital.' "

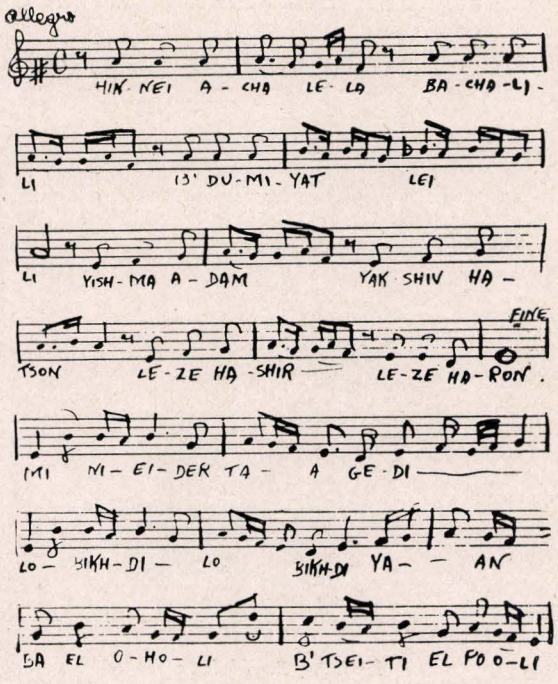
Political Zionism and its predecessor, the Hibbath Zion movement, inspired folk poets throughout the lands to create and sing of the glories of the homeland. The persecuted and downtrodden found solace in the achievements of the Halutzim; the homeless and the wanderer received comfort in the upbuilding of Eretz Israel. The faithful Zionist is encouraged and inspired by songs of the Jordan, Jerusalem, the Kvutzah, Kinnereth, Tel-Aviv and the Emek. Among the first of these songs, which are filled with longing for Palestine, were the *Al Em Haderech, Nes Tzionah, Yerushalayim, Yoh Hai Li Amali,* and *Shom Bimekom Arazim Tzion Tamothi* of Mordecai M. Dolicki, and the *El Hatzippor* of Bialik.

Songs such as *Naaleh Leartzenu, Hovoh Nogilah, Emek, Am Yisrael Hai* and *Hineh Mah Tob,* as well as others equally popular, constitute, as it were, the humble aristocracy of the Jewish folk song.

The Zionist songs were at first set to Slavic tunes and Roumanian horras, then to Bedouin airs. More recently such talented Palestinian musicians as Postolzky, Nardi, Zaira, Sambursky, Wainer, Chertok, Pogatshov, Matatyahu and Rabinowitz have been striving to create a new and distinctly Jewish idiom for Hebraic musical expression.

Three Modern Palestinian Tunes





In the United States the chief development of the Jewish folk song has been its acceptance by much wider audiences and even by non-Jews, due to the great number of Jewish composers and singers for the American theatrical and concert stage. Since the *Kol Nidre* was sung by Al Jolson in the first talking picture, *The Jazz Singer,* and *Eili Eili* has become part of the repertoire of almost every concert singer, non-Jews have lent a receptive ear to Jewish folk music. The radio and concert singer, Jan Peerce, regularly includes in his programs the thoroughly Jewish *A Din Toire Mit Gott* (the Kaddish of the Berdichever Rab). The negro band-leader, Cab Calloway, has recorded his own arrangement of *Ot Azoi Neit A Shneider.* Nellie Kessman's *Yosel-Yosel* joined the Hit Parade as *Joseph, Joseph.* A song of the Jewish theatre, *Bei Mir Bistu Shein,* brought its composer, Shalom Secunda, fame and fortune. *Sha-sha di Rebetzin,* with minor changes, was recorded by the radio team of the Andrews Sisters. In these and similar ways the Jewish folk song has been expanding its audience and contributing its share to the development of the American song. MAX WOHLBERG.

Lit.: Collections of Jewish folk songs: Ginsburg, S. M., and Marek, P. S., *Yevreiskaya Narodniya Pesni* (1901); Kisselgoff, S., Zhitomirsky, A., and Lwow, P., *Lidersamelbuch* (1911); Cahan, J. L., *Yiddishe Folkslider* (2 vols., 1920); Idelsohn, A. Z., *Thesaurus of Oriental-Hebrew Melodies* (10 vols., 1914-28); idem, *Jewish Music* (1929); idem, *Sefer Hashirim* (1922); Engel, Julius, *Kinderlider 50* (1916); Lehman, S., *Kinderlidlech, Ganowimlider* (1921 and 1928); Berenstein, A. M., *Muzikalisher Pinkas* (1927); Kipnis, M., *60* and *80 Folkslider* (2 vols., 2nd ed., 1930); Pippe, S. Z., *Folklider* (1933, 1939); Beregowsky, M., *Yiddisher Music Folklor* (1934); Schoenberg, J., *Shire Eretz Yisrael* (1935); Geshuri, M. S., *Lahasidim Mizmor* (1936); Nathanson, Moshe, *Mineginoth Shirenu* (1939); Saminsky, Lazare, *Music of the Ghetto and the Bible* (1934); Rabinovitch, Israel, *Muzik bei Yidn* (1940). There are copious discussions and illustrations of Jewish folk music in the files of such periodicals as *Magyar Zsido Szemle, Ost und West, Haolam, Pinkas, Reshumoth,* the *Zeitshrift* of Moscow, *Mitteilungen zur jüdischen Volkskunde, Philologishe Shriften* of Yivo, and *Yivo-Bleter.*

FONS VITAE, *see* IBN GABIROL, SOLOMON.

FONSECA, an American family of Portuguese origin whose representatives are found among the early settlers and residents of Curaçao, Surinam, Jamaica and New York.

As far back as 1652 Joseph Nunes de Fonseca, known also as David Nassi, received a grant of land from the directors of the Dutch West India Company to establish a Jewish colony on the island of Curaçao, where he settled and subsequently engaged in mercantile pursuits. In 1656 Isaac de Fonseca appears to have been an enterprising merchant and the owner of a ship, the Constant Anna; he requested permission from the authorities to carry on free trade between the islands of the Barbados and Curaçao. The Reverend Abraham Haim Lopez da Fonseca was the first cantor and minister of the Curaçao Jewish community; his death occurred in 1671 and his name is inscribed on one of the earliest tombstones in Curaçao. In 1692, when a new synagogue was erected by the Jews of Curaçao, a member of the family, David Raphael Lopes da Fonseca (d. 1707), officiated as minister at the consecration. Another cantor or minister of the family was the Reverend Moses Lopez da Fonseca, who occupied the pulpit as reader of Congregation Shearith Israel, New York, from 1728 to 1736, and later went to Curaçao to serve in a similar capacity; the first synagogue of Congregation Shearith Israel was built and consecrated under his ministry; his annual salary was fifty pounds, six cords of walnut wood and "Passover cakes" for his family. In the Jewish colony at Surinam, Dutch Guiana, Alans (Alonzo) de Fonseca was one of the prominent settlers, his name appearing, in 1669, as a petitioner for privileges in behalf of his co-religionists. Members of the Fonseca family also contributed to the development of the island of Jamaica during its formative period. At the end of the 15th cent. and the beginning of the 16th cent. the names of several members of the Fonseca family appear among the Marranos of Mexico, as evidenced by the records of the Mexican Inquisition. In the annals of Montreal, Canada, Fernandez de Fonseca is named as one of the first Jewish settlers, about the year 1760.

Lit.: Cone, G. H., in *Publications of the American Jewish Historical Society,* No. 10, pp. 142-57; idem, Felsenthal and Gottheil, *ibid.,* No. 4, pp. 1-8; Wiernik, P., *History of the Jews in America* (1912) 45, 52-53, 60, 381.

FONSECA, ABOAB DA, *see* ABOAB, ISAAC DA FONSECA.

FONSECA, DANIEL DE, physician and diplomat, b. Lisbon, Portugal, second half of the 17th cent.; d. Paris. His grandfather was burned at the stake as a Marrano when he was eight and he and his brother were forcibly baptized by the Inquisition. Although he became a priest, he secretly clung to Judaism. Suspected by the Inquisition, Daniel fled to Paris, studied medicine, and settled as a physician in Constantinople, where he became publicly recon-

verted to Judaism. He was physician at the French embassy in Constantinople for some time, and then personal physician of the prince of Wallachia, Nicholas Mavrocordato, in Bucharest (1719-25), and of Sultan Ahmed III (1725-30). His high position enabled him to play a prominent part in politics, and he rendered great service to France and Sweden through his diplomatic advice in their operations against Russia and Poland after the battle of Poltava in 1709. Upon the sultan's death (1730) he returned to Paris, where he spent much time in the circle of Voltaire, who called him "perhaps the only philosopher of his nation."

Lit.: Voltaire, *Histoire de Charles XII* (1908) book 5, p. 189; D'Argens, Marquis, *Mémoires* (1735) 114-15; Carmoly, *Les médecins juifs,* pp. 198-99; Franco, M., *Histoire des Israélites de l'empire ottoman,* pp. 116-18; Hurmuzaki, *Documente Privitoare La Istoria Romanilor,* vol. 6, p. 278.

FOODS, *see* COOKING; DIETARY LAWS.

FORBIDDEN MARRIAGES, *see* CONSANGUINITY; MARRIAGE.

FORCHHEIMER, FREDERICK, physician, b. Cincinnati, Ohio, 1853; d. Cincinnati, 1913. He studied at the Medical College of Ohio, and at the College of Physicians and Surgeons in New York where he took his degree in 1873. The next two years Forchheimer spent in various European centers, doing post-graduate work, then returned to Cincinnati to practise.

In 1876 Forchheimer was appointed lecturer at the Medical College of Ohio. He was appointed professor of physiology and of clinical diseases of children in 1881. From 1897 to 1901 he was professor of diseases of children and practice of medicine; from 1901 to 1909, of theory and practice of medicine; and from 1909 until his death, of internal medicine. He served as dean of the medical college from 1905 to 1909.

Forchheimer was president of the American Pediatric Association in 1895 and of the Association of American Physicians in 1910. Harvard made him an honorary Doctor of Science in 1912.

Almost every text-book published during the latter years of Forchheimer's life quoted from his papers on diseases of children and internal medicine. In 1916 the University of Cincinnati established the Frederick Forchheimer chair of medicine at the School of Medicine in his memory.

Lit.: Kelly and Burrage, *Dictionary of American Medical Biography* (1928); *Inauguration of the Frederick Forchheimer Chair of Medicine* (College of Medicine, University of Cincinnati, 1916).

FORCIBLE CONVERSION OF JEWS TO CHRISTIANITY, *see* BAPTISM, COMPULSORY.

FORD, HENRY, *see* ANTI-SEMITISM (under II, B, UNITED STATES).

FOREIGNERS, *see* STRANGERS.

FOREMAN, HENRY GERHARD, financier and civic leader, b. Chicago, 1857; d. Chicago, 1932. He had some training in commerce and finance in the



Frederick Forchheimer

First National Bank of Chicago, and then devoted himself to finance and real estate. He was one of the organizers of the Chicago Real Estate Board and of the Chicago Stock Exchange.

He was president of the Board of Commissioners of Cook County (1902-4) and a member of the Board of South Park Commissioners (1902-13, president 1903-5, 1907-13). In 1904 he was appointed a commissioner to establish the circle of parks about Chicago known as the Forest Preserve of Cook County and to complete the provisions for outdoor recreation.

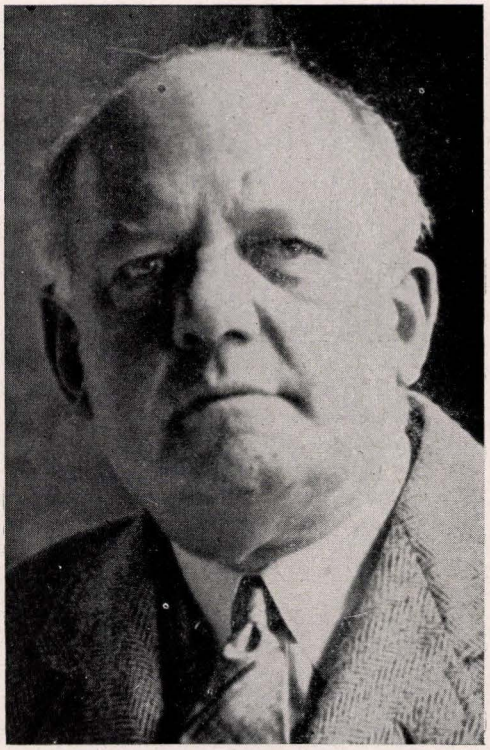
FOREMAN, MILTON J., lawyer and United States army officer, b. Chicago, 1862; d. Chicago, 1935. After studies at Chicago College of Law and Knox College he was admitted to the Illinois Bar in 1899. His record of public service included twelve years in the Chicago City Council (1899-1911); two years as chairman of the Street Railway Commission (1900-02) and membership on the Committee on Local Transportation, the Chicago Charter Convention, and the Illinois Liquor Control Commission.

Though his legal and political career was outstanding, it was eclipsed by his military record in the Spanish-American and World Wars, as well as by his post-War record. He enlisted in the National Guard in 1895 and served as captain of the First Illinois Cavalry in 1898. From 1906 to 1917 he was Colonel of the First Cavalry, becoming Colonel of the 112th Field Artillery of the A. E. F. in 1917. At the close of the war he was promoted to Brigadier-General commanding the 33rd Division, and in 1921 was appointed Major-General of the Division. He retired ten years later with the rank of Lieutenant-General.

His achievements in the service won for him the coveted Distinguished Service Cross, the Distinguished Service Medal and silver star decoration, as well as high decorations from France and Belgium. He played

a prominent part in bringing the American Legion into existence, served as its national commander, and was honorary president for life of the National Guard Association of the United States. He also served as commander-in-chief of the Military and Naval Order of the Spanish-American War.

Upon his death late in 1935 General Foreman was given an elaborate military funeral which was made the occasion for recalling his patriotic services.



Milton J. Foreman

FORGIVENESS (Hebrew *selihah* or *selihoth;* from *salah,* "to forgive"). In Judaism, forgiveness signifies, not the remission of punishment, but the removal of sin or of sinfulness. In practically all the Biblical passages in which God's forgiveness of sin is mentioned it is clear that the concomitants of forgiveness are repentance for the wrong or misdeed committed and a sincere resolve to avoid its repetition in future. Forgiveness has a spiritual and moral nature, representing a free act either on the part of God or of human beings, and can not be achieved by means of sacrifices or material things. As a result of forgiveness, the sins or misdeeds of an individual are covered over (Hebrew *kipper,* hence "to atone for"), or lifted up (*nasa*) from off a person, hence hidden from sight, but his liability to undergo punishment still remains.

The effect of forgiveness is that the offender, whose wrong act is thus forgiven, is restored to the relationship which he had formerly enjoyed with the one whom he had offended, either with God (cf. *Isa.* 55:7) or with some fellow human; at the same time, his peace of mind is restored, and the feeling of alienation and estrangement from God or man which he experienced because of his misdeed is removed.

God's mercy is manifested in His forgiveness of man's sins. *Ex.* 34:6-7 lists forgiveness as one of God's attributes. God suspends His punishment of human misdeeds for as long a period as is possible in accordance with His attribute of being long-suffering, in order to give the sinner time to realize the nature of his offenses and to improve his conduct. Biblical passages which stress the idea of God's forgiveness include *Num.* 14:18-20; *Ezek.* 18:23, 32; 33:11; *Jonah* 4:2; *Ps.* 78:38; 86:5; 130:4; *Dan.* 9.

God shows mercy and forgiveness to man because of man's frailty and weakness, and because mankind is prone to make mistakes. Because man is weak and only mortal, God tempers His justice with forgiveness, and with a feeling of love which comprehends that man is a synthesis of both body and spirit. God's forgiveness wipes out man's sense of guilt and shame, and restores his self-esteem.

Forgiveness for quarrels or wrongdoings between human beings has two prerequisites: the person in the wrong has to be willing to admit that he has erred; he must apologize to the one to whom he has done the wrong. *Yoma* 85b emphasizes that one who has sinned against his neighbor has to be reconciled with him before he can secure forgiveness. Similarly, the injured person, when offered such apology, either publicly or privately, is in duty bound to accept it, and must not continue to cherish his grudge or his grievance (cf. *Lev.* 19:18). *Aboth de Rabbi Nathan* 41 urges that a man always be willing to forgive an insult done to him, and many other Talmudic or rabbinic statements expressly disapprove of the action of persons who refuse to accept the friendly overtures for forgiveness on the part of those who have wronged them. *Sab.* 151b declares that those who are compassionate toward their fellow-creatures, forgiving wrongs, will themselves receive heavenly compassion, but those who withhold forgiveness will not be shown mercy by God.

Aboth 4:24 is a literal citation, by Samuel the Younger, of *Prov.* 24:17-18, "Rejoice not when thine enemy falleth, and let not thy heart be glad when he stumbleth; lest the Lord see it, and it displease Him, and He turn away His wrath from him," and is explained as follows: When a person refuses to forgive another person for a wrong done to him, but persists in his unforgiving attitude, he only too easily comes to rejoice when the other person is overtaken by ill fortune. As a result, God regards the unforgiving person as the really guilty one, and directs His anger away from the original offender toward the one who refuses his forgiveness. *Ex.* 23:4-5 even urges one to help one's enemy when the latter requires it, and such assistance is interpreted to assume forgiveness.

It is considered a good deed (Mitzvah) for an interested third party to attempt to bring about a reconciliation between two persons who have had a dispute or a misunderstanding, and to secure the forgiveness of the wronged party. However, the number of times such attempts are to be made is limited, one sage setting this limit at three (*Yoma* 87a).

See also: ATONEMENT; REPENTANCE; SACRIFICE; SIN; YOM KIPPUR.

ABRAHAM I. SHINEDLING.

Lit.: Cohen, A., *Everyman's Talmud,* pp. 242-43; Kohler, Kaufmann, *Jewish Theology* (1918); Lazarus, Moritz, *The Ethics of Judaism;* Hastings, James, edit., *A Dictionary of the Bible,* vol. 2 (1919) 56-58.

FORMAN, PHILIP, judge, b. New York city, 1895. He was educated at Temple University, Philadelphia, and became a member of the New Jersey bar in 1917. He lived in Trenton from boyhood. In 1923 he was appointed assistant United States district attorney for the Southern District of New Jersey, serving until 1928 when President Coolidge named him district attorney. Four years later President Hoover appointed him United States District Court Judge.

During the World War he served as chief petty officer in the United States Navy. From 1923 to 1924 he was commander of the New Jersey Department of the American Legion. He was a major in the Officers' Reserve Corps, a lieutenant-colonel in the judge advocate general's department of the New Jersey National Guard until 1932. He was active in the affairs of the Trenton Jewish community, and a member of the executive committee of the American Jewish Committee.

FORMIGGINI, ANGELO, publisher and writer, b. Modena, Italy, 1878; d. Modena, 1938. He began his career as publisher, first in Modena, then in Bologna, and after 1916 in Rome, where his ideas and innovations won him prominence. Among his noteworthy publications were *Classici del Ridere,* an edition of the best works of humorists of all countries, and *Apologie,* a defence of the important religions of the world, written by their representative authorities (the section on Judaism was by Professor Dante Lattes of the Rabbinical College at Rome). A still more ambitious work, *Enciclopedia delle Enciclopedie,* was still unfinished at the time of his death. Formiggini founded the Italian Institute for Cultural Propaganda Abroad and was managing editor of *L'Italia che scrive,* a monthly review of Italian literary and cultural activities. In addition he was editor of the *Chi è?,* the Italian Who's Who. After the introduction of the anti-Semitic laws in Italy in September, 1938, Formiggini became despondent and ended his life by jumping from the municipal tower of his native city, Modena.

FORMSTECHER, SOLOMON, rabbi and leader of the Reform Movement in Germany, b. Offenbach, Germany, 1808; d. Offenbach, 1889. He was rabbi of Offenbach from 1842 until his death, and took part in the rabbinical conferences at Brunswick, Frankfort, Breslau, and Cassel on the problems of Judaism in modern times. He wrote several volumes of sermons and works on the philosophy of religion; in his chief work, *Religion des Geistes* (Frankfort, 1841), he described Judaism as a universal religion which, in contrast to paganism, regards God as a Being transcending nature. His ghetto novel, *Buchenstein und Cohnberg* (1853), is a masterly description of life in his native Hesse.

FORT WAYNE, the second largest city in Indiana, having a general population of 118,410 (1940 census). In 1941 it had about 1,200 Jewish inhabitants, according to the Fort Wayne Jewish Federation.

The city's first Jewish settlers were Simon Freiburger, A. Oppenheimer, Victor Jacobson, the Greenfelders and the Heilbroners, all of whom arrived from Germany between 1830 and 1840. Being mainly merchants and manufacturers, they contributed greatly to the commercial and industrial development of the city.

Fort Wayne has the oldest Jewish congregation in Indiana. It was organized in 1848 as "The Society for Visiting the Sick and Burying the Dead," but was renamed Congregation Achduth Vesholom in 1861. Frederic Nirdlinger, Isaac Lauferty, Abraham Oppenheimer, Sigmund Redelsheimer, Gustave Greensfelder, Isaac Wolf, Daniel Guggenheimer, Kaufman Drucker, Frederick Graffe, Isaac Fisher, and Lazarus Lauferty were the founders, meeting at Nirdlinger's home for worship every Friday evening and Saturday morning. In 1859 the society purchased a building which had formerly been a church and remodeled it as a Jewish house of worship.

Rabbi Joseph Solomon was the first spiritual leader, serving from the founding till 1859. He was followed by Rabbi Isaac Rosenthal, who in 1862 was succeeded by Rabbi Edward Rubin. The latter served till 1881 and introduced Reform Judaism into the congregation, which has since grown both in membership and religious school enrollment. In 1917 it moved into its new temple structure, on West Wayne Street.

Following is a list of the rabbis who have served the congregation since 1881: Adolph Dushner (1881-83), Israel Aaron (1883-87), Tobias Schanfarber (1887-88), Adolph Gutmacher (1889-91), Samuel Hirshberg (1891-95), Frederick Cohn (1896-1904), Harry W. Ettelson (1904-10), William Rice (1911-12), Meyer Lovitch (1913-15), Aaron L. Weinstein (1915-23), Samuel H. Markowitz (1923-40) and Frederic A. Doppelt (1940-). Connected with the temple are a Jewish library and a Jewish museum, as well as a Jewish Social Center.

The Jewish community in Fort Wayne grew in population between 1870 and 1880, as many Jewish immigrants arrived from Russia, Poland and Roumania. In 1870 the B'nai Israel Congregation was organized for Orthodox worship. It lasted until 1931, when part of its members joined Achduth Vesholom Congregation. The rest of the membership joined B'nai Jacob Congregation (Orthodox), which was founded about 1910. Among the rabbis who served at B'nai Jacob were Rabbis Schorr, Arthur Ginsler, Price, and Irving A. Weingart (incumbent, 1941).

Achduth Vesholom Congregation maintains a cemetery which was purchased in 1884. The Orthodox Jewish cemetery association (1912) is an independent institution, not affiliated with any synagogue.

A women's auxiliary to Achduth Vesholom Congregation, known as the Thirza Association of Ladies, was organized shortly before 1859. This society subsequently merged with the Ladies Hebrew Benevolent Society which functioned as a relief organization during the Civil War. In 1865, a Widow's and Orphan's Fund was established, and the Emek Beracha Lodge of B'nai B'rith (organized the same year) continued the Fund.

Other Jewish organizations in Fort Wayne include the Zionist District (organized in 1915) and the Hadassah Chapter (1922). In 1937 the Fort Wayne

Jewish Federation was founded, mainly as a fund-raising body for local and national Jewish organizations.

Jews in Fort Wayne are (1941) for the most part merchants. Second in line of occupation come the professions and third comes manufacturing, mainly the needle trades. FREDERIC A. DOPPELT.

FORT WORTH, fourth largest city of Texas, with a population of 177,662 (1940), of whom about 1,750 were Jews.

The first Jews to settle in Fort Worth (then a town of about six thousand inhabitants) came in 1876. Their names were Mayer, Samuels, and Seligman. Mayer and Seligman were in the wholesale liquor business; Samuels was a note broker. In 1878 the Carb family came from Louisiana.

The first Jewish congregation, Ahavath Sholom (Orthodox), worshipped in a small frame building from about 1890 until 1900. In that year its synagogue on Taylor Street was built. From 1929 on, Philip Graubart was rabbi. The first Reform congregation, Beth El, organized in 1902, worshipped in rented quarters until 1908 when its first temple was built. In 1918 a new temple was erected on Broadway. The first rabbi was Joseph Jasin (1904-08); he was succeeded by George Zepin (1908-10), G. George Fox (1910-22), Harry A. Merfeld (1922-36), and Samuel D. Soskin (1936-).

A non-Jew, John Peter Smith, gave the Emanuel Hebrew Association, organized in 1886, an acre of land as a gift; this became the Hebrew Rest Cemetery. For many years it was the only Jewish cemetery in Fort Worth. Later, Orthodox Jews laid out a burial ground outside the city. In 1929 Beth El congregation acquired an acre in Greenwood Cemetery.

Philanthropies were (1941) under the administration of Jewish Charities, organized in 1929 and affiliated with the Community Chest of the city. Jewish Federation, organized in 1936, administers the Jewish welfare drives. There are local branches of B'nai B'rith and the Zionist Organization of America.

There are no Jewish hospitals in Fort Worth (1941). When the non-sectarian Children's Hospital was organized in 1917, a number of endowments were made by Jews. Mrs. Theodore Mack (Pauline Sachs Mack, 1873-1939) was among the charter members and served as secretary until her death.

The Jews of Forth Worth were active in civic as well as in Jewish affairs. Theodore Mack was special district judge and special judge of the Court of Civil Appeals, treasurer of the Fort Worth Symphony Orchestra, and vice-president of the Blind Association. Mrs. Theodore Mack, in addition to her work for the Children's Hospital, was president of the Fort Worth section of the National Council of Jewish Women for ten years, honorary president from 1922 on, and secretary of the City Federation of Clubs. Henry Mack, the son of Theodore, was assistant district attorney (1941). Uriah Myer Simon and Max K. Mayer were county tax attorneys and Dan A. Levy was president of the Public Library Board (1941). THEODORE MACK.

FORTI, EMILIO, physician, b. Verona, Italy, 1901. He is known principally as a specialist in gynecology and blood transfusion. He was professor of gynecology at the Universities of Perugia (1932-35) and Modena (1935-37). In September, 1935 he submitted to the First International Congress for the Transfusion of Blood, held at Rome, a new method of blood preservation which he had developed. This consists of adding to the blood a substance of increased molecular weight, sodium poliacethylendioxysulfonate, which has the power of keeping the blood from coagulating without altering its biological composition. He wrote numerous articles on gynecology and blood transfusion, was vice-director of the Italian Association of Voluntary Blood Donors, and on the editorial board of several medical journals. In 1938 he was dismissed as the result of the Italian racial laws, and since that time has been lecturing in the United States.



Emilio Forti

FORTRESSES. Originally the Israelite tribes that invaded Palestine were masters only of the rural districts. Later, however, they occupied the Canaanite castles and fortresses. Some of the previously destroyed cities, such as Shechem and Jericho, were rebuilt by them and fortified. Samaria, built by King Omri in the 9th cent. B.C.E., was one of the staunchest strongholds; it defied the Aramean and, later, the Assyrian conquerors, and endured a siege of many years. Jerusalem, too, withstood sieges; it had been fortified by David and Solomon, and later by Hezekiah in 701 B.C.E. when it was threatened by Sennacherib. Several strongholds were built by King Rehoboam in Judah about 925 B.C.E., of which fifteen are mentioned in *II Chron.* 11:6-10. Before the destruction of the ancient state of Judah, Jerusalem, Lachish, and Azekah were mentioned as fortresses (*Jer.* 34:7).

After the return from the Babylonian Exile, hardly any strongholds existed in Palestine, and it was not until 445 B.C.E. that Jerusalem was transformed into a fortress by Nehemiah. Later other fortresses were built, such as Beth-zur at the southern border of

Judea. Judas Maccabeus fortified it (*I Macc.* 4:61). The later Hasmonean princes built several fortresses, including Machaerus and Masada, which became famous during the great war against the Romans (66-73). They often called these fortresses after their own names, thus Alexandrium and Hyrcanium. Herod the Great later built a number of fortresses, notably Herodium (Frank Mountain). Josephus, while in charge of the defense of Galilee, restored the old strongholds of Jotapata and Gamala, places strongly fortified by nature, the reduction of which cost the Romans much trouble. During the Bar Kochba revolt (132-35) the fortress of Bethar, southwest of Jerusalem, became famous. As late as 350 the Jewish leaders of an insurrection in Galilee used Sepphoris as a base, so that it was probably the last fortress occupied by the Jews of Palestine.

Information on the technical methods employed in the building of ancient strongholds in Palestine is furnished by recent excavations; for the period of the Israelites statements in the Bible add to our knowledge of the subject. For many centuries the art of fortification remained the same in all essentials. The main defence of a fortified place was furnished by a wall of brick or stone sometimes as much as twenty-six feet thick. The defenders were shielded behind battlements (*Isa.* 54:12; *Zeph.* 1:16) from projectiles flung by the assailants. The main wall was protected by a sloping *glacis* intended to prevent the enemy from reaching it. The wall was provided with projecting buttresses and turrets in order to render the defence more effective. The gates of the wall were generally of wood, often double (*Judges* 16:3) and were closed with bronze or iron bars (*I Kings* 4:13; *Isa.* 45:2). As a last protection, in the event that the wall was scaled by the enemy, there was a small castle or acropolis (*birah, millo*) in the most elevated point of the fortress. This castle was fortified in the same manner as was the entire fortress itself, and had to be captured separately after the main works had been seized.

The term Birah ("castle"; a loan word from the Assyrian) was applied in *Neh.* 2:8 and 7:2 to a fortification erected for the defense of the Temple. The Mishnah speaks of it as a tower. Herod replaced it with the fortification called Antonia situated at the northwest corner of the Temple area. *Neh.* 7:2 mentions a Temple official called "the governor of the castle" (*sar habirah*).

JAKOB NAPHTALI SIMCHOWITSCH.

Lit.: Kittel, R., *Geschichte des Volkes Israel,* index to vol. 1, under "Befestigungskunst"; index to vol. 2, under "Festungen."

FORTY, *see* NUMBERS IN MYSTICISM.

FOSTAT, *see* CAIRO.

FOULD, ACHILLE, French statesman, b. Paris, 1800; d. Tarbes, France, 1867. He devoted himself at first to the banking business, taking over, with his brother Benoît (1792-1858), the banking house of Oppenheim established by their father Berr Leon Fould (1767-1855). Achille Fould entered public life by becoming a member of the General Council of the Hautes-Pyrénées, and in 1842 he was elected



Achille Fould

by the electoral college of Tarbes to the national chamber of deputies, where he sided with the conservative Guizot in all financial questions. In 1846 he was reelected to the chamber of deputies and elected chairman of the departmental council, but he retired after the revolution of 1848. He then wrote three pamphlets, *Observations sur la question financière, Pas d'assignats,* and *Opinions sur les assignats,* in which he violently attacked the financial policies of the government.

In 1849 he retired from his banking house and devoted himself entirely to politics. The same year he was reelected to the national legislative assembly, where he acquired great influence and was appointed minister of finance by Louis Napoleon, whom he is said to have helped financially. As minister he brought about many important reforms in the postal service, abolished the income tax, the taxes on rent and on advances of mortgages, created the old age pension law, founded the Bank of Algiers, and helped in the founding of the Crédit-Mobilier. In 1851 he was twice dismissed and recalled to the ministry. In 1852 he resigned when Louis Napoleon issued a decree confiscating the property of the house of Orleans, but he was nominated a senator, the first Jew to hold this office, and later a minister of state. As such he organized the Exposition Universelle of 1855, cooperated in the improvement of the Louvre museum (1853-57), and reformed the administration of the Opéra theatre. In 1860 he became a member of the privy council, and in 1861 resumed the portfolio of finance in order to reduce the increasing deficit; since he did not succeed in this undertaking, he gave up this post a few months before his death. In 1857 he became a member of the Academy of Fine Arts.

Fould married into a Protestant family and raised his children in that faith. He did not abjure his old faith, although he was buried with the rites of the Protestant church.

His son Ernest Adolphe (1824-75) was a deputy for the Hautes-Pyrénées; his grandson Achille Charles (b. 1861) was elected deputy of Tarbes in 1889. His brother Louis (d. Paris, 1858) founded at the French Institute a prize of 20,000 francs for the best work on the origin and history of art prior to Pericles.

NICHOLAS SARGOLOGOS.

Lit.: *La Grande Encyclopédie,* vol. 17, pp. 891-92; *L'univers israélite* (1857-58) 419; *Archives israélites* (1867) vol. 28, pp. 930, 970; Theophraste, *Études critiques,* p. 355; Castille, *Achille Fould* (1860).

FOULD, BENOÎT, French deputy, b. Paris, 1792; d. Paris, 1858. In conjunction with his brother Achille he conducted the F. Oppenheim bank which had been founded by his father. In 1827 he was appointed a judge of the tribunal of commerce. He was elected to the chamber of deputies from the district of St. Quentin in 1834; he was reelected in 1837 and 1839, but was defeated in 1842. Like Cerfberr, who was a deputy at the same time, he was a member of the conservative party; he was principally concerned with problems of finance. In 1840, at the time of the Damascus Affair, he demanded an explanation for the fact that Ratti-Menton, the consul, a representative of an enlightened government, had permitted the use of torture at Damascus. Thiers, who presided over the chamber, succeeded, however, in having the investigation postponed. Fould took an active part in Jewish communal affairs.

FOUNDATIONS, AMERICAN JEWISH. Foundations are incorporated, charitable trusts, with their own board of trustees or directors. A foundation is set up, not to make money, but to disburse it. It must disburse its income, not exclusively in operating its own activities, but at least in part through grants to outside beneficiaries. And it must possess at least the nucleus of an endowment fund.

The first foundation in the United States was established by George Peabody in 1867; its purposes were to foster education in the south. The first foundation of Jewish character to be set up was the Baron de Hirsch American fund, incorporated in 1891, with an endowment of $3,800,000. This fund had no connection with the Baron de Hirsch endowments in other parts of the world.

During the early part of the 20th cent., the foundation system of philanthropy underwent rapid expansion in the United States. In 1900 there were only four foundations functioning in the country, in 1915 there were twenty-three, in 1924, seventy-seven, in 1930 the number had grown to 151. Thereafter a decrease in the rate of expansion was noted because of general economic retrenchment. By 1938 the number of foundations had grown only to 157.

Among the foundations functioning in the United States in 1941, there were thirty-five which had been set up by Jews, but only very few specifically applied their funds to Jewish purposes. A general list of those established by Jews follows:

ALTMAN FOUNDATION, New York. It was founded in 1913 by Benjamin Altman, to promote the social, economic and physical welfare and efficiency of the employees of B. Altman and Company.

AMERICAN FOUNDATION FOR FRENCH THOUGHT AND ART, New York. Mr. and Mrs. George Blumenthal and others established this foundation in 1920. Its aims are to aid French men and women of promise, under thirty-five years of age, who are unable to complete their studies in the field of aesthetics.

ASSISTANCE FUND, New York. The Assistance Fund was set up in 1935, with an endowment of $1,000,000 from the will of Aaron E. Norman. Other members of his family made additional contributions. The income and assets of the fund are to be distributed by the trustees at their own discretion.

JULES BACHE FOUNDATION, New York. A gift of Jules Bache, the fund was set up in 1937, for the promotion and encouragement of art, to acquire by purchase, grant, bequest, loan or otherwise paintings and other works of art of great masters, and to maintain a museum.

LOUIS D. BEAUMONT TRUST, Cleveland, Ohio. The donor of this fund was Louis D. Beaumont, and its income is to be devoted to charitable, educational, religious and scientific work.

LOUIS AND HENRIETTA BLAUSTEIN FOUNDATION, Baltimore. Founded in 1936 according to the terms of the will of Louis Blaustein, this fund of $500,000 is to be used for the furtherance and development of charitable, benevolent, recreational, hospital, educational and related activities in Baltimore.

MAURICE AND LAURA FALK FOUNDATION, Pittsburgh, Pa. The donor of this fund was Maurice Falk. It was set up in 1929, with a permanent endowment of $3,722,050, to be applied particularly to research for uplifting the unfortunate, to ameliorate the sufferings of the afflicted, and to encourage and improve mankind.

SAMUEL S. FELS FUND, Philadelphia, Pa. Samuel S. Fels established this fund in 1936. It is to be applied to studies of the functions of the digestive organs and diseases, diet, understanding of behaviorism by means of pre-natal and post-natal studies, prevention of feeblemindedness, mental disorders and crime.

EDWARD A. FILENE GOOD WILL FUND, Boston, Mass. Edward A. Filene established this fund in 1938, with an endowment of $2,205,084. It is used in research and education, and in supporting methods of applying scientific knowledge to the well-being of mankind.

FRIEDSAM FOUNDATION, New York. Established in 1932 from the estate of Michael Friedsam, the fund is to be applied to charitable and educational purposes, mainly in the care and education of the young and care and comfort of the old. Among its grants was the income from $1,000,000 for Jewish education at present administered by the Jewish Education Committee of New York.

DANIEL AND FLORENCE GUGGENHEIM FOUNDATION, New York. Daniel and Florence Guggenheim established the fund in 1924, to promote the well-being of mankind throughout the world, by means of charitable and benevolent activities. Its total assets in 1938 were over $3,000,000.

JOHN SIMON GUGGENHEIM FOUNDATION, New York. Established in 1925 by Mr. and Mrs. Simon Guggen-

heim, with a permanent endowment of $6,238,612.35, the fund is used to promote advancement and diffusion of knowledge and understanding by aiding scholars, scientists and artists. By 1940 it had granted over 900 fellowships and disbursed over two million dollars.

MURRY AND LEONIE GUGGENHEIM FOUNDATION, New York. Mr. and Mrs. Murry Guggenheim established this foundation in 1929. It concentrates its activities on the provision of free dental relief to poor children of Greater New York.

SOLOMON R. GUGGENHEIM FOUNDATION, New York. Established in 1937 by Solomon R. Guggenheim, the fund is devoted to the exhibition of a collection of non-objective art pictures, and to provide scholarships for the study of non-objective art.

BARON DE HIRSCH FUND, New York. The $3,800,000 endowment given by Baron Maurice and Baroness de Hirsch (1890; incorporated 1891) was used in aid to Jewish agriculturists through farm loans issued by the Jewish Agricultural Society. The Woodbine Land and Improvement Company was a subsidiary organization. Since 1933, grants have been made especially to refugees settling on the land in the United States.

NATHAN HOFHEIMER FOUNDATION, New York. Nathan Hofheimer established this fund in 1919, for the improvement of the living conditions of unfortunate persons.

ALEXANDER KOHUT MEMORIAL FOUNDATION, New York. First established in 1915, the foundation began with the bequest of Alexander Kohut's private library to Yale University, where it was to be known as the Alexander Kohut Memorial Collection of Judaica. Later the foundation undertook the publication of original work bearing upon Jewish literature and related subjects. The foundation also awards a scholarship in Semitics at Yale. In 1922 and 1923 branches of the foundation were set up in Vienna, Berlin, Budapest and New York, where committees undertook the selection of material to be published with the foundation funds.

SADIE AND ARTHUR LAMPORT FOUNDATION, New York. Incorporated in August, 1940, shortly before the death of Arthur Lamport, the fund originally set aside was augmented by $150,000 from a bequest in Lamport's will. The foundation is to be applied to the solution of humanitarian problems.

FRED L. LAVANBURG FOUNDATION, New York. This fund was established in 1927 by Fred L. Lavanburg for the purposes of providing proper housing.

EDGAR M. LEVENTRITT FOUNDATION, INC., a memorial foundation established by the family. It gives awards to promising young musicians on the basis of annual competitions, the first of which was held in 1940.

LUCIUS N. LITTAUER FOUNDATION, New York. Lucius N. Littauer was the donor of this fund in 1929. Its purposes are to enlarge the realms of human knowledge, and it may include altruistic activities of every nature. Its market value in 1938 was about $2,750,000.

ISRAEL MATZ FOUNDATION, Brooklyn. This is one of the few funds created for specifically Jewish purposes. Established by Israel Matz in 1925, with total assets of about $150,000, the foundation provides financial aid to indigent Hebrew writers and scholars.

AARON MENDELSON MEMORIAL FUND, Detroit, Michigan. Its total assets are about $250,000, and it may be used for charitable, benevolent and educational purposes in Michigan.

NEW YORK COMMUNITY TRUST, New York. Among the donors of this foundation, established in 1923, were Mr. and Mrs. Felix M. Warburg. Its purpose is the administration of trust funds for charitable aims.

NEW YORK FOUNDATION, New York. Alfred M. Heinsheimer provided the nucleus of this fund in 1909, with an endowment of $1,000,000. Subsequently there were additions to the fund, including one of $2,000,000, from the will of Lionel J. Salomon. Its purpose is the support of charitable, benevolent, educational and other altruistic activities in the United States.

WILLIAM S. PALEY FOUNDATION, New York. William S. Paley established this fund in 1936; its purpose is the distribution of grants to philanthropic agencies.

PALESTINE ENDOWMENTS FUND, New York. Organized in 1922, this fund accepts grants for varied use in Palestine. Among the activities it fosters are the Hebrew University, hospitals, clinics, aid to colonies, loan funds for students, medical research and public welfare of all kinds.

A. C. RATSHESKY FOUNDATION, Boston, Mass. Originally endowed with $163,000 by Abraham C. Ratshesky in 1916, the fund is intended to promote the well-being of the needy.

ROSENBERG FOUNDATION, San Francisco, Cal. Max L. Rosenberg established this fund in 1937. Its accumulated income is about $126,000, and its purposes are philanthropic and educational.

JULIUS ROSENWALD FUND, Chicago, Ill. Julius Rosenwald established this foundation in 1917. Its total capital assets in 1938 were $4,443,332.80. Its purposes are the education and betterment of race relations.

ROSENWALD FAMILY ASSOCIATION, Chicago, established in 1932, received $11,000,000 from the estate of Julius Rosenwald in 1935. The fund is to be applied to the maintenance of the Museum of Science and Industry, also to the University of Chicago and to other purposes chosen at the family's discretion.

BEN SELLING SCHOLARSHIP LOAN FUND, Portland, Oregon. Ben Selling established the foundation in 1931. Its total capital assets in 1937 were $121,053.41. It extends loans to students in Oregon colleges and to students in rabbinical colleges in the United States.

FLORA R. AND ISIDOR M. STETTENHEIM FOUNDATION, New York. Mr. and Mrs. Isidor M. Stettenheim established this fund in 1930 to provide financial aid to persons requiring it.

TWENTIETH CENTURY FUND, New York. Edward A. Filene established the foundation in 1919. Its assets were $447,566.50. It is intended to improve economic, industrial and educational conditions, by research and public education directed toward the solution of major economic problems.

FELIX M. AND FRIEDA SCHIFF WARBURG FOUNDATION (formerly Woodlands Foundation), New York, was established in 1935 by Mrs. Felix M. Warburg. Its purposes are philanthropic and educational.

WARBURG FOUNDATION, established by Hadassah in 1937, is a $25,000 fund to be applied to educational work in Palestine.

WILLIAM J. WOLLMAN FOUNDATION, New York. Established in 1938 by William J. Wollman, it will eventually provide an endowment of approximately $5,000,000, to be used for charitable, educational or scientific purposes in the City of New York. No funds will be available until the termination of the residuary trust held by the surviving sister, Kate Wollman, under the donor's will. NATHAN RICARDO.

FOUNDATION-STONES. Practically all ancient peoples put great stress on the proper laying of foundation-stones, feeling that the permanence of the entire building rested upon them. For this reason human beings were frequently sacrificed and buried under the foundations in order that their spirits might become the guardians of the foundation and hence of the building. Such foundation-stones, however, were not the corner-stones of modern times so much as the stones that composed the threshold and the posts of the doorway, which were regarded as the most important parts of the building.

The Bible contains a few references to the importance of foundations. Hiel, in rebuilding Jericho, apparently sacrificed his own children to insure the security of the foundations (*I Kings* 16:34). The accounts of the building of the Temples of both Solomon and Ezra make a special note of the date of the laying of the foundations (*I Kings* 6:37; *Ezra* 3:10-11), which indicates that it was a special and solemn occasion. Later on the rock on which the Temple was built was regarded as the foundation-stone of the world.

See also SHETIAH.

FOUNDLING (*'asufi,* literally, "one that is gathered up"), an infant that has been deserted by its parents, whose identity is not known (*Kid.* 4:2). In view of the fact that Jews were forbidden to marry illegitimates or those of other faiths, it became necessary to fix the exact status of foundlings. As a rule, the legitimacy of a foundling was under suspicion, since it was only illegitimate children who were likely to be abandoned. This suspicion could be removed only if the parents returned to claim it before it had been found and taken to a place of shelter. In times of famine, however, it was presumed that parents might abandon even a legitimate child, being unable to support it; in such cases the child was regarded as legitimate, and the parents were permitted to claim it at a later date. There was, however, no hard and fast rule about foundlings; the local court would render its decision, based on the circumstances of the abandonment, the dress of the child, its general health and similar considerations.

Unless the legitimacy of a foundling was above suspicion, he or she was not allowed to marry a Jewess or Jew, but was recommended to marry a proselyte or a manumitted slave.

If an abandoned child was found in a place where both Jews and non-Jews lived, it was considered indubitably Jewish only if the majority of the inhabitants were Jews. In other cases it was regarded as non-Jewish, but could, of course, be brought up as a Jew if the court so decided, or it could accept the Jewish faith on reaching its majority.

For modern foundling homes, *see* SOCIAL SERVICE.

FOUR CUBITS (*'arba 'ammoth*), a measure of space, equivalent to about seventy-two inches, which is used in Jewish law and teachings in the sense of the minimum space which every individual needs for his existence. Thus one way of acquiring personal property was to transfer it from one person to another together with a parcel of real estate (Kinyan Agab); in a later period, when Jews seldom owned real estate, the legal fiction was created that every Jew possesses at least four cubits of land in Palestine and thus is able to transfer his property together with his real estate. Four cubits is given as the distance that a window in a wall must be separate from the property of a neighbor, in order to insure his privacy; if a court is subdivided, each of the parties must have at least four cubits allotted to him. If one carries an object in public property on the Sabbath, one may do so for a distance up to four cubits without violating the Sabbath law.

The Halachah, the chief subject of study in the traditional training of rabbis and religious authorities, is often spoken of in terms of space as "the four cubits of the Halachah." This is derived from the Talmudic statement: "Since the day that the Temple was destroyed, there is left to God in this universe only the four cubits of the Halachah" (*Ber.* 8a). The implication is that the medium of the communion of the individual with God is no longer the Temple, but the private study of the Torah by the individual; thus his own personal four cubits become the abode, as it were, of God. The love of Palestine is expressed in the idea that whoever walks as much as four cubits in Palestine is assured of a share in the future world (*Keth.* 111a).

FOUR LANDS, COUNCIL OF *see* COUNCIL OF THE FOUR LANDS.

FOWL, *see* DIETARY LAWS.

FOX FABLES, *see* BERECHIAH HANAKDAN; FABLES.

FOX, ABRAHAM MANUEL, economist, b. Philadelphia, Pa., 1889. He took his M.A. degree at New York University in 1924, after a career in civil engineering. From 1924 to 1929 Fox was associate professor of economics at the Catholic University of America. He became associated with the United States Tariff Commission in 1923, first as economist, then, in 1924, as chief of the economics division and later, in 1934, as director of research. Fox was appointed to the Tariff Commission in 1937.

FOX, CHARLES, author and psychologist, b. London, 1876. From 1919 to 1938 Fox was director of training for schoolmasters at Cambridge University. In his writing, he made an attempt to coordinate the various theoretical schools of psychology, so that their respective teachings might be applied in educational work. Particularly did he utilize the conclusions of the Freudians and of the disciples of Gestalt psychology, pruning their respective theories of their experimental aspects and attaching them to the expanding applicability of psychology in education. Fox was the author of *Educational Psychology* (1928); *Practical Psychology* (1928) and *The Mind and its Body* (1931).

FOX, EMANUEL PHILLIPS, artist, b. Melbourne, Australia, 1865; d. Paris, 1915. He studied at the National Gallery, Melbourne, and in Paris under Jean Léon Gérôme, and exhibited for the first time in the Paris Salon in 1891. Fox's first work was in landscapes, but in the 1894 Salon he showed portraits, winning a gold medal. The Royal Academy exhibition of 1895 in London and the exhibition of Australian Art held in London in 1898 included his work. Fox had returned to Melbourne in 1895. During eight years of residence there he became well-known both as a landscape artist and portraitist, and was also commissioned to do several historical paintings, among them *The Landing of Captain Cook,* for the National Gallery. Fox left Australia for London in 1903. In 1905 he moved to Paris; here he worked till his death.

FOX (FUCHS), JACOB SAMUEL, journalist and educator, b. Bialystok, Russia, 1868; d. Southampton, England, 1938. After studying at the Yeshiva and Realschule of his native town, he left Russia in 1887 to continue his education in Berlin at Hildesheimer's Seminary and at the University of Berlin. He received rabbinical diplomas, from Joel Müller among others, and his doctorate in philosophy at the University of Berne.

Although Fox came of a line of rabbis and had intended to become a rabbi himself, he turned to Hebrew journalism instead. When he was only twenty-two, he became the editor of a weekly, *Hamaggid,* which had been founded in 1856 at Lyck, Germany. Under his editorship (1891-1898), it was published first in Berlin, then at Cracow, and finally in England. From 1898 to 1912 he was joint editor with Israel Günzig (b. Cracow, 1868) of *Haeshkol,* a literary and scientific annual.

In 1902 Fox came to London to consult manuscripts in the British Museum for a dissertation on a midrash. He found a lack of Hebrew schools above the elementary level in England, and in 1904 began to devote himself to Hebrew education. He established the Hebrew Higher Grade School in Liverpool, to teach Hebrew and secular subjects in a single school, and to conduct advanced studies on the Talmud in Hebrew; this was the first Hebrew day school in England. In 1921 Fox became the principal of Aria College in Portsmouth, a training school for rabbis. He retired in 1930 to prepare his manuscripts for publication before settling in Palestine, but died before he could finish his task.

He was an ardent Zionist, eloquent in Hebrew, Yiddish, and English, and one of the chief orators for the English Zionist Federation.

His son, I. Solomon Fox, was mayor of Chester, England.

Lit.: *The Jewish Chronicle,* August 19, 1938, p. 10.

FOX, WILLIAM, motion picture producer, b. Tolcsva, Hungary, 1879. He was brought to the United States at the age of nine months, and grew up on the East Side of New York. At the age of eleven he went to work. When he was fourteen, Fox and a friend, Cliff Gordon, played an imitation Weber and Field act in small theatres in New York and New Jersey.

Fox's first important employment was in the dress industry, as a cutter. At the age of twenty-one he invested his savings in the shrinkage business, and accumulated considerable capital.

In 1903 Fox bought for $1,600 a Brooklyn "Automat"—an entertainment place with phonographs, punching-bags, weighing machines and kinetoscopes. Not long before, he had seen one of the new "moving-pictures" with a picture of a tree whose leaves had moved. It was said to be a trick; someone was shaking the curtain. But Fox had talked to the operator after the performance. The screen had not been shaken; the pictures actually moved of themselves.

Fox set up a motion picture screen in an upstairs room of his "Automat." He lured the public to a showing (free at first) with the aid of a sleight-of-hand manipulator. Soon he had fifteen show-places in Brooklyn and New York. Fox then combined motion pictures and vaudeville. Then he began to buy films.

He organized The Box Office Attractions Film Rental Company (1912) to manufacture pictures. The number of theatres eventually controlled by companies of which Fox was head was more than 800 in the United States alone. He had distributing agencies in every country of the world. He turned out a motion picture each week, and perhaps a million people every week were seeing his products.

The first picture produced by the original company was *Life's Shop Window.* Later Fox made Ouida's *Under Two Flags,* Dickens' *A Tale of Two Cities,* and Hugo's *Les Miserables.* The production of which Fox was proudest was *Over The Hill,* which dealt with old people left in institutions through the neglect of thoughtless, selfish children.

In 1925 Fox acquired the rights to a sound-registering device. In 1929 the Fox company bought out Loews, Inc., which controlled Metro-Goldwyn-Mayer. Later in the same year he bought a 45 per cent interest in Gaumont-British Theatres.

The 1929 whirlwind passed. Fox was saved, through the intervention of Albert M. Greenfield, but not because of generosity of the banking houses and corporations which had shared Fox's profits. In 1930, after six months of desperate struggle for the control of a sound-reproducing patent, Fox was deprived of his voting share in his companies. The financing corporations were not satisfied to recover the money Fox owed them, but preferred instead to control his properties. The new companies soon collapsed, and the stock fell to almost non-existent values. Fox had planted the little $1,600 acorn and had tended it till it had grown into a $300,000,000 oak. The new directors could not even keep the oak alive.

Fox is not an orthodox Jew, but has "sublime faith in God," and believes in the direct guidance of Providence. He made it a rule of his company that any rabbi, priest or clergyman might have any Fox film free of charge for showing in any synagogue or church, hospital, orphanage, or home for the aged. He gave 20 per cent of his working time and not less than 20 per cent of his earnings to the service of others. In 1926 Fox was chairman of the New York United Jewish Appeal for $6,000,000, and himself gave $250,000 toward the fund. UPTON SINCLAIR.

Lit.: Sinclair, U., *Upton Sinclair Presents William Fox.*

FRAENCKEL or **FRAENKEL,** family name which first appears among non-Jews in the 14th cent. and among Jews in the first half of the 16th cent. It is derived probably from Franconia (in German, "Franken"), with the addition of "el" as a diminutive. The earliest known Jew to bear the name was Koppel Fränkel, who flourished about the middle of the 17th cent., and the earliest residences of the family were the Riesgau in Swabia, Prague, and later Vienna. All Fraenckels do not come from the same family, some being Levites and others not. There are numerous variations in spelling, and combinations with other names such as Theomim, Zwillinger, Heller, Wallerstein, Mirels and Neumark.

FRAENCKEL, JONAS, philanthropist and banker, b. Breslau, Germany, 1773; d. Breslau, 1846. His paternal grandfather was David Fränkel, chief rabbi at Berlin, and his maternal grandfather was Isaac Joseph (in official documents Joseph Jonas) Theomim Fraenckel, chief rabbi at Breslau. Jonas, together with his brother David, took over his father's business, which he developed into one of great prestige. In recognition of his contribution to the development of commerce and industry in Germany, the Prussian government named him "councillor of commerce" in 1841. At this time he became head of the board of directors of the Breslau Jewish community. He was an active philanthropist, serving as director of many charitable institutions, to which he contributed liberally. He established at his own expense a hospital, an orphanage (the Beth Hamidrash of his grandfather), and a library.

He bequeathed the greater part of his estate to charitable institutions. The most important provision in his will was for the endowment of a Jewish seminary. In 1854 the Jüdisch-Theologisches Seminar of Breslau was inaugurated and soon became the most important institution of learning of its kind in Germany. Many Jewish scholars of the second half of the 19th cent. were educated there.

FRAENCKEL, LIPPMANN, miniature painter, b. Parchim, Germany, 1772; d. Copenhagen, Denmark, 1857. In 1792 he went to Copenhagen, where he first studied with an engraver and later attended the Academy. From 1808 to 1817 he resided in Sweden, but returned to Copenhagen in 1818. In 1819 he became the Danish court miniature painter. He lost all his possessions in the period of national bankruptcy, and in 1826 founded a tapestry factory which he conducted until 1847. His paintings include miniature portraits of King Frederick VI of Denmark, King Christian VIII of Denmark, Fräulein Adolphine von Barner, Lieutenant-Captain Frederick Siegfried Mörk, governor of New Guinea, and a self-portrait.

Lit.: Thieme, Ulrich, and Becker, Felix, *Allgemeines Lexikon der bildenden Künstler,* vol. 12, p. 272; Lemberger, "Jüdische Porträtminiaturisten," in *Ost und West* (1914) cols. 290-91.

FRAENCKEL, LOUIS, banker, b. Aschersleben, Germany, 1851; d. Stockholm, Sweden, 1911. He settled in Stockholm as a young man of twenty-three. There he engaged in literary and commercial pursuits, and became director of the Stockholm Commercial Bank (later known as the Swedish Commercial Bank). Under his leadership the institution prospered, and he became a leading figure in the Swedish financial world. He was well-known as a philanthropist. His donations, which amounted to over two million kronen, benefited many institutions in Stockholm, including the bank employees' pension fund, the city hall, the commercial high school, and scholarship funds.

Lit.: *Nordisk Familjebok,* vol. 7, p. 910.

FRAENKEL, ABRAHAM HA-LEVI (Adolf), mathematician and rector of the Hebrew University, b. Munich, Germany, 1891. His secular studies at various German universities were supplemented by study in the Talmud under Heinrich Ehrentreu. In 1914 Fraenkel obtained his doctorate from the University of Marburg. He served in the German World War army until 1916 when he was given leave to take up work as lecturer in mathematics at Marburg. The University of Kiel appointed Fraenkel assistant professor in 1922 and associate professor in 1928.

An invitation to serve as the first professor of mathematics to be appointed by the Hebrew University was accepted by Fraenkel in 1929. He remained at the university thereafter, except for three terms' leave to teach at Kiel (head of the seminar in mathematics, 1931-33). In 1930 he was elected the first dean of the faculty of humanities at the Hebrew University. Fraenkel was made acting dean of the newly-established faculty of science in 1935, and rector of the university in 1938, succeeding Hugo Bergmann. In July, 1936, Fraenkel was official representative of the Palestine government at the International Congress of Mathematicians, held in Oslo, Norway.

Fraenkel was active as a Zionist in the Mizrahi during 1918 to 1929, and since 1933 in the Hapoel Hamizrahi.

Fraenkel's special fields of mathematical research are general arithmetic, theory of aggregates, foundations of mathematics, and calendric science. He wrote: *Zahlbegriff und Algebra bei Gauss* (Leipzig, 1920); *Zehn Vorlesungen zur Grundlegung der Mengenlehre* (Leipzig, 1927); *Einleitung in die Mengenlehre* (3rd ed., Berlin, 1928); *Georg Cantor* (Leipzig, 1930), and contributed articles to various mathematical journals.

Though Fraenkel's name had originally been Adolf, he adopted the name of Abraham after his arrival in Palestine and later added Ha-Levi.

FRAENKEL, ALBERT, physician and medical author, b. Frankfort on Oder, Germany, 1848; d. Berlin, 1916. In 1884 he became professor and in 1890 was appointed director of the department of internal diseases at the Urbanplatz hospital. His first researches were in the field of experimental pathology, but later he concerned himself mainly with the diseases of the lungs and heart. In books and in various articles published in medical and clinical journals Fraenkel dealt with the effect of a deficiency of oxygen on albuminous catabolism, the respiratory interchange of gases in fever, mountain sickness, the effect of rarefied or condensed air upon the organism, and diseases of the respiratory system. He is the discoverer of the diplococcus lanceolatus, which causes croupous pneumonia.

FRAENKEL, DAVID Ben Naphtali Hirsch, rabbi and Talmudist, b. Berlin, 1707; d. 1762. He was descended from the noted Mirels family, and was known also as David Mirels. At first he lived in Hamburg and Berlin, where he was a jeweler, but later, because of his Talmudic scholarship, he was called to Dessau as district rabbi. In 1743 he was summoned as chief rabbi to Berlin, where he served until his death.

Almost the first Talmudist who centered his attention on the Palestinian Talmud, Fraenkel gave impetus to the study of this little regarded work through his commentary *Korban Haedah* on the divisions Moed, Nashim, and part of Nezikin, as well as the explanatory supplements under the name *Shiyure Korban.*

Because his efforts were concentrated mainly on the virgin soil of the Palestinian Talmud, he turned from the Pilpulistic method of the German and Polish Talmudists of his day and followed the rational, straightforward manner of explanation of the older commentators on the Talmud. Fraenkel was Moses Mendelssohn's teacher and patron, first in Dessau and later in Berlin, and exercised great influence on him.

His "Thanksgiving Sermon for the Important and Astonishing Victory Obtained on the fifth of December, 1757 by the Glorious King of Prussia over the united and far superior forces of the Austrians in Silesia," delivered in Berlin December 10, 1757, was first printed in Berlin, then translated and printed in London, reaching ten editions. It was reprinted in the *American Magazine and Monthly Chronicle* (Philadelphia, 1758), as well as at Boston and New York city.

Lit.: Allgemeine Deutsche Biographie, vol. 7, p. 269 et seq.; Freudenthal, *Aus der Heimat Mendelssohns* (1900) 214 et seq., 229 et seq., 240; idem, in *Gedenkbuch David Kaufmann* (1900) 569-98; Graetz, H., *History of the Jews,* vol. 5 (1927) 293-94.

FRAENKEL, EDUARD DAVID MORTIER, scholar, b. Berlin, 1888. He was educated at Berlin, Rome and Göttingen. From 1913 to 1917 Fraenkel was an instructor at the University of Berlin. In 1920 he became associate professor at the University of Kiel and in 1923 was made professor. He became professor at Göttingen in 1928 and at Freiburg in 1931.

Fraenkel remained at Freiburg until the racial laws of the National Socialist government forced his dismissal, in 1934. The following year he became Bevan fellow at Trinity College, Cambridge, and in 1935 he was appointed Corpus Christi professor of Latin at Oxford. Among Fraenkel's published works were *Gedanken zu einer deutschen Vergilfeier* (1930); *Kolon und Satz* (1932-1933); *Rome and Greek Culture* (1935).

FRAENKEL, ELKAN, court Jew to Margrave William Frederick of Ansbach, Germany, b. about 1655 (exact date unknown); d. in the state prison of Wülzburg, 1720. He and his family were exiled from Vienna in 1670, and he is first mentioned in documents (1686) as a member of the Jewish community of Fürth. His protection of the interests of Ansbach gained him the confidence of the Margrave, who made him his court Jew and appointed him Parnas of Fürth (1704) and chief Parnas of Ansbach (1708). He frequently made use of his influential position to further the cause of the Jews. Thus he prevented the confiscation of Jewish books on one occasion, and on another the imposition of a heavy fine.

Fraenkel had many enemies among Christians and Jews. A converted Jew asserted that he had in his possession Jewish books containing invectives against Christianity, that he had made insulting remarks about the Margrave, was carrying on a treasonable correspondence, and had defrauded the treasury. In the trial which followed, the investigations were conducted by a personal enemy; he was sentenced to a public scourging and life imprisonment. His property was confiscated and his wife and daughter were expelled from the country. He died in prison after eight years of imprisonment.

Lit.: Haenle, *Geschichte der Juden im ehemaligen Fürstentum Ansbach* (1867); Ziemlich, in *Kaufmann-Gedenkbuch* (1900) 457-86.

FRAENKEL, SIEGMUND, orientalist, b. Frankfort on Oder, Germany, 1855; d. Breslau, Germany, 1909. He was a pupil of Theodor Nöldeke, who had a marked influence on his scholarly development. His "Die syrische Übersetzung zu den Büchern der Chronik" appeared in 1879 in the *Jahrbücher für protestantische Theologie.* In 1886 he was appointed assistant professor at the University of Breslau, and in 1893 associate professor. Fraenkel was considered an authority on Arabic, Aramaic and Syriac. His *Die aramäischen Fremdwörter im Arabischen* (Leyden, 1886), which was awarded a prize by the Utrechtsch Genootschap van Kunsten en Wetenschappen, is regarded as his chief work. Fraenkel was a co-editor of the chronicle of the Arabian historian, Tabari. In 1885 he published a fragment of the commentary of Alexander of Aphrodisias on Aristotle's *Metaphysics* in the proceedings of the Prussian Academy of Sciences.

FRAKNÓI (FRANKL), VILMOS, bishop and historian, b. Ürmény, Nyitra County, Hungary, 1843; d. Budapest, 1924. Deeply immersed in philosophical and ecclesiastical studies, he became professor (1870) at the Christian Theological Seminary of Esztergom. In 1892 he was made Bishop of Arbe, and five years later head of the executive council of the Catholic Academy. In 1897 he was elevated to national curatorship of religious libraries and museums. In appreciation of his signal services to the arts and sciences, notably through founding of the Roman Historical Institute,



Siegmund Fraenkel



Vilmos Fraknói

he was promoted Canon of Nagyvárad and Abbot Superior of Szegszárd.

Fraknói engaged in extensive historical research pertaining to the church and to the ruling houses of Hungary. He won many academic distinctions and devoted a considerable portion of his time and wealth to literary pursuits designed to enhance in perspective the glory of Magyar culture, religion and history. Especially noteworthy among more than a score of published books, many of which appeared in foreign tongues as well, were: *A magyar nemzeti müveltség állásának vázlata* (1861), awarded the Academy of Science prize; *Pázmány Péter és kora* (1868-69), in three volumes; *Martinovics és társainak össze-esküvése* (1880); *Hunyadi Mátyás király élete* (1890); *A magyar királyi kegyuri jog Szt. Istvántól Mária Teréziáig* (1895); *Werböczy István életrajza* (1899); *Prolegomena ad Monumenta Romana Episcopatus Vesprimiensis* (1899); *Petrarca és Nagy Lajos* (1900); *Innocenz XI und die Befreiung Ungarns* (1902); *Gróf Széchenyi Ferenc* (1903); *János király és a római Szentszék* (1902); *Rákóczi Ferenc vallásos élete és munkái* (1906); *Mátyás és a Hohenzollernek* (1914); *Egyháznagyok a magyar középkorból* (1916); *A Habsburg ház elsö érintkezései Magyarországgal* (1917); *A hármas-Szövetség agóniája* (1917); *A magyar kiralyválasztások története* (1921); *A Habsburg-ház trónöröklési joga* (1922).

Although a convert to and spokesman of Catholicism, he maintained many intimate friendships with Jews in Hungary and abroad, and strove to promote a better understanding of Jews among Christians. He visited the United States in 1912. In the course of that sojourn he spent considerable time in the company of one Charles Feleky, a humble, patriotic Hungarian Jew, who during more than forty years in America had assembled a unique library containing more than 6,000 books, manuscripts and documents (in English, French and German) bearing upon Magyar history and culture. This was purchased ultimately from Feleky's widow by the Hungarian government, upon recommendation by Fraknói and other notables, and converted (1938-39) into what is now known as the Hungarian Reference Library in New York.

FRAM, DAVID, Yiddish poet, b. Ponievezsch, Lithuania, 1903. He made his literary debut in 1923 in the Yiddish daily, *Kovner Shtimme,* and since then has contributed freely to the Yiddish press. In 1927 he left for Africa and settled in Johannesburg, where he gradually adapted his verse to local scenes, thus becoming the first Yiddish poet of note to write about Africa. His long poem "Boorn" (Boers) depicts the life of the native inhabitants. A collection of his poetry under the title *Lieder un Poems* (Songs and Poems; Johannesburg, 1931) was issued with an introduction by Melech Ravitch. In 1932 Fram left Africa and settled in Argentina.

FRANCE. Table of Contents:

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1. From the First Settlements to the Expulsion in 1394. a. Political and Economic History. The oldest Jewish settlements in France were located along the southern coast. It is probable that Jews from the Orient as well as from Italy originally came to Provence with the Roman legions, then moved up the Rhone valley and settled in Lyon. From here they spread to all parts of Gaul. Jews are first mentioned in documents, however, in Avignon (390), Arles (425), Narbonne (472), Agde (506), Bordeaux (at the time of Gregory of Tours, 538-94), and in Marseille, the city founded by the Phocaeans (576). Inscriptions relating to Jews date from the 6th cent. for Bordeaux, the end of the 7th cent. for Arles, and 688 for Narbonne.

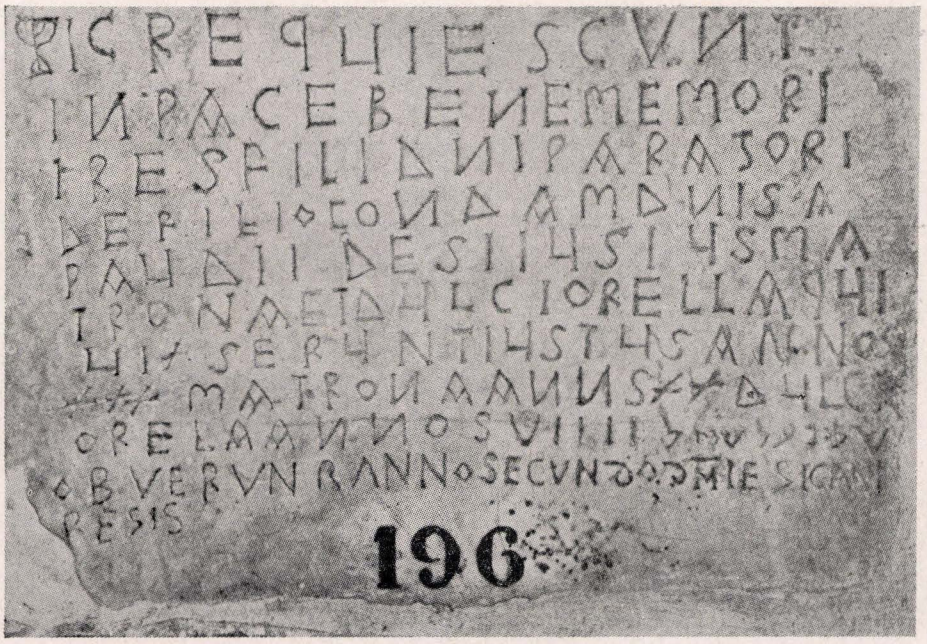
The Jews in Gaul, as elsewhere, were to be found in all social classes of the Roman Empire, and after the edict of Caracalla (212) had become Roman citizens. When, however, Christianity became the state religion of the Roman Empire (325), Jews were forbidden to keep or circumcise Christian slaves, or to marry Christians. Theodosius II and Valentinian III finally deprived them of all honorary titles and positions and public office (439). The heathen Franks treated the Jews in the same fashion as did Romans generally. Clovis, the founder of the Frankish empire (481-511), and his immediate successors did not molest the Jews. Jews were active in agriculture, crafts and commerce, and they served as agents (court Jews) and physicians to rulers and bishops. Jews helped to defend Arles when it was besieged by the Franks and the Burgundians. But the heads of the church wanted, on



Map of France showing the principal towns and cities inhabited by Jews prior to the expulsion of 1394. Reproduced by courtesy of the Jewish Publication Society of America

the one hand, to protect newly implanted Christianity of Gaul from Judaism and, on the other, to convert the Jews. As early as the middle of the 4th cent., Bishop Hilarius of Poitiers (d. 366) had demonstrated an animosity toward Jews which, however, was not shared by either the lower clergy or the laity.

In the next century the repressive measures against the Jews increased. The church councils convened in the Merovingian empire enacted the strongest measures against them. At that of Vannes (465) the clergy was prohibited from eating with Jews; at Agde (506) and Epaon (517) the laity was included. At Orleans (533) marriage between Christian and Jew was forbidden. At Clermont (535) Jews were denied positions as judges over Christians. At Orleans (538) protection for the Christian slave was ordered; participation in meals, and marriage with Jews were forbidden; moreover, Jews were forbidden to appear among Christians, for any reason, for four days from Maundy Thursday through Easter Sunday. At Orleans (541) the protection of Christian slaves was ordered. At Mâcon (581) it was forbidden to select Jews as judges or customs collectors, or for Jews to appear on the streets or in the market place from Maundy Thursday to Easter Sunday; participation with Jews in meals was forbidden; Christian slaves could be redeemed from Jewish masters, who automatically lost such slaves if an attempt was made to convert them to Judaism. At



The Narbonne stone (at the Narbonne Museum), engraved in the year 689. The Jewish character of this Latin epitaph is indicated by three Hebrew words, preceding the last line, "Peace upon Israel"

Paris (614) slave trade by Jews was forbidden and Jews were denied public office; Jews were forbidden to hold public office also at Rheims (624-25).

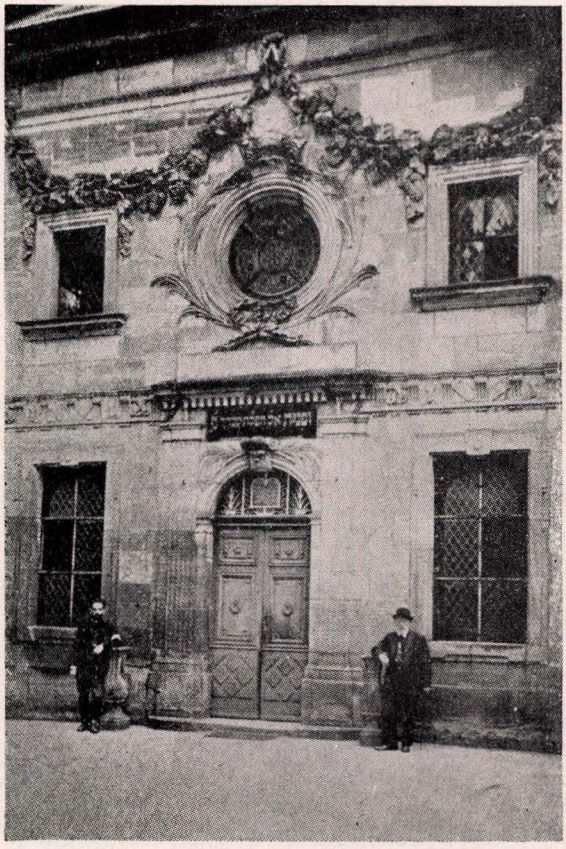
The popes, too, propagated the views of the church, some directly, as for example Gregory the Great (599) in his epistles to Queen Brunhilde and the kings Theudebert (596-612) and Theodoric (596-613), urging them to prohibit the keeping of Christian slaves by Jews; others indirectly, like Stephen III (768-72) in his epistle to Archbishop Aribert of Narbonne, complaining about archbishopric lands in the hands of Jews and the living of Christian and Jew side-by-side.

The Frankish rulers acceded in a measure to the demands of the church. Childebert I (511-58) prohibited Jews from showing themselves in the streets or markets from Maundy Thursday to Easter Sunday, and Clotaire II, who became master of the whole of the Frankish kingdom, in 613, forbade Jews to hold public office (614). Conversion of Jews to Christianity was not rare in the Merovingian Empire. At the instigation of Bishop Avitus of Clermont, who had openly shown his animosity toward the Jews, 500 Jews in Clermont were baptized; the rest fled to Marseille (576). King Chilperic I (561-84) forced many Jews to be converted. His efforts were in vain, however, in the case of his business agent Priscus of Paris, who was later murdered by a baptized Jew (582). Finally, Dagobert I (623-39) forced the Jews of his empire to be baptized or migrate (629).

For 150 years nothing more is heard about the Jews in the Frankish empire. In Narbonne, however, under the rule of the West Goths, they were officially expelled in 673; but in 689 some Jews were nevertheless still living there, and in 720 others came with the Arabs.

In France at the time of Charlemagne (768-814) and Louis the Pious (814-40) the Jews constituted an important economic factor. Both the export and import trade were in their hands. Jews were compelled to turn over to the imperial treasury one-tenth of their business income. In Lyon, crossroad of the highways from Paris, Italy, Germany and Spain, there was apparently an important Jewish community. Jews and Christians lived on good terms. They traded with each other, ate together, and Christians even visited the synagogue. Certain Jewish merchants, such as Domatus and his nephew Samuel, and David and Joseph of Lyon, sought the special protection of the emperor, and were provided with special imperial letters which were the precursors of later Jewish privileges. They were granted the following rights: No one might molest or malign them unjustly. No one might take from them their rightfully acquired possessions or demand of them a toll or other duties, especially charges for transportation and service. They could exchange or sell their property. They might live according to their own laws and employ Christians except on Sundays and holidays. They had the right to buy foreign slaves and sell them within the empire. In legal matters of Christians against Jews who were entitled to these privileges, the Christian needed three competent Christian and three competent Jewish witnesses. In cases of Jews against Christians, the Jew might introduce Christian witnesses and thereby gain his point. Whoever killed a privileged Jew had to pay a fine to the imperial treasury. No one was to condemn Jews to ordeal by fire or water or to punishment by the lash. They could give evidence in accordance with their own laws.

Church dignitaries were by no means pleased about these privileges that were accorded Jews. Archbishop Agobard of Lyon, in a series of sermons to his congregation, attempted to reduce to a minimum their social and economic relations with the Jews. Agobard presented an abstract of these sermons to King Louis in a memorandum called *De insolentia Judeorum*. He wrote: Jews ought not to sell Christian slaves, and certainly not Christians, to the Spanish Saracens. Jews



The synagogue at Luneville, built in 1785

should not use Christians in their houses as craftsmen or other employees. The scandal of Christian women celebrating the Sabbath with Jews, and of Christians working on Sunday, had to stop. Christians ought not partake of meals with Jews. Heathen day-by-day workers in the service of Jews were not to eat meat there. Christians were no longer to be permitted to buy meat from Jews, and such meat as the Jews themselves did not use was not to be resold. Christians were not permitted to buy or drink Jewish kosher wine. Finally, Agobard charged the Jews with daily blaspheming of the name of Christ and Christians in their daily prayers.

Despite such attacks, Louis the Pious constantly showed good will toward the Jews, for example in the case of Gaudiocus (839); but the church councils, such as those at Lyon (829), Meaux (845) and Paris (846), took up again their old war against the Jews and renewed former church restrictions. Jewish merchants who had come to the Frankish empire from distant places in the Orient continued as before to import slaves and luxuries from the East. Emperor Charles the Bald, who acquired the West Frankish empire when the Frankish empire dissolved (843), and his successors did not follow the recommendations of the church against the Jews.

But the voice of church fanaticism gradually made itself heard. The adoption of Judaism by a slave in Béziers led to excesses against the Jews. It was customary in Toulouse for the count of the city to slap the face of the head of the Jewish community on Good Friday. However, at the beginning of the 12th cent. a money payment was substituted. The tale was circulated that the Jews had betrayed Toulouse to the Arabs, although the Arabs had never come near the city. Rumor that Jews had plotted with the Normans caused their expulsion from Sens (875-76). Charles the Simple (898-929) transferred the ownership of lands and vineyards in the district of Narbonne from the Jews to the church.

The decline of secular power intensified prejudice against Jews. Under the Capetians (987-1328) their uncertain position remained unaltered. Their situation in Provence and Languedoc was relatively good, but in 1010 they were driven out of Limoges. Furthermore, they were persecuted in Lyon in 1049 and again in 1065. The First Crusade (1096) started in France and brought persecution to the Jews in Rouen. In the Second Crusade Jews in Carentom were killed, and in Rameru Jacob Tam was wounded and his pupils attacked. In the first blood accusation in France, the forty members of the Jewish community of Blois were burned at the stake (May 26, 1171), intoning the Alenu as they approached the pyre. Jacob Tam ordered a day of fasting for the Jews of France and the Rhineland. Louis VII ruled that in similar circumstances the lives and property of the Jews had to be protected.

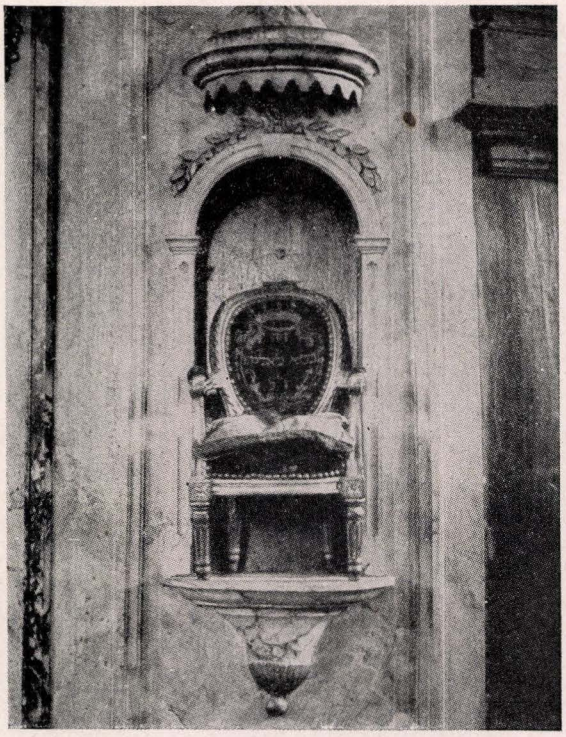
Shortly after his coronation Philip Augustus (1180-1223) compelled the Jews to pay him 5,000 silver marks and declared null and void all debts of Christians to Jews; one-fifth of this amount, however, he claimed for the royal treasury. In April, 1182, he drove the Jews from his royal domain (Isle de France), and confiscated their real estate. The Jews found refuge in the lands of the barons; but the power of the king extended here, too. Thus he gave the Jews of Bray in Champagne, under the rule of Countess Blanche, the choice of baptism or death. One hundred Jews and Jewesses who refused baptism were burned alive (1191).

The Third Crusade was the signal for the cancellation of all debts to Jews on the part of Christian participants in the crusade. In 1198 the king countermanded his decree of expulsion, sanctioned money dealing on the part of Jews, strictly regulated the interest rate, but annulled their right to move about at will. Louis IX (1226-70), who fought the "Jewish usurers," taxed the Jews and freed his subjects of one-third of all their debts to Jews; finally, he demanded that the Jews be baptized.

Conditions in Provence and Languedoc were favorable to the Jews who remained secure because of their economic position, especially in agriculture. At times Jews even held public office. Their position was most favorable in the seaports of Southern France, such as Marseille. The attack of Pope Innocent III on the heretics of Southern France at the turn of the 13th cent. and especially the crusade against the Albigenses (1209-1220) took large toll among the Jews. Again, the Council at Avignon (1209) denied Jews the right to hold public office, to keep Christian servants and to work or even eat meat on Christian holidays. The effect of the acts of the Lateran Council of 1215, the increased influence of the Dominicans and Franciscans, and the intensification of the papal inquisition finally



The Jew and the French revolution. From a contemporary broadside printed in 1793



Throne of the Prophet Elijah in the synagogue at Carpentras

undermined the Jews' entire legal and moral status.

During the reign of Louis IX (Saint Louis) 3,000 Jews fell victims to the Crusaders in cities like Anjou, Bordeaux and Poitou (1236). There were also religious disputations in keeping with the spirit of the times in which Jews were compelled to participate. The disputation of 1240 in Paris was of evil consequence, for the apostate Nicholas Donin brought about the burning of the Talmud (1242) by charging that it slandered Christianity. Furthermore, there were charges in Paris (1290) of desecration of the host and the like.

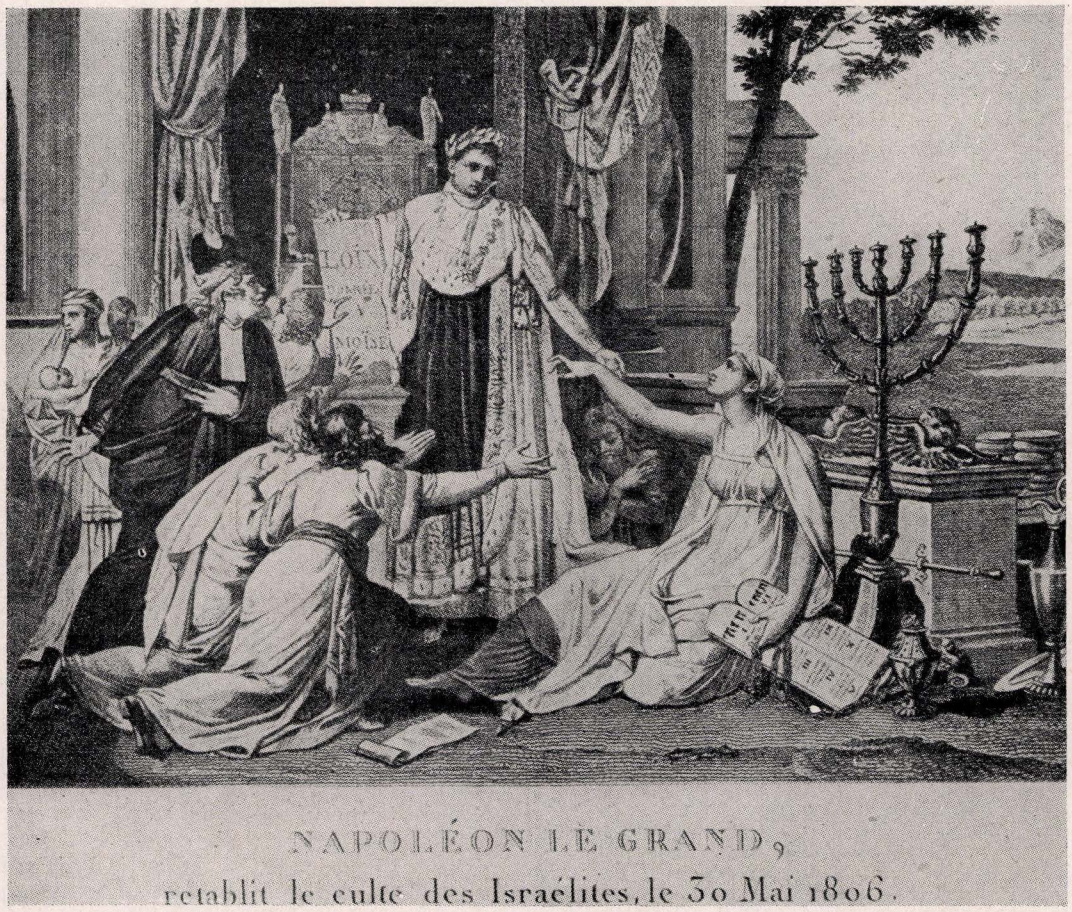
Philip III (1270-85) remained relatively passive toward the situation of the Jews. Philip IV, the Fair, who had acquired Champagne in 1284, robbed the Jews continually. "The chicken in the pot is not safe before him" ran a line in a folksong. In Troyes (1288) he burned seventeen Jews who were reputed to be wealthy, and in Paris (1290) a Jew and his wife under accusation of ritual murder. On July 22, 1306 (10th of Ab) he had all the Jews arrested and ordered them to leave the country within one month. Their possessions were confiscated, and outstanding debts still owed them were to be paid to the imperial treasury. Some 10,000 exiled Jews found refuge in Lorraine, Burgundy, Savoy, Dauphiné, Roussillon and in that part of Provence not under French rule. By 1315 they were recalled at the demand of the people who had been victimized by the Christian money lenders as never before by the Jews. From that time on they were permitted to settle in royal as well as vassal territories, conduct trade and work unhindered, and make loans at as high a rate as forty-three per cent annual interest. Furthermore, they were permitted to call in those debts of 1306 which had not already been collected by the king under the condition that they pay two-thirds of these amounts into the royal treasury. Finally, they were given the right to buy back their synagogues and cemeteries and to have all confiscated books except the Talmud restored to them. In the future they were to wear a circular Jew-badge and abstain from all disputations with Christians.

Jewish persecution broke out in Southern France in 1317 and again in the time of the Pastoureaux (shepherd) uprisings until the pope ordered the cessation of these activities (1320). Hardly one year later the Jews in Chinon and to some extent in Paris and Tours were accused of poisoning wells. Although the accusation had no basis in fact, the king laid a heavy fine on the Jews. Again, in 1322, complete expulsion was ordered unexpectedly. In 1359 they returned to France once more, under very difficult circumstances, for a period of twenty years. For financial reasons a special patron and a general tax collector for Jews were appointed.

The time of Charles V (1364-80) was a peaceful period for French Jews. He freed them of the necessity of wearing the Jew-badge and of listening to church sermons. After an uprising of the people of Paris who plundered the Jewish quarter (September 17, 1394, the Day of Atonement), Charles VI (1380-1422) signed a decree for the expulsion of all Jews from his domain. They were ordered to leave the country by the third day of November. In Lyon they remained for twenty-five additional years, and in parts of Provence for a century longer. They were not driven out of the district of Avignon. The medieval history of the Jews of France ends with the expulsion of 1394.

b. Cultural History. During the Middle Ages there were two centers of Jewish culture in France, one in the northeast, principally in Champagne, and another in the south, in Provence and Languedoc. The schools of the French Jews of Champagne were closely connected with the Rhenish schools, and they thrived beginning with the 10th cent. Secular knowledge was not fostered by the Jews of Northern France, who devoted themselves principally to research and interpretation of the Bible and the Talmud. Instruction apparently was conducted in French, as is revealed by the extensive French commentaries, such as those of Rashi and Simon ben Abraham of Sens. Joseph Tob-Elem (Bonfils) of Limoges winnowed the works of the Eastern Gaonim.

Rashi (Solomon ben Isaac, 1040-1105) attended the schools of Isaac ben Jehudah in Mayence and Jacob ben Yakar and Isaac Halevi in Worms not alone to study the Bible and Talmud, but more especially to acquire an authentic Talmud text. He provided this manuscript text of the Babylonian Talmud with a handwritten commentary (Kunteres) that was copied and spread throughout Europe, making the study of the Talmud generally possible for the first time. He interpreted the Bible, especially the Pentateuch, in the light of the Halachah and the Haggadah of the Talmud. He elaborated his Torah commentary, therefore, with didactic explanations and interesting legends; the Rashi commentary has, indeed, been the most favored among the Jewish people due, in no small measure, to its attractive literary form. Through Rashi's influence, the rabbinate became a determining factor in Jewish

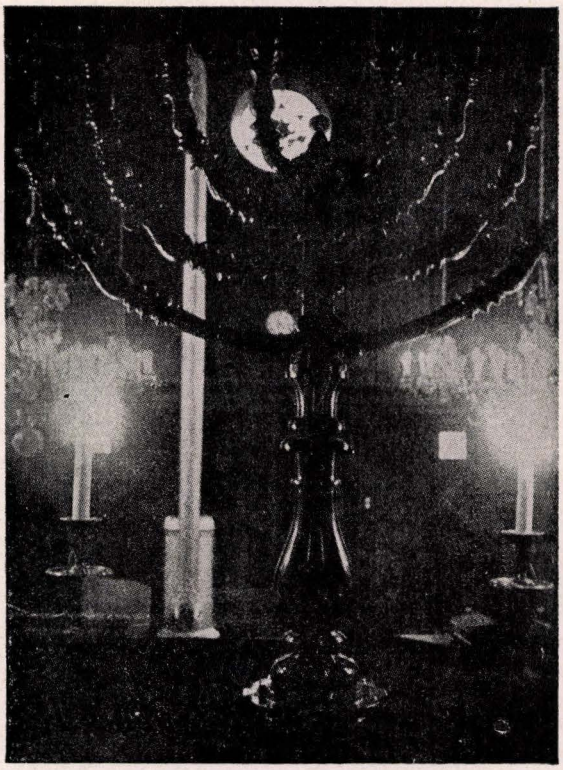


Memorial publication in observance of Napoleon's decree (May, 1806) to convoke the Assembly of Notables

community life in the West and thereby in Jewish education. His religio-legal decisions, made out of deep understanding for the demands of the times, are to be found in the collected works published by his pupils (*Hapardes, Mahzor Vitry*). The grandsons of Rashi continued his work in the same spirit. Samuel ben Meir (1080-1150) explained those parts of the Talmud which his grandfather had left uncompleted, and wrote a comprehensive commentary on the Pentateuch in which he attempted to convey the simple sense of the text.

Jacob Tam (Rabbenu Tam, 1100-70), in Rameru and Troyes, was the founder of the French school of Tosafists. These continued the interpretation of the Talmud and applied the same method of question and answer as that which the Gemara had applied to the Mishnah. Rabbenu Tam likewise composed poetry and wrote works on Hebrew grammar. Under his leadership the first rabbinical conference of Troyes was convened (1150-60); this concerned itself, as did the following conferences, with the self-government of the communities, the rights and duties of the rabbis and the Jewish courts, the adjustment of Talmudic law to changing European conditions, and extraordinary measures such as those occasioned by the crusades. Upon the death of Rabbenu Tam, his nephew, Isaac ben Samuel, usually known as Ri Hazaken (the elder), became the head of the Tosafist school in Dampierre near Rameru. Tosafist activities spread to Lorraine, the Rhineland, and towards the East. Like the commentary of Rashi, the Tosafoth were added to the later editions of the Talmud. Isaac's disciple was Samson ben Abraham of Sens (1150-1230), who was distinguished for his acuteness and free, critical spirit. Accompanied by more than 300 scholars, he migrated to Palestine, where he settled and died in St. Jean d'Arc. Other French Tosafists were his brother, Isaac the Younger, of Dampierre, Judah ben Isaac (Sir Leon in Paris, 1166-1224), and Eliezer of Metz (d. 1198), author of the *Sefer Yereim*.

At the religious disputation in Paris in 1240, Rabbi Jehiel ben Joseph of Paris headed the four Jewish representatives who opposed Nicholas Donin, the apostate. The burning of twenty-four wagon-loads of copies of the Talmud (June, 1242) was immortalized by Rabbi Meir of Rothenburg in his elegy "Shaali Serufah Baesh." In his old age, Rabbi Jehiel wrote down all the Tosafoth from memory. He died at Haifa in 1268. Moses of Coucy arranged the religious precepts in his book *Sefer Mitzvoth Gadol* (Semag) according to their order in the Torah. Isaac ben Joseph of Corbeil was the author of a smaller book of the precepts, *Sefer Mitzvoth Katan* (Semak). Rabbi Mattithiah, son of Joseph Trèves, lived during the



Hanukah candelabrum in blue Sevres porcelain (by Jacob Petit), presented by Napoleon III to the synagogue at Fontainebleau

14th cent. He founded a rabbinical school, and his authority was recognized even by the king.

The second main center of Jewish culture was that in Southern France where, under the dominion of the counts of Toulouse and Provence, the status of the Jews was more favorable and their achievements were richer. The spiritual horizon of the Jews of Southern France was much wider than that of the Jews of Northern France. The former were the bearers of the Arabic-Judaic culture of Spain. Their Talmudic studies give evidence of a mixture of French and German methods. The first pioneers of Jewish culture in the realm of Haggadic interpretation and grammatical explanation of the text of the Bible were to be found in Provence. The former phase was represented by Moses Hadarshan, head of the Talmudic school in Narbonne (end of the 10th and beginning of the 11th centuries); the latter was represented by Menahem bar Helbo of the same region and later in Northern France (middle of the 11th cent.). Both authors were used by Rashi. Abraham ben Isaac of Narbonne (d. 1175) codified the *Sefer Haeshkol*. His pupils were Abraham ben David of Posquières, the intense critic of the *Mishneh Torah* of Maimonides (d. 1198), and Zerahiah Halevi of Gerona. Joseph ben Isaac Kimhi (d. 1170) emigrated from Spain to Narbonne. He wrote a Hebrew grammar and made translations from the Arabic. His son, Moses (d. about 1190), wrote an elementary Hebrew grammar and commentaries on the Scriptures. The younger son, David Kimhi, collected the works of the Spanish Jews of the previous three centuries and wrote a comprehensive Hebrew grammar, a dictionary, and especially a commentary on a large part of the Bible which became very popular. His writings exerted a strong influence on the Christian Hebraists of the age of humanism.

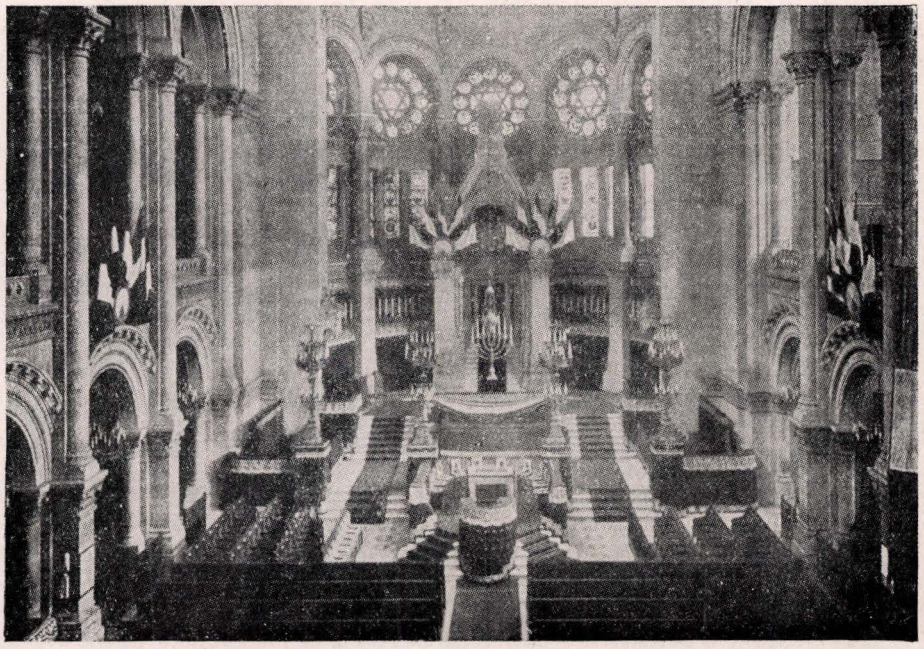
Lunel was another center of Jewish culture in Provence. Judah ben Saul ibn Tibbon (1161-89; "the father of translators") came to Lunel as a refugee from Granada. He translated from Arabic into Hebrew the works of Bahya, Ibn Gabirol, Judah Halevi, Jonah ibn Janah, and Saadia. His son, Samuel ibn Tibbon, translated into Hebrew Maimonides' *Moreh Nebuchim*, which he completed in 1204 before the death of Maimonides.

Montpellier was another Jewish center in Provence. The medical activities of the Jews in southeastern France, their writings and their translations, as well as their medical teaching in Jewish schools, had an important influence upon the early development of the University of Montpellier. Nowhere was Maimonides as highly honored and his *Guide to the Perplexed* as enthusiastically received as in Montpellier. When Solomon ben Abraham of Montpellier pronounced the ban upon those who wanted to study the *Guide* and the philosophical parts of the *Mishneh Torah*, the communities of Lunel, Béziers, and Narbonne responded with a counter ban. David Kimhi of Narbonne was an enthusiastic champion of the writings of Maimonides. But the fanatic activities of Solomon of Montpellier led the Dominicans to burn Maimonides' works in Paris in 1233. However, the dispute over Maimonides' works was not thereby settled.

As late as in the period of decline, in the first half of the 14th cent., there were three Jewish protagonists of rationalism in Provence. The physician, mathematician, astronomer and philosopher Levi ben Gerson (Gersonides) of Bagnols, in the Avignon area, devoted himself to the chief problems of the philosophy of religion, and in his greatest work, *Milhamoth Adonai*, he went even beyond Maimonides' ideas. His astronomical researches and his commentaries on the Pen-



The section of Judaica at the Louvre Museum: the Mesa column, dedicated to the king of Moab, dates from the ninth century B.C.E.



Interior of the principal synagogue of France, situated at 44, Rue de la Victoire, Paris

tateuch, the Earlier Prophets and several of the books of the Hagiographa were also important. Joseph Caspi (1280-1340), of Argentières, in Provence, did not hesitate to draw the boldest conclusions in his commentaries on the *Guide*. The third protagonist of rationalism in Southern France was Moses of Narbonne (1300-62). He lived in Perpignan and attempted, in his commentaries on the *Guide*, to unite the religio-philosophic systems of Aristotle, Maimonides and Averroes.

2. From the End of the 14th Cent. to the French Revolution in 1789. After the expulsion of 1394, Jews were permitted to reside in France only in areas which were papal possessions, for example Avignon and Comtat Venaissin (known as Comtat) with its capital city Carpentras. The destiny of the Jews varied. In Avignon they were not molested. Although the Jews of the Comtat were tolerated in the 13th cent., they were driven out by Pope John XXI in 1321. Upon their return they were permitted to live in peace for more than 100 years, and they were active in all occupations. During the second half of the 15th cent., residence of Jews was restricted to a single street, *la carrière des Juifs*, in Cavaillon (1453) and in Carpentras (1486).

Threatened by the Protestants, the Catholic Church adopted a sterner attitude toward the Jews during the 16th cent. After 1624 they were forbidden by papal decree to live outside the ghettos. In the 17th and 18th centuries the Jews were treated less harshly. In the French papal possessions, Jewish communities existed only in Avignon and in Carpentras, Cavaillon, l'Isle sur Sorgue in the Comtat. The largest, richest, and most active of the communities was that of Carpentras. These four communities ("Arba Kehilloth") had their own ritual, the Ritus Comptadin, their own Piyutim, and their own religious songs, many of which, born of folk poetry, are reminiscent of the Christmas songs of the Catholic Church. A translation into Provençal, written in Hebrew characters, accompanied some Hebrew texts of the songs. Hence they are very important in the study of the Provençal dialects of the 18th cent. From these "four communities" the songs spread throughout the communities of Provence and Languedoc.

After Metz was occupied by France in 1552—it was not officially ceded to France until the Peace of Westphalia (1648)—Jews began to settle there, and there was a Jewish community in Metz from 1595. The Jews lived there under royal grant. Their communities and their rabbis were supervised by the authorities.

The number of Jews in France was considerably increased after the occupation of the cities of Alsace by Louis XIV. A decree of 1652 abolished the head tax for all alien Jews who were not under royal protection. By a decree of September 25, 1657, Louis XIV, as legal successor to the emperor, extended his protection to the Jews of the ceded territories. 528 Jewish families lived in Alsace in 1689; in 1713 there were 1,269, and in 1784 there were 3,910 (19,624 persons). Their legal status was regulated by decrees of the intendant (a sort of supervisor), by decisions of the high court in Colmar, and by royal letters patent. On the Alsatian estates of the Bishop of Basel, where a number of Jews lived, a man named Hell, the magistrate of Landser, produced forged receipts which he sold to the debtors of the Jews in 1771.

The enormous extent of the forgeries brought about the closer interest of the government in the status of the Jews. Cerfberr of Medelsheim, a Jewish army contractor, was the leader of the movement for improving the condition of the Jews in Alsace. He wrote a pamphlet on Jewish conditions there; he collaborated with Moses Mendelssohn's friend, Christian Wilhelm Dohm, and had the latter's *Über die bürgerliche Verbesserung der Juden* translated into French. The gov-

ernment, though interested principally in protecting the population against the Jews, decreed several measures favorable to the Jews. The head tax was removed in 1784. The general affairs of the Jews were regulated by the order of July 10, 1784. The order also provided for the expulsion of all alien traveling Jews, forbade the immigration of alien Jews, and sanctioned the participation of Jews in commerce, trades, and agriculture, presumably through the influence of Dohm's book or the reforms of Joseph II of Austria. Yet many restrictions were maintained. Inasmuch as these regulations applied only to Alsace, the Royal Academy of Arts and Sciences in Metz announced in 1785 the subject of its essay competition as "Are there means whereby the Jews in France may be made happier?" In 1788 Malesherbes was commissioned to formulate a plan of reforms for the Jews of Alsace and all of France. Among the members of his commission were Cerfberr and the leaders of the Sephardic Jews of Southern France, Abraham Furtado and David Gradis.

These Sephardic Jews of Southern France were Marranos. Although the Inquisition was raging in Spain at the end of the 14th cent., it did not at that time extend to France. Of course professed Jews could not settle in France after 1394, but Marranos were admitted as long as they acknowledged Christianity as their faith. In 1474, Louis XI, who annexed to his kingdom Burgundy, Provence, and Anjou, granted extensive privileges to foreign merchants who visited Bordeaux. Among these merchants were many New Christians. When the Inquisition and forced conversion were introduced into Portugal, the number of New Christians in France increased. In 1550 Henry II granted these foreign merchants the rights of residence, naturalization, owning property, and of doing business, similar to the rights enjoyed by other merchants. These rights were confirmed in 1574, 1580, and 1604. In 1614 Louis XIII decreed that all Jews, secret or otherwise, were to leave France within a month. The New Christians of Bordeaux, however, were not molested. Ten years later the city of Bordeaux highly praised the loyal services of the Portuguese merchants.

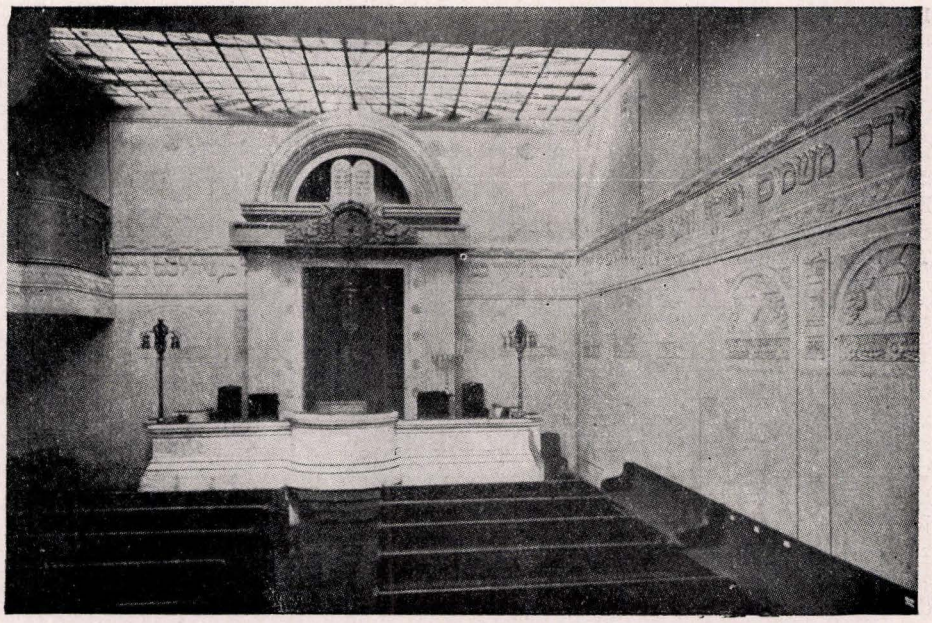
The "Lettres Patentes" granted to the Portuguese merchants were confirmed by Louis XIV in 1656 and by Louis XV in 1723. Conditions for the Portuguese Jews in Southern France were similar. After 1520, Marranos settled in the foothills of the Pyrenees in the port of Bayonne and in the neighboring cities of St. Jean-de-Luz and Biarritz. It is estimated that from 800 to 1,000 Portuguese families lived in these border provinces at the beginning of the 17th cent. Officially they were Christians, but they lived according to Jewish laws and customs. A royal decree of 1728 forbade religious orders to admit children of these Jews under twelve years of age to Christianity. The decree mentions *La nation Juife dans la ville de Bordeaux.* These New Christians of Southern France became officially acknowledged as Jews in 1730. Numerically, the Marrano community of Bordeaux was the largest. It was said to have seven synagogues. Until the last decades of the 18th cent. a constant stream of Marranos came to Bordeaux to be accepted into the Jewish faith. Second in importance was the community in Bayonne (the Kehillah Kedoshah Nefutzoth Jehudah of Bayonne in the suburb St. Esprit). Bayonne, the center of a small group of communities, namely, Biarritz, Bidache, Peyrehorde, and St. Jean-de-Luz, attempted to exercise authority over these communities.

The economic and cultural contributions of the Marranos in Southern France were significant. Antoinette de Louppes, of Jewish descent, was the mother of the great Montaigne (d. 1592), whose works reflect much interest in the Jews as well as tolerance and liberal attitudes. Isaac la Pereyre, one of the founders of higher criticism, was of Marrano descent, although he himself was a Huguenot. The famous Jean-Baptiste Silva (1682-1742) of Bordeaux became physician to Louis XV. Jacob Rodrigues Pereira was the most famous of the Marranos of Southern France. He came from Portugal to Bordeaux as a child. He was the discoverer of the classical system of teaching deaf mutes. Marranos rendered noteworthy economic services to France in its struggle with England in the 18th cent.

There were other Marrano centers in Southern France even though they had not joined themselves into a community, as in Bordeaux and Bayonne. Such centers were Toulouse, Montpellier, Lyon, La Rochelle, Tartas, Nantes, and Rouen.

3. From the Emancipation of the Jews to the Collapse of France in June, 1940. a. Political and Economic History. About 40,000 Jews, distributed as follows, lived in France in 1789: 20,000 to 25,000 in Upper and Lower Alsace; 2,000 in Metz; 1,500 in the Metz district; 4,000 in Lorraine; 2,300 in Bordeaux, and 1,000 to 1,200 in St. Esprit opposite Bayonne on the River Adour. In addition, there were 2,500 Jews in Avignon and Comtat Venaissin, annexed by France by the decree of September 14, 1791. There were also 230 Jews in Nice, annexed on January 31, 1791, and about 500 in Paris. The legal status of these groups was not uniform, except that the Jews of all these communities had neither political nor complete civil rights.

The Estates General were called in France in 1789, and the Bastille fell on July 14th. An anti-Semitic demonstration occurred in Alsace in August. Human and civil rights were enumerated by the National Assembly; yet, though the National Assembly sympathized with the plight of the persecuted Alsatian Jews, it did not grant them these human and civil rights. The Jews had both friends and enemies in the National Assembly. Their enemies were Abbé Maury, Reubel, and others; their friends were Mirabeau, Abbé Grégoire, the Protestant pastor, Rabaud-Saint-Etienne, Clermont-Tonnerre, and Robespierre. A deputation of Alsatian and Lorraine Jews appeared before the National Assembly on October 14, 1789, on invitation of the indefatigable Abbé Grégoire, and were heard with sympathy and attention. Clermont-Tonnerre, the liberal deputy, said, "Aux Juifs en tant qu'hommes tout, aux Juifs en tant que peuple—rien" ("To Jews as human beings—everything; to Jews as a nation—nothing"). But the Jews were not yet declared citizens. At first Portuguese Jews were granted equal rights of citizenship on January 28, 1790. French citizenship was granted on September 28, 1791, to those French Jews who took the oath of citizenship, only



Interior of the synagogue of the Union Libérale Israélite at 24, Rue Copernic, Paris

after fifty-three of the sixty districts of the Paris Commune declared themselves in favor of the emancipation of all French Jews, and only, after another delay, at the suggestion of the deputy Duport.

The ideas of liberty, equality, and fraternity, and also equal rights for Jews, were introduced by the French armies into those territories conquered by France and into the states created by Napoleon. Napoleon himself attempted to regulate Jewish affairs while at the height of his career. But the legislation which he initiated concerning the Jews no longer reflected the ideals of the French Revolution. Under Napoleon, the treatment of the Jews assumed a new phase. He decreed (May 30, 1806) that judgments on all actions of Jews against peasants in the departments of Upper and Lower Rhine, as well as in the other German provinces, were to be suspended for one year. The second part of the decree provided for the convening in Paris, by July 15, 1806, of an Assembly of Notables consisting of at least 100 Jews indigenous to territory within the French domain. The prefects were to select these delegates from among the clerical and secular representatives of the Jewish communities.

The Assembly convened in Paris on July 29, 1806. Abraham Furtado (1756-1817), of Bordeaux, presided. On that day the imperial commissioner placed before the assembly, in the name of Napoleon, twelve questions designed to make the Jews useful citizens, to bring their beliefs into harmony with their duties to the nation, and to refute existing charges against the Jews. "The emperor grants full freedom of counsel, but he desires that you become Frenchmen and that you bear in mind always that you will be deprived of this honor if your actions prove unworthy of it." On September 17th the commissioners of the government informed the assembly that the emperor was satisfied with its decisions and announced the proposed convening of a great Sanhedrin to give religious sanction to the proposals of the assembly. The Assembly of Notables was to remain in session until the work of the Sanhedrin had been completed and was to appoint a committee of nine to make the necessary arrangements for the convening of the Sanhedrin. The plan of this committee of nine to appoint Jewish consistories was vetoed by the Assembly in December, 1806. The Sanhedrin convened ceremoniously in Paris on February 9, 1807. Its members consisted of forty-six rabbis and twenty-five laymen. It adjourned on March 9, 1807, after having been in session for exactly one month, during which time it ratified the decisions of the Assembly and passed laws against polygamy and usury, requiring civil divorce and the like.

The willingness of the Jews to adjust themselves to European civilization had no influence on Napoleon's decisions. Two Napoleonic decrees were issued in the Chamber of Deputies on March 17, 1808. The first of these (known as the "infâme décret," or "infamous decree") regulated the economic affairs of the Jews. The first section regulated the banking businesses of the Jews. The second section consisted of a series of paragraphs which prohibited Jews from doing business unless they were licensed by the appropriate prefect. Such licenses, to be renewed annually, were granted only upon evidence, supplied by the municipal council and the Jewish consistory, concerning the reliability and moral responsibility of the applicant. All transactions effected by Jews who were not thus licensed were null and void. The third section of the decree closed the departments of Upper and Lower Rhine to settlement by Jews, unless the Jews undertook to cultivate the land. Jews were obliged to render personal military service in contrast with Christians, who could avoid service by substituting paid volunteers. This decree, regarded by many as a new Jewish ordinance, was to remain in effect for ten years. Exceptions to this legislation were granted. Although twenty-two departments were excepted from the "infâme décret" until 1811, these did not include any of the four Rhenish provinces which were annexed by France in 1801. The decree remained in effect in

Rhenish Prussia until 1844, and in Rhenish Hesse until 1847. The diversity of its interpretations led to many complications in the Rhenish territories which became German again after 1815.

The second decree put into effect the Jewish consistorial constitution, originally drawn up by the committee of nine. It provided for a central consistory in Paris and a consistory of one or two rabbis and two or three laymen for all communities of 2,000 Jews. The rabbis were to make the Jews conscious of their military duties. The constitution was not only introduced in the four Rhenish provinces which belonged to France since 1801 but also into other territories annexed by France, such as the Kingdom of Westphalia and the Kingdom of Italy. A decree of July 20, 1808, ordering the Jews to adopt permanent first and surnames, was of far-reaching significance for the assimilation of the Jews in the nation. At that time, about the beginning of 1809, there were 77,465 Jews in thirteen departments of France, including 24,956 Jews in the four Rhenish departments.

The freedom of the Jews was not affected during the Age of Restoration. The constitutional charter decreed by Louis XVIII provided that all citizens "were to enjoy equal freedom of religious belief and the protection of their cult." However, the religion of the state was Roman Catholic. The "infâme décret" of 1808 expired in 1818 and was not renewed and the law of equal rights for Jews automatically came into force throughout the land. The equality of Judaism with other religions was recognized by legislation enacted in the Chamber of Deputies (February 1, 1831) under the liberal regime of Louis Philippe. "The servants of the Jewish religion" were to be supported by the national treasury, as were Catholic priests and Protestant ministers.

The last remnant of civil inequality, "the Jewish oath," was removed in 1846. France had protested furthermore time and again against the persecution of Jews in other countries, and had opened wide its doors to political refugees and to those who found opportunities limited in their native countries. Men like Heine, Börne, Moses Hess, Meyerbeer, Offenbach, and many others spent a great part of their lives in France free to pursue their ideals.

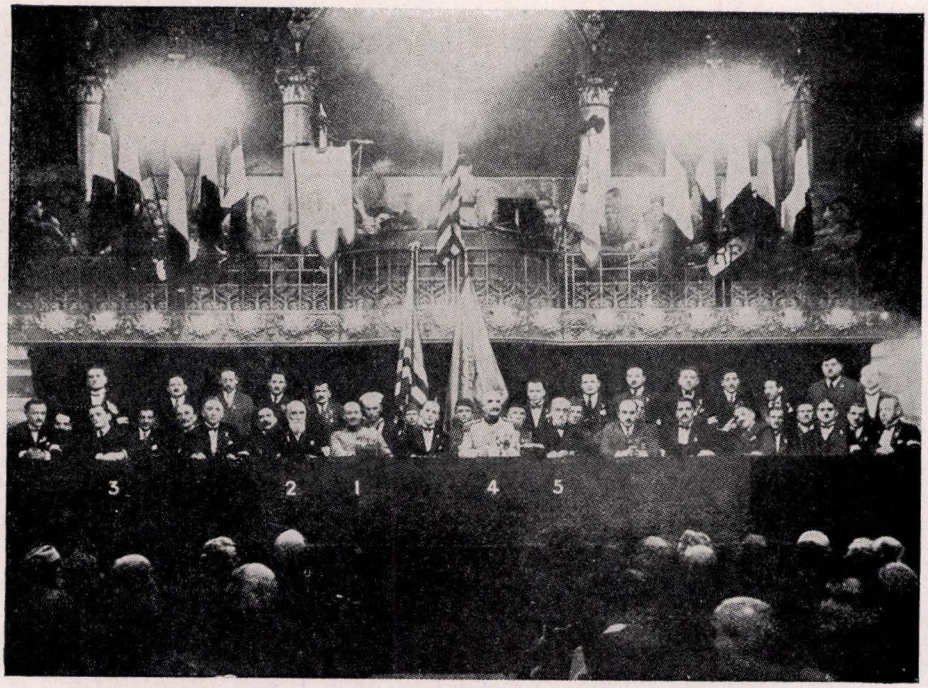
The annexation of Algeria (1830-37) brought approximately 40,000 additional Jews under French rule. At that time Algiers had a Jewish community of 7,000 persons; 500 Jews lived in Oran, 4,000 in Constantine, and 3,000 in Tlemçen. The consistorial constitution was introduced into Algiers, and assimilation was promoted.

The provisional government, established as a result of the February Revolution of 1848, had among its members two Jewish republicans, Michel Goudchaux, minister of finance, an ex-vice-president of the Jewish central consistory, and the distinguished lawyer, Isaac Adolphe Crémieux, who had been a member of the Chamber of Deputies from 1842 on and who had fought for the rights of the French Jews in Switzerland in 1845. Crémieux later became minister of justice. During his term of office he enacted two important laws, i.e. the repeal of the death penalty for political crimes and the abolition of negro slavery in French colonies. Although anti-Semitic demonstrations occurred simultaneously with the February Revolution, the principle of equality of civil rights was so firmly anchored in the constitution of November, 1848, that the new regime of Louis Napoleon, president of the republic, could in no way affect the status of the Jews. Achille Fould, the monarchist, had been minister of finance from 1849 on. He held various ministries until 1867 and was a solid supporter of the empire.

Numerous attempts to attack the position of the Jews were made by the clergy, but the Jews had meanwhile become entirely integrated into the different professions of the French people. They held positions of high command in the army and manifested great patriotism during the war of 1870. When Alsace and Lorraine were ceded to Germany under the terms of the Peace of Paris, many Jewish residents migrated to Paris. After the collapse of the Second Empire, Crémieux assumed the portfolio of minister of justice in the regime of national security, which was established in September, 1870. He was an active colleague of Gambetta. During Crémieux's term of office, his efforts resulted in the decree of October 24, 1870, which afforded the Jews of Algeria recognition as Frenchmen and full-fledged citizens. At the time of the Second Empire, there were about 30,000 Jews in Paris, about 50,000 in the provinces, and about 40,000 in Algeria. France lost 30,000 Jews by the cession of Alsace-Lorraine, so that the number of Jews in the French Republic was reduced to about 90,000 in 1871 after the Peace of Frankfort.

The progress of anti-Semitism in Germany after 1880 inspired the French anti-Semites to paint a picture of "a Jewish peril." The Jews in public affairs, the Jewish ministers, prefects, higher officers, professional people, and, above all, the radical press, were like thorns in the flesh of the anti-Semites. The hatred of Jews was especially pronounced in Algeria, where the Arabs were jealous of the civil rights of the Jews. The Christian population looked upon the Jews as commercial rivals. Anti-Semitic pamphlets, such as *L'anti-Juif* and *L'antisémitique,* were distributed. Eduard Drumont became the champion of anti-Semitism during the second half of the 1880's; he issued *La France Juive* in 1886. The National Anti-Semitic League of France was founded. In 1891 several members of the French Chamber of Deputies went as far as to propose the deportation of Jews from France. In 1892 the newspaper *Libre Parole* was founded, with Drumont as its editor.

On the other hand, Ernest Renan expressed his opposition to the racial theory (1883), and Freycinct, the minister of war, had characterized the actions of the anti-Semites as a crime against the nation (1892). Yet anti-Semitism flourished in the fertile soil of royalist and clerical circles and the army. This became especially apparent in the Dreyfus case, which began in 1894. The trial and its conviction of the innocent defendant reacted very unfavorably upon the position of French Jewry. During the years from 1896 to 1899 the Dreyfus Case became the center of French politics, and the fight to rehabilitate the Jewish captain became a major struggle between republican and



Services in memory of the Battle of Carency (May 9, 1915). The ceremonies, held in Paris, were attended, among other notables, by (1) a representative of the Minister of War, (2) Eugène Sée, vice-president of the Consistoire Israélite, (3) General Geismar, (4) General Weiller, (5) Israel Lévi, chief rabbi of France

reactionary forces. Agitation to reopen the Dreyfus trial was initiated by Picquart, a member of the General Staff. Though Bernard Lazare, the Jewish man of letters, had issued a pamphlet on the subject in 1896, it was Émile Zola's *J'accuse* (1898) which aroused the French people to realize the injustice that had been committed. At first there was a compromise; Dreyfus was retried, convicted of "treason with extenuating circumstances," and pardoned (1899); it was not until 1906 that he was completely exonerated by the French courts. The discrediting of the clerical groups, due to the revelations produced by the investigation into the accusations against Dreyfus, led eventually to the separation of church and state in 1905.

France continued to be a haven of refuge for the persecuted. Prior to the Russian pogroms of 1903 to 1905, only small groups of Jewish students and craftsmen migrated to France; but during the following years the trend increased. In 1910 there were 50,000 Jewish immigrants from Eastern Europe in Paris. Throughout France and Algeria there were then about 200,000 Jews.

French Jews displayed exemplary patriotism during the World War (1914-18). Six thousand of them gave their lives for the fatherland; three Jewish higher officers, twenty-six captains, fifty-three lieutenants, thirty-six second lieutenants, ten adjutants, forty-four non-commissioned officers, thirty-six corporals or brigadiers, and 217 soldiers fell in battle in 1915. Chief Rabbi Abraham Bloch of Lyon became famous when he died as a hero in the Vosges (August 29, 1914) in the act of giving the cross as final consolation to a mortally wounded Catholic soldier. At the peace conference in Paris, the various Jewish delegations, especially those from the United States, secured the protection of minorities in the enlarged and reconstituted states.

Immigration into France increased after the World War, especially in 1923 to 1924. From the beginning of the 1930's, the growing number of aliens, especially those from Eastern Europe, who attended French universities, caused much unrest in the schools. The increase of unemployment gave rise to animosity and agitation against the Jews. French Jewry was thereby greatly disturbed. Roumanian students, among whom there were many Jews, had to pass a special examination given to all aliens after graduation before being permitted to practise their professions in France.

The beginning of the Hitler regime in Germany cast its shadow over France. The number of Jewish refugees in the country grew after September, 1933. A Jewish central committee for the aid of refugees was established with the approval of the minister of the interior. An international committee for the protection of academic freedom of Jewish scholars from Germany was founded in July, 1933. All the Jewish aid societies were consolidated in April, 1937. Ten million francs were contributed by French citizens through the Comité Nationale de Secours pour Refugiés; French Jews raised nine million francs (January, 1934). Church dignitaries, deputies, and distinguished Frenchmen expressed their sympathy for German Jews (1934). The French government took steps to abolish the order issued by the city of Lille for the expulsion of the Jewish refugees.

The number of refugees continued to increase after the plebiscite was held in the Saar territory (January, 1935), and especially after the German occupation of Austria (March, 1938). Unemployment increased, fascism spread throughout France, French political parties fought each other with increasing bitterness,

and anti-Semitic propaganda gained ground. The technical schools and the medical faculty of the University of Paris were the scenes of disputes (1935) which were caused by the great number of alien students who desired to settle in France upon completion of their studies. Anti-Semitic demonstrations were held in Paris in the autumn of 1935. The *Action Française* intensified its anti-Semitic tone, and in June, 1936, sharply attacked the choice of Léon Blum as premier ("France under a Jew"). Léon Daudet declared in the name of the Royalist party that, should that party come into power, it would not persecute the Jews, but it intended merely to regulate their rights and duties. Anti-Semitic excesses broke out in Algeria (February, 1935, and July, 1936) and in Tunisia (July, 1936). Jews were attacked in Damascus and Aleppo during the revolt of the Arabs against the French in Syria (February, 1936).

In September, 1936, the Jewish central consistory established a central bureau for the study and combatting of anti-Semitism in France, and warned against irresponsible individual actions. Liberal and social groups were also active in instituting measures against anti-Semitism. In answer to the Nuremberg laws, an international conference against racial prejudice met in Paris during the same month. Twenty countries were represented, and a world congress against anti-Semitism was planned. The fifteenth congress of the Pen Club (an international organization of poets, essayists and novelists) raised its voice against persecution in Eastern and Central Europe. Strong public opposition was expressed against France's participation in the Berlin Olympic Games (1936). The invitation to attend the 200th jubilee of the University of Göttingen was declined by the Collège de France. On November 6, 1936, the Chamber of Deputies proclaimed its abhorrence of the outrage committed in the attack upon Léon Blum, and it expressed a vote of confidence in him by an overwhelming majority. The government was asked to investigate Nazi agitation in Alsace-Lorraine (June, 1938). At the same time Colonel de la Rocque, founder of the outlawed Croix de Feu, warned against anti-Semitism as a danger to France. In 1934 the French government had declared as false the rumor of its intention to take legal or administrative measures against Jewish immigrants. It announced its plans for the settlement of Jewish refugees in the mandated territory of Syria. Moutet, the French colonial minister, made known the possibilities for settlement of Jews in the French colonies of Madagascar, New Caledonia, New Hebrides, and French Guiana (January 16, 1937).

The French government, in combatting anti-Semitism, proceeded along strictly legal lines. In January, 1936, the government declared that, in the future, stateless people were not to be deported without individual consideration of their cases by the minister of the interior. Prior to the outbreak of the war in September, 1939, the French government had had no definite and stable policy regarding the refugees. It was not equal to the problem. In September, 1936, the identification card requirement, which had applied to aliens since August, 1935, was extended to include all refugees of German origin. A decree of May 2, 1936, intensified the control of immigration and restricted entrance into France. Only transients were admitted. By a decree of May 2, 1938, aliens who had entered France illegally or who had failed to obtain identification cards were subject to a fine of 100 to 1,000 francs and to imprisonment for one month to one year. Two decrees were issued in 1939; one required the military registration of all aliens without nationality between the ages of twenty and twenty-four; the other decree provided for the surveillance of all alien organizations, including refugee organizations. After the outbreak of the war, special measures were instituted by the government against aliens, especially those of German nationality. German males between the ages of seventeen and sixty-six, including all refugees except the Czechs, were required to register and were liable to internment in any of the sixty camps which were designed to accommodate 15,000 Germans.

The French government established a committee (November 17, 1939) which consisted of representatives of various organizations engaged in aiding refugees in France. In December, 1939, 7,000 of the 15,000 refugees who had been interned at the beginning of the war were freed. Many of them joined the Foreign Legion; others under the age of forty-eight rendered military and labor service.

The *Yellow Book* issued by the French government (January, 1940) disclosed the plans which Hitler had for the annihilation of the Jews in Hungary, Roumania, and other countries. The liberal, tolerant attitude of the French government toward the Jews remained unchanged until 1940. A museum of Jewish antiquities, left to France by the deceased Count Nissim de Comondo, was ceremoniously opened by the minister of education on December 28, 1936. The monument to the 6,000 French and 2,000 American and English Jews who had fallen in the World War was unveiled in 1938 before huge crowds on Douaumont at Verdun on the twenty-second anniversary of the Battle of Verdun. The 900th anniversary of the birth of Rashi was celebrated officially by the French government and press on February 18, 1940. According to information supplied (January, 1940) by the League to Combat Anti-Semitism in France, 60,000 Jews were fighting in the French army at that time; half of them were refugees. Twenty-five rabbis were serving as army chaplains. Many Jews distinguished themselves in service. Then came the collapse of France, with a complete change of conditions for the Jews. The latest official statistics indicated that there were 240,000 Jews in France.

b. Cultural History. *Jews in French Life.* During the course of the 19th cent. the Jews participated in all occupations. They were well represented in the civil service, government institutes, the army, professions, industry and economics, science, literature, art, and the press. The following are but a few of the names which may be mentioned among the ministers: Isaac Adolph Crémieux (1796-1880), Achille Fould, Michel Goudchaux, David Raynal, Maurice Bokanowski, Léon Blum and Georges Mandel. Jews were members of the French Senate and Chamber of

Deputies. They taught at the Sorbonne and at the Collège de France. The Institut de France, which consisted of five academies, had thirty-five Jewish members during the years 1836 to 1930. Several Jews were members of the Court of Cassation after 1864. Eugène Dreyfus was the president of the First Court of Appeals in Paris (1925-34).

Up to 1930 the French army had had more than fifty Jewish generals, for example General Baron Wolff, a grandson of Cerfberr, under Louis XVIII; General Valabrègue, director of the military academy in Paris before the World War; and General Alexandre, an important colleague of General Joffre during the World War. No less than five generals were members of the Brissac family in the course of the 19th cent. Lévy Alphandéry of Marseille, Madame Kraemer-Bach, Léon Blum, and the barristers André Hesse and Mme. Nelly Gaston Bloch were prominent among jurists and statesmen. Jewish-owned banks of the 19th cent., such as the Rothschild Bank, founded by James Rothschild, the bank founded by Garçon Goudchaux of Nancy, and that of Berr-Léon Fould in Paris, and several others, assumed an important function in the national economy. The brothers Pereire built the first French railroad from Paris to St. Germain in 1835. In shipping, industry, and commerce there were likewise numerous important Jews. Prominent physicians were Georges Hayem, Mathieu Hirtz, Hippolyte Bernheim, Germain See, and Ferdinand Widal. Isaïe Bédarride, Alexandre Besredka, Arnold Netter, Michel Levy, Wilhelm Alexander Freund in the field of jurisprudence, Henri Bergson (1859-1941), philosopher, and David Emil Durkheim (1838-1915), sociologist, are also worthy of mention.

Distinguished orientalists were James and Arsène Darmesteter, Joseph Halévy, Solomon Munk, Joseph and Hartwig Derenbourg, Jules Oppert and Sylvain Lévi; H. Weill and Solomon and Théodor Reinach were preeminent among philologists. Gabriel Lippman, winner of the Nobel Prize, was a prominent physicist.

Many of these scholars were of German origin from the 19th cent. on. French literature and also art are indebted to Jewish immigrants from Germany and Eastern Europe. Alexandre Weill, of Alsace, called the Prophète du Fauburg Saint-Honoré, was the first Jewish author (with the exception of the half-Jew Montaigne and of Heinrich Heine). Ludovic Halévy (colleague of Meilhac and Offenbach), Eugène Manuel, Marcel Schwob, Catulle Mendès (1841-1909), and Gustave Kahn, lyricist and master of symbolic renaissance, are other 19th cent. names of literary significance. During the period preceding the World War (1914-1918), Henri Franck, Henri Hertz, Jean-Richard Bloch, Edmond Fleg, and, above all, André Spire, were important French authors who consciously stressed their Jewish origin, whereas the dramatists Georges de Porte-Riche (1849-1930, le Racin Juif), Henry Bernstein (b. 1877), master of contemporary drama, Romain Coolus, Pierre Wolff, and Tristan Bernard expressed the contemporary culture of France. After the World War many young Jewish dramatists, for example, André Pascal (Baron H. Rothschild), and brilliant essayists and theatre critics were on the road to fame. Others to be mentioned are the author Marcel Proust (half-Jew), Benjamin Crémieux, and Joseph Kessell.



Monument in memory of the Jews who died for France, erected within the inner courtyard of the synagogue at the Rue de la Victoire, Paris

The stage was represented by Elise Rachel Felix and Sarah Bernhardt; music by the composers Jacques Fromental Elie Halévy (1799-1862), Camille Erlanger, Milhaud, and, in the 20th cent., by Ernst Bloch; and painting by Camille Pissarro, master of impressionism. Paris was the gathering place for almost all the younger talented persons who migrated from Eastern Europe and who bound Jewish traditions with modern forms of expression, for example Marc Chagall. Prominent among sculptors were Moissej Kogan, Marek Szwarč, and Chana Orlowa; among architects, Flegenheimer, and Aldrophe, builder of many synagogues. France also had many Jewish philanthropists, including Bischoffsheim, Coralie Cahen (1832-99), the Rothschilds, Albert Kahn, Cecile Charlotte Furtado-Heine (1824-1896), Baroness Hirsch, and Florine Ebstein-Langweil.

Jewish Cultural Life. During the 19th cent., French Jews felt themselves to be, above all, Frenchmen. Their principal interests were in the community and in social work as far as the Jews were not completely assimilated. It was not French Jews but non-Jewish Frenchmen of the 19th cent., who pointed out the significance of Judaism, for example Leroy Beaulieu, and Ernest Renan, who emphasized the spiritual connection between Frenchman and Jew (*Soyez vous-mêmes Français, mais Juifs aussi . . .*). The Dreyfus

trial resulted in a new attitude among Jews in France and other countries.

Community life of French Jews was based upon the afore-mentioned consistorial constitution of 1808. The decree of 1844 transferred leadership from the rabbis to the secular members of the consistory. From that time on one rabbi and four laymen constituted the provincial consistories; the central consistory consisted of the chief rabbi of France and seven laymen who were residents of the seven consistorial districts and all of whom lived in Paris. The central consistory was the connecting link between the provincial consistories and the ministry of public worship and instruction. The rabbinical seminary of Metz, founded in 1829 and directed by L. M. Lambert, educated the rabbis until the subsequent removal of the seminary to Paris (1859).

Léon Halévy, the poet who later became secretary to Saint-Simon, worked for the reform of French Judaism. "The purely religious shall give way to the general goal of mankind." A new attempt at reform was made by the issuance of the *Archives Israélites* (1840). Samuel Cahen, translator of the Bible into French, was their editor. The Union Libérale Israélite, founded in 1895, dedicated its own temple in 1907. From 1912 on its rabbi, Louis Germain Lévy, edited the monthly publication, *Le Rayon*.

The Consistorial Constitution was in effect until 1905. Its functions were then assumed by the voluntary unions of communities, the "Associations Cultuelles," which were independent of the state and which were represented by a central consistory of fifty-two members. The chief rabbi and two other rabbis constituted the clerical membership. Those unions or groups of unions, each of which had a minimum membership of 200, elected the lay members of the central consistory. Seventy-five of such unions in France and Algeria belonged to the Union Centrale. Through the founding of the Alliance Israélite Universelle (Paris, 1860), French Jews fostered the idea of the solidarity of world-wide Jewry, despite the sluggish condition of religious life.

The duties of the Alliance were enumerated as: 1.) the emancipation and moral advancement of Jews throughout the world; and 2.) the energetic support of those who suffer hardships because of the fact that they are Jews. As long as Crémieux was its president (1863-80), the Alliance had many extraordinary political successes, for example the fight against the oppression of Jews in Roumania, and the Berlin Treaty of 1878, whereby the Balkan states were obliged to extend equal civil rights to Jews. After the death of Crémieux, the Alliance devoted itself chiefly to its social service and cultural activities. These activities were continued until the collapse of France. Until 1934 the Alliance had more than 100 schools in France, Africa, and the Orient. These schools were attended by more than 45,000 students who were educated in French culture and Judaism. Female teachers were trained in Versailles, and male teachers for the Alliance were trained in Auteuil. The Alliance also maintained a library (founded by Isidore Loeb) in Paris which contained 50,000 volumes, 300 manuscripts, and 1,500 Genizah fragments.

The oldest Jewish welfare organization in Paris (founded in 1809) was the Société d'Encouragement et de Secours, which took the name Comité de Bienfaisance Israélite in 1855. The Foundation Rothschild, L'hôpital de la Rue Santerre, was founded in 1852. Other institutions were the Sanatorium d'Hauteville (for women and girls), l'Hôpital de Berk-sur-Mer, l'Oeuvre de Séjours à la Campagne, l'Oeuvre des Orphelins Israélites de la Guerre, l'Assistance pour le Travail, le Toit Familial, l'Association pour la Protection de la Jeune Fille, and la Maison de Retraite pour la Vieillesse. Educational institutions included Jewish elementary schools, welfare organizations connected with these schools, provisions for advanced study, two school centers, a school of arts and crafts in Strasbourg, and a trade school in Mülhausen.

The science of Judaism was furthered during the course of the 19th cent. by such scholars as Adolphe Franck (1809-93, author of a work on the Cabala and the religio-philosophic system of the Jews), Solomon Munk of Glogau (1803-67, editor of the original Arabic text of the *Guide to the Perplexed* of Maimonides), and Josephe Salvador (1796-1873), who sought to associate the ideas of the Revolution with the teachings of Judaism as the germ of a universal religion of the future (*La loi de Moïse,* 1822; *Histoire des institutions de Moïse et du peuple hébreux,* 1828; *Die Geschichte der römischen Herrschaft in Judäa und der Zerstörung Jerusalems,* 1847; *Paris, Rom, Jerusalem,* 1860). The Société des Études Juives was founded in 1880. It issued more than 100 volumes of the *Révue des études juives,* and maintained a library of valuable material on all phases of Jewish knowledge. Isidore Loeb and the chief rabbis of France, Zadok Kahn (1890-1905) and Israel Lévi (1919-39), were the most prominent of the Société's co-workers. James Darmesteter devoted himself to the problem of Jewish history (*Coup d'oeil sur l'histoire du peuple juif,* 1883; *Les prophètes d'Israel,* 1891). According to Darmesteter, the religion of the 20th cent. would be a result of the union of science and ethics.

It was the Dreyfus trial, however, which first brought about a real change in the inner life of French Jews. The trial had a decided influence upon the development of the Zionistic views of Theodor Herzl. Thinkers and poets alike were affected by its implications.

In recent decades French Jewry assumed an entirely new aspect through the work of Jewish immigrants from Eastern Europe. André Spire, great Jewish poet of the French language and father of a whole school of Judeo-French poets and authors, became the herald of Jewish thought. Edmond Fleg proudly acknowledged his devotion to Judaism (*Why I am a Jew*). Aimé Pallière, a Catholic by birth, proclaimed enthusiastically the truth of Judaism in his stirring story *The Unknown Sanctuary*. Paris was a Jewish world center not only because it was the headquarters of the Alliance; the ICA, ORT, OSE, and the Comité des Délégations Juives also made their headquarters in Paris. The Jewish press was represented by several weekly and monthly publications and by Yiddish newspapers.

4. Under the Vichy Government. France collapsed on June 22, 1940. Eight hundred persons, including 300 Jewish refugees from Germany and Poland,



French generosity (prior to Nazi occupation) which did much to alleviate their plight is acknowledged by Jewish refugees

took their lives during the twenty-four hours preceding the occupation of Paris by the Germans. The terms of the armistice provided for the extradition of all political refugees by the Germans. The Nazis sought to convince the French that the Jews were responsible for the national catastrophe, and on June 27th they instigated anti-Semitic demonstrations in Paris, Toulouse, and the Riviera. Only half of the 350,000 Jews succeeded in fleeing from the Germans; the rest were trapped in the occupied territory.

From the time of its inception the Vichy regime under Marshal Philippe Pétain adopted a hostile attitude toward the Jews. Marquet, the French minister of the interior, forbade the entrance of German refugees into unoccupied territory "in order to protect public order in France from undesirable aliens and Jewish elements." On July 14, 1940, all aliens were deprived of the civil rights granted them by virtue of their service in the army. Marshal Pétain issued a decree on July 19, 1940, excluding children of foreign-born citizens from the civil service. A month later, all aliens, with the exception of celebrities and war veterans, were forbidden to practice the medical profession in unoccupied territory. The decree of April 21, 1939, prohibiting racial attacks in the press, was rescinded on August 26, 1940. Anti-Semitic demonstrations occurred in Nice, Vichy, Toulouse, and Lyon in August. Several prominent Jews (including five Barons Rothschild) who had left France after the German invasion were deprived of their citizenship and possessions on September 8, 1940. Statesmen such as Georges Mandel, ex-premier Léon Blum, and Abraham Schramek, former governor of Madagascar, were arrested. Laval's charge, attributing to the Jews the failure of Franco-German rapprochement, called forth anti-Semitic excesses in Vichy, Marseille, and the Riviera. A decree of September 11, 1940, provided that only Frenchmen and their sons and war veterans were eligible to hold public office. The regime made known, on October 1st, its intention of deporting all undesirable aliens. Thirty thousand Jews, including 3,500 refugees from Belgium and 1,500 from Alsace, were sent to the concentration camps at St. Gurs and St. Cyprien in unoccupied territory during the months of September and October, 1940. Seventy thousand additional persons were sent to these camps later.

A Vichy decree of October 18, 1940, regulated Jewish affairs in unoccupied territory. A Jew was defined as a person having three Jewish grandparents or two Jewish grandparents and a Jewish wife. Frenchmen of Jewish descent were not deprived of their civil rights, but they were excluded from the press, radio, cinema, public office, and from judicial and educational activities. They were to resign from positions in these categories within two months. Pensions were to be granted those who had completed service of a sufficient length. A decree of November 3rd excluded Jews from the new army and the national police. The following day, 500 Jewish refugees who had obtained French citizenship were denationalized. On November 17th, a number of Jews were dismissed from the Conseil d'État. A decree of December 18th dismissed seventy-seven Jewish officials from the ministry of justice. On December 26th the government appointed a special committee to discover Jewish officials with outstanding merits exempted from discharge under the anti-Jewish law of October 18, 1940. A decree of December 12th barred Jews from office as mayors or town councillors. It was unofficially estimated (December 26, 1940) that more than 250 Jews had been eliminated from the legal service under the anti-Jewish law, including judges, justices and prosecutors. More than 1,500 were dismissed from the educational system, about two-thirds of them teachers in elementary and secondary schools. Only



Crowd of Yom Kippur worshippers at the synagogue on La Rue Pavée, Paris

a few outstanding Jews had by April, 1941, been exempted from discharge due to the anti-Jewish legislation. Henri Bergson, the famous philosopher, was offered such exemption, but he refused it and chose to resign his professorship at the Collège de France (he died on January 5, 1941). On January 26, 1941, Jews were ousted from posts as municipal secretaries. In March, 1941 the Vichy government decided to form a general commissariat for Jewish Affairs.

In conformity with the anti-Semitic decrees of the Vichy regime, similar measures were introduced in Syria and Lebanon in the middle of October, 1940. Jews were excluded from public offices, the press, radio, and the like. To the delight of the Arabs, complete citizenship, granted to the Jews of Algeria by the Lex Crémieux in 1870, was revoked by the Vichy regime.

The usual Nazi measures were promptly introduced in the occupied territory. A census of Jews and the mustering of Jewish industry were decreed on October 2, 1940. On October 4th Jews were required to register with the police, and, in Bordeaux, Bayonne and Tours, they were required to wear yellow armbands. Identification and residence cards of Jews were marked with special signs. All Jewish firms were to be under "Aryan" management by the end of October. Shehitah (ritual slaughtering of animals) was forbidden in Northern France; the works of Jewish authors were removed from bookshops. The synagogue in Nancy was converted into a warehouse, and that in Strasbourg was destroyed on October 16, 1940. Jewish institutions in Paris were plundered, and anti-Semitic propaganda was intensified. The Verdun memorial to the Jewish soldiers who had fallen in the War of 1914-18 was defaced. All Jewish business enterprises in Strasbourg were taken over by the Nazi police, and the property of Jews who had settled in Alsace after November, 1918, was confiscated.

An important scientific body in occupied France voted to continue support to Jewish scholars, it was reported on December 29th, as the Nazi authorities took further action to oust Jews from the fields of science, entertainment and commerce. All motion picture and stage actors in the occupied zone were ordered to prove their "Aryan" origin. Jewish and half-Jewish actors were eliminated.

In 1941 the activities of those Jewish organizations which were still permitted to function were hindered to a great extent. Despite all efforts to the contrary, the community solidarity of French Jewry collapsed. Reports received during the early part of January, 1941 indicated that the "Aryanization" of 11,000 Jewish enterprises (including 5,000 retail establishments) in Paris had made rapid progress. A new law was later promulgated, to go into effect in mid-April, 1941, prohibiting all Jews from being employers or employees in wholesale or retail businesses of any kind. Jewish owners were to be reimbursed for their property, but were forbidden to invest such funds in any producing business or activity.

At the beginning of April, 1941, the Vichy regime appointed a noted anti-Semite, Xavier Vallat, as head of the general commissariat for Jewish affairs. His duties were to include the drafting of all legislation affecting Jews, as well as arranging for the disposition of property owned in whole or in part by Jews. In June, 1941 the Vichy government announced the promulgation of anti-Jewish laws in France coordinated with those existing in Germany.

ADOLF KOBER.

Lit.: Dubnow, *Weltgeschichte des jüdischen Volkes,* vols. 5 to 10, where additional literature is given; Gross, H., *Gallia Judaica;* Aronius, *Regesten zur Geschichte der Juden;* Graetz, H., *Geschichte der Juden,* vol. 11 (revised and edit. M. Brann, 1900); *Revue des études juives,* 1880 et seq.; *Contemporary Jewish Record,* vols. 1 to 3 (1938 to 1940); Frey, Jean-Baptiste, *Corpus Inscriptionum Judaicarum* (1936); Kober, A., *Aus der Geschichte der Juden im Rheinland* (1931); *La Question Juive* (1934); Rabinowitz, *The Social Life of the Jews in Northern France in the XII-XIV Centuries* (1938); Roth, Cecil, *A History of the Marranos* (1932); *Medical Leaves,* vol. 3 (1940), No. 1; Zeitlin, S., "Rashi and the Rabbinate," *Jewish Quarterly Review,* vol. 31 (1940) 1-58; Berman, Léon, *Histoire des juifs de France des origines à nos jours* (1937).

FRANCE, ANATOLE, pseudonym of Anatole François Thibault, famous French author and poet, b. Paris, 1844; d. Saint-Cyr-sur-Loire, France, 1924. His maternal grandmother was a Jewess. He was an indefatigable opponent of anti-Semitism, and as such intervened for the defendant in the Dreyfus case through his writings in *Le Temps*. His well-known works, consisting of numerous novels, essays, and poems, largely satirize existing conditions and propound ideals of a new world order.

FRANCES, IMMANUEL BEN DAVID, Hebrew poet and rabbinical scholar, b. Leghorn, Italy, 1618; d. 1703. He resided also in Florence and Algiers. In 1674 he was appointed legal representative of some Italian communities in an inheritance case against Rabbi Zechariah Porto. His private life was unfortunate. His first wife and his two children died; his second wife, too, died shortly after their marriage, and the only son from this marriage died while still an infant. Yet he sang:

"Do not be disquieted nor cast down, O my soul,
Even in pain years do pass
Nor does suffering last forever."

Immanuel ben David Frances was well versed in Italian language, philosophy and science. Together with his brother Jacob, he employed poetry as a weapon against mysticism and Cabala, especially against the pseudo-Messianic movement of Sabbatai Zevi. In collaboration with his brother, he issued a collection of satirical poems called *Zebi Muddah* (The Hunted Stag, an allusion to the pseudo-Messiah Sabbatai Zevi), of which the second part is by Immanuel. His poetry, both secular and sacred, is more prolific and versatile than his brother's, and includes elegies, poems of friendship, wedding songs and love sonnets characterized by an erotic element. He wrote also numerous epigrams on women, called *Vikkuah Ithiel Veuchal,* and a treatise on Hebrew prosody called *Methek Sefathayim* (Sweetness of Lips), wherein he lays down rules of poetic composition with illustrations. It was edited by Heinrich Brody in 1892 and translated into German by David Hartmann under the title *Die hebräische Verskunst* (Berlin, 1894). He was the author also of a responsum.

Lit.: Bernstein, S., *Divan Immanuel Frances* (1932); Schirmann, Jefim, *Mibhar Hashirah Haibrith Beitaliah* (1934) 309-26; Waxman, Meyer, *A History of Jewish Literature,* vol. 2 (1933) 83-88.

FRANCES, JACOB BEN DAVID, Hebrew poet and rabbinical scholar, brother of Immanuel, b. Mantua, Italy, 1615; d. Florence, Italy, 1667. Because of his combatting of the Sabbatai Zevi movement he was forced by the Cabalists to leave his native city; his wanderings and persecutions shortened his life. In his *Vikkuah Libni Veshimi,* a dialogue in rhymed prose, he vented his bitterness against his personal enemies and complained of the sufferings which he had endured. To this his brother Immanuel added his own poems in defense of his brother. The first part of the book *Zebi Muddah* (Hunted Stag) contains Jacob's poems against the Sabbatai Zevi movement. A satirical poem of Jacob, beginning "Ashre Hagoi" (Happy the Nation), ridiculing the doctrines of mysticism, was confiscated by the rabbinate of Mantua; it was published as an appendix to Samson Morpurgo's commentary on the *Behinath Olam* (Examination of the World) of Jedaiah ben Abraham Bedaresi (Venice, 1704). Frances also wrote elegies, wedding songs and epigrams. Some of his poems were published in the *Hed Urim* of Yom Tob Valvasun (Venice, 1642) and in the *Kol Ugab* of A. B. Piperno (Leghorn, (1846). Several were published by Samuel David Luzzatto in *Hanesher* (1863, pp. 13-14, 25-26) and by Heinrich Brody in the appendix to *Methek Sefathayim.*

Lit.: Waxman, Meyer, *A History of Jewish Literature,* vol. 2 (1933) 83-88; Schirmann, Jefim, *Mibhar Hashirah Haibrith Beitaliah* (1934) 276-85; Fünn, S. J., *Keneseth Yisrael* (1886) 567; Brody, Heinrich, *Methek Sefathayim* (1892).

FRANCHE-COMTÉ, former province of France, now divided into the French departments of Haute Saône, Doubs and Jura; it is situated next to the Swiss border, and its principal cities are Vesoul and Besançon. The first settlement of Jews in Franche-Comté appears to have been in 1181, when they were expelled from France proper and found refuge in the province, which, being under the rule of the dukes of Burgundy, was not subject to the order of expulsion. Other arrivals came in 1321, when there was a new expulsion from France. Some of the Jews served the local lords as financial agents and bankers. John I, the head of the house of Chalon-Arlay, is reported to have settled a group of Jews near his castle, and their cemetery is still preserved there. During the 12th and 13th centuries the Jews settled only in the larger and fortified places; in the 14th cent. they lived also near the fortresses in Boulay, Granges, Montjustin and Saint-Marie en Chaux.

Up to the time of the Black Death (1348) the situation of the Jews in Franche-Comté was relatively favorable. They were unaffected by the acts of expulsion of 1305 or by the anti-Jewish feeling in 1321. By 1332 at least eighty-six Jewish families were living in the province; the largest groups were in Vesoul and Besançon, and in all there were about forty different settlements. In 1348, however, at the time of the Black Death, the Jews were arrested, their property partly confiscated, and an order of expulsion issued. Apparently this latter was not carried out; for in 1355 a church council pressed for new measures against the Jews, and a new edict of expulsion was decreed in 1374. Ten years later fifty-two Jewish families were again permitted to live in Franche-Comté in return for the payment of certain special taxes, and various regulations were made as to the interest rates they were permitted to charge and the special form of the Jewish oath. Shortly afterwards the province was incorporated into France, and the Jews were driven out with their final expulsion from France in 1394.

Lit.: Morey, in *Revue des études juives,* vol. 7, pp. 1-39; Lévy, in *Archives israélites,* vol. 30, pp. 182, 214, 245.

FRANCHETTI, BARON ALBERTO, composer, b. Turin, Italy, 1860. He studied with Niccolo Cosson at Venice, then with Rheinberger in Munich and Draeske in Dresden. In his twenty-eighth year he composed what is generally considered his best opera, *Asrael,* first introduced at Reggio-Emilio, later suc-

cessfully performed at La Scala, Covent Garden and at the Metropolitan Opera House. In 1902, Franchetti composed a second successful opera, *Germania.* He has neither originality nor independence of ideas in his operatic writing, but he has a fine fund of melodies whch has earned for him the designation of the "Meyerbeer of modern Italy." His workmanship is always expert and lends additional distinction to his freely flowing lyric line, but his influence on his contemporaries is negligible. He also composed a symphony, some chamber music, and several additional operas, including *Cristoforo Colombo* (1892), *La Figlia di Jorio* (1906), *Notte di Legenda* (1915), *Glauco* (1922), and *Giove a Pompei,* in collaboration with Giordano (1922).

Lit.: Angelis, De, *Dizionario dei Musicisti* (1928); Ewen, David, *Composers Of Today* (1934); *Musician* (1905), vol. 10, p. 31.

FRANCHETTI, LEOPOLDO, Italian publicist and statesman, b. Florence, Italy, 1847; d. Rome, 1917. A member of one of the wealthiest and most prominent Jewish families in Italy, he devoted himself to the study and improvement of the social conditions of the rural population. In conjunction with his friend, Sidney Sonnino, he made a careful survey of the economic and agricultural conditions of Sicily. Franchetti was one of the first to study the possibility of Italian colonization in his country's overseas possessions, and in recognition of his authoritative knowledge of the subject, was appointed governor of Eritrea in 1890. He served until 1899, publishing a book on his observations on colonization in Eritrea. In 1909 he was appointed a senator. In 1914, two years after the Italian occupation of Libya, he organized the Franchetti Expedition for the purpose of studying the possibility of colonization in that area.

FRANCHETTI, RAIMONDO, explorer, b. Venice, 1890; d. near Cairo, Egypt, 1935. At the age of twenty he was already seeking adventure in Indo-China and Malaysia, but the chief field of his travels and explorations was East Africa. In 1912 and 1914 he visited the Sudan, and after the World War he travelled extensively in British East Africa and Ethiopia, where his studies won him the rank of "honorary member" of the Italian Geographical Society. In 1928 and 1929 he made a noted expedition across the Danakil of Ethiopia, describing his experiences in traversing this unknown and exceedingly difficult territory in his *Nella Dancalia Etiopica.* In the following years he made numerous other long and perilous journeys among the peoples of Ethiopia. Franchetti's contacts with the native chieftains (ras) of Ethiopia and his extensive knowledge of the country helped win over a great many of them to the Italian side even before the actual invasion in 1934, and caused him to be called "the Italian Lawrence." Franchetti was killed on August 7, 1935, while on an important mission for the Italian government, when the airplane in which he was traveling exploded fifteen miles from the Cairo airport.

FRANCK, ADOLPHE, philosopher, b. Liocourt, France, 1809; d. Paris, 1893. He turned from his studies of the Talmud and medicine to philosophy, and held successive positions at various lyceums, until eventually he became professor at the Sorbonne and at the Collège de France, where he was the first Jew on the faculty. Besides contributions to the *Journal des Savants* and the *Journal des Débats,* he wrote: "Le rôle des juifs dans le développement de la civilisation" (in *Archives israélites,* 1855); *Esquisse d'une histoire de la logique* (1838); *Philosophie du droit pénal* (1863); *Dictionnaire des sciences philosophiques* (1844-52; 3rd ed., 1885); *La philosophie mystique en France à la fin du dix-huitième siècle* (1866); *La vraie et la fausse égalité* (1868). His chief work, *La cabbale ou philosophie religieuse des hébreux* (1843; 3rd ed., 1892; English trans., I. Sossnitz, *The Kabbalah;* New York, 1826), endeavors to prove the great antiquity of the *Zohar,* and contains dissertations on Hasidism and the Frankist movement.



Alberto Franchetti

Lit.: *Univers israélite* (1893) 483; *Le Temps,* April 12, 1893; *Archives israélites,* April, 1848, and April, 1893; *Revue des études juives,* vol. 4, pp. iii-xi.

FRANCK, HENRI, French poet, b. Paris, 1888; d. 1912. His remarkable literary talent soon won him considerable attention. At the École Normale Supérieure he was the pupil of Rauh and Bergson. At first rather indifferent to Judaism, he learned to appreciate it under the influence of André Spire; and the result was a long poem, "La danse devant l'arche" (published in the *Nouvelle revue française*), in which he beautifully depicts the religious feelings of a young French Jew. His *Lettres à quelques amis,* with an introduction by Spire, was published posthumously in 1926.

Lit.: Spire, André, "Henri Franck," in *Quelques juifs et demi-juifs,* vol. 2 (1928).

FRANCK, JAMES, physicist and Nobel Prize winner, b. Hamburg, Germany, 1882. He began his studies at the University of Heidelberg in 1902 and after a year went to Berlin to continue at the University of Berlin where he obtained his Ph.D. degree in 1906. His thesis was done under the direction of Emil Warburg and Paul Drude. Soon afterwards he went to the University of Frankfort for a short time but returned to the University of Berlin where Heinrich Rubens had succeeded Paul Drude as director of the Physical Institute. He became Privatdozent für Physik in 1911, and in 1915 obtained the title professor.

When the War broke out in 1914, he volunteered and was, except for some time during a serious illness, at the front till the beginning of 1918. Later in 1918 he was offered a position as Abteilungsvorsteher at the Kaiser-Wilhelm-Institut für physikalische Chemie (Director, Fritz Haber) in Berlin-Dahlem. Here Franck resumed his interrupted work on electron impact measurements until in 1920 he became full professor and director of the II. Physical Institute of the University of Göttingen. He spent thirteen happy years in Göttingen building up a school of his own with many students and attracting a great number of research workers from European countries and from abroad. In 1926 he received, together with his collaborator and friend Gustav Hertz, the Nobel prize of the year 1925. It was awarded for their work on physical phenomena which happen in collisions between electrons and atoms, in particular for such studies in mercury vapor published in 1914. In 1928 the Physical Institute in Göttingen was considerably enlarged by means of funds from the Rockefeller Foundation.

In the year 1933 Franck resigned from his position. He lectured as visiting professor at the Johns Hopkins University in 1933 to 1934, then stayed as guest professor at the Institute for Theoretical Physics of the University of Copenhagen (director, Niels Bohr) and became professor of physics at Johns Hopkins University in 1936. Since 1939 he has been professor of physical chemistry in the department of chemistry at the University of Chicago, his division being supported by the Fels Foundation.

Many academic honors have been bestowed upon Franck; he is, for example, member of eight academies and many learned societies, and he holds an LL.D. degree of the University of California.

Looking at the scientific achievements of Franck one may, at first sight, say that three periods can be distinguished which are associated with his three periods in life: his stay in Berlin, his stay in Göttingen and the time after Göttingen. Franck's first interest was devoted to phenomena in gas discharges. In these investigations, mostly jointly with Gustav Hertz, the motion of electrons in light rare gases and metal vapors was studied. They led to the discovery of one of the most striking phenomena in physics: that when the kinetic energy of electrons moving in a monatomic gas exceeds a certain critical value, differing from one gas to another, then these electrons may loose, in one impact, energy of this critical amount. Now just as Einstein had explained the photoelectric effect as transfer of a quantum of light into kinetic energy of the electrons, in Franck and Hertz's experiments kinetic energy of the electrons was transferred into internal energy and emitted as light energy. Indeed, in mercury vapor the appearance of a spectral line was observed as a result of the collision and the wavelength of the line could be calculated from the energy of the electrons. These and similar experiments represent the most direct method for a proof of Bohr's atomic theory in which the existence of discrete states in an atom is predicted. The states can be reached by absorption or emission of energy. Instead of absorption, the energy is transferred here by collision.



James Franck

As mentioned before, this work was interrupted by the War in 1914 and taken up again in 1918. One finds in these later papers for example the discovery of metastable atomic states. The work was continued to some extent in Göttingen, but at the same time new questions arose about the energy transfer in collisions between atomic systems. For some years Franck and his students and coworkers studied what is known to the physicist to-day as impacts of the second kind.

The year 1925 brought another most important contribution which had a large influence upon the interpretation of molecular spectra and their application to chemical problems. It concerned the behavior of molecular systems during light absorption or emission. Franck's statements received a quantum-mechanical foundation and extension by E. U. Condon and are known as the "Franck-Condon principle." His ideas started the development of many methods of determining dissociation heats from molecular

spectra with, naturally, many contributions from his own institute. They also were most fruitful in drawing conclusions from the spectrum about the nature of chemical binding.

After leaving Göttingen Franck did not pursue this line of research but became interested in another borderline, namely that between physics and biology. The basic problem of photosynthesis attracted his attention and all his recent research is devoted to questions connected with it, particularly to an understanding of the processes by which carbon dioxide and water are reduced by light to the state of reduction of sugar.

Although Franck's fields of interest have changed from the study of gas kinetic phenomena—his electron impact measurements, and the studies on impacts of the second kind belonging partly to this category—over to molecular problems connected with spectroscopy and chemistry and finally to a photochemical problem of biological importance, yet there is a great line which can be followed through all his research: it is always the question of the energy transfer which fascinates him, whether the transfer is produced by collisions or by light.

Franck's picture as a scientist would be incomplete without some remarks about his personality. Just as in his research he seeks with neverending zest the true process underlying the observations, he has the same eagerness for seeing things clearly and objectively in daily life. There is an integrity, simplicity, sincerity and warmth about him which everybody feels who comes in contact with him. It is certain that the spirit of comradeship and cooperation in his institute in Göttingen was mostly due to his high human qualities and that he influenced his students equally as an outstanding scientist and as an outstanding personality. The influence of this personality, in scientific and human respect, went far beyond his institute. Scientists in other departments working with him have felt the charm of his inspiring personality and his active mind. And there is always the impression, here is a man upon whom one can absolutely depend. HERTHA SPONER.

FRANCO, GAD, author and communal leader of the Jews of Turkey, b. Mylassos (now Mylas), Turkey in Asia, 1881. His father, Haim Franco, was chief rabbi of the Jewish community of Gallipoli, the port of Turkey in Europe; his uncle, Mosché Franco, was chief rabbi of the Jewish community of the island of Rhodes and later chief rabbi of Jerusalem.

Franco was graduated from the Constantinople law school and received the degree of doctor of law from the Faculté de Paris. He is the founder and editor of the *Revue turque des sciences juridiques,* and the founder and president of the Association turque des sciences juridiques. He wrote, in Turkish, the following works: *To Teachers* (this work was awarded a prize by the minister of public instruction); *Essays* (sociological studies); *The Theories of Jean Jacques Rousseau; The Pedagogical Theories of Ancient Greece; The Stabilization of the Currency; The State Bank; The Civil Code (Commentaries),* a great work in five volumes of which the first three were published. He wrote the following two works in French: *L'éducation de la volonté* and *Les développements constitutionnels en Turquie.* In addition, he collaborated on various newspapers and reviews. During the World War (1914-18) he was president of the Jewish community of Smyrna; later he became a member of the Central Consistory of Turkish Jews at Constantinople. Because of his close connections with high government officials he was enabled to render valuable services to the Jews of Turkey.

FRANCO, MOSES, educator, b. Constantinople, 1864; d. Gallipoli, Turkey, 1910. He received his education in France, where he studied at the École Normale Orientale Israélite of Paris. He established Jewish schools in Safed, Palestine, and for some time taught in the schools of the Alliance Israélite Universelle in Bulgaria and Turkey. In cooperation with Colonel Rushdi Bey, he compiled several French readers for textbook use in Turkish schools. He was a contributor to the Anglo-French newspapers *Stamboul* and *Le moniteur,* in Constantinople (1886-1903). He wrote: *Histoire des israélites de l'empire Ottoman* (Paris, 1897), containing a bibliography of 19th cent. Spaniolish literature in Turkey; *Les sciences mystiques chez les juifs d'orient* (Paris, 1900); *Histoire et littérature juives, pays par pays* (Paris, 1905).

FRANCO-MENDES, DAVID, Hebrew poet, b. Amsterdam, 1713; d. 1792. Stimulated by Moses Hayim Luzzatto to write poetry, in 1770 he completed *Gemul Athaliah* (Athaliah's Punishment), a three-act Biblical play based upon Racine's *Athalie,* and, somewhat later, the dramatic poem *Teshuath Yisrael Bide Jehudith* (Judith's Liberation of Israel; after Metastasio's *Betulia Liberata),* as well as a poetic anthology, *Kinnor David* (David's Harp), never printed. He did not employ the pure Biblical language in his poems, but used also modern Hebrew and Aramaic words and phrases. Franco was one of the foremost collaborators of the *Hameassef.*

FRANCOLM, ISAAC ASHER, German preacher and educator, b. Breslau, Germany, 1788; d. Breslau, 1849. He graduated from the University of Leipzig in 1817, and became preacher and religious teacher at Königsberg in 1820. Francolm, being an adherent of the Reform Movement, in the first year of his activity introduced the confirmation of girls. This led to violent attacks from the Orthodox members of the community, and he resigned in 1827 to become director of the Königliche Wilhelmsschule in Breslau, where he remained for twenty years. In addition to numerous romances and novels, he wrote: *Die Grundzüge der Religionslehre aus den Zehn Geboten entwickelt* (1826); *Die mosaische Sittenlehre* (Breslau, 1831); *Ideen zur Geschichte des Judentums* (1836); *Das rationale Judentum* (1840); *Die Juden und die Kreuzfahrer in England unter Richard Löwenherz* (Leipzig, 1841).

Lit.: Jost, M., *Neuere Geschichte der Israeliten,* vol. 3, pp. 162, 190; Jolowicz, *Geschichte der Juden in Königsberg* (1867) 129 et seq.

FRANK, ADOLF, chemist, b. Klötze, Germany, 1834; d. Berlin, 1916. He became chemist at the beet-sugar factory at Stassfurt. In the course of his work there he undertook an investigation of the salts of that region, especially those which overlay the brine salt deposits, which were considered to be useless and therefore called *Abraumsalze* ("waste salts"). These deposits, consisting mainly of carnallite, were shown by Frank to be rich in potassium and magnesium compounds, and therefore excellent for the manufacture of potash fertilizers. Frank devised means for the production of potash and thus became the founder of the German potash industry, establishing a factory in 1861. About the same time, in 1860, he developed a method for the extraction of bromine from the mother liquids of the potash industry, and invented a filter for water, using silicious marl. In 1876 he moved to Charlottenburg, where he became head of a glass factory. In 1879 he produced artificial Carlsbad salts. From 1895 on he and Nikodem Caro conducted investigations for the extraction of nitrogen from the air. This led to the discovery and production of the valuable fertilizer calcium cyanimide (nitrolim), the methods for its transference into cyanides, ammonia and ammonium sulphate, and the transformation of ammonia into nitric acid.

FRANK, BERTHA RAYNER, philanthropist and communal worker, b. Baltimore, 1847; d. New York city, 1913. She was the sister of Senator Isidor Rayner. In 1869 she married Dr. Samuel Leon Frank of Baltimore, who, like herself, was deeply concerned with Jewish affairs. At his death she distributed her fortune of $250,000 among Jewish and non-sectarian philanthropies. She assisted every Jewish institution in Baltimore; one of her largest donations was a gift of $100,000 to the Jewish Hospital in her native city. She was a contributor to the Society of the Daughters of Israel, the first organization in Baltimore to organize a Jewish working girls' home, and established an immigration agency in Baltimore under the auspices of the National Council of Jewish Women for the protection of Jewish immigrant girls.

Mrs. Frank was interested also in the Home for Jewish Working Girls, and gave her father's house in Baltimore, on Madison St., for a nurses' home. She established many scholarships for those who could not otherwise have afforded an education, at the Hebrew Union College, the Jewish Theological Seminary of America and the University of Maryland, but so unobtrusive were her philanthropies that few persons knew of them. Although an invalid for many years, she took an active part in Jewish religious and communal affairs for four decades. Five years before she died she built a synagogue in Lakewood, N. J., where she spent the winter months.

FRANK, BRUNO, writer, b. Stuttgart, Germany, 1887. He was the son of a banker. He studied law at Tübingen, Strasbourg and Munich, and in 1911 was granted his doctorate at Tübingen. He then traveled in France, Italy, and Spain, and lived for a while in Munich and in Switzerland. During the World War he fought in the German army in France and Poland. Invalided, he returned to the neighborhood of Munich to live. After the Nazi revolution of 1933, he came to the United States.

Frank began his literary career by publishing several volumes of verse, and then turned to prose fiction and drama. Among his stories and novels are: *Tage des Königs* (1924), a study of Frederick the Great; *Trenck* (1926), the study of a court favorite, called "a lively picture of Prussian rococo"; *Politische Novelle* (1928), from which a translation, *The Persians are Coming,* was published in London in 1929; *Cervantes* (1934), translated and published as *A Man Called Cervantes* in London (1934) and New York (1935); *Der Reisepass* (1937), which, like other books by refugees, was published in Amsterdam. This was issued in translation as *Closed Frontiers* (London, 1937) and *Lost Heritage* (New York, 1937). *Aus Vielen Jahren,* a collection of stories and poems, was published in Amsterdam in 1937.

His plays include *Zwölftausend,* a drama of German conscripts who were sold like cattle by their prince (translation, New York, 1928); and *Sturm im Wasserglas* (1930), produced in London in 1936 as *Storm in a Teacup* and in New York the following year as *Storm over Patsy.* This was made into a motion picture.

The clarity and delicate music of Frank's verse characterize his prose, which shows the influence of Thomas Mann; it is simple without affectation, natural without banality. His themes, even when not directly of his time, reflect it, as any good writing must: his *Cervantes* has an account of the "blood pollution" that agitated Spain; *Sturm im Wasserglas* includes a picture of a dictator. Frank's liberalism that knew neither national boundaries nor prejudice is to be seen in *Politische Novelle* with its pictures of contemporary statesmen.

In America (1940) Frank voiced the opinion that it had become the duty of the refugee writer to maintain the purity of the German language, since in the Germany of the Nazis only jargon was written.

Lit.: Bertaux, Felix, *A Panorama of German Literature from 1871 to 1931* (1935); Bithell, Jethro, *Modern German Literature 1880-1938* (1939); Eloesser, Arthur, *Modern German Literature* (1937) 393; Martens, Kurt, *Die deutsche Literatur unsrer Zeit* (1921); Wiegler, Paul, *Geschichte der deutschen Literatur* (1930).

FRANK, ELI, jurist, b. Baltimore, Md., 1874. He was graduated from Johns Hopkins University, in Baltimore, in 1894, and from the Law School of the University of Maryland in 1896; he was admitted to the bar in the latter year. Frank served for a short time as an instructor at the Baltimore Law School; from 1900 to 1911 he taught law at the University of Maryland, and then resumed the practice of law until 1922. In 1915 he was appointed chairman of the State Commission which was set up to revise the criminal law of Maryland, and from 1918 to 1919 he was a member of the Legal Advisory Board of Selective Draft. He was appointed judge of the Supreme Court of Baltimore in 1922, was elected to a fifteen-year term in 1923, and reelected in 1938.

Frank was president of the City Club of Baltimore, of the Bar Association of Baltimore (1922-23), of the Hebrew Hospital, of the Asylum Association, and of the Federated Jewish Charities, also chairman of the

American Jewish Relief Fund. He is a trustee of Johns Hopkins University, honorary president of the Young Men's and Young Women's Hebrew Association of Baltimore, a member of the Executive Committee of the American Jewish Committee, and a member of the State Commission on Higher Education. In 1929 he was appointed a non-Zionist member of the council of the new Jewish Agency for Palestine.

One of the most eminent authorities on real estate problems, Frank wrote several books on legal subjects, including *Rights Against Perpetuities in Maryland* (1896) and *Title to Real and Leasehold Estates* (1912).

FRANK, ISAAC W., engineering executive, steel manufacturer, and philanthropist, b. Pittsburgh, 1855; d. Pittsburgh, 1930. He served as assistant engineer of the Keystone Bridge Company from 1876 on, as deputy United States mineral surveyor from 1879 to 1880, and as assistant engineer of bridges for the Richmond and Allegheny Railroad in 1880. He worked on plans for the Manhattan elevated railroad in New York city; later he was appointed inspector of materials on the work of constructing the elevated lines in New York. In 1881 he became secretary and engineer with the Lewis Foundry and Machine Company. In 1892 he founded the Frank-Kneeland Machine Company, and in 1901 he became one of the founders of the United Engineering and Foundry Company, a consolidation of the leading manufacturers of rolling mill machinery in Pittsburgh; Frank served as president of this company until 1919, and from then until his death he was chairman of its board. Together with William H. and J. H. Moore, Frank founded the American Sheet Steel Company, now a part of the United States Steel Corporation.

Frank was a past president of the National Founders' Association, a trustee of Rensselaer Polytechnic Institute (1920), a trustee of the University of Pittsburgh (1921), and vice-chairman of the Pittsburgh chapter of the American Red Cross. He was affiliated with a number of Jewish philanthropic, educational and communal institutions.

FRANK, JACOB LEIBOVICZ, AND THE FRANKIST MOVEMENT. The story of Jacob Leibovicz Frank and of the organization bearing his name which he set in operation in the 18th cent. among the Jews in Poland was rooted in the disintegrating and chaotic conditions of the times. Events in Poland had so shaped themselves for the Jews that Messianism, at all times fraught with tense expectation, had for them the thrill of reality. The not distant forerunner of Frankism was the Chmielnicki revolt of 1648, which had blasted the great colony of East European Jewry with such violence that its fragments were scattered over all of the civilized world. Jews everywhere stood aghast and terrified by the tragedy of the slaughter and the hundreds of devastated communities, feeling certain that their troubles were but the throes of Messianic redemption. For the moment, the answer to their cry seemed to have come from the Sabbatian movement with its Messianic pretensions.

The fall of Sabbatai Zevi and his conversion to Islam came as a shattering blow to his followers, but they still believed in him. Frank, therefore, found an atmosphere already prepared for his doctrines.



Eli Frank

Frank was born about 1726 in Korolówka, on the Volhynian and Podolian border. His parents were poor, hence his education in the Jewish branches of knowledge remained deficient. At the age of twelve he came to Bucharest and entered the employ of a rich Polish Jew, with whom he often traveled to Constantinople and Salonika. While in the Orient he came in contact likewise with the followers of the pseudo-messiah Sabbatai Zevi, who were called the Dönmehs.

About 1750, after the Dönmehs had sustained a loss in the death of their leader Berechiah the son of Jacob Querido, whose favorite Frank had been, Frank thought it an opportune moment to put himself in power. According to his statements, it was now the Turkish government, which had deceived him in regard to a privilege, now an inner voice, now Sabbatai Zevi himself, or Berechiah's last will, which indicated to him the way to Poland.

There, ever since Sabbatai Zevi's appearance, and especially at that time, when, because Podolia belonged to Turkey (1672 to 1699), numerous Dönmehs frequented the Podolian markets, the ground was prepared for the appearance of new pseudo-messiahs, for example, Judah Hasid of Siedlec, known by reason of his unfortunate expedition to Palestine. New prophets of Sabbatai Zevi's movement, of whom Löb Krysa of Nadwórna was the most noted, fell in with the plan and announced the early advent of the new messiah. It was therefore no wonder that Frank was received with open arms upon his appearance here. From the autumn of 1755 on he wandered through the Podolian and Galician villages, where the followers of Sabbatai Zevi were carrying on their agitation. There he formed close connections with the most trusted pioneers of the movement, such as Löb Krysa, Nahman ben Samuel of Busk, Elisha Schorr of Rohatyn, and the latter's sons Leib and Solomon.

Frank's teachings were not at all original, being

only a medley of the teachings of the Turkish followers of Sabbatai Zevi and of the Cabalists. The basis of this doctrine was the Sabbatian trinity, which consisted of the ultimate cause or the "holy very ancient one" (*'attika kaddisha*), the "holy king" (*malka kaddisha*), who was identical with the Messiah (Sabbatai Zevi), and of the "highest feminine person", the feminine complement to the masculine principle represented by the messiah, the Shechinah or *matronitha 'elyona.*

The Zoharists, as the followers of the Frankist movement called themselves, because they reverenced the *Zohar* as a gospel, constantly won more adherents among the masses. In the darkness of the night and behind closed doors and windows they held their meetings, and sought, by means of song and dance, not without erotic accompaniments, to arouse themselves to that orgiastic, ecstatic state which they believed was the necessary preliminary for all religious fervor. At one such meeting in 1756 in the little town of Lanckorona, at the instigation of the rabbi of the village or of other Jewish persons, Frank and all his followers were finally arrested. Frank, because of his Turkish citizenship, was soon set free and banished, but the other Frankists were held in heavy chains, awaiting the disposition of the rabbinical tribunal.

These occurrences attracted the attention of Dembowski, bishop of Kamieniec-Podolski, and he summoned the Frankists and their opponents before his tribunal. In the meantime, the investigation of the rabbinical court was begun, with rabbis from Satanow, Smotrycz, and Lanckorona taking part. The sectarians, their adversaries declared, had outraged tradition, trampled custom under their feet, profaned the Sabbath, made light of the ritual prescriptions, committed adultery, and loosed all family ties. Several made penitent confessions, especially the women, who declared that they had followed their husbands in the path of vice only because they had been told that the religious law demanded it. Several declared themselves free from their husbands forever. On June 18, 1756, the great ban was pronounced against the Frankists in Brody. Every Jew was bound to denounce any sectarians known to him and to aid in their prosecution. The study of the works of Isaac Luria before the age of forty or of the *Zohar* before the age of thirty was forbidden. This anathema, later confirmed also by the Council of the Four Lands in Starokonstantinov, was sent to all the Jewish communities under the title of "Hereb Pifioth" (Two-Edged Sword).

The Frankists, who, because of their opposition to the Talmud, were likewise called "anti-Talmudists," now appealed for help to Dembowski, who had meanwhile become archbishop of Lemberg. He granted them a letter of protection against the persecutions and ordained a religious disputation between the Frankists and their opponents to be held on June 20, 1757, in Kamieniec-Podolski. These events led to a sort of approach between the Frankists and the Catholic clergy, who saw in the former an instrument for the conversion of the Jews. It is easy to deduce from the following theses that the themes chosen for the disputation were subjected, at least partly, to the influence of the Catholic theologians: "The holy scriptures can not be comprehended by the human understanding without grace"; "The Talmud, which is full of blasphemies against God, must be rejected"; "The same God is in three persons by nature inseparable."



Jacob Frank

On June 20th about thirty Frankists gathered in Kamieniec under the leadership of Löb Krysa of Nadwórna, Solomon Schorr, the son of Elisha Schorr of Rohatyn, and others. Frank was missing, for he thought it better to await the outcome of the disputation before showing himself publicly again. The Talmudists were represented by Mendel of Satanow, Leib of Miedzyboz, Joseph of Krzemieniec, rabbi in Mohilev, Podolia, and Baer of Jazlowiec, the syndic of the Podolian Jewish legislative assembly. The question of the perniciousness of the Talmud chiefly was discussed in the presence of Dembowski and a number of Catholic dignitaries. The speakers of the Talmudist party refused to take part in an analysis of the questions about the trinity and the messiah.

The parties separated after an eight day disputation. The judgment was rendered in October, and was in favor of the Frankists. They were permitted to debate everywhere with their opponents and to hold public meetings. The Talmudists were ordered to pay the Frankists, as an indemnity for their acts in Lanckorona, the sum of 5,000 Polish gulden, and 162 Hungarian ducats to the bishop's treasury. Two Jews were condemned to corporal punishment, and whatever copies of the Talmud could be found were ordered publicly burned. In vain did the Jews, through influential defenders such as Baruch Yavan, and by appealing to their privileges, attempt to induce the state authorities to intervene in opposition to the archbishop's ordinances. Hangmen's assistants and constables, incited by the Frankists, crowded into the homes of the Jews to search for copies of the Talmud, which were then tied to the tails of horses, dragged to the place of execution, and burned. The Jews regarded these persecutions as a punishment from heaven, and fixed days for praying and penitence.

Meanwhile Dembowski died suddenly in the same year (1757). Then the sectarians, oppressed by new persecutions, turned from Turkey to Minister Brühl and Augustus III, king of Poland, who gave them a safe-conduct dated July 11, 1758, on condition that they renounce the Talmud. Soon thereafter Frank re-appeared and informed his followers that it would be necessary to change the "shell" (*ḳelipah*) in order to save the "kernel" (*toch*), that is, to embrace Christianity. About six months later a deputation of Frankists submitted a petition to Archbishop Lubenski of Lemberg, in which they complained of persecutions on the part of the Jews and declared themselves ready to accept baptism, stipulating, however, certain conditions, such as the retention of their dress and their manner of wearing their beards, marriage only among themselves, both Sabbath and Sunday rest, and recognition of the *Zohar* as authority in the sect. They asked also for another disputation with the Jews, at which, they declared, they would be prepared to expose the actions of the Jews, especially the use of the blood of Christians, and to demonstrate the truth of the Christian dogmas. Furthermore, they sought for their sect, which allegedly embraced about 13,000 followers, the right to settle unhindered in the Galician cities of Busk and Gliniany.

Lubenski, who mistrusted the Frankists, nevertheless demanded as the first step their unconditional conversion to Christianity. But just at this time he was named imperial primate and transferred to Gnesen. The Frankists therefore hurried to Canon Mikulski, the superintendent of the archbishop of Lemberg, and handed him the theses which, with the co-operation of the Lemberg clergy, they had drawn up for the disputation. The theses exhibited a thorough-going agreement with the teachings of the church in such doctrines as the Messiah and the Trinity. Of especial significance was the seventh, which asserted: "The Talmud teaches that Christian blood is necessary for the ritual, and whoever believes in the Talmud must use it."

The second religious disputation began in Lemberg on July 17, 1759. The Talmudists were represented by about forty scholars, among them the Lemberg rabbi, Hayim Rappoport. The Frankists were again represented by Löb Krysa, Solomon Schorr, and others. Frank himself did not put in his appearance until the final session. Since in a disputation over theses connected with the dogmas of the church, the Jews had to be very careful not to attack any of them, they concentrated on disproving the accusation of ritual murder, which the Frankists based on the alleged use of Christian blood in the Pesach wine (identifying *'adom,* which means "red," with *'Edom,* meaning, so they said, Christ), as well as on the abbreviation for the names of the ten plagues used in the enumeration in the Passover Haggadah: *Detzach Adash Beahab.* According to the Frankists, this abbreviation signified: *dam tzerichim ḳullanu 'al haderech she'asu be'otho 'ish hachamim birushalayim,* "We all need blood in the same way in which the sages in Jerusalem treated that man" (i. e. Christ). But the discussion of this point, on which the clergy had to lay especial emphasis and value in order to justify the many blood accusations brought against the Jews in Poland in the 18th cent., was always postponed, until finally, on September 10th, Rappoport presented the counter-theses which had, essentially, been prepared by Beer Bolechover. In the course of these discussions Mikulski had become so confused that he declared the rabbis defeated only in the first six questions, and reserved the judgment regarding the blood accusation for the decision of the consistorial court.

The result of the disputation at first blush seemed to be the salvation of the Jews. But its real consequence was that again and again new blood accusations were raised. The Frankists now had to make up their minds earnestly to proceed with their conversion to Christianity. The first to be converted were Solomon Schorr, henceforth called Lucas Franciczek Wołowski, and his brother Nathan, thereafter named Michael Wołowski. Then followed Nahman of Busk (Peter Jakubowski), Löb Krysa (Jan Domnik Krysinski), and others. The epidemic of conversion was most successful in Lemberg; altogether in the various places about 1,000 persons are believed to have accepted Catholicism. Frank himself, in the presence of Count Brühl and a high Polish nobleman as godfathers, went through only half the conversion ceremony, but later, in Warsaw, the king standing as godfather, he was finally converted on November 25th amid great festivities, in which ceremony he adopted the name of Joseph. At the same time his wife and his daughter Eva, or Awaleib, likewise were baptized.

The publicity which accompanied the conversion, the publication of the lists of the baptized, with the names of the neophytes, the godfathers, and the clergy, the princely luxury with which Frank surrounded himself and his followers, his efforts to secure a connected territory, all these excited the suspicion that his aim actually consisted in the attainment of material purposes. The papal nuncio, Nicholas Serra, sent the papal court a detailed report of the mass conversions of the anti-Talmudists, and advised that the court be restrained and prudent as regards their aims.

Having no idea that he was being observed, Frank believed himself free to follow his own way under the protecting mantle of Catholicism, and organized his followers anew. He appointed twelve of them to be apostles, named them symbolically after the twelve sons of Jacob, and planned to give them leadership over the entire sect, according to a plan on which he had determined. He surrounded himself with the halo of divinity, had himself reverenced as a new prophet and worker of miracles, as the newly arisen Christ, who had appeared in order to redeem the souls of all Christians and bring about the fulfillment of the words of the Scriptures. Letters which were intercepted as well as declarations by his own people stated that the Frankists, despite their conversion, upheld the practice of bigamy, substituted the name of Jacob for that of Jesus in the Catholic prayerbooks, and often used the *Zohar* instead of the prayerbook at divine services. The grounds for suspicion multiplied themselves, and finally Frank was arrested at the instigation of Turski, the chief official of the Inquisition.

Frank's followers declared before the ecclesiastical tribune that they believed unconditionally in the mystery of the holy trinity and in Jesus Christ, the divine man, the true Messiah and savior. They doubted only his resurrection for the purpose of holding judgment over the living and the dead on the Day of Judgment. The tribunal, regarding Frank's followers as innocent sacrifices to his seductive wiles, set them free. Frank himself, however, was immured in the fortress of Czestochowa, by order of the papal court, in 1760. Some of the newly converted Frankists understood well how to adopt the prerogatives of the Polish nobility, and the difficult question of the incorporation of the neophytes into the ranks of the Shlyakta (lesser nobility) formed the subject for deliberations in the Polish and Lithuanian Sejm (1764-68).

From his prison Frank meanwhile not only directed religious propaganda, but also devoted his attention to political events. In 1767 and 1768 he predicted tremendous revolutions in the whole of Europe and Turkey, revolutions which would of necessity render the position of the Jews even more unfavorable than before. Only conversion to the "Edomite" belief could bring salvation. He then entered into relations with the Orthodox Russian dissenters, in order to obtain protection through conversion to the Orthodox Russian church. But his clever plan was betrayed and circumvented by the former agent of Minister Brühl, Baruch Yavan. After the failure of his underhanded diplomacy, Frank tried to gain new adherents by means of more energetic agitation. Throughout Poland and even as far as Bohemia and Moravia the Frankist emissaries conducted active propaganda, and the chief rabbi of Prague, Ezekiel Landau, pronounced a decree of excommunication against Frank and his associates.

After the first partition of Poland, Czestochowa fell into the hands of the Russians, who freed Frank after thirteen years of incarceration. Following a vain attempt to revive the movement in Poland, he tried his luck in Moravia. In Brünn there was instituted an organization embracing all those who adhered closely to Frank. They formed the "court" and the "bodyguard." The former "brotherhood" was transformed into the "camp," and consisted of "Uhlans," "Cossacks," and "Hussars," who were devoted to their leader in blind obedience.

Although the Austrian officials manifested extraordinary forbearance towards Frank, he did not feel safe enough in Austria, and betook himself to Hesse. There, in Offenbach, he acquired an old palace, the residence of the princes of Isenburg, together with all the attributes of sovereignty and his own jurisdiction and police. As the ultimate crowning feature of his life work he bestowed upon himself the title of baron, and the reigning prince tolerated this in silence. He carried his extravagant fraud so far that he finally declared himself to be a relative of the Czarina Elisabetha Petrovna, and stated that his daughter was her natural child.

At the court in Offenbach, Frank's originally small number of followers gradually increased to 1,000, and became still larger when the news of his successes was broadcast throughout all lands. From Poland, Austria, Moravia, and Bohemia the believers made pilgrimages to him. The rich brought money and presents, and the poor came in the hope of receiving favors. The mystic cult which he had developed in Brünn was continued at the court in Offenbach in a similar manner. He himself seldom took part in the general devotional exercises. When he felt death drawing nigh, he again summoned his followers from Poland, in order to safeguard the future of his family by means of the money and gifts which they would bring him. Many heeded the call and sent large amounts to Germany in advance, according to one statement about 800,000 ducats. On December 10, 1791, Frank died of apoplexy. The burial took place with an unusually great ostentatious display. No Catholic priest took part in the obsequies which, apart from the extraordinary pomp, had a Jewish character. For an entire year Frank's followers did not put aside their mourning clothes.

Eva Frank took over her father's inheritance. The dead leader's spirit was accorded divine honors, and Eva announced that her father still lived. Her finances, however, gradually became more and more disordered. She saw herself compelled to give up a portion of her court, and sought to put off her creditors by means of the alleged call of her brother Rochus to Leningrad, which she announced with great boldness. Whether he ever made this journey is more than doubtful; if he did make it he returned with empty hands. Alexander I is believed to have visited Eva at the time of his sojourn at Frankfort after the battle of Leipzig. One supposition is that their conversation gave the czar the idea of a religious amalgamation of the Jews and the Christians, and inspired him to found the "Association of Israelite-Christians."

Finally fate closed in on the mistress of the castle and her followers. After the Hessian court had attached her property and arrested her and her entire court household, her sudden death was announced. It is said that twelve hours after her death she was buried with all secrecy. According to another version, Eva, in order to avoid the imminent shame, fled with an Isenburg court official.

The movement gradually died out entirely. As far as Western Europe was concerned, the Frankist disturbance was only a short episode. But in Eastern Europe, by means of marrying only among themselves, descendants of the first sectarians had a much longer separate existence. Many Polish families trace their origin back to the Frankists. JOSEF MEISL.

Lit.: Balaban, M., *Letoledoth Hatenuah Hafrankith* (1934); idem, in *Poznanski Memorial Volume,* 25-75; Graetz, H., *Frank und die Frankisten* (1868); idem, *History of the Jews,* vol. 5 (1927) 272-90; Dubnow, S., *History of the Jews in Russia and Poland,* vol. 1 (1916) 211-20; Kastein, Joseph, *History and Destiny of the Jews* (1933) 348-52; Pirazzi, Emil, *Jacob Frank, Der Messias aus Podolien* (1895); Gelber, Natan M., *Aus zwei Jahrhunderten* (1924) 58-69; idem, in *Zion,* vol. 2 (1936-37) 326-32; Marcus, J. R., *The Jew in the Medieval World* (1938) 279-83.

FRANK, JEROME NEW, lawyer and judge, b. New York city, 1889. He was brought up in Chicago, where his father was a lawyer, and studied at the University of Chicago (Ph.B., 1909) and the University of Chicago Law School (J.D., 1912). He was admitted to the bar of Illinois and practiced law in



Jerome N. Frank

Chicago for seventeen years (1912-29). In Chicago he was associated as consultant with the reform administration of Mayor William Emmett Dever (1923-27).

From 1930 to 1933 Frank practiced in New York city. In 1931 he delivered a course of lectures on law and anthropology at the New School for Social Research. He was also research associate at Yale University Law School (1932-33).

Rexford G. Tugwell, the economist, who was assistant secretary and, later, undersecretary of the United States Department of Agriculture, appointed Frank in 1933 general counsel of the Agricultural Adjustment Administration (AAA). He was general counsel as well of the Federal Surplus Relief Corporation. In a departmental dispute with administrator George N. Peek of the AAA, the latter resigned; but, as the result of another dispute with Peek's successor as administrator, Chester C. Davis, Frank was ousted in 1935. He was appointed special counsel to the division of the Reconstruction Finance Corporation engaged in railroad reorganization and, afterwards, was litigation counsel to the Public Works Administration. In 1936 he returned to private practice in New York city.

The following year Frank was appointed a member of the Securities and Exchange Commission (SEC), whose function was to protect investors and which, among other matters, regulated the stock exchanges. In 1939 he was elected chairman of the commission. He served as such until 1941, when he was appointed a judge of the Federal Circuit Court of Appeals by President Franklin D. Roosevelt.

Frank published *Law and the Modern Mind* (with an introduction by Judge Julian W. Mack, 1930) and *Save America First* (1938), as well as a number of articles in legal publications. In *Law and the Modern Mind,* Frank applied new teachings of psychologists to the thinking of judges and jurists and concluded that those who look for certainty in the law have the longing of the immature for a father-substitute. *Save America First* contains warnings against the unregulated profit system of certain Republicans, on the one hand, and the cruelty and waste of revolution, on the other, and a plea for greater production and lower costs in industry and agriculture with much less attention to foreign trade and alliances.

Florence Kiper Frank, poet and playwright, the wife of Jerome N. Frank, was born in Atchison, Kansas. Like her husband, she was brought to Chicago when a child and studied at the University of Chicago. She is the author of *The Jew to Jesus and Other Poems* (1915) and *Three Plays for a Children's Theatre* (1926). Her poems have been included in a number of anthologies and her one-act plays produced by the Little Theatre of Chicago and the Provincetown Theatre in New York city.

In an article, "A Letter to a Young Liberal," which appeared in *The Jewish Tribune* of September 14, 1928, p. 38, Mrs. Frank, addressing one who has revolted from the "ought" and "should" of an older generation, suggested that Judaism might be considered not necessarily from the standpoint of morality or religious feeling, but as a balanced and esthetic form of living with a tradition of intellectual vigor.

Charles Reznikoff.

Lit.: "Intellectual on the Spot," *Time,* March 11, 1940, pp. 71-77 (Jerome Frank).

FRANK, LEO, CASE OF, a murder case in which the fact that the accused was a Jew is believed to have been an important element in the trial, conviction and subsequent lynching.

Leo M. Frank, born in Quero, Texas, 1884, was brought up in Brooklyn, N. Y. In 1908 he became superintendent of a pencil factory in Atlanta, Ga., where he married and made his home with his wife's parents.

Saturday, April 26, 1913, was Memorial Day (Confederate). The pencil factory shut down for the holiday, but Frank went to his office to prepare the financial statement which he mailed to stockholders each Saturday.

Several people were in and out of the factory during the day. A little after noon, Mary Phagan, a 14-year-old girl who had been employed in the factory, came to get the pay due her. According to Frank, he gave her an envelope containing $1.20; she left the office; and that was the last anyone saw of her alive.

Early next morning the negro watchman found her body in the basement. She had been strangled. Two scrawled notes were found near the girl's body. They read as if written by the girl herself and described her assailant as a tall, black Negro.

The watchman who had found the body was arrested, but it was soon clear that he was innocent. On April 29th Frank was arrested. The feeling throughout the city of Atlanta, as reflected in conversation and the newspapers, was hostile to Frank. This was partly because he was a Northerner, partly because he was a Jew (although this cause was denied), partly because he was a superintendent, a college graduate, and of the employing, as opposed to the working, class.

Except for the testimony of "Jim" Conley, a negro



Ludwig Frank

employee of the factory, the evidence against Frank was of the slightest. Conley, who had served time in the chain gang, was short and stocky and had a "ginger-bread" complexion—the opposite of the Negro described in the notes found beside the body. Conley testified that Frank had admitted the murder and dictated the notes to him. The testimony was contradicted by Conley's previous statement and affidavits.

According to the law of Georgia, Frank could not testify in his own defense; but he made an unsworn statement denying all of Conley's charges.

In the courtroom the audience more than once applauded the prosecuting attorney. Outside, a crowd of about two thousand, mostly men and boys, hostile to Frank, awaited the decision. When the jury was ready to bring in its verdict, the judge requested the prisoner and his counsel to be absent to avoid a demonstration and perhaps a lynching, in the event of acquittal. The jury brought in a verdict of guilty. Frank was sentenced to be hanged.

A long fight in the courts followed. Although the trial judge certified to the state Supreme Court that he had been doubtful of the prisoner's guilt, he had failed to state so in denying the motion for a new trial. The Court accordingly held, by a vote of four to two, that it was without power to set the verdict aside since the record of the trial contained no error of law. The Supreme Court of the United States, with Justices Holmes and Hughes dissenting, held that the absence of the prisoner by agreement with his counsel, when the jury brought in its verdict, had not been a violation of his constitutional rights. Justice Holmes, in the dissenting opinion, pointed out that the trial judge's request that the prisoner be absent indicated that the jury might well have acted under coercion by the mob, and that the prisoner did not have the fair trial to which he was entitled.

A campaign was organized to defend Frank. Citizens throughout the United States—non-Jews as well as Jews—were aroused. A mass meeting was held in Chicago. Congressmen, United States senators, and governors of other states wrote to the Georgia State Board of Pardons in Frank's behalf. This activity beyond the state was generally received with great distaste by the citizens of Georgia: they felt it a reflection on their courts and themselves. The wildest stories were circulated to the effect that the rich Jews of Atlanta, New York, and Chicago were trying to buy Frank's freedom.

The State Board of Pardons refused to disturb the sentence, yet Governor John M. Slaton commuted the sentence to life imprisonment. But Frank's life was not saved. He was stabbed in the throat by a fellow prisoner and almost died of the wound. He had hardly recovered when, on the night of August 16, 1915, a number of men broke into the State Farm Prison, and carried Frank away to Marietta, 125 miles distant, where Mary Phagan had been born and where she was buried. There they hanged him.

Hugh M. Dorsey who, as solicitor general of the Atlanta circuit, had prosecuted the case, was elected governor of Georgia in 1916. About ten years after the trial, a statement by a Negro exonerating Frank and accusing Conley of the murder became generally known. It had been considered by Governor Slaton in commuting the sentence. CHARLES REZNIKOFF.

Lit.: Connolly, C. P., *The Truth About the Frank Case* (reprinted in part from *Collier's Weekly,* 1915); "The Case of Leo Frank," *The Outlook,* vol. 110, pp. 166-68, 945-47; Lawson, John D., editor, *American State Trials,* vol. 10 (1918) vi-xii, 182-414 (containing the evidence at the trial, speeches to the jury, judge's charge, and summary of the subsequent history of the case and the prisoner).

FRANK, LUDWIG, lawyer and Socialist leader, b. Nonnenweier, Baden, Germany, 1874; d. Luneville, France, 1914. He began his Socialist activities in the workers' youth movement. His abilities soon won him a prominent position in the Socialist (Social Democratic) party of the grand duchy of Baden. A partisan of the "revisionist" wing of his party, he was in favor of collaboration with the progressive sections of the middle classes. Member of the Reichstag since 1907, he was one of its most brilliant speakers and was considered one of the most promising among the younger Socialist leaders. The main goal of his political activity was the democratization of Junker-ruled Prussia. To force the Hohenzollern regime to grant universal and equal suffrage for the elections to the Prussian Diet, he advocated resorting to the general strike as a political weapon, though in all other respects he was in favor of a moderate, conciliatory policy. A democratic Prussia, he believed, meant a democratic Germany and held out the hope for European peace. He took a leading part in the organization of conferences—in Bern, 1913, and Basel, 1914—between progressive representatives of German and French political parties, who were eager to bring about a Franco-German understanding. Upon the outbreak of the World War he immediately enlisted as volunteer in the German army. He was killed in the second month of the war.

Lit.: Frank, Ludwig, *Aufsätze, Reden und Briefe,* edit. Hedwig Wachenheim (1924); *Neuer Vorwärts,* Sept. 9, 1934.

FRANK, MORTIMER, ophthalmologist, b. Buffalo, N. Y., 1874; d. Chicago, 1919. He received a civil engineering degree at the Massachusetts Institute of Technology in 1897 and practised in that field for two years. In 1901 he was graduated in medicine from the

RABBI GEORGE WOLF

University of Illinois. Though he lived only eighteen years after entering the practice of medicine, he became internationally known for his varied work in ophthalmology and in medical history.

In 1915, Frank was made editor of the *Bulletin* of the Chicago Society of Medical History, a post which he held until his death. He wrote many papers on medical history and also prepared the translation of Choulant's *History of Anatomical Illustrations,* which had appeared originally in 1852. Frank left a library containing three thousand volumes of medical value to the University of Chicago. The remaining items of his collection, including portraits, prints and catalogues, were left to the Surgeon General's Library in Washington.

Lit.: Kelly and Burrage, *Dictionary of American Medical Biography* (1928) 433.

FRANK, NATHAN, American Congressman, b. Peoria, Ill., 1852; d. St. Louis, 1931. He graduated from Harvard Law School in 1871, and was elected as a Republican and Union Labor candidate to Congress from Missouri, serving from 1889 to 1891. He was founder and, until 1914, owner of the *St. Louis Star,* with which he combined the *St. Louis Chronicle* in 1905. He was vice-president of the Louisiana Purchase Exposition at St. Louis in 1904.

FRANK, SAMUEL LEON, physician, b. Baltimore, 1841; d. Baltimore, 1906. His father was a pioneer Baltimore clothing manufacturer. After graduating from the University of Maryland, Frank went abroad to study medicine for three years. In 1864 he returned to Baltimore and became active as a physician, specializing in diseases of the ear. In 1872 he again went abroad, devoting himself to the study of the eye; he was the first American to be appointed assistant to Soelberg Wells in the London Ophthalmic Hospital. In 1875 he returned to Baltimore, and continued practicing medicine until his retirement in 1884.

Frank served as president of the Jewish Hospital of Baltimore. He bequeathed a fund for the creation of the Dr. Samuel Leon Frank Memorial Hospital, which was erected on the grounds of the Hebrew Hospital and Home in Baltimore.

FRANK, ULRICH (pseudonym), *see* FRANKFURTER-WOLFF, ULLA.

FRANK, WALDO, author, b. Long Branch, N. J., 1889. He gave early evidence of his interest in letters. At four he had written a brief play; at sixteen he had completed a novel which a New York publisher accepted but which was withdrawn upon the persuasion of a wise father.

Frank attended the public schools of New York city and later went to Yale, where he received his A. B. and A. M. degrees in 1911. For the next two years Frank worked on the New York *Evening Post* and the *Times* and wrote several plays which were too unconventional for Broadway production. In 1913, he went abroad and, after a year spent in France and Germany, returned to New York where he worked as a free-lance writer.

In 1916, Frank founded *The Seven Arts* with James Oppenheim. Although this magazine lasted only one year, because its subsidy was withdrawn when the editors took an anti-war stand, it is considered to have been a landmark in American culture.



Nathan Frank

Frank's first novel, *The Unwelcome Man,* was published in 1917 shortly after his marriage to Margaret Naumburg, founder of the Walden School in New York City and a pioneer in progressive education. They were later divorced. When the United States entered the World War in 1917, Frank registered as a conscientious objector. His second novel, *The Dark Mother,* was published in 1920, following his highly successful interpretation of the American scene, *Our America,* published in 1919.

City Block, inspired by the author's experiences when he lived in the East Side as a free lance, was published in 1922 and was followed by *Rahib* (1922), *Holiday* (1923), and *Chalk Face* (1924). During the 1920's Frank became equally well known as a novelist, lecturer, and interpreter of the American scene, in France, Spain and South America.

In 1929 Frank published his criticism of American life and culture under the title, *The Rediscovery of America,* in which he analyzed the European background and the spiritual cross-currents of American life, which he characterized as the "American jungle." Condemning the fragmentary, chaotic life of modern times, he endeavored in his book to find a direction for the growth of a universal American life. Frank's critical estimates of America have been widely appreciated abroad, especially in South America where he is one of the most popular of North American writers. After devoting himself for almost a decade to critical works, Frank returned in the 1930's to the field of the novel, endeavoring to work out his theories in fictional form.

Commenting on his most recent novel, *The Bridegroom Cometh,* Frank states: "The fundamental prob-

lem of our day, I feel, is how we are to transform the great traditional religious energies of Western civilization into a modern social action adequate to recreate the world chaos in which we live and in which all that we revere—we of the democracies—is endangered. The basis of democracy (as I have tried to show in my critical works) is in our religious heritage; yet, as we know, the democracies have lost this in anything that we might call a working form. And the revolutionary isms have gone so far and tragically off the track as to turn entirely against religion, even against the spirit of religion. No wonder they fail! And must continue to fail. In personal terms, this problem has another form: the need of *true* and *spiritual maturity* in modern men and women, so that they may cope with the gigantic forces of modern life. This deep world problem is the theme of *The Bridegroom Cometh."*

Frank edited a book called *Tales From the Argentine* (1930), containing seven stories by the most important writers of Argentina, translated by Anita Brenner from the Spanish. He has written introductions to *Adventures in the Arts* by Marsden Hartley (1929), *Cane* by Jean Toomer (1923), and *Plays of Molière* in the Modern Library (1924). He is co-author of *The Novel of Tomorrow* (1922). His translations include *Lucienne* by Jules Romains (1925).

His play, *New Year's Eve* (1929), is done in the modernistic manner in seven scenes. In it he experiments with staging, the time element, and the employment of a chorus at the close of the scenes. It is designed for presentation on three stage levels and the action begins in 1901 and culminates eighteen years later.

Frank's other works include: *Salvos* (1924), an informal work about books and plays; *Virgin Spain* (1926), "scenes from the spiritual drama of a great people" and *Time Exposures* (1926), biographical sketches under the pseudonym of "Search-Light."

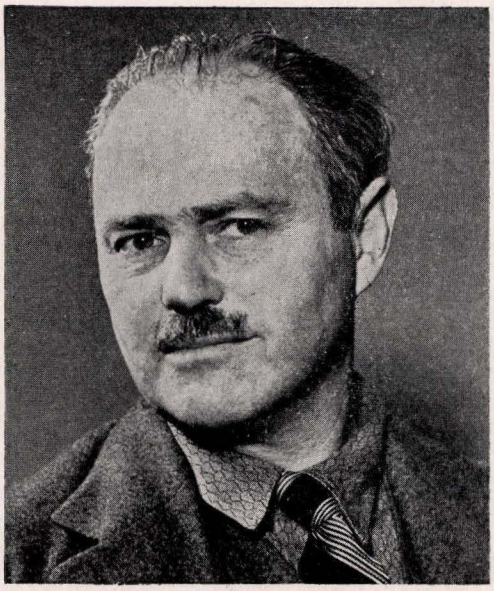
EDWIN SEAVER.

FRANKAU, a family of English writers. The first member of the Frankau family to adopt a literary career was JULIA (DAVIS) FRANKAU (b. London, 1864; d. London, 1916), who wrote under the name of Frank Danby. Her brother, James Davis, was known as Owen Hall, and was famous for his operetta librettos.

Julia Frankau began her writing with journalistic pieces. By 1890 she had published two novels, but she turned to the study of engraving. She published *Century Colour Prints* (1900), which was followed by *Life of John Raphael Smith* (1902) and *The Lives of James and William Ward* (1904).

Mrs. Frankau's first novels were of Jewish interest, though written with a suggestion of dislike for the Jewish atmosphere. *Dr. Phillips, A Maida Vale Idyll* (1887) described the narrow aspects of middle-class West End London Jewish life. *A Babe in Bohemia* (1889) included several more colorful characters from the East End.

Even after her ten-year separation from fiction, Mrs. Frankau was not freed from the need to portray Jewish scenes. The first novel to be published after she returned to fiction was *Pigs in Clover* (1902), a harsh picture of certain types of social climbers, whom Mrs. Frankau made Jews. Mrs. Frankau wrote many other novels, including *Baccarat* (1904); *The Sphinx's Lawyer* (1906); *The Heart of a Child* (1908); *The Story of Emma, Lady Hamilton* (1910); and *Nelson's Legacy* (1915).



Waldo Frank

GILBERT FRANKAU (b. London, 1884) was the son of Julia Frankau. He was educated in London and entered the business of his father, Arthur Frankau, in 1904, but turned to a writing career in 1910. For two years (1912 to 1914) he traveled round the world. Shortly after the outbreak of the World War, Frankau was commissioned in the expeditionary force. He was invalided from the service in February, 1918, with the rank of captain.

One of Us, published in 1912, was in verse. Thereafter, Frankau devoted most of his time to fiction, though *More of Us* (1937) was again a novel in verse. Among his many other books were: *The Woman of the Horizon* (1917); *The Judgment of Valhalla* (1918); *The Heart of a Child,* a dramatic version of the novel by his mother (1920); *The Seeds of Enchantment* (1921); *Dance, Little Gentleman* (1929); *Wine, Women and Waiters* (1932); *The Dangerous Years* (1937), and *Self-Portrait,* an autobiography (1939).

PAMELA FRANKAU (b. 1908), the daughter of Gilbert Frankau, published her first book, *A Manual of Modern Manners,* in 1933. Several other books followed.

Lit.: Modder, Montagu F., *The Jew in the Literature of England* (1939); Braybrooke, Patrick, *Novelists, We Are Seven.*

FRANKEL, DANIEL, member of British Parliament, b. Stepney, London, 1900. He was educated in the London elementary schools and entered political life through the trade unions, with which he first became affiliated in 1918. From 1923 to 1925 Frankel was an executive member of the National Union of Tailors and Garment Workers. He was a member of



Lee K. Frankel

the Stepney Board of Guardians from 1925 until 1930, and chairman of the board in 1929. In 1925 he was also made a member of the Stepney Borough Council, which post he was still holding in 1941. In 1928 and 1929 Frankel was mayor of Stepney. He was elected to the London County Council in 1931, since which time he has served as vice-chairman and chairman of several committees. He was elected to Parliament for Mile End, on the Labour ticket, in 1935.

FRANKEL, HIRAM, lawyer and communal worker, b. Mayfield, Ohio, 1882; d. St. Louis, 1931. After graduating in law from the University of Minnesota (1905) he served as rabbi of Congregation Israel at Alton, Ill., was editor of the St. Paul *Daily News,* was assistant attorney general of Minnesota for twenty years, assistant corporation counsel of St. Paul, and served on the Minnesota Board of Regents for twelve years, and on the St. Paul School Board. Frankel refused a nomination for the mayoralty of St. Paul. Subsequently he became executive director of the B'nai B'rith in Canada and the Northwest, and president of Mount Zion congregation of St. Paul; he became executive director of Temple B'nai El of St. Louis three months before his sudden death. Frankel was a major in the National Guard and in the United States Officers Reserve Corps, was president of the Jewish Home for the Aged of the Northwest, and a trustee of numerous Jewish philanthropic organizations.

FRANKEL, LEE KAUFER, insurance executive and pioneer in communal work and social insurance, b. Philadelphia, 1867; d. Paris, 1931. He studied at the University of Pennsylvania and was an instructor of chemistry at the university from 1888 to 1893. For six years (1893-99) he was a consulting chemist in Philadelphia. During this time he was vice-president and then president of the chemical section of the Franklin Institute (1895-98). In 1899 he became general manager of the United Hebrew Charities of New York where he served until 1908.

For many years Frankel had been deeply interested in the subject of social insurance. In 1908 he undertook a series of investigations in the field for the Russell Sage Foundation. Published reports of this work attracted the attention of the executives of the Metropolitan Life Insurance Company, and the following year he was invited by them to organize a bureau for the welfare of policyholders chiefly of the working class in its industrial department. Among the first results of Frankel's idea were a campaign of education in personal health and hygiene, and the establishment of a free nursing service for policyholders. Frankel became second vice-president of the Metropolitan in 1924, and held this position until his death. His contributions are considered an important forward step in the history of industrial insurance.

Frankel served on many civic committees. In 1903 he was appointed a member of a commission to investigate conditions on Ellis Island. He was a commissioner of the New York state board of charities from 1918 until his death. He was also director of welfare for the Post Office Department from 1921 to 1922. Frankel was president of the American Public Health Association (1919) and later chairman of the National Health Council (1923-26).

Long active in Jewish causes, Frankel was president of the National Conference of Jewish Charities (1912), chairman of the special European commission of the American Jewish Relief Committee (1922), and chairman of a commission which surveyed Palestine under the auspices of the Jewish Agency in 1927. Two years later he was appointed a non-Zionist member of the Council of the Jewish Agency for Palestine. A fortnight before his death he was elected co-chairman of the Council.

He was the author of *Workingmen's Insurance in Europe* (with Miles M. Dawson, 1910); *The Human Factor in Industry* (with Alexander Fleischer, 1920); *The Health of the Worker* (1924); *A Popular Encyclopedia of Health* (with Donald B. Armstrong, 1926); and of many brochures on social welfare and personal health. In 1928 he was awarded the honorary degree of Doctor of Jewish Law by the Hebrew Union College. From 1928 until his death he was on the editorial board of this encyclopedia.

Frankel left his mark as a pioneer in the field of social service, particularly Jewish social service. He helped formulate the aims and methods of many important institutions. More than anyone else, perhaps, he changed Jewish organized relief from a mere giving of doles to include co-ordinated planning for the community. At the time of his death he was among the foremost in America promoting public health and welfare; through him many thousands of Americans have had their lives prolonged, their standard of living bettered, and their happiness increased. He not only achieved much himself, but his personality was such as to kindle in others his own love of humanity. As the New York *Times* said of him, editorially, after his death, "Science, in him, became philanthropy."

DAVID M. BRESSLER.

Lit.: Lowenstein, Solomon, in *American Jewish Year Book,* vol. 34, pp. 121-40.

FRANKEL, S. HERBERT, economist, b. Johannesburg, South Africa. In 1941 Frankel was head of the faculty of economics and economic history at the

University of the Witwatersrand, Johannesburg. He was also on the faculty of commerce and in the economics department of the school of engineering. Frankel was appointed to the University staff in 1928.

In addition to holding his several teaching posts, Frankel was a member of the senate of the University. He was joint editor of the *South African Journal of Economics* and a fellow of the Economics Society of South Africa. He was the author of *Capital Investment in Africa: Its Cause and Effects* (1928); *Cooperation and Competition in the Marketing of Maize in South Africa* (1926); *The Railway Policy of South Africa* (1928).

Frankel was active in the Jewish life of the Johannesburg community, having been for a time a member of the Board of Deputies. He was also associated with the Friends of the Hebrew University.

FRANKEL, ZACHARIAS, rabbi, educator, and leader of Conservative Judaism in Germany, b. Prague, 1801; d. Breslau, Germany, 1875. On his father's side he was descended from Rabbi Jacob (Koppel) Fränkel, one of those exiled from Vienna in 1670, and from the famous Spira family of rabbis; on his mother's side, from the Fischel family which had produced a number of distinguished Prague Talmudists. He received his Halachic training from Bezalel Ronsperg (Daniel Rosenbaum), a member of the rabbinate of Prague (d. 1820). In 1831 he graduated from the University of Budapest and was appointed district rabbi of Leitmeritz, as well as local rabbi of Teplitz. Although he administered a severe rebuke to the president of the latter community for expressing the hope that the new rabbi would do away with foolish customs (*Alfanzereien*), he permitted the introduction of the organ and was the first rabbi in Bohemia to preach in German.

In 1836 he became chief rabbi of Dresden, where he and Bernhard Beer labored to improve the condition of the Jews of Saxony. As the result of his *Die Eidesleistung der Juden in theologischer und historischer Beziehung* (Leipzig and Dresden, 1840), he brought about a more dignified form of Jewish oath in Saxony and most of the other German states, as well as its complete abolition by the French Court of Cassation. He declined a call to become chief rabbi of Berlin in 1843, because the Prussian government would give no official recognition to the position. In 1854 he was appointed director of the newly founded Jüdisch-Theologisches Seminar at Breslau, where he remained until his death.

In the religious disputes of the time Frankel was the leader of the Conservative group, to which he gave the name "positive historical Judaism." He differed from the Reformers in holding that they ignored the national element in Judaism and stressed merely its intellectual side; he maintained that customs which were deeply rooted in Judaism were to be retained even though they had become burdensome. On the other hand, he agreed that certain changes were necessary, and he was willing to allow the right of free research and investigation of ancient Jewish literature. This middle position exposed him to attacks from both Reform and Orthodox.



Zacharias Frankel

In the controversy over the Hamburg prayer-book he displeased the Orthodox by declaring that changes in the ritual were theoretically permissible, even if unwise for practical purposes; he antagonized the Reformers by finding fault with the arbitrary revision of the traditional prayer-book.

To the surprise of the Orthodox he attended the Frankfort rabbinical conference of 1845, which was dominated by the Reform rabbis. Here he endeavored to have the conference first discuss the principles for a revision of Judaism, by which he hoped to divide the Reform ranks and secure the triumph of the Conservative viewpoint. When this failed, Frankel withdrew from the conference after it had voted that Hebrew was not necessary in divine worship. This led to a bitter controversy, from which Frankel emerged as leader of the Conservative group. An attempt on his part to erect a counterpoise to the rabbinical assemblies by calling together a conference of theologians proved fruitless. He achieved his purpose, however, through the Breslau seminary, from which went forth a number of scholars who upheld the conservative point of view. Among these were Wilhelm Bacher, Moritz Güdemann, Israel Lewy, Josef Perles and Moses Samuel Zuckermandl.

Frankel's scholarly pursuits were in a large measure a product of his communal endeavors. His first book on the Jewish oath and his *Der gerichtliche Beweis nach mosaisch-talmudischem Rechte, nebst einer Untersuchung über die preussische Gesetzgebung hinsichtlich des Zeugnisses der Juden* (Berlin, 1846) were written because of political conditions. His works on the Septuagint and the Talmud were intended to show that there had been a continuous development of Jewish tradition. The former consist of *Vorstudien zur Septuaginta* (Leipzig, 1841); *Über den Einfluss der palästinensischen Exegese auf die alexandrinische Hermeneutik* (Leipzig, 1851); *Über palästinensische und alexandrinische Schriftforschung* (Breslau, 1854). In these Frankel, who was the only Jewish scholar of note to study the Septuagint in the 19th cent., points out the close connection between Palestinian and Alexandrinian Halachah, and the effect that such Halachah had on the translation; he also attempts to fix the date for the translation of each of the books of the Pentateuch. His works on the Talmud, *Darche Hamishnah* or *Hodegetica in Mishnam* (Leipzig, 1859; appendices,

1867; new ed., 1923) and *Mebo Yerushalmi* (Breslau, 1870), are of great value for a knowledge of the Mishnah and of the Palestinian Talmud. In these his explanation of *halachah lemosheh misinai* as not being actually from Moses, but merely a term for old tradition, drew upon him the ire of the Orthodox. In addition, he published an edition of the Talmud Yerushalmi (part 1, *Berachoth* and *Peah,* Vienna, 1874; part 2, *Demai,* Breslau, 1875); *Grundlinien des mosaisch-talmudischen Eherechts* (1860); *Entwurf einer Geschichte der Literatur der nachtalmudischen Responsen* (1865); *Zu dem Targum der Propheten* (1872).

From 1844 to 1846 he was editor of the *Zeitschrift für die religiösen Interessen des Judentums,* and from 1851 to 1867 of the *Monatsschrift für die Geschichte und Wissenschaft des Judentums,* which he founded. In these periodicals, as well as in the reports of the Breslau seminary, Frankel published a number of scholarly studies, as well as polemics, essays, discussions and declarations dealing with the religious controversies of the time. SALLY GANS.

Lit.: Rabinowitz, Saul Phinehas, *Rabbi Zechariah Frankel* (1898); Deutsch, Gotthard, *Zechariah Frankel,* pamphlet (1902); Brann, *Zacharias Frankel, Gedenkblätter zu seinem hundertsten Geburtstage* (1901; reprint from the *Monatsschrift für die Geschichte und Wissenschaft des Judentums,* 1901, pp. 193-352); Ginzberg, Louis, *Students, Scholars and Saints* (1928) 195-216; Philipson, David, *The Reform Movement in Judaism* (1931).

FRANKEN, ROSE, writer, b. Dallas, Texas. Her writing is concerned chiefly with amusing difficulties of domestic life, the underlying theme of her comedy *Another Language* (1932), which deals with the diverse interests of members of a family, and of her novels, *Of Great Riches* (1937), *Claudia: the Story of a Marriage* (1939), and *Claudia and David* (1940). In 1941 her three-act play *Claudia,* based on the novels, was an outstanding Broadway success.

FRANKENTHALER, ALFRED, judge, b. New York city, 1881; d. New York city, 1940. After graduating from City College, Frankenthaler studied law at Columbia University, taking his degree there in 1903. He had been admitted to the bar in 1902, and he remained in practice, specializing in real estate law, until 1926, when he was selected for a fourteen-year term to the Supreme Court of New York State.

Prior to his election to the bench, however, Frankenthaler had occupied various official posts. In 1918 and 1919 he was assistant to the United States Attorney General, and from 1923 to 1935 a member of Governor Alfred Smith's commission to investigate defects in the law. In 1926 Frankenthaler was a member of Mayor James Walker's committee on city planning and survey.

During his term on the Supreme Court, Frankenthaler dealt with many cases relating to the rehabilitation of title and mortgage guarantee companies, particularly after 1933, when the weaknesses in the financial set-up of the country became manifest. In cooperation with the state department of insurance Frankenthaler reorganized many mortgage certificate properties. He developed a special type of trusteeship for cases of this kind, which became known throughout the United States as the Frankenthaler plan for reorganization.

FRANKFORT ON MAIN, one of the early free cities of the German empire, incorporated into Prussia in 1866. There were about 27,000 Jews in Frankfort in 1933, out of a total population of 560,000. The early oppressions of the Hitler regime forced a marked decrease during the years between 1933 and 1935. Thereafter, despite a large turnover in the Jewish population, the total number of Jewish residents in Frankfort did not change greatly. Most of the smaller communities in the vicinity were entirely emptied of Jews, and these emigrants found their way to the larger cities of the country. In 1940 Frankfort was therefore one of the centers in which the 200,000 Jews who were left in Germany were concentrated. An estimate of 1938 set their number at 21,500.

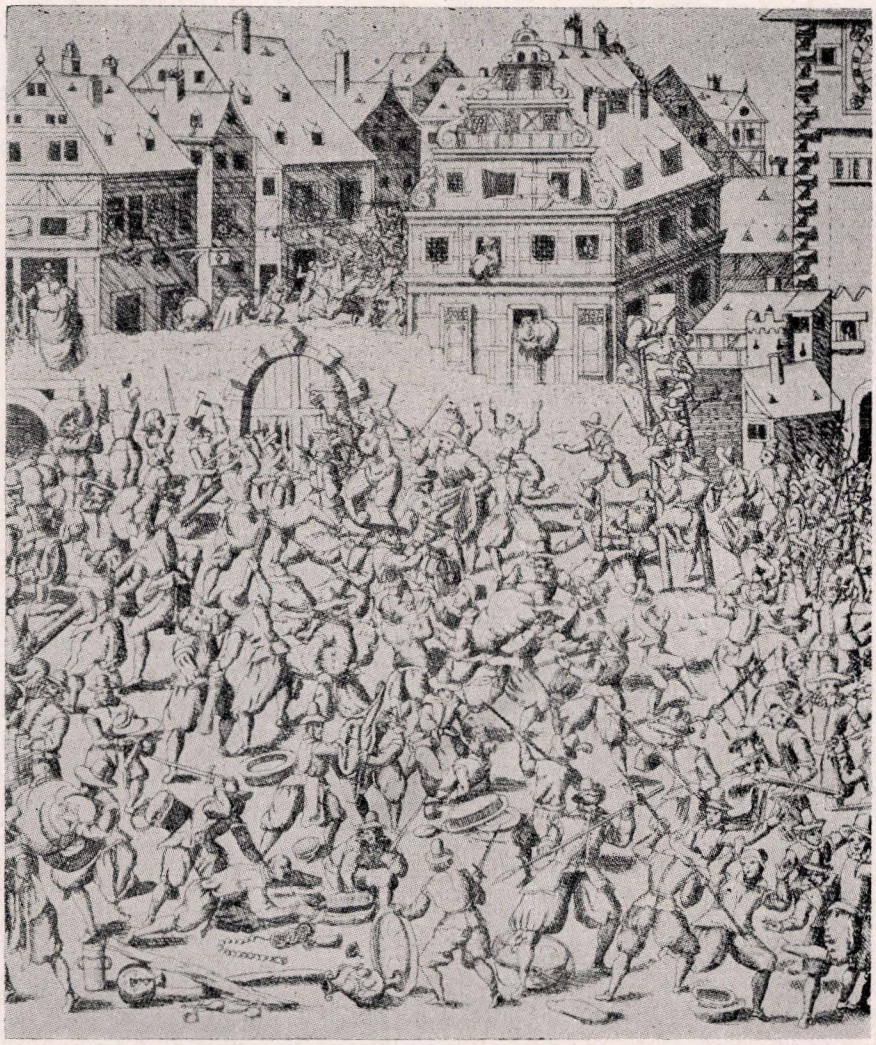
Frankfort, meaning the fort of the Franks, was established by Charlemagne in 793. Although there may have been Jews in the community before the 12th cent., their presence in Frankfort was first recorded in 1140. Further reference is found in a chronicle of 1220, when a Jewish resident of Mayence is reported to have ransomed captured Frankfort Jews, who may have been taken as hostages by a warring knight.

In 1241 there occurred the first slaughter of the Jews of Frankfort. Accused of hindering the conversion of a Jewish youth who wished to be baptized, the 200 Jewish members of the community were subjected to a general onslaught, and all but twenty-five or perhaps fifty of them lost their lives. A deeper reason for resentment against the Jews lay in the rumor that they were sympathetic to the Mongol hordes which were then sweeping into Europe from the East. It was one of the early instances of the recurrent accusation that Jews are partners with visible or invisible enemies.

During the 14th cent. there was a marked increase in the Jewish population of Frankfort. The transfer of the Jews back and forth from the ownership of emperors to local authorities for the sake of the income they might yield had already begun. Being considered chattels of the emperor (*Kammerknechte*), the Jews could be allotted to the local authorities for specified periods of time, in exchange for certain financial privileges. The Jews were never free of ultimate responsibility to the emperors, however, and the "golden sacrificial penny" tax instituted by Louis the Bavarian (1313-47) was representative of the emperors' rights. This tax, which was established in 1346, required that every Jew and Jewess above the age of twelve, who had minimum means, should pay one gulden annually. As a result many Jews left the city.

In 1349 the scourge of the Flagellants was moving up from Austria and Bavaria. At the same time, the Black Death was coursing devastatingly through Europe. Once again the Jews were blamed for a natural cataclysm. Charles IV, who was then emperor, was shrewd enough to pledge the Jews to the Council of Frankfort, specifying that if the Jews were ruined or killed the city would have to indemnify itself from the property of the Jews. On July 24, 1349, the Flagellants entered Frankfort and destroyed the community.

It was not long before the city felt the need of having Jews there for financial purposes. In 1360 the Council adopted a series of ordinances, intended to



Plundering of the Frankfort ghetto in 1614. From a copper-plate by Georg Keller

attract Jews back to Frankfort. Later these ordinances developed into the rules of *Stättigkeit,* which granted the Jews limited terms of residence on certain conditions less favorable than before. The Jews pledged themselves to engage in money-lending; they were still Kammerknechte, but subject also to the regulations of the local authorities.

The terms of residence were apparently not inviting. In 1365 there were only twenty Jewish taxpaying households in Frankfort. When King Wenzel, in 1391, ordered the cancellation of all debts due the Jews in Frankfort, the love of Jews for the community diminished still more.

Rupert, who succeeded Wenzel in 1400, was fair to the Jews during his ten-year reign because he was continuously in need of their financial assistance. But Sigismund, who followed in 1411, was increasingly harsh, with the result that the number of Jewish households in Frankfort decreased from twenty-two in 1412 to three in 1416. The oppressive measures reached a climax when a special tax was demanded of the Jews to help fight the Hussites during the Hussite rebellion. The Jews refused to pay, and were banned from Frankfort. After some time the ban was rescinded, but large gifts were extorted.

The famous Frankfort ghetto was ordered built in 1462 by Frederick III. Until that time the Jews of Frankfort had been spared the severe application of the various restrictive laws. Although distinguishing badges were supposed to be worn by Jews, they lived freely wherever they chose in Frankfort, until their proximity to the cathedral began to annoy those church elements of the population which had come under the influence of the ghettoization practised throughout Europe. That the Frankfort Jews also be enclosed in a ghetto had been zealously urged for a quarter of a century before the edict was finally issued.

Only slowly did the Jewish population move into the closed quarters, for the erection of the buildings did not come about quickly. Moreover, the Jewish population was increasing; the expulsion from Nuremberg in 1498 brought many immigrants into the Frankfort community. One of the first ordeals to which the new ghetto was subjected was the Pfefferkorn persecutions, early in the 16th cent. Because of their foresight in sending a special emissary to Maximilian I, who had succeeded his father Frederick III in 1493, the Jews of Frankfort were able to forestall the destruction of their part of the books which Pfefferkorn was confiscating throughout Germany. The books owned by the



Birthplace of Ludwig Börne in the ghetto of Frankfort

Frankfort Jews were also confiscated, but once again the need of the princes for money was turned to good use. As a condition for honoring the debts of Duke Erich of Brunswick-Kalenberg (who was a friend of the Hapsburgs) for an additional year, the Jewish community of Frankfort obtained their books from Maximilian (1510).

The military struggles evoked by the Protestant reformation did not touch the Jews of Frankfort deeply. They were faithful to the responsibilities of the community as a whole, which adopted Protestantism but fought off the attacks of the Protestant princes. Except for the Löb Kraus incident, in the first half of the 16th cent., when the Jewish informer and blackmailer tried vainly to accuse the Jewish community of a plot against the emperor, the Frankfort ghetto was not forced into extraordinary experiences until the Fettmilch insurrection (1612-16). This time the Jews were driven out of the ghetto and the city, and 1,380 refugees were obliged to seek new cities of refuge.

In February, 1616, on the very day on which Vincent Fettmilch was executed and quartered, the Jews were escorted back into the ghetto with official pomp and circumstance. Though reparations to the Jews were decreed by the imperial commissioners, and negotiations were carried on for two years, very little was actually paid to the Jews.

The 17th cent. brought the Thirty Years' War (1618-48), and between 1631 and 1635 Frankfort was occupied by the Swedes. Like all the inhabitants of the city, the Jews suffered the misfortunes of war, and the number crowded into the ghetto decreased. The decrease was partly due to the diseases attending a period of war, and partly because the spirit of the community had been greatly lowered by the economic difficulties of the time.

Yet it was during this century that the life of the ghetto reached a vigorous, autonomous level. To the Jews fell the responsibility of exchanging the foreign moneys brought into the city during the famous Frankfort fairs. The dress-manufacturing trade was developed soon after the return of the Jews to Frankfort at the end of the Fettmilch insurrection. Peddling became an important undertaking of Jewish economic life. Jews also came out of the ghetto to rent shops in the city. It was not long before there arose the resentment of competitors, but the landlords defended the right of the Jews to rent, and many secondary trades developed, including book-selling.

The crowding within the ghetto, before and after the Thirty Years' War, was horrible. At the beginning of the 17th cent. there were probably 3,000 Jews living in the 197 houses which the ghetto contained. But community life was well-organized. During the 17th cent. there was a community physician; by the end of the 18th cent., there were four. The poor were entitled to medical treatment free of charge; the middle-class had to pay what they wished, and the well-to-do were taxed sufficiently to pay for medical services to the poor. The physicians were required, in all cases in which payment for treatment was exacted, to charge less for children than for adults. The physicians were exempt from community taxes.

Education was also a communal undertaking in the 17th cent. Frankfort ghetto. There were ten teachers and thirty assistants, all working at low pay, and therefore finding it necessary to supplement their earnings with other labor. Study of the Torah was intense, and almost the only period of relaxation which the autonomous ghetto government permitted the Jews was during Hanukah and Purim. The government consisted of twelve trustees, or *Baumeister,* chosen for a three-year term.

The Frankfort ghetto endured several major disasters of its own. On January 14 and 15, 1710, occurred the first big fire, which wiped out the entire ghetto. It started when a spark fell on the page being studied by Chief Rabbi Naphtali Cohen. The inevitability of the disaster ahead seems to have stunned him, so that he was unable to summon help. Cohen was imprisoned by the Council and not released for some time. The homeless Jews considered the fire a punishment for their own sins. Gaiety was forbidden, even on Hanukah and Purim, and no games except chess were allowed for fourteen years. Within five years most of the ghetto was rebuilt, only to have the northern part of it wiped out again by a fire, in 1721.

Nor were internal dissensions lacking. A veritable revolt occurred in 1749, when two trustees, named Kulp and Beyfuss, led an attack on the dictatorial regime of Baer Loew Kann. With significant financial loss to themselves, the insurgents finally broke Kann's control, exposing unsavory facts about the administration. The struggle was so bitter that Emperor Francis I had to intervene. One of the results of the clash was a new constitution (1754), which established an administrative board for the Jewish community.

The Seven Years' War brought the temporary occupation of Frankfort by the French in 1759. Once again the Jews were subjected to a period of general suffering, although during the occupation itself they were better off than the rest of the population, since the French respected the rights of the ghetto and did not quarter soldiers there or exact undue subsidies.

In 1782 the liberal emperor Joseph II issued his Patent of Tolerance, containing clauses which freed



Jew-baiting at Frankfort (1819). From a contemporary etching

the Jews from many of their medieval bonds. Permitted the purchase of land and no longer subjected to a body-tax, the Jews began to hope that the economic serfdom of the ruling princes was coming to an end. Ten years later the restive French armies again surged eastward. In 1791 the Constituent French Assembly had already abolished all differences between the Christian and Jewish populations, and when the French armies took Frankfort in 1792, the Jews might have expected complete release from the ghetto. But the occupation was short-lived. Besides, the Jews remained faithful to Germany, so much so that charges of treachery to the French were made against them. General Custine, however, refused to translate these charges into action.

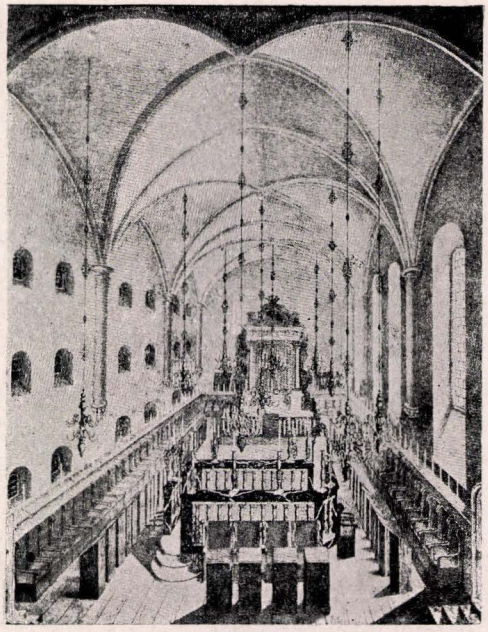
The Napoleonic armies entered Germany through Frankfort in 1796, and with the introduction of Napoleonic doctrines another step forward in political emancipation occurred. Progress was not swift, however. In 1802, when the French had retreated to the western bank of the Rhine, the Jews of Frankfort sent a special deputation to Regensburg, where the representatives of the German governments were meeting, to ask Francis II for more rights. One of the delegates was the father of Ludwig Börne (Baruch). They had an additional supporter in Simon Moritz von Bethmann, one of Frankfort's leading citizens, who represented the non-Jewish community, and who had always been friendly to Jewish aspirations.

Out of the Regensburg appeals came the right to remove the high wall from around the ghetto, to widen the street, and to move into the streets adjoining the ghetto. Many factions of the non-Jewish population were outspoken in resentment against these liberties.

When, in 1806, Francis II, the last of the emperors of the Holy Roman Empire, gave up his claims to rule outside of Austria, and Napoleon established the Confederation of the Rhine, the equalities pronounced by the Napoleonic law seemed to have become a fact. Napoleon's Grand Sanhedrin, held at Paris in 1807, included two Talmudists from Frankfort—Solomon Trier and I. Hildersheim. But again there was regression. Although Napoleon's representative in Frankfort, Karl von Dalberg, granted the Jews the right to enter public parks soon after he took over command of the city in September, 1807, the commission which he appointed to work out a new system of Stättigkeit, or rights of temporary residence, for the Jews did not abide by the Napoleonic theories of emancipation.

These new edicts, issued in 1808, limited the number of Jews entitled to Stättigkeit to 500 families. The statement of the commission condemned the rabbis for having forced backwardness on the Jews, it reformed the synagogue by compulsion, and it demanded the adoption of family names. The new Stättigkeit order gave the Jews religious autonomy, within the limits of the compulsory reform, but it put the school system under the direction of the commissioners. The Jews were formally exonerated of all charges of usury. Trade training was to be permitted Jewish boys, and although trading in general was licensed, many wares were excluded from the list of goods which Jews might handle. A new and more spacious ghetto was to replace the one which had been destroyed by the war, and the Jews were to move back into it.

Dissatisfaction ran through the Jewish population at this decrease in their liberties. However, when, in 1810, the Grand Duchy of Frankfort was established, abso-



Interior of the oldest synagogue (1711) at Frankfort

lute freedom of worship was declared, and in 1811 the Jews were finally granted naturalization. And still old habits would not die. In preceding centuries Jews had been forced to pay for their freedom. The grand dukes demanded 880,000 florins; the sum was finally cut in half, and in December, 1811, when the last instalment of this money had been paid, the ghetto was abolished.

But when the battle of Leipzig, in October, 1813, broke the Napoleonic hold on Europe, Frankfort became a free city again, and the reactionary attitude toward the Jews gained momentum. It was not until 1864 that the last restrictions were once more removed, and the Jews were given equality. In 1865, with the incorporation of Frankfort into Prussia, the final period in the history of the city began, and during this period, until the beginning of the Hitler regime, the Jews played a major part in the cultural and financial activities of the community.

In the meantime the cultural life of the Jewish community itself was torn by divergent trends. The Mendelssohn translation of the Bible was fought by Rabbi Pinkes Hurwitz, who called it wicked. Nevertheless, many of the younger generation and some of the older Jews in Frankfort bought it. At that time German was hardly spoken by Frankfort Jews; Yiddish was the common language. In 1804, when the Philanthropin was founded by Siegmund Geisenheimer, then an accountant in the employ of Mayer Amschel Rothschild, the first step in secular education was taken. The Philanthropin became one of the most famous schools in Germany. The Napoleonic regime subsidized the school; in 1845 a building was erected for it, and in 1908 a new and modern building was dedicated.

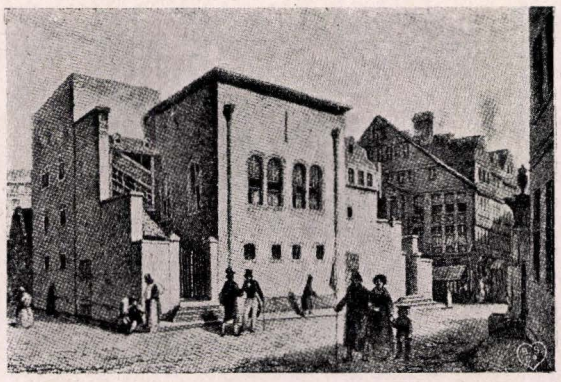
Traditionalists and liberals continued their disagreements after the Mendelssohn episode. Various conferences were held in the attempt to unite the separate factions, but in 1850, Rabbi Samson Raphael Hirsch founded the Israelitische Religionsgesellschaft, which absorbed the ultra-religious elements in Frankfort. Growing into the Agudath Israel, the organization, at the time of the Hitlerian disruption, claimed among its adherents one-seventh of the Jewish population of Frankfort. It had its own synagogue, an elementary school, a secondary school, a rabbinical academy, a hospital and two newspapers.

The larger Frankfort Jewish community included six-sevenths of the population. It had two large liberal synagogues, two major conservative synagogues and many smaller congregations. Five rabbis were in the employ of the community. The Philanthropin, which became a Realgymnasium, was its outstanding school, but there were also several Yeshivas. In addition, there was a chair of philosophy at the University of Frankfort, held by Martin Buber.

In 1933 there were about 200 Jewish organizations in Frankfort. All the existing Jewish welfare organizations had been united, in 1922, as the Jüdische Wohlfahrtspflege. In the Jewish community as a whole there were conservative and liberal elements, which cooperated under one administration. Dr. Julius Blau (d. 1939) was its president for forty-two years.

Among the rabbis of the conservative synagogues of the community were Marcus Horovitz (1878-1910); Nehemias Anton Nobel (1910-22); Jakob Hoffman (1922-37), who in 1941 was living in New York city; and Jakob Horovitz (son of Marcus Horovitz), who died in Holland in 1939. Among the most renowned liberal rabbis were Abraham Geiger (1863-70); Nehemiah Brüll (1870-91); Rudolf Plaut, who served until 1903; Caesar Seligmann, who served until 1939, and who in 1941 was living in London; Arnold Lazarus (deceased); George Salzberger, who served until 1939 and then moved to London; and Heinrich Lemle, who in 1939 left for South America. The leading rabbis of the Israelitische Religionsgesellschaft, after Samson Raphael Hirsch (1851-88), were Salomon Breuer (1888-1926) and Josef Horowitz, who remained until 1939. Through the activities of the Religionsgesellschaft, or the Agudath Israel, as it was known, Frankfort became the seat of western Orthodoxy.

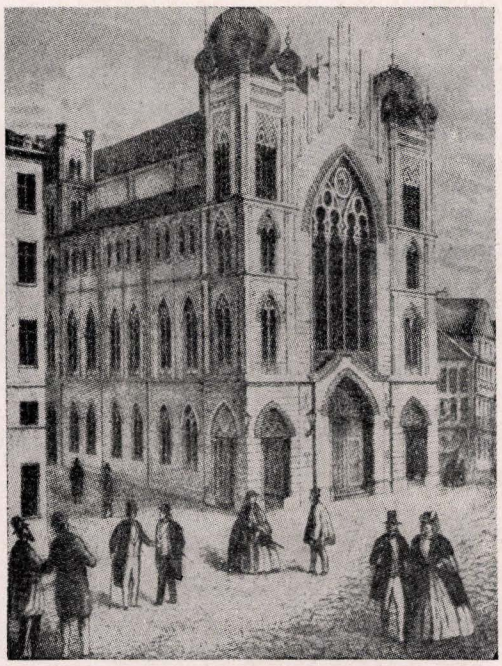
By the 20th cent. the importance of Frankfort as the money market for Europe had almost disappeared, and



The new synagogue at Frankfort. Illustrations on this page reproduced by courtesy of the Union of American Hebrew Congregations

with it the pioneering role the Jews had played in its development, which reached a peak from 1800 to 1866. From the 14th cent. on, banking was an essentially Jewish occupation. In numerous instances the rise of a business firm started with money-lending, as in the case of Meir Abraham Beer, who was first a creditor, then a partner in the large publishing firm of Zunner (1703). It was said that in 1678 only Frankfort Jews were creditors to the emperor, and the fire of 1711 endangered the entire financial administration of the country. In the general European confusion of currencies, money-changing and dealing in metals were necessary undertakings, and the Jews participated in both. The chain of Jewish purveyors to the army and of Jewish court factors in Frankfort reaches uninterruptedly from the earliest days of settlement to the Rothschilds. The names of certain families appear repeatedly: Bonn, Goldschmidt, Haas, Kann, Ochs, Oppenheimer, Rindskopf, Rothschild, Schiff, Schnapper, Speyer, Stern. Out of Frankfort, into all the European capitals, and even to the United States, came men schooled in finance and endowed with the foresight and genius for banking. Yet it must not be assumed that the Jewish population as a whole had wealth. A census taken during the 18th cent. showed that only fifty-four Jews in Frankfort were wealthy; eighty-three were well-to-do, and 500 families had little.

In the days of its most intensive, and most delimited, scheme of life, the Frankfort Jewish ghetto produced men who represented the greatest scholastic research of the age in Jewish culture. Among the scholars who deserve mention are Hayim Cohen, grandson of Rabbi Löw of Prague; David Grünhut, who wrote an introduction to Eisenmenger's Hebrew edition of the Bible (1694); and Joseph Hahn, who wrote *Yosef Ometz* (1793). After the period of emancipation set in, Isaac



The principal synagogue at Frankfort erected during the middle of the nineteenth century



Soldiers' memorial (by Benno Elkan) in a public park at Frankfort

Marcus Jost, in 1820, began the publication of his *Geschichte der Israeliten seit der Zeit der Makkabäer*. At about the same time, Wolf Heidenheim, who was known as a grammarian, prepared an edition of a prayer-book which was used well into the 20th cent.

Toward the cultural wealth of Germany as a whole, the Jews of Frankfort also made many contributions. Moritz Oppenheim, the first Jewish painter of distinction, lived in Frankfort. Ludwig Börne, one of Germany's noted prose stylists, was the son of an early communal leader in Frankfort. Leopold Sonneman founded the *Frankfurter Zeitung* in 1856.

The Jews of Frankfort not only supported Jewish philanthropies but also contributed liberally to all communal undertakings. The Clementinisches Mädchenspital, given by Freifrau von Rothschild in 1875, was only one of the many non-sectarian institutions established by Frankfort Jews. The Rothschild library, taken over by the Hitler regime as the Bibliothek für neuere Sprachen, the Speyer Research Institute, where Paul Ehrlich worked, and the University were entirely or to a large extent based on Jewish support.

In 1875 a new Jewish hospital was built with endowments established by the Königswarter family. The Rothschild family donated an addition to the hospital, for the use of non-resident Jews, in 1878. A new building was constructed in 1914.

The Jewish division of the city library, which had been under the direction of Aron Freimann (who was living in New York city in 1941), and the Museum of Jewish Antiquities, which was housed in the Jewish community building, contained some of the finest items of Jewish interest extant. The disposition of

these treasures is not yet certain; authorities, however, assume that the Hitler regime destroyed them.

LIBBY BENEDICT.

Lit.: Freimann, A., and Kracauer, F., *History of the Jews in Frankfort* (1929); Philipson, David, *Old European Jewries,* pp. 46-81; Kracauer, F., *Urkundenbuch zur Geschichte der Juden in Frankfurt* (1914); idem, *Geschichte der Juden in Frankfurt* (1925 and 1928); Lersner, *Chronik von Frankfurt* (1706 and 1734); Bender, *Der frühere und jetztige Zustand der Israeliten zu Frankfurt* (1833); Ruppersberg, Otto, *Frankfurt.*

FRANKFORT ON ODER, capital of the district of the same name in the province of Brandenburg, with a population of over 70,000, including about 800 Jews (1930). For hundreds of years Frankfort was an exceedingly active trade-center, and for that reason attracted the Jews in large numbers. But previous to the 13th cent. we have no detailed information about them. At that time there was already a Ghetto (in the Lebus Mauerstrasse) which was closed every evening by the executioner. The Judenberge and the Judenstrasse are memorials of former Jewish settlements. In 1294, after long-standing conflicts between the slaughterers' guild and the Jews, the privilege of the latter to slaughter and to sell meat was regulated. At that time the community must have been comparatively large, since ten Jewish slaughterers were licensed, each with the right to slaughter five heads of cattle per week.

In 1399 the Jews were permitted to exchange their burial-ground for a larger plot on the Judenberg "beyond the Kuburg." (This was part of the arena of the battle of Kunersdorf in 1759.) By way of compensation the town was to be paid "for every dead Jew six good Bohemian Groschen." The Jews were allowed to own houses only in the vicinity of Frankfort, but apparently not in the city itself as well until 1492. In 1498 complaints against the usury of the Jews began to be heard in Frankfort. In 1506 they were compelled to give up the synagogue to permit the erection of the new university. In 1510, as the result of the trial for desecration of the host in Berlin, the Jews of Frankfort too were driven out. Nevertheless, even as early after this as 1540 the Elector Joachim II negotiated with the council for their readmission, and in 1546 he decreed that they were to be tolerated and protected. In 1564 therefore nine Jews were re-admitted. In 1564-65 Joachim replied to the council's complaints regarding usury, blasphemy and the bringing in of the pestilence by the Jews, stating "henceforth the Christians are masters of the Jews."

In 1567 there were only eleven Jewish families in Frankfort. However, permission to sojourn there for a specified number of days or weeks was granted to individual Jews. In 1573, after the execution of Lippold, master of the Brandenburg mint, they were expelled again, and not until 1635 were Jews from Poland again admitted to Frankfort as traders. In 1644 a "permit for free trading" in Frankfort was issued, not without reproof by the elector. In 1647 and in the years following there was active debate concerning this privilege at the neighboring Great Polish Synod of the Jews, and for the first time in 1668 mention was again made of a Jew in Frankfort.

After the Great Elector had opened his lands to the exiles of Vienna in 1671, a new Jewish community life began to develop, and neither in 1674 nor in 1688 were the Christian merchants' requests for the expulsion of the Jews granted by him. In 1674-75 many Jews fled because of the Swedish war, and on their return they were punished. At the beginning of the 18th cent. the Jews of Great Poland exercised a great influence on the development of the Frankfort fairs, and Jewish visitors came to them from as far away as Brody and Dubno. Rabbis from foreign parts also attended the fairs in considerable numbers. These came together to establish the fair-time courts ("The Great Beth Din") and frequently concerned themselves with general Jewish affairs. Thus, in 1725, the followers of Sabbatai Zevi's movement were excommunicated in Frankfort, in 1752 it was expected that the lifting of the ban on Mecklenburg would be discussed, and in 1763 there was intervention in the conflict between the printing-shops of Sulzbach and those of Amsterdam. These meetings in Frankfort were considered so important that the Synod of Great Poland defrayed their costs. In 1788 the poll tax for Jewish immigrants from Poland was discontinued by the government. The University, one of the first in Germany to take this step, opened its doors to Jews in 1678. But the building of a Jewish hospital was forbidden as late as 1792. The unfortunate war of 1806-07 affected the economic situation of the Jews so adversely that of some sixty families, fourteen were recipients of charity and only twenty-five were taxpayers.

In 1812, after the Prussian emancipation of the Jews, 279 Jews received the right of citizenship in Frankfort. In 1813-14 fourteen Frankfort Jews served as volunteers in the Prussian army. In 1860 a new impulse towards the colonization of Palestine originated in Frankfort on the part of the "Hebrath Yishub Eretz Yisrael" (Hayim Lorye). There was Hebrew printing in Frankfort from 1595 to 1597 and from 1677 until at least 1814. The privileged owners of the printing establishments were non-Jews; the workers, on the other hand, were Jewish.

In the Middle Ages the Jews, like the citizens, had to bear the burdens of the city. In 1552 they advanced money and paid a pledge, a tax on their earnings, and money for protection.

In 1670 every family paid eight taler. In 1711 the community in Frankfort paid one-twentieth of the tax quota levied on the entire Jewish population of Prussia. In 1728 the annual protection money averaged twelve taler per family. About the middle of the 18th cent. the Jews were made to pay protection tax, recruiting tax, and a provost tax for the salary of the provost, as well as an excise tax of forty talers. In 1784-89 the total amount of the taxes collected from Jews, including the district, was 132,418 talers. In addition, the Jewish community delivered silver to the value of 308 fine marks. In 1688 there were twenty officially recognized and twenty-three unofficially recognized families in Frankfort; in 1700 there were thirty-one of the former and forty-three of the latter. The later growth of the community is seen by the following figures: 1728, sixty families; 1749, 129 families, including "public servants and twenty printers connected with the university"; 1840, 648 persons; 1857, 794 persons; 1900, 747 persons; 1913, 626 persons. The number of Jews in the city has

steadily decreased since the domination of Germany by Hitler. At the present time (1941) it is not known whether a Jewish community is still in existence in Frankfort. LOUIS LEWIN.

Lit.: Davidsohn, L., *Beiträge zur Sozial- und Wirtschaftsgeschichte der Berliner Juden,* pp. 19-53; Ackermann, A., *Geschichte der Juden in Brandenburg,* pp. 58, 66, 70, 79 et seq.; Lewin, "Die jüdischen Studenten an der Universität Frankfort an der Oder," *Jahrbuch der jüdisch-literarischen Gesellschaft,* vols. 14 to 16; Kohut, *Geschichte der deutschen Juden,* pp. 298, 540-63, 625; Zitron, S. L., in *Der Jude* (1917-18) 670.

FRANKFURTER, ARYEH JUDAH LÖB, Talmudist, b. Cracow, during the latter half of the 17th cent.; d. Nagymárton, Hungary, 1736. The son of Rabbi Josef Samuel Frankfurter (d. 1703) of Frankfort, Germany, he served for a time, after his father's demise, as acting rabbi there. In 1714 he went to Amsterdam to publish a newly edited version of the Babylonian Talmud prepared by outstanding scholars and containing fresh source material together with illuminating glossaries. His father had collaborated in this important undertaking. But he encountered serious opposition at the hands of one Michael Gottschall, a German publisher, who had sometime earlier obtained an injunction against publication of this Talmud. In the ensuing litigation, Frankfurter was aided by Berman Halberstatt and Samson Wertheimer, influential figures in their day, so that he was enabled to consummate publication of this monumental work at Frankfort (1720-22). This edition is believed to have served as the basis of all versions published since.

Frankfurter accepted a call (1730) to the leading pulpit at Kismárton, Hungary, where he functioned with distinction until his death, leaving behind a number of still unedited Halachic writings. Meir Eisenstadt's responsa collection contains one of Frankfurter's responsa.

Lit.: Grünwald, Lipót, *Mattersdorfer Jahrbuch* (1924-25); idem, *Magyar rabbik élete* (1910).

FRANKFURTER, DAVID, political assassin, b. Daruvar, Yugoslavia, 1909. Frankfurter's act of revenge against Nazi maltreatment of the Jews was the killing of Wilhelm Gustloff, Nazi leader, at Davos, Switzerland, on February 4, 1936.

Frankfurter was the son of Rabbi Moritz Frankfurter. At the age of five he was taken from Daruvar to Vinkovici, where his father became rabbi. From his childhood Frankfurter suffered from a form of tuberculosis of the bone, and was subjected to many operations. In 1929, after graduating from the gymnasium in Vinkovici, Frankfurter entered medical school in Leipzig, but his physical weakness prevented him from becoming a successful student. After three semesters he moved to Frankfort, remaining there until six months after the establishment of the Hitler regime (1933).

At that time he went to Bern, Switzerland, already distressed by the anti-Semitic outrages he had witnessed. During the next three years, the misery in Germany, supplemented by the propaganda carried on among the Germans in Switzerland, provoked Frankfurter to seek revenge. Late in 1935 Frankfurter bought a gun. On Friday, January 31st, he took the eight-hour trip from Bern to Davos, with a newspaper picture of Gustloff, Hitler's deputy in Switzerland, in his pocket. On Tuesday, February 4th, he went to Gustloff's home, asked to see him, and shot five times as the Nazi leader came through the door.

The Nazi press immediately began to vent its rage against the Jews, and Hitler used Gustloff's funeral as the chance for characteristic fuming. Only the approaching Olympic Games in Germany seemed to prevent an anti-Semitic attack on the scale which followed the Grynszpan incident in 1938.

On December 9, 1936, Frankfurter's trial opened in Chur, in the canton of Graubünden. Eugen Curti, a famous liberal lawyer of Zurich, was the attorney for the defendant, assisted by J. De Vries of Amsterdam. The prosecution asked only for the minimum sentence of eighteen years which the law of the canton allowed for premeditated murder; the defense asked for acquittal. On December 14th, after a tense trial, a sentence of eighteen years was imposed on Frankfurter.

Lit.: Pierre-Bloch and Meran, Didier, *L'Affaire Frankfurter* (1937); Ludwig, Emil, *The Davos Murder* (1936).

FRANKFURTER, FELIX, lawyer, teacher of law, and Justice of the Supreme Court of the United States, b. Vienna, 1882. Active in law and politics, he has had one of the most brilliant careers of the present generation.

Frankfurter came to the United States with his parents as a twelve-year-old child. Completing his education in the New York public schools and the College of the City of New York, he was graduated from the Harvard Law School in 1906. By a happy chance, this was the golden era of the great Massachusetts aristocratic liberals, with whom Frankfurter was thrown into contact, and the resulting tastes and attachments exercised a steady and continuous influence on his career from that time on. Among his contacts was Louis Brandeis, at that time well embarked on his great career as a liberal advocate and lawyer; also Oliver Wendell Holmes, who was graduating from the Massachusetts Supreme Court to the Supreme Court of the United States. Seeking opportunity at the end of his Law School course, he became Assistant United States Attorney in New York city, serving under another member of the Harvard group, Henry L. Stimson, then United States Attorney. Stimson was active in the politics of the administration of President Theodore Roosevelt and his influence continued through the Taft administration, in which he later became Secretary of War. Frankfurter left the United States Attorney's office in New York in 1911 to join the staff of the Bureau of Insular Affairs, which at that time was attached to the War Department, and there acquired a very considerable experience in handling appellate cases before federal courts, including the Supreme Court of the United States. At the close of the Taft administration, he was appointed professor at the Harvard Law School.

The times had changed, and the liberal conceptions of a social program had begun to be dominant in the politics of the Wilson administration. In one sense this was the great day of the intellectualism of Mr. Justice Holmes, and Professor Frankfurter used it with ability. At the same time, it was the beginning of the development on a large scale of admin-

istrative functions of the federal government, of which the prototype had been the Interstate Commerce Commission. Beginning his teaching with the study of the Commerce clause and of the operations of the Interstate Commerce Commission, Frankfurter was an immediate success both as a teacher and as an exponent of the theory that administrative agencies should be freed from a limitation upon their actions set up by a long series of court decisions. Accordingly, at that time he was struggling against the belief then current that the Constitution of the United States prevented the union of legislative, judicial and executive powers in an administrative tribunal. He was active in the campaign to create a Federal Trade Commission, which President Wilson fostered; and he trained his students in methods of reasoning and draftsmanship aimed at giving these tribunals far greater power than they had ever had before. Meantime, he interested himself in labor and labor matters, and in 1918 was appointed chairman of the War Labor Policies Board.

It was not in his mind to limit himself merely to labor policies; and he used this opportunity to familiarize himself as far as possible with a wide range of problems. Using a rather tentative contact with Robert Lansing, the then Secretary of State, he visited France and wrote an elaborate report suggesting methods by which the rapidly rising prestige of President Wilson might be used to energize the war effort against Germany in 1917 and 1918.

During this period he likewise established friendships in England, among which may be noted his contact with Lord Haldane, and with certain of the British labor leaders.

From Brandeis, now become Justice of the Supreme Court, and from the Harvard Law School days, he had long since acquired an almost passionate admiration for the processes of English law and for the methods by which England was evolving a social program. Since the era was one of struggling towards social reform, in which the United States was far behind Britain, much of his intellectual work at this time consisted of translating into American terms the formulae which Britain was pounding out for its social evolution.

With the end of the Wilson administration, and the era of reaction which followed, the liberal intellectuals no longer had a great political influence. During the years from 1920 to 1928, Frankfurter devoted himself to his work as professor of law, maintaining, however, his British contacts. His ambition even then was to end his career as a Justice of the United States Supreme Court, and he set about it methodically, studying the work of the Supreme Court, teaching and continuing to liberalize administrative law, and supporting from time to time various liberal causes.

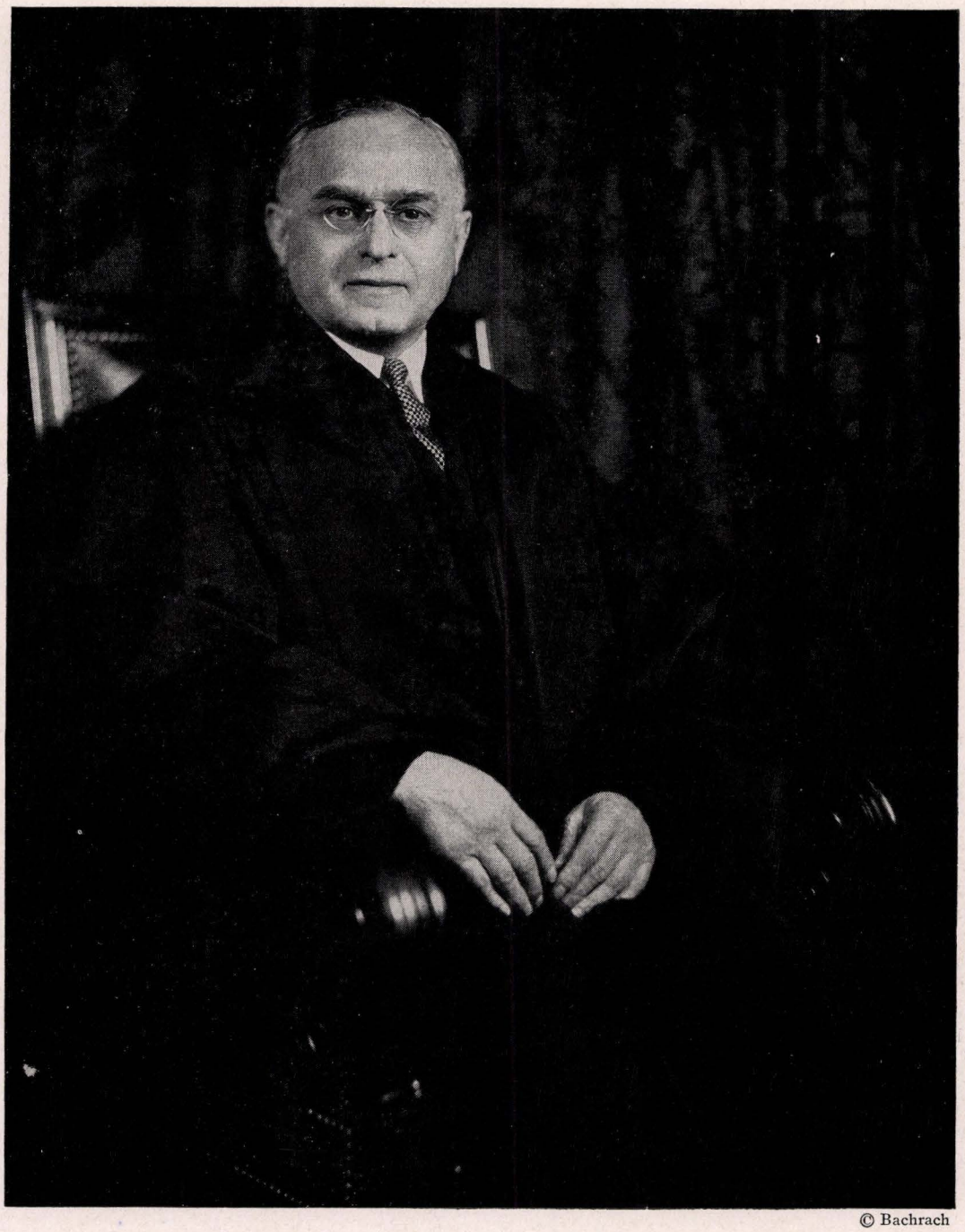
In 1927 this brought him into the bitterest controversy of his active career. Two Italians, Sacco and Vanzetti, were tried and convicted of murder in Massachusetts, under circumstances which led to the suspicion that the real motives of the conviction rested not on the evidence of murder but on the assumed revolutionary political doctrines and activities of the two men. Many people held (and still hold) the view that the men did not, as a result, get a fair trial, and a wide agitation for a retrial, or a commutation of sentence, or complete pardon for the two men, was aroused in all parts of the country. Frankfurter vigorously took the side of the two men, publishing in 1927 *The Case of Sacco and Vanzetti,* which was really a brilliant brief for the defendants.

Meantime, he was working on, and a year later published, an elaborate study called *The Work of the Supreme Court,* which was in effect a careful analysis of the cases which went to that tribunal, the method of their handling, and the manner of their disposition. Two years later, with a collaborator, he published a study of the use of injunctions in connection with labor disputes, drawing heavily not only on the cases and materials, but also on the experience he had had as chairman of the War Labor Policies Board thirteen years earlier.

But during this period his political fortunes had taken a new turn upward, for under President Hoover his old friend, Henry L. Stimson, had become Secretary of State. Through their personal friendship it became possible for him to know a great deal about the internal workings of the Hoover administration, and to establish contact with a variety of situations. It was likewise again possible for him to follow out effectively a practice he had had for some years, namely, of placing his students in positions in government departments; and it was his habit to maintain an elaborate correspondence with these men, so that he could make suggestions at various times to them as opportunity arose. He had some acquaintance, though only passing, with Franklin D. Roosevelt, then governor of New York. In 1932 he was offered a justiceship of the Massachusetts Supreme Court, but he declined, saying that his life had to be devoted to his students.

The economic crisis of 1932-1933 and the emergence of Franklin D. Roosevelt on the national scene found Frankfurter joining the great group of liberals and intellectuals to whom the Roosevelt leadership gave opportunity; and the intimacy between the two men steadily increased. On the advent of the New Deal, many of the men trained by Frankfurter promptly emerged in leading positions, one of them being his colleague, James Landis, who drafted the National Securities Act providing for regulation of the stock exchanges. This was a somewhat odd by-product of his previous intellectual history; for during the preceding two decades men of the liberal school of Mr. Justice Holmes had taken only the most languid interest in the processes of finance. Nor, indeed, had Frankfurter interested himself much in these processes. The Massachusetts school of liberal aristocrats had concerned themselves far more with civil rights and with their protection than with the huge corporate and financial revolution which had been silently going on in the country, and which really led directly to the crash of 1933.

Not unnaturally, then, the Frankfurter group were far more interested in regulation and an attempt to work out an administrative process than they were in the more fundamental effort to parallel the incomplete system of private finance with adequate government processes which would serve the same func-



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Felix Frankfurter in judicial robes

tion. It is at least partly due to this that there was for a long period a settled antagonism between the men of the Frankfurter school in Washington, who clustered around the Securities and Exchange Commission, of which Landis had become chairman, and a group who were at least equally interested in building up the Reconstruction Finance Corporation as a constant and alternative method assuring the country against the stoppage of its finance, even though the emotions and attitudes of business at the moment might be unfavorable.

During the year 1933-1934, Frankfurter was invited to serve as visiting professor at Oxford and it was, perhaps, the happiest year of his life. The graduates of the Massachusetts liberal aristocratic school always had found a spiritual home in the urban liberalism of Oxford; they understood Oxford, and Oxford understood them. Proximity to the rushing life of London as a center of empire also had its attraction; and the rising prestige of the Labor Party offered political data of great fascination.

Returning from Oxford in 1934, Frankfurter became

immediately active in the Washington scene. He made no secret of the fact that he was consulted in many matters both by the President and by his many friends and students in Washington; and he evolved the technique of intellectual politics which gave him a growing influence. In 1939 he was appointed Justice of the Supreme Court of the United States, and has served in that capacity since then.

Unlike other Justices, he did not feel that the office required him to be aloof from active affairs; and he became even more active as an adviser to the President and to other popular figures, particularly in the field of international relations. Since the history of this period has not been written and as yet cannot be written, perhaps no comment is appropriate at this time (1941). At fifty-nine, he is still the center of a great web of affairs.

Evaluation of any career before its close is plainly impossible. In the case of Justice Frankfurter there is a wide range of opinion which cannot yet be crystallized. His success as a teacher and a leader of young men is unquestioned. Equally unquestioned is the necessity of maintaining the great body of tradition and decision safeguarding civil rights which was fought for by Mr. Justice Holmes and has in general been maintained by Frankfurter,—though in one case, which affirmed the conviction of members of a sect known as Jehovah's Witnesses, many liberals have accused Frankfurter of departing from that tradition.

More controversial is the problem of the precise application of the liberalism of the Massachusetts aristocratic school to problems of social reconstruction, and to the evolution of new social institutions capable of developing new economic methods. A newer school of liberalism insists that mere maintenance of civil rights is not enough; and that even the process of permitting very wide powers to be exercised by administrative tribunals can, in a technical civilization, be carried to the point where it might make a Fascist domination unduly easy, were the power ever to fall into unscrupulous hands.

It is by no means clear whether the final estimate of Frankfurter will be that of a jurist and a judge, or of a politician and statesman. Certainly a man who could enter the public service in the time of Theodore Roosevelt, maintain contacts rather steadily through that administration, through the Taft administration, through the Wilson administration, and be not wholly cut off under the administrations of Presidents Harding and Coolidge, who could be quite active under the administration of President Hoover, and immediately after emerge as a powerful figure in the administration of President Roosevelt, has a highly developed political sense. It is equally matched by the ability to maintain contact with the great financial houses and the finance law firms of New York during the decades from 1910 to 1929; and nevertheless emerge as a leader in the campaign to bring some of these influences under approximate control from 1933 to 1940. But this also was in the Massachusetts liberal tradition; just as to one steeped in English folklore there is nothing unusual about finding a judge in active political life. The placing of trained men in public service is, of course, in the best tradition of the British civil service; though the corresponding obligation not to give them political guidance after that fact, so that they do not become a political force but merely an administrative and technical force, seems to have been discarded in the United States; and, in result, the men thus placed have not proved permanent public servants. But in public work men do what they can, with the tools they have at hand; and Justice Frankfurter's career has been of continuous brilliance.

Frankfurter has been active in Jewish causes, particularly in that of Zionism. In 1919 he was legal adviser to the Zionist delegation at the Versailles Peace Conference, and carried on a correspondence with Emir Feisal in an attempt to bring about peaceful relations between Jews and Arabs in Palestine. Up to 1921 he was associated with the Brandeis-Mack leadership of the Zionist Organization of America; he then resigned because he did not agree with some of the policies of the administration. He visited Palestine three times, the last time in 1934, and wrote numerous articles on conditions in the country. In 1933 the Boston Friends of the Hebrew University established a lectureship in his honor at the University; in 1937 the Zionist General Council selected him as an alternative member of the consultative political council of the Zionist Executive; in 1938 he became a member of the board of directors of the American Friends of the Hebrew University. In 1940 he received the national service award of the Jewish college fraternity, Phi Epsilon Pi, for having made an outstanding contribution to Jewish life in the previous year.

Frankfurter's writings, in addition to those previously mentioned, include: *The Labor Injunction* (with Nathan Greene; 1930); *The Public and Its Government* (1930); *The Commerce Clause under Marshall, Taney and Waite* (1937); *Mr. Justice Holmes and the Supreme Court* (1939). He has edited: *Cases under the Interstate Commerce Act* (1915; 2nd ed., 1922); *Criminal Justice in Cleveland* (with Roscoe Pound; 1922); *Mr. Justice Holmes* (1931); *Cases on Federal Jurisdiction* (with Wilber G. Katz; 1931); *Cases on Administrative Law* (with J. Forrester Davison; 1931); *Mr. Justice Brandeis* (1932); *Cases on Federal Jurisdiction* (with Harry Shulman; 1937).

ADOLF A. BERLE, JR.

Lit.: MacLeish, Archibald, and Prichard, E. F., *Law and Politics: Occasional Papers of Felix Frankfurter, 1931-1938* (1939); Cohen, F. S., "Mr. Justice Frankfurter," *New Republic*, Nov. 22, 1939, pp. 145-46; Josephson, Matthew, "Jurist," *New Yorker*, Nov. 30, Dec. 7, Dec. 14, 1940; MacLeish, A., "Mr. Justice Frankfurter," *Life*, Feb. 12, 1940, pp. 53-56; *New York Times Magazine*, Feb. 18, 1940.

FRANKFURTER, MOSES BEN SIMEON, Talmudist, b. Amsterdam, 1672; d. Frankfort, Germany, 1762. He was Dayan at Amsterdam, where he founded a printshop in 1721; he passed the last years of his life in Frankfort. He issued a new edition of the *Mikraoth Gedoloth*, or Rabbinic Bible (Amsterdam, 1724-27). His writings include: *Nefesh Yehudah*, a commentary to the *Menorath Hamaor* of Isaac Aboab, with a Judeo-German translation of the latter (Amsterdam, 1700-1); *Zeh Yenahemenu*, a commentary to the *Mechilta* (1712).

FRANKFURTER, NAFTALI, author and preacher, b. Oberdorf, Germany, 1810; d. Hamburg, Germany, 1866. He studied at the Universities of Heidelberg and Tübingen, and upon graduation (1833) became a preacher in the Hamburg Temple (1840). As a member of the Constitutional Assembly in Hamburg, to which he was elected in 1848, he opposed all clericalism. He wrote: *Gallerie der ausgezeichneten Israeliten aller Jahrhunderte* (1838), written in collaboration with Berthold Auerbach; *Stillstand und Fortschritt* (1841); and a volume of sermons.

Lit.: Kayserling, M., *Bibliothek jüdischer Kanzelredner,* vol. 1, p. 278 et seq.

FRANKFURTER, SALOMON, librarian and philologist, b. Pressburg (Pozsony), 1856. He is the uncle of Felix Frankfurter. After studying at the Universities of Vienna and Berlin, and at the rabbinical seminary, he became a librarian (1884) at the library of the University of Vienna, of which he was director from 1919 to 1923. He wrote numerous works on philology, archeology, pedagogy and bibliography, of which the most noteworthy were his *Altjüdisches Unterrichtswesen* (1909) and *Hebräische Büchertitel* (1906). From 1934 to 1938, at the appointment of President Miklos of Austria, he was the only Jewish member of the Bundeskulturrat, representing Jewish interests there. After the occupation of Austria by the Nazis in 1938 he was arrested, but soon afterwards was released.

FRANKFURTER-WOLFF, ULLA (pseudonym Ulrich Frank), authoress, daughter of Rabbi H. S. Hirschfeld, granddaughter of Akiba Eger, b. Wollstein, Posen, 1848; d. Berlin, 1924. Her writings depict chiefly Jewish life in the Silesian milieu. Her best-known works are the novel *Der Kampf ums Glück* and the two plays *Der Vampyr* and *Der Herr Kollege*. For years she was correspondent of the New York *Staatszeitung* in Berlin. She had two sons, Richard Otto Frankfurter and Dr. Artur Wolff (by a second marriage), both prominent attorneys.

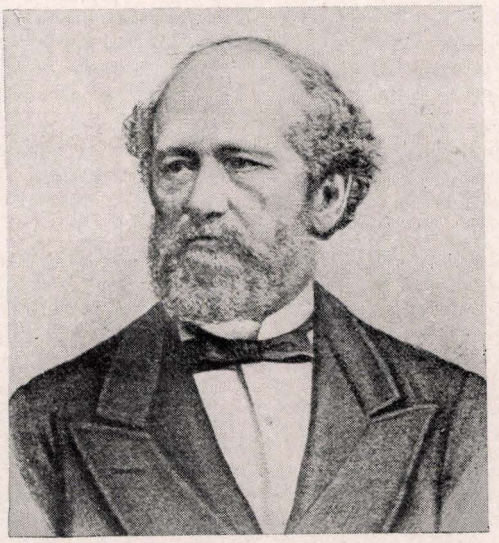
Lit.: Biography, privately published; Karpeles, Gustav, *Westermanns Monatshefte* (1908).

FRANKINCENSE, *see* INCENSE; SACRIFICE.

FRANKL, ADOLF, Hungarian Senator and communal leader, b. Debrecen, 1859; d. Budapest, 1936. A brilliant Talmudist at the Yeshivas of Pozsony (Pressburg) and Nagyvarad, he was ordained at the former. He pursued no rabbinical career, but despite absorption in banking, philanthropy and civic affairs, was a lifelong student of Jewish history and lore. Proficient in several languages, he became an inspiring leader of the Orthodox Jews in Hungary, and maintained a close correspondence with Orthodox spokesmen at home and abroad. He is also credited with playing a large part in composing differences between Liberal and Orthodox groups.

Almost immediately upon leaving school Frankl engaged in communal service. In 1905 he was unanimously elected national head of the Orthodox Union, which lent conspicuous impetus to this wing of Hungarian Jewry. In 1888 he was made Nasi of the Hungarian Kolel in Jerusalem, and for eighteen years served as member of the Budapest municipal council.

After the death of Rabbi Koppel Reich, Frankl was chosen chief rabbi of the Orthodox community. Therewith he became a member of the upper chamber of the Hungarian Parliament, where he distinguished himself as a scholarly, keen and dignified representative of his people. He contributed to many learned periodicals, especially on sectarian subjects. His favorite Jewish themes were Halachah and responsa.



Ludwig August Frankl

FRANKL, LUDWIG AUGUST (Ritter von Hochwart), author, poet and philanthropist, b. Chrast, Bohemia, 1810; d. Vienna, 1894. After passing his medical examinations Frankl practised medicine for a short time, but even in those years he wrote poems, dramas and other leading literary compositions. The epic poem *Christoforo Colombo* (1836) led to his being granted the honorary citizenship of Genoa.

In 1837 Frankl gave up the medical profession and devoted himself exclusively to literature, science, politics and philanthropy. In 1838 he became secretary of the Jewish community of Vienna, in 1850 a member of its board of executives. From 1866-82 he was president of the community. Frankl edited the *Österreichisches Morgenblatt* and later on the *Sonntagsblätter* which he founded himself. In 1851 he was appointed director of the Musikverein, the outstanding classical musical corporation of Austria, in which institution he also lectured on esthetics. He was also for many years councillor of the school administration, in which capacity he was interested mainly in the founding of school libraries.

As a philanthropist Frankl labored for the orphan asylum, the association for the development of artisans and he also founded the Lämel school in Palestine. The experiences of his stay in Palestine are published in his work *Nach Jerusalem* (2 vols., 1858; translated into French, Hebrew, Italian, Dutch and English). This study is considered a valuable source of information on the conditions of the country in that period.

Frankl's chief philanthropical achievement was the foundation of the Institute for the Blind in Vienna and

the convocation of the first congress of teachers for the blind in Vienna. For all these widespread activities the emperor Francis Joseph I knighted him and conferred the title Ritter von Hochwart on him in 1876. The community of Vienna made him an honorary citizen; the Palestinian cities of Safed and Tiberias conferred honorary citizenship upon him and Jerusalem gave him the title of "Nasi of the Holy Land." He also was elected president of the Schiller society of Vienna.

Frankl's literary achievements are almost forgotten today, although they were famous at his time. *Das Habsburglied* (1832) is a collection of ballads dealing with the history of the Austrian dynasty. *Elegien* (1842, translated into Hebrew by Meir Letteris) and *Rachel* (1842), two works of Jewish contents, have as their sources the Midrash, the Haggadah and the Megillah. Worth mentioning are also *Sagen aus dem Morgenland* (1834), *Juan d'Austria* (1846), *Hippokrates und die moderne Medizin*, satires (2 vols., 1835), and *Gusle*, a collection of Serbian folk songs, for the first time translated into German.

Although Frankl's activities were so widespread that his person was for years a centre of Jewish cultural life in Vienna, his fame is based chiefly on other facts. One is his intimate friendship with the outstanding Austrian poets of his time, Grillparzer, Hebbel, Lenau, Raimund and Anastasius Grün. His studies dealing with his relations to those men, *Franz Grillparzer* (1883), *Friedrich Hebbel* (1884), *Nikolaus Lenau* (2nd ed., 1885) and *Ferdinand Raimund* (1884), and his publication of the collected works of Anastasius Grün are considered as important contributions to German-Austrian literary history. Frankl's interest in the revolutionary movement of 1848 resulted in the publication of the poem *Die Universität*, dealing with the revolutionary activities of the students' legion. This song, the first uncensored leaflet published in 1848, although not so beautiful in itself but well reflecting the spirit of the tense situation of the March days, became for some time the most popular song in the whole German literature. Over 500,000 copies were printed, twenty-seven times it was set to music, and it is still by far the best remembered of Frankl's achievements.

SIEGFRIED ASCHNER.

Lit.: *Ludwig August Frankls Gesammelte Werke* (3 vols., 1880); Wolbe, *Ludwig August Frankl der Dichter und Menschenfreund* (1910); Schlossar, in *Allgemeine Deutsche Biographie*, vol. 48 (1904) 706-12.

FRANKL, PINKUS FRITZ, rabbi, b. Ungarisch-Brod, Moravia, 1848; d. Johannisbad, Bohemia, 1887. He studied at the Jüdisch-Theologisches Seminar in Breslau; in 1875 he accepted the position of secretary of the Israelitische Allianz in Vienna, and carried on scientific studies there, especially on the Karaites. In 1877 he succeeded Abraham Geiger as rabbi of the Jewish community of Berlin and instructor in philosophy of religion, medieval Jewish literature, and homiletics at the Hochschule für die Wissenschaft des Judentums. From 1882 to 1886, together with Heinrich Graetz, he was co-editor of the *Monatsschrift für Geschichte und Wissenschaft des Judentums*. He wrote *Ein mutazilitischer Kalam aus dem zehnten Jahrhundert* (1872); the article "Karaiten" in *Ersch and Gruber's Encyclopädie* (section 2, vol. 33); *Beiträge zur Literaturgeschichte der Karäer* (1887); and many articles, especially "Karäische Studien" (1876-84) in *Monatsschrift für Geschichte und Wissenschaft des Judentums* and *Hashahar*. His widow, Martha, née Neumann (1856-1923), was one of the founders of the Jüdischer Frauenbund in Germany.

Lit.: Elbogen, in *Festschrift der Lehranstalt für die Wissenschaft des Judentums* (1907) 76-77; Maybaum, *Kasualreden* (1892) 12 et seq.

FRANKLIN, a family active in British civic and Jewish communal life. Benjamin Wolf Franklin, who came to London from Breslau in about 1763, was a descendant of Menachem Mendel Fränckel, rabbi of Breslau. He married Sarah Joseph of London. They both died in 1785, leaving a family of young children. Of these, ABRAHAM FRANKLIN (b. London, 1784; d. Manchester, 1854) became the founder of a family which has had outstanding members in every generation. Abraham Franklin was in business with his brother Lewis, in Manchester and Liverpool, and later by himself in Portsmouth. He was prominent in Jewish affairs in both cities and was one of the founders of the Manchester Jews' School in 1842. Abraham married Miriam Aron and left twelve children.

JACOB ABRAHAM FRANKLIN (b. Portsmouth, 1809; d. London, 1877), the son of Abraham, studied at the Mechanics' Institute in Manchester and taught mathematics. Later he became an optician and in 1840 established practice in London. At this time he was already taking an active part in the agitation for the removal of civil disabilities from Jews. In 1842 he started to publish *The Voice of Jacob*, a monthly opposed to the Jewish Reform movement, and kept the paper going for five years, at a personal loss. Then he became a public accountant, and undertook many investigations on behalf of the government. Jacob Abraham Franklin had many other Jewish affiliations. While still a resident of Manchester, he was the representative of the Jewish community there on the Board of Deputies. Later he was one of the founders of the Anglo-Jewish Association and a member of its executive board, chairman of the Jewish Board of Guardians, and active in the establishment of Jews' College.

His will bequeathed almost his entire estate to purposes of Jewish education. It provided for life grants to teachers of secular knowledge in Jewish schools in those countries where the absence of secular knowledge kept Jews from public positions. Another clause in the will provided for the support of a central school board for Orthodox Judaism in Great Britain, a third set up the Franklin Fund for the publication of works dealing with Jewish history and religion.

ISAAC ABRAHAM FRANKLIN, one of Jacob Abraham's brothers (b. Portsmouth, 1812; d. Manchester, 1880), was a surgeon in Manchester and president of the Manchester Jews' School.

ELLIS ABRAHAM FRANKLIN (b. Liverpool, 1822; d. London, 1909), another brother of Jacob Abraham, married Adelaide Samuel, sister of the first Baron Swaythling. He was a partner in the banking firm of Samuel Montagu and Company. He was vice-president of the Anglo-Jewish Association and of the Jewish Religious Education Board, honorary president of

the Jews' Temporary Shelter, a life member of the Council of the United Synagogue, a member of the Board of Deputies, the Shechita Board and on the council of Jews' College. He was Orthodox in his religious practices and a leader among the Orthodox laity. He left seven children, whose activity in civic and Jewish communal life carried well toward the middle of the 20th cent.

ARTHUR ELLIS FRANKLIN (b. London, 1857; d. Chartridge, England, 1938), the eldest son of Ellis, was a banker and publisher. He studied at the City of London School and later in Frankfort. Then he entered the banking business and later served as chairman of George Routledge and Sons, book publishers.

For twenty years Arthur Ellis Franklin was treasurer of the Jewish Board of Guardians, whose accounting and statistical systems he perfected. Upon his resignation in 1913 he was elected a vice-president. He was honorary secretary of the Jewish Association for the Diffusion of Religious Knowledge. He was elected president of its successor, the Jewish Religious Education Board, in 1911, and held the office until he retired in 1921. For many years he was a member of the Council of Jews' College. He was also chairman of the Mansion House Council on the Dwellings of the Poor.

Though Arthur Ellis Franklin was not a Zionist, he hoped for the reestablishment of a religious center of Judaism in Palestine, and also that the country would serve as a refuge for Jews who could find no security in the lands of their birth. He established a scholarship at the Hebrew University.

Arthur Ellis Franklin's interest in the genealogy of the Franklin family prompted him to write the work *Records of the Franklin Family and Collaterals* (1935). In the book probable descent of the family is traced to Rabbi Judah ben Bezalel Löwe of Prague (1520?-1609) and Rabbi Jair Hayim Bacharach of Worms (1639-1702), who married Rabbi Löwe's granddaughter.

ERNEST LOUIS FRANKLIN (b. London, 1859) was a brother of Arthur Ellis Franklin, and a financier and civic worker. He was educated in London, and entered the firm of Samuel Montagu and Company. He wrote on finance for many British and American magazines and contributed to several editions of the *Encyclopaedia Britannica.* He was a justice of the peace, and was a fellow of the Royal Statistical Society as well as of the Royal Economic Society.

HENRIETTA FRANKLIN, his wife (b. London, 1866), was the daughter of the first Baron Swaythling. Like many members of the Samuel (Swaythling) family, Mrs. Franklin was active in the British Liberal Synagogue. She was a member of the board of management of that synagogue, and of the Jewish Religious Union. She also occupied several executive positions in German refugee work, and was honorary secretary of the Parents' National Education Union. In 1940 she was vice-president of the National Council of Women, of which she had also once been president.

SIR LEONARD BENJAMIN FRANKLIN (b. London, 1862) was the brother of Arthur Ellis and Ernest Louis Franklin. A financier and civic worker, he was educated in London and Brussels, and called to the bar in London in 1894. His business affiliations were with the banking house of A. Keyser and Company, of which he was senior partner in 1941. But from his youth on, Sir Leonard devoted much of his time to civic interests as well as to secular and Jewish social work.

During the World War he was government representative at Folkestone, supervising the work with Belgian refugees. For these services he was awarded the Order of the British Empire and decorated by King Albert of Belgium. At the end of the World War he was sent to France to report on the finances of the hospitals.

In 1923 and 1924 Franklin was a member of Parliament for Central Hackney, and his social work was largely centered in the community he represented. He was the inventor and chief advocate of the system of percentage proportional representation and the author of *Percentage Proportional Representation* (1922). He was knighted in 1932.

BEATRICE MIRIAM FRANKLIN (b. London, 1871), the sister of Arthur Ellis, Ernest Louis and Leonard Benjamin, married Viscount Samuel. NATHAN RICARDO.

Lit.: Jewish Chronicle (London), Nov. 13, 1891, pp. 28-29; May 14, 1909, pp. 5, 7-8; Dec. 30, 1938, p. 10; Franklin, Arthur Ellis, *Records of the Franklin Family and Collaterals* (1935).

FRANKLIN, BENJAMIN, American statesman (non-Jew), b. Boston, 1706; d. Philadelphia, 1790. One of the greatest men of his time and in American history, Franklin's actual relationship with Jews was slight although friendly. He is recorded among the eminent non-Jews who contributed in 1788 to the fund which the Mikvé Israel congregation of Philadelphia raised to prevent the loss of their synagogue by sale under judgment. Franklin headed the list and gave five pounds.

When Franklin came to Philadelphia in 1723 he was first employed as a printer by Samuel Keimer who, according to Franklin's autobiography, "had been one of the French prophets . . . and . . . wore his beard at full length, because somewhere in the Mosaic law it is said, 'Thou shalt not mar the corners of thy beard.' He likewise kept the Seventh day, Sabbath; and these two points were essentials with him. I dislik'd both; but agreed to admit them upon condition of his adopting the doctrine of using no animal food." It has been speculated that Keimer might have been a Jew. But his two "essentials" have been characteristic of several Christian sects; nor does Franklin say anywhere that Keimer was a Jew. Moreover, according to Franklin's autobiography, when Keimer tired of vegetarianism, he ate roast pig, which a Jew who kept the Sabbath and wore a full beard would hardly have done.

According to Walter Hart Blumenthal (in *The American Hebrew,* January 22, 1932, p. 280), Franklin wrote an addition to the Bible which he called *Genesis* 20½ as a plea for tolerance. In this passage, Abraham was supposed to have driven away a guest who would not worship God; but God reproached Abraham, saying that since He had borne with the man for many years and had fed and clothed him bountifully in spite of his rebellion, Abraham might have borne with his guest for a night.

In 1934 a story was set afloat by William Dudley Pelley in his journal *Liberation* (February 3, 1934) purporting to be an extract from a "private diary" of

Charles Pinckney of South Carolina, one of the framers of the Constitution of the United States. The "extract" contained a speech, supposed to have been made by Franklin during an intermission of the Constitutional Convention, denouncing the Jews and urging their exclusion from the United States. The story, with minor variations, was picked up by the Nazis and spread throughout the world by their circulars, newspapers, books, and radio broadcasts. One variation claimed that the original of the "extract" was in The Franklin Institute of Philadelphia, Pa. The "diary" itself was not produced; The Franklin Institute denied (*The Institute News,* vol. 3, No. 4, August, 1938, pages 1, 2) that it had any such diary and termed it "mythical"; and Charles A. Beard, a leading American historian, in *The Jewish Frontier* for March, 1935, scotched the supposed Franklin statement as a crude forgery showing a contemporary German origin.

Lit.: Rosenbach, Abraham S. Wolf, "Gifts to the Mikvé Israel Congregation," *Publications of the American Jewish Historical Society,* No. 2, p. 180; "The Franklin Forgery," *Contemporary Jewish Record,* Nov., 1938, vol. 1, No. 2, pp. 45-54.

FRANKLIN, FABIAN, writer, b. Eger, Hungary, 1853; d. New York city, 1939. He was brought to the United States in 1857. He graduated from Columbian (now George Washington) University in 1869, and was a surveyor and engineer until 1876, when he was among the group of students who gathered in Baltimore at the opening of Johns Hopkins University. Franklin was a fellow at the university from 1877 to 1879, and then served as associate professor of mathematics and as professor.

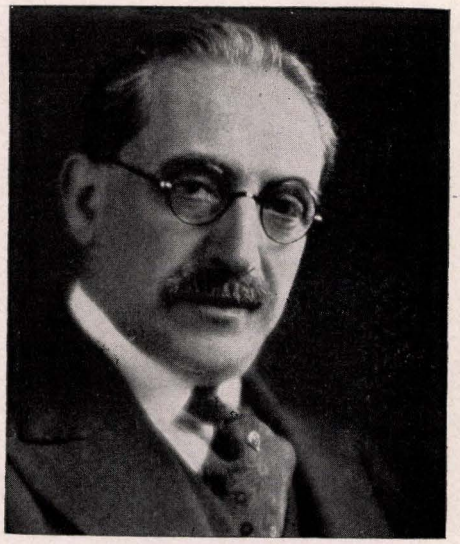
Franklin had been associate editor of the Baltimore *News* for some time, and in 1895 he resigned his professorship to become editor of the *News.* He served until 1908; from 1909 he was associate editor of the New York *Evening Post.* From 1919 to 1922 he was co-editor (with Harold de Wolf Fuller) of *The Review,* later called *The Independent and the Review.* He was contributing editor to the *Independent* (1922-24).

He lectured on economics at Columbia and Johns Hopkins universities, and wrote on a number of topics. Among his works were *People and Problems* (1908), *Life of Daniel Coit Gilman* (1910), *Cost of Living* (1915) and *Plain Talks on Economics* (1924). Franklin vigorously opposed the Eighteenth (Prohibition) Amendment on the ground that it was a violation of the spirit of the Constitution to enforce the personal moral beliefs of a bare majority. He wrote *What Prohibition Has Done to America* (1922) and *The A B C of Prohibition* (1927). His tract, *Nuggets from the Wickersham Reports* (1931), was widely circulated by the Association Against the Prohibition Amendment.

He contributed to a number of periodicals, including the *American Journal of Mathematics,* the *Political Science Quarterly,* the *North American Review* and the *Yale Review.*

He married Christine Ladd, the noted mathematician and scientist.

FRANKLIN, LEO M., rabbi, b. Cambridge City, Ind., 1870. He was graduated from the University of Cincinnati and was ordained at the Hebrew Union College in 1892, and served as rabbi of Temple Israel,



Leo M. Franklin

of Omaha, Neb., from 1892 to 1899. From 1899 until 1941 he served as rabbi of Temple Beth El, in Detroit, and then became rabbi emeritus.

In 1915 Franklin created the first Jewish student congregation at the University of Michigan. He served as president of the Central Conference of American Rabbis from 1919 to 1921, and also as president of the Alumni Association of the Hebrew Union College. He was active as a member of various civic and charitable institutions in Detroit, and as an editorial writer for the Jewish and secular press there. He served for a time as vice-president of the Detroit Public library, and as a worker of the executive committee of the Detroit Housing Council. In 1923 the University of Detroit conferred the LL.D degree upon him. He received an honorary D.D. from the Hebrew Union College (1940).

He wrote: *Christ and Christianity from the Standpoint of the Modern Jew* (Detroit, 1899); *A Children's Ritual for Camps and Schools* (Detroit, 1927); *The Road to Understanding between Christian and Jew* (1940). In December, 1940, Franklin was appointed national chairman of the town hall meetings project of the Union of American Hebrew Congregations, which constituted a nation-wide forum on religious problems held in affiliated congregations of the Union.

FRANKLIN, SELIM, the first Jew to sit in a legislature in what is now the Dominion of Canada, b. Liverpool, 1814; d. San Francisco, 1883. Franklin came to California from London on the *St. George,* which he equipped. It was the first British ship to make this voyage (April-October, 1849). He had already made a name for himself in the business world in England: archive materials indicate that he had been commissioned to raise a loan of $1,000,000 in connection with Horseley Palmer of the Bank of England. In San Francisco he operated a large business, and helped establish the Chamber of Commerce. In 1851 he entered the real estate field.

When British Columbia and Vancouver Island were opened for settlement to civilians not connected with the Hudson's Bay Company (1858), Franklin with his brother Lumley were among the first Jews to come to

Victoria. The first issue of the *Colonist* of that city carried the advertisement of their firm which was to continue for some thirty years. Selim, like his brother, took an active part in the cultural, social, and public life of the frontier community. Their auctioneering business was the center of economic planning and exchange, and its services were used by the government and by private investors for sales of historic importance, among them the sales of the site of what is now the city of New Westminster, B. C. (1859, 1860).

In January, 1860, Franklin was elected to the second Legislative Assembly of the colony of Vancouver Island, after a heated campaign in which every conceivable issue was dragged in except the Jewish. On March 1st, during the swearing in ceremonies, exception was taken to the manner in which he had taken the oath "on the true faith of a Christian." Franklin maintained that he had taken his oath as administered to him by the Chief Justice, and refused either to take it again, or to enter into details of the oath as it had been administered to him. The Speaker suspended his right to sit in the assembly until a Committee of Inquiry had gone into the question. That committee reported on the 15th that the oath had been offered to Franklin in good faith, and he was allowed to retain his seat, though with bad grace. Throughout the debates on the question it is apparent that there was no serious desire on anyone's part to deprive Franklin of his seat, though it was openly stated that he had not acted courageously in keeping his seat by a subterfuge and by subscribing to a faulty form of oath. Franklin was the first Jew to sit in a legislature in what is now Canada.

In 1860 Franklin figured in an important incident in British Columbia history. In April of that year he was appointed by Governor Douglas to conduct the further sale of lots at New Westminster. The merchants assembled for the sale felt disappointed at the failure of the government to observe the terms of the first sale, and at the choice of a Vancouver Islander for the mainland sale (the mainland of British Columbia and Vancouver Island were two colonies under one governor who resided at Victoria on the island), and disrupted the proceedings. In this incident, too, it is evident that despite warm feelings which manifested themselves in this open flouting of constituted authority, there was no hint of anti-Jewish sentiment.

In his parliamentary career Franklin was not distinguished, and supported the government party quite consistently. He was reelected in 1863 for a term ending August, 1866, but resigned four months earlier. He died unmarried in 1883 in San Francisco, where he spent his last years.

A river running into the Alberni Canal on Vancouver Island was named after him by the expedition sponsored by the Vancouver Island Exploration Society, of which he was chairman. A short street in Victoria was named Franklin Street.

Franklin was a devoted Jew and was active in organizing the Jewish community established on the Island in 1858. He contributed to the synagogue building, which claimed to be "the first in Her Majesty's Pacific possessions." When the Jewish traveler Benjamin II visited Victoria, Franklin was the chairman of the arrangements committee.

LUMLEY FRANKLIN, his brother (b. Liverpool, 1812; d. San Francisco, 1873), was the first Jew to be elected mayor of any Canadian city. He came to Victoria, Vancouver Island, together with his brother and other members of the first group of Jews to settle in the colony. He immediately became active in the community leadership in the colony, and was instrumental in establishing such institutions as the Agricultural Society, the Amateur Dramatic Association, the Philharmonic Society, the fire department, the synagogue, the Masonic lodge, the Mechanics' Institute and the French Benevolent Society.

Franklin was elected mayor of Victoria for the 1865-66 term, and on the occasion received a congratulatory letter in Hebrew from the Chief Rabbi of Great Britain. His record in office was creditable, but he refused subsequent offers of political positions, even though he maintained an active interest in public life. He served on the Board of Education, he pressed for the opening of the mainland by the construction of the Cariboo Road, and he urged the entry of the colony into the Confederation of the Dominion of Canada.

Franklin and his brother began the western Canadian tradition of Jewish participation in political and public life, a tradition which was continued by Henry Nathan, M. P., and the Oppenheimers. DAVID ROME.

FRANKLIN, SYDNEY, motion-picture director and producer, b. San Francisco, 1893. He went to school in San Francisco. He was an actor for some of the early motion picture companies and then became an assistant cameraman. He wrote a story (*The Baby*) in 1914 and directed, photographed, and edited it himself. David Wark Griffith, then a leading producer, for whom Franklin had acted, was sufficiently impressed by it to make him a director.

From 1917 on, Franklin, working for Joseph Schenck, first directed Norma Talmadge's pictures and then those of her younger sister, Constance. In 1927 he became a director for Metro-Goldwyn-Mayer. For this studio he directed Norma Shearer in a silent picture *The Last of Mrs. Cheyney* (1927) and, after spoken dialogue had been added to motion-pictures, in the screen versions of *Private Lives, Smilin' Through* (1932), and *The Barretts of Wimpole Street* (1934). He also directed Alfred Lunt and Lynn Fontanne in *The Guardsman* (1931), Merle Oberon and Frederic March in *The Dark Angel* (1935), and Paul Muni and Luise Rainer in *The Good Earth* (1937).

After the death in 1936 of Irving Thalberg, producer for Metro-Goldwyn-Mayer, Franklin, who had been the director of some of his best pictures, was made a producer by the studio. His first production was *On Borrowed Time* (1939). He next produced *Waterloo Bridge* (1940), and the same year *The Mortal Storm.*

FRANKO, NAHAN, conductor, b. New Orleans, La., 1861; d. Amityville, N. Y., 1930. At the age of eight he appeared in a violin recital at the old Steinway Hall in New York. As an infant prodigy he was taken on a concert tour of the world by Adelina Patti. He then studied in Berlin with August Wilhelmj and Joachim. After playing in orchestras directed by some of the world's most famous conductors in the United States and Europe, he joined the orchestra of the

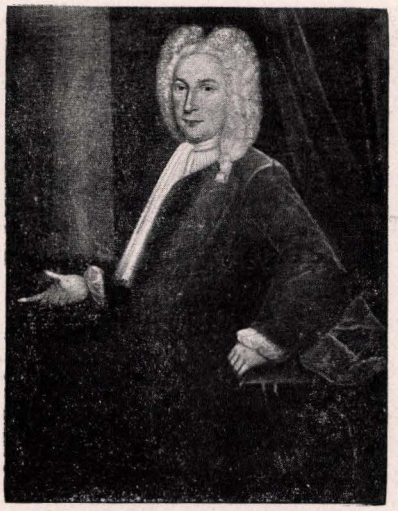
Metropolitan Opera House in 1878, rising to the post of concertmaster in 1883, and in 1905 becoming third-conductor, the first American-born musician to occupy this post. In 1907 he formed the Franko Orchestra, which he conducted for two decades. With this orchestra, he gave concerts in Central Park, New York city, for five years. It was largely as a result of his pioneer work that the plan to present good music free of charge in the public parks was adopted by the city. Franko was personally associated with leading musicians in the United States and Europe, and he accumulated a remarkable collection of autographs which is now in the possession of the New York Philharmonic Symphony Society.

FRANKO, SAM, conductor, violinist and composer, brother of Nahan, b. New Orleans, La., 1857; d. New York city, 1937. He studied in Breslau with Blecha and in Berlin with De Ahna. At the age of ten he appeared in public with an orchestra in Breslau, and at twelve he gave his first American concert at the old Steinway Hall in New York. In 1876, he returned to Berlin, resuming his study of the violin with Joachim, and composition with Holländer. He then went to Paris, completing his musical education with Vieuxtemps and Leonard. During this period he gave many concerts throughout Germany.

In 1880 Franko became soloist and first violinist of the famous Mendelssohn Quintet of Boston, with which organization he toured throughout the country over a period of several years. He was concertmaster of the Theodore Thomas Orchestra from 1884 to 1891. From 1891 to 1897 he was principal viola player in the New York Philharmonic Orchestra. During this period he gave important chamber music concerts at Steinway Hall. In 1894, he organized the American Symphony Orchestra, consisting of sixty-five American-born artists, in an effort to overcome the prejudice then existing against native-born musicians. From 1900 to 1909 Franko attracted the attention of the music world by giving unusual concerts of old music with his orchestra, presenting many works heard for the first time in the United States. In 1909, he went to Berlin, conducting there a series of concerts of old music, and teaching the violin. In 1915, he was back in the United States.

Franko was influential as a teacher, as an arranger of old music, and as a transcriber of musical works for the violin. Most important of all, he was a force in educating American music audiences in great music. Shortly before his death he wrote an engaging autobiography, *Chords and Discords* (New York, 1938).

FRANKS, an American Jewish family dating back to pre-Revolutionary days. Jacob Franks, a merchant (b. Germany, 1688; d. New York city, 1769), was the son of Naphtali Hart (Abraham) Franks, a merchant of London. Jacob Franks came to America during the period between 1705 and 1710, and was made a freeman in 1710 or 1711. In 1712 he married Bilhah Abigail Levy (b. London, about 1700; d. New York, 1750), a granddaughter of the famous early New York merchant Asser Levy, and probably an aunt of the Revolutionary officer Asher Levy. They had at least six children: Naphtali and Moses (both of whom returned to England), David (1720-93), Phila (who married the British general, Oliver Delancey), Aaron, and Richa or Rachel, who was one of the administrators of Jacob Franks' estate when he died intestate in 1769. Richa went to England the same year to join her brothers.



Jacob Franks. From a portrait, by an unknown artist, owned by N. Taylor Phillips, New York

Jacob Franks received an excellent education in England; learned in the Jewish law and a master of many languages, he is mentioned as a doctor of divinity and was called rabbi. Because of this and of his eminence as a merchant, he was, throughout his life in New York, one of the most prominent members, and at various times trustee, secretary, and president (1729), of the Shearith Israel Congregation. Like a number of other early New York Jews, Franks was of Ashkenazic origin.

He was instrumental in building the Mill Street Synagogue of Shearith Israel, the first Jewish house of worship in North America, and laid one of the four cornerstones of the edifice in 1729. More than two centuries afterward (1941), Shearith Israel still preserved the congregational custom of reciting an annual Hashcaba (memorial blessing) in the names of Jacob and Bilhah Abigail Franks, and of five others who led the community in the building of its first synagogue.

As a merchant, Franks was King's Agent for New York and the northern colonies, handling troop supplies and official exchange. His niece, Rachel, married Haym Salomon. Franks' name is on the list of subscribers to the fund for the building of the Trinity Church steeple in 1711. He was buried in the old Jewish cemetery on New Bowery.

Moses Franks, son of Jacob Franks (b. New York city, 1719; d. London, 1789), was serving in the New York militia as early as 1738. He then moved to London, where he became a member of the firm of Colebrook, Nesbitt and Franks, an agency for provisioning the British forces during the French and Indian War. Because of his standing in the financial world, he is known to have moved in London's aristocratic circles.

In his merchandising, Moses Franks worked with his brother David, who represented him on the Amer-

ican side of the Atlantic in provisioning British troops. Moses was one of the committee of five appointed by Columbia College to raise funds in England for the support of the New York institution. An engraving of Moses Franks, donated by Israel Solomons of London, is in the possession of the American Jewish Historical Society.

DAVID FRANKS (b. New York city, 1720; d. probably Philadelphia, 1793), brother of Moses Franks, was prominent in Philadelphia during the Colonial period and a Loyalist in the Revolutionary War.

As a boy he received both Hebrew and secular instruction. In 1743 he married Margaret Evans of Philadelphia and is said to have abandoned the Jewish faith; but an official document, dated December 26, 1792, refers to David Franks as a Jew and as having been duly sworn on the Five Books of Moses.

He spent the greater part of his life in Philadelphia, where he was prominently identified with its commercial and social activities. He engaged in partnership with a Mr. Plumsted under the firm name of Plumsted and Franks. In 1748 Franks was a member of the Pennsylvania Assembly. He lived in one of the handsomest dwellings of the city and belonged to the cream of Philadelphia society.

During the French and Indian War he was active as a contractor furnishing supplies to the British Forces around Fort Duquesne (now Pittsburgh). After Braddock's defeat, he helped to raise funds in defense of that district. That he had relations with Colonel George Washington is shown by a letter, dated June 27, 1758, in which he encloses receipts for a quantity of supplies sent from Philadelphia to the young officer.

Franks was one of the signers of the Non-Importation Agreement of 1765, which called for the repeal of the British Stamp Act. But when the break came with the mother country, he became a Loyalist or Tory, and his sympathies led to his arrest and imprisonment in 1778. He was accused of rendering secret aid to the enemy and of expressing sentiments hostile to the United States. The influence of his brother Moses helped to free him through an exchange of prisoners. Ordered to leave the country, Franks set sail for England.

In 1783 he obtained a passport to go to New York, where he lived for a time and engaged in the brokerage business. He was the publisher of the first *New York City Directory* (1786). Franks was also a newspaper publisher, establishing the *New Jersey Journal* (Camden, 1778), which lasted until about 1782. Subsequently he again took up his residence in Philadelphia, where he is reported to have fallen a victim to the yellow fever epidemic. But it is possible that he died in England since a will has come to light which is introduced by the statement: "David Franks, formerly of Philadelphia, in North America, but now of Isleworth, County Middlesex, gentleman. Will 30 July, 1785, proved 22 July, 1794." According to the legacy of this David Franks, he owned lands in Pennsylvania, Virginia, Indiana, Illinois and other places. Frankstown, Pa., was named after David Franks.

REBECCA FRANKS (b. Philadelphia, 1760; d. Bath, England, 1823) was the youngest of David Franks' three daughters. Because of her family's devotion to the king, she was herself an ardent Tory during the Revolution. Her career as a reigning belle during the British occupation of Philadelphia has been sketched by many writers, and she is introduced by Weir Mitchell in his historical novel, *Hugh Wynne*. She took a leading part in the Meschianza or medley entertainment presented in 1778 on the departure of the British troops from Philadelphia—a spectacular fête arranged by the ill-fated Major John André.

Many stories have been told concerning the beauty and charm of Rebecca Franks. General Robert Howe frequented the house of her father and was delighted by her witty conversation. Rebecca also participated in the social life of New York, where an elder sister lived. In 1782 Rebecca married Colonel (afterwards General) Sir Henry Johnson in New York. Later they moved to England, where Rebecca continued to reign as a queen of beauty. In later years distinguished Americans visited her at Bath, England, including General Winfield Scott, who mentioned her in his autobiography.

Rebecca Franks is said to have been the author of a well-known loyalist poem entitled *The Times—A Poem by Camillo Querno, Poet Laureate of Congress.* A number of letters by Miss Franks have been printed, depicting social life during the Revolution. General Charles Lee was one of the many notables with whom she corresponded. Major André painted her likeness in miniature, presenting it to her accompanied by "a few beautiful lines of poetry." British peers are numbered among her descendants.

ISAAC FRANKS (b. New York city, 1759; d. Philadelphia, 1822) was the grandnephew of Jacob Franks, the son of his nephew Moses Benjamin, who was for many years an active member of Congregation Shearith Israel of New York. At the age of seventeen Isaac entered upon his military career by joining Colonel Lasher's regiment as a volunteer in New York and took part in the Battle of Long Island under the direct command of General Washington. It is recorded that he equipped himself for the army at his own expense. After the Battle of Long Island, he retreated with the army to New York and was on guard on the East River when the British took possession of the city, on September 15, 1776. Franks was taken prisoner, but made his escape after three months. He became quartermaster in 1777 and forage-master the following year. As forage-master he was stationed at West Point until 1781. He then entered the service of the Seventh Massachusetts Regiment as ensign but was compelled to resign on account of ill health.

Following his honorable discharge from the army, Isaac Franks went to Philadelphia and made his residence in Germantown. He was associated with Benjamin Rush in 1784 in the purchase of tracts of land in Westmoreland County (now Indiana). In 1789 Governor Mifflin of Pennsylvania appointed him notary public. During the yellow fever epidemic in 1793, President Washington stayed at Franks' house in Germantown, which served temporarily as the Capitol.

In 1794 Governor Mifflin honored Franks by making him lieutenant colonel of the Second Regiment of Philadelphia. The next year Franks was appointed a justice of the peace. In 1818 he applied to the United



David Salisbury Franks, from a painting by Charles Willson Peale, owned by Mrs. Clarence I. De Sola, Montreal

States government for a pension, which he received during the four remaining years of his life. In 1819 he was appointed prothonotary (chief clerk) of the Pennsylvania Supreme Court. His son, Samuel D. Franks, became a judge in Pennsylvania.

His portrait was done in oil by the famous painter, Gilbert Stuart.

DAVID SALISBURY (or SALESBY) FRANKS, whose date and place of birth and death are unknown, was probably the son of Moses Franks. He was the most famous of the revolutionary patriots which the Franks family produced.

Franks left England at an early age and settled in Montreal, Canada, in 1774, where he was successful in business and was a leader in the Jewish community, serving as president of the Shearith Israel congregation of Montreal in 1775. In May, 1775, he was imprisoned for six days as the result of having spoken in a derogatory fashion of George III.

When the American troops entered Montreal and took possession of the city, Franks advanced money for their support. But the colonials were forced to withdraw from Montreal. Franks joined them as a volunteer and continued to serve, with some slight interruptions, until the surrender of Burgoyne. In 1778 he procured letters of recommendation from the Board of War and joined the forces of Count D'Estaing.

In 1780 he was attached to the military staff of Benedict Arnold at West Point. The finger of suspicion naturally pointed toward Franks as an accomplice to Arnold's treason, since the Jewish patriot had been on intimate terms with the Arnold family, but he was honorably discharged. Wanting complete vindication, he wrote to General Washington demanding a full new trial in a higher court. This took place on November 2, 1780, and the verdict was one of complete exoneration for Franks.

Thereafter Franks served his country as a diplomatic agent, entrusted with important commissions. In 1781 Robert Morris, United States Minister of Finance, sent him abroad with dispatches to John Jay at Madrid and to Benjamin Franklin in Paris. After completing his mission and being employed in Europe in diplomatic relations, he returned home and was reinstated in the army by authority of Congress. In the winter of 1784 Congress sent him to Europe with copies of the Ratification Treaty of Peace which he delivered to the ministers in Paris. The next year Franks was in Marseille as vice-consul, remaining there until the spring of 1786.

For his first and second voyages to Europe, as well as for his residence at Marseille in the capacity of vice-consul, Franks claimed that he never received remuneration. In the fall of 1786 he helped to negotiate the Treaty of Peace with the emperor of Morocco; in March, 1787, he sailed for home as bearer of the treaty. In New York he delivered the valuable papers to John Jay in person.

For his services during the American Revolution Franks received a grant of 400 acres of western land in 1789. Early in 1790 he was made an agent for a company which planned to colonize Ohio with French settlers. As nothing further is heard of Franks, it is probable that he was among the unfortunate French settlers of Ohio, many of whom were killed in an Indian massacre.

Another representative of the Franks family, one of the émigrés from England, was a JACOB FRANKS (b. about 1766). In 1794 he was employed by a Montreal trading firm, and arrived in Green Bay, Wis., to establish a trading post. He was accompanied by John Lawe, his sister's son. Franks received a grant of land from the Indians in Green Bay and decided to settle there. The community owed much of its early development to his initiative; the first saw mill and the first grist mill in Wisconsin were established by him.

During the war of 1812, however, Franks retired to Mackinac, where he remained loyal to the British cause. When the British army withdrew from Mackinac, Franks and other pro-British subjects were punished by the citizenry, who pillaged their households. Later he was allotted a building plot at Drummond's Island. His son, Jacob Franks, Jr., also acquired a reputation as a Canadian trader. Still another Canadian member of the Franks family, Abraham Franks, is known to have been a resident of Quebec in 1775.

CLARENCE I. FREED.

Lit.: *Publications of the American Jewish Historical Society;* Morais, Henry Samuel, *The Jews of Philadelphia* (1894); Kohler, Max J., *Rebecca Franks, An American Jewish Belle of the Last Century* (1894); idem, in *Magazine of History,* vol. 4, no. 2; *Pennsylvania Magazine of History and Biography,* vol. 34, p. 235; Whittemore, *The Hebrews in the New World;* Wiernik, P., *History of the Jews in America* (1912) 89-90.

FRANZBLAU, ABRAHAM NORMAN, educator, b. New York city, 1901. After receiving his B.S. degree from the College of the City of New York in 1921, he served as psychologist at the bureau of reference, research and statistics of the New York city Board of Education, at the New York city division of the United States Veterans' Bureau (1922), and at the educational clinic of the College of the City of New York (1923).



Karl Emil Franzos

He was principal of the Hebrew Union College School for Teachers, New York, from the time of its organization in 1923 until 1931, when he was appointed professor of Jewish religious education at the Hebrew Union College, Cincinnati. He still held this post in 1941.

In 1928 and 1929 Franzblau served as director of the commission on research of the Union of American Hebrew Congregations; his *Reform Judaism in the Large Cities* (1930) was published by the Union as the report of the commission. Franzblau wrote also *A Quarter Century of Training Rabbis* (Hebrew Union College, 1932), *Religious Belief and Character Among Jewish Adolescents* (Columbia University, 1934), and *Primer of Statistics* (Hebrew Union College, 1935).

FRANZOS, KARL EMIL, author, b. Czortkow, Galicia, 1848; d. Berlin, 1904. He studied law at the Universities of Vienna and Graz, but devoted himself to a literary career, and spent four years wandering through Central Europe and the Orient. He was for several years in the service of the Jewish community of Vienna, during which time (1882-85) he also edited the *Wiener Illustrierte Zeitung*. In 1887 he moved to Berlin, where he was editor of the literary journal *Deutsche Dichtung* for the rest of his life.

Franzos' literary fame is based on a number of fine novels and travel descriptions. He is particularly noteworthy for his understanding and thorough description of the life of the Jews in Eastern Europe, especially Russia and Poland. It was through him that Central and Western Europe became acquainted with the cultural and social problems of East European Jewry, and learned to appreciate the truth of Franzos' own saying, "Every country has the Jews it deserves" (*Jedes Land hat die Juden, die es verdient*).

His most important writings are considered to be: *Die Juden von Barnow* (1872); *Aus Halb-Asien* (Leipzig, 1876; 5th ed., 1914); *Ein Kampf ums Recht* (1882); *Von Don zur Donau; Moschko von Parma; Der Pojaz* (1905), which is considered by some his best work. He was also noted as a literary critic, especially for his essays about Georg Büchner, Heinrich Heine and Conrad Ferdinand Meyer. His works have been frequently translated, some into as many as fifteen or sixteen languages.

Lit.: Leixner, *Geschichte der deutschen Literatur,* 1040; Engel, E., *Geschichte der deutschen Literatur,* vol. 2, p. 287.

FRATERNAL ORDERS, also known as fraternal societies or friendly societies, are organizations for cooperative and mutual aid, friendship and good fellowship, dispensing to their members sick and death benefits, life insurance and other relief in cases of emergency or other forms of distress.

1. General Historical Background. The origin of such organizations may be traced back in ancient history to the Chinese burial clubs known as "long-life loan companies," the Greek burial and fraternal societies, and the Roman Collegia. During the Middle Ages, the guilds, although primarily trade organizations, also made provision for mutual assistance in case of sickness, old age and impoverishment and for the burial of the dead.

The friendly societies in England and similar societies in other countries in Europe have existed since the middle of the 17th cent. In the United States of America, fraternal societies having benefit features grew up within the second half of the 19th century, the first society having been the Ancient Order of United Workmen, founded by John Jordan Upchurch in 1868. The subsequent three decades, 1871-1900, saw the birth of 138 societies which survived fifty years or more, and the movement was still going strong in the early part of the present century.

In 1932, there were fifty-seven large societies and many smaller ones, with a total membership of close to 20 million. The National Fraternal Congress (organized in 1886), representing sixteen leading societies, drafted a Uniform Bill for insurance rates and benefits. In opposition to this bill, the younger societies organized the Associated Fraternities of America (1901). After the New York Conference Bill (1912) was adopted and incorporated in most of the State laws of fraternal insurance, those two national organizations consolidated in the National Fraternal Congress of America (1913).

2. Jewish Fraternal Orders. a. Origin. The origin of Jewish fraternal societies (like that of the general societies) goes back to the burial clubs, or Hebrah Kaddishas, the earliest traces of which were found in the 4th cent. C. E. During the Middle Ages, the Jewish communities were in a sense voluntary associations controlled internally by religious laws which covered all social functions as well. The Hebrah Kaddishas were then committees appointed by the communal leaders. Rabbi Eliezer Ashkenazi founded one in Prague in 1564 and later the "Maharil" (Rabbi Jacob ben Moses Halevi) wrote its rules which were authorized by the Austrian government (in 1828). Several benevolent societies in Amsterdam were known as Hebrah Kaddishas. These Hebrahs "assumed the duties of tending the sick, supplying medicine and warm clothing, preparing the dead for burial, pro-

viding graves and tombstones, arranging for the celebration of the proper rites in the house of mourning, and relieving the immediate distress of those whom the funeral and the attendant loss of the wage-earner's income plunged into temporary want" (Abrahams, I., *Jewish Life in the Middle Ages,* 1932, p. 358).

A step nearer to mutual aid societies were the Jewish guilds (also called Hebrahs, or Tzechen) which flourished in Central and Eastern Europe from the 17th to the middle of the 19th centuries. (Associations of Jewish artisans were known in Rome in the time of the Caesars, and later during the Middle Ages in Sicily and Spain.) Their economic functions followed the pattern of the Christian guilds, but in addition they had social-religious obligations toward their members, such as organizing separate synagogues for the various trades (tailors', shoemakers', butchers', etc.) and giving aid in case of sickness, impoverishment or death. The orphans of members, for instance, had to be maintained by the guild and taught a trade. The guilds required the sanction of the organized Jewish community and were under its constant supervision.

A unique case of a secret society, which may be regarded as a prototype of the modern fraternal order, was "Ahabath Shalom" which existed in the 18th cent. in Jerusalem. Religious societies, or Hebrahs, particularly of the mystics, organized for special observances or modes of life, were known in Safed and other places in Palestine in the 16th cent. One such society, "Moses Cordovero's Hebrah," enjoined its members to lead a pious life, not to swear or get angry, to pray Minhah in Tallith and Tefillin, give charity daily, speak Hebrew among themselves and confess to each other once a week (on Sabbath eve). A secret society at the synagogue Torah Or was founded by Moses Hayim Luzzatto in 1730 in Padua and existed for about two years. It was based on principles of collective living, study of the *Zohar* and mutual responsibility. Ahabath Shalom, founded probably before 1754, was a secret society of about twelve to seventeen members of the leading Sephardic rabbis and mystics of Jerusalem, among whom was Israel Jacob Algazi (probably their leader and founder), the dean of mystics and chief rabbi in that city. Their mutual responsibilities and ties were sanctified with blood (by signature or otherwise) and had a material as well as a spiritual basis in this world and in the world to come. The rules and regulations of this society, which were kept in strictest secrecy, prescribed a code of living in piety, prayer, fasting and giving of charity, care of members in case of sickness or death, and maintaining their spiritual ties for the purpose of serving God.

The modern Jewish fraternal order did not flourish in Eastern Europe. A semi-secret society that came close to it, but without material benefits, was the Agudath Bene Moshe in Russia (and Poland), organized and led by Ahad Haam (Asher Ginzberg) from 1889 to 1897. While this society was founded on principles of close ties of friendship and high moral integrity, its real aim was to prepare the people spiritually for their national rebirth in Palestine and to influence the general course of events relative to that movement. It was organized in "cells" (Lishkoth) of at least four members in each with an elected leader who was in complete charge of the cell, and with a supreme Lishkah and a national leader (Nasi), situated in Odessa and later in Warsaw. Members (Hebrew-speaking only) were admitted after thorough investigation of their character and under oath, or "promise" (Habtahah). Each member had to contribute to the society's fund two per cent of his own and his household's annual expenditures. Although it never grew large in numbers, the movement produced many outstanding figures who later became leading forces in the Zionist movement.

b. In Great Britain and Ireland. Jewish Friendly Societies existed before 1797 (Rodphe Shalom), although their origin is not known. There was a society in London in 1812 and another one (Lovers of Justice and Peace Benefit Society) in 1823. In 1941 there were about 400 lodges of the large Friendly Society Orders and over thirty Independent Societies, with a total membership of 90,964, of which 40,482 are "voluntary members" and 50,482 are "state-insured" persons.

The central body representing eight affiliated orders and thirty-two independent societies is the Association of Jewish Friendly Societies, established in 1915, "to promote unity of action" in this movement. The oldest of the constituent societies of the Association is the Order Achei Brith and Shield of Abraham (organized 1888) with 17,000 state insured and 9,000 voluntary members. Other societies are, the Order of Ancient Maccabeans (1891), Order Achei Ameth (1897), and Grand Order Sons of Jacob (1900). Some of the Independent Societies are of the *landsmanshaft* type (Gitomir and Talner Divisional Society, Cracow Jewish Friendly Society), or *namesake* societies (Adolph Reisner Society). There are also B'nai B'rith (organized 1900) and a Workers' Circle Friendly Society (organized 1909) which are of the same type as the fraternal orders of the same name in the United States. All these organizations operate on the same plan as the non-Jewish friendly societies in England. In Canada, there are branches of the B'nai B'rith, the Workmen's Circle, and the Jewish National Workers Alliance in almost all the larger Jewish communities. The B'nai B'rith had Grand Districts in France, Germany, Austria and Roumania until the outbreak of the Second World War, and it still functions in the Orient. There was a Workmen's Circle also in Paris, France.

c. In South and Central America, the fraternal societies are mostly of the *landsmanshaft* type, organized for cultural activities, mutual aid, life insurance, and assistance to their brethren in their respective hometowns in Europe. There are over one hundred of these societies in Argentine, where they are known as *sociedades culturales y de beneficencia,* with a total of 11,000 members. They are all of recent origin, the earliest (Polish-Jewish Farband) having been established in 1915. Others are the Galician Farband, Bessarabian Landsleit Farein, and Lithuanian Jewish Farband. In the other Latin American countries, the Jewish fraternal societies are of a more general and at the same time more local character. Mexico has a Centro de Beneficencia and a Sociedad de Beneficencia Israelita "Sedaka y Marpe." In Panama there are four fraternal societies; in Uruguay, there is the Sociedad Israelita

Polaca; and in Ecuador, the Beneficencia Israelita de Guayaquil.

d. In the United States, the Jewish fraternal orders grew out of the needs among the various sections of the Jewish population who sought friendship, cultural expression and material benefits in an environment that reflected their respective social and economic backgrounds. While the orders were established primarily for the mutual aid, as well as the individual interests of the membership, most of them had also altruistic purposes of national and international scope. Thus, the Independent Order B'nai B'rith, the first Jewish order in this country, was founded (1843) for the "purpose 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; of alleviating the wants of the poor . . . of coming to the rescue of victims of persecutions," etc. The membership of the B'nai B'rith was originally of the German-Jewish element of the middle and upper classes (its German name was *Bundes Brüder*), but in the course of time, Eastern European Jews began to join the order in large numbers, so that at present it has a representative cross-section of the entire Jewish community. The Free Sons of Israel which was also founded by the German Jews (1849) has remained limited largely to this type of membership to this day.

Another order founded by German and Hungarian Jews was Brith Abraham (1859), which had a five-fold purpose of aiding members in need, giving medical aid, burying deceased members "in accordance with Jewish law and ritual," providing for families of deceased members and assisting members to become citizens. This order later attracted also Russian, Polish and Roumanian Jews. In 1887, a group of dissidents broke away from the order and founded the Independent Order Brith Abraham which was for some time the largest fraternal order in the United States. A few smaller societies sprang up prior to 1882, which survived three or more decades. Those were, Independent Order True Sisters (1846), Order Kesher Shel Barzel (1860), Independent Order Sons of Benjamin (1877), and Judaic Union (1880). In most of these orders, the official language of transacting and recording business was at first German, in deference to the preponderant number of German immigrants who were among the founders. Thus, even as late as 1900, the majority of the lodges (133 out of a total of 239) of Brith Abraham were German-speaking. Similarly, the I. O. Sons of Benjamin had at that time ninety-seven German-speaking lodges and ninety-two English-speaking lodges. In later years, however, as the Americanization process took its course, English was used exclusively.

With the influx of the Eastern European mass immigration, between 1882 and 1914, the established orders experienced a phenomenal growth in membership, while new orders were founded by the more recent arrivals. This period witnessed also the development of *landsmanshaft* societies, some of which were founded originally as lodges or branches of the larger orders.

From 1883 till the outbreak of the first World War, twenty-one new orders were founded, bringing up the total number of fraternal orders in this country at that time to twenty-eight, with a combined membership of about 520,000. The greatest popularity was enjoyed by the Independent Order Brith Abraham which had 182,000 members (1913). Since then two smaller societies were formed (in 1915 and 1921) and the International Workers' Order (Jewish Section) was established by the dissident Communist members who broke away from the Workmen's Circle in 1930. At present (1941), there are twelve fraternal orders in this country with a total membership of about 330,000. A National Jewish fraternal congress including eleven orders was organized in 1911; but it existed only about three years. Another central body with five constituent members was organized in 1934 under the name of American Council of Jewish Fraternal Organizations. It has never been a functioning body.

The Jewish fraternal orders operate in the main on the same plan as the non-Jewish orders. They have a representative form of government for the benefit of their members and without profit. The supreme authority is vested in the grand lodge which is composed of delegates elected by the membership of the subordinated lodges (or branches) and meets in annual, bi-annual or tri-annual conventions to enact laws and elect the supreme officers of the order. Members pay their monthly or quarterly assessments to the secretary of the subordinate lodge, who in turn transmits all collected funds to the headquarters. All disbursements of special funds and payment of benefits are under the control and jurisdiction of the supreme officers and special supreme committees. Some orders, such as B'nai B'rith and Free Sons of Israel, have District Grand Lodges covering given territories. Most of the orders have separate women's lodges (or branches) or ladies' auxiliaries. Several orders have also organized youth divisions (AZA of the B'nai B'rith, Young Circle League of the Workmen's Circle, Habonim of the JNWA). In admitting members, the orders made no distinction as to origin, class or synagogue affiliation. Even the Workmen's Circle and the Jewish National Workers' Alliance, which were originally founded as workers' orders, now have a large proportion of members of the professional and middle class.

With the exception of B'nai B'rith, which abandoned insurance and other benefits in 1900, all the other orders have benefit features, which usually include sick and life insurance, a burial fund, and in some cases also accident and disability insurance. At first, the benefit payments were operated on the assessment plan, i.e., each member (or lodge) was taxed a fixed amount whenever a death claim or other payment had to be met by the order. As the societies grew older and the claims increased beyond the capacity of the surviving membership to meet the assessments, the orders were faced with bankruptcy. As a result, most of the smaller societies became extinct. The better established orders, however, adopted the modern fraternal insurance rates which brought them under

State supervision and assured their continued existence. The larger fraternal orders, such as B'nai B'rith, I. O. Brith Abraham, the Workmen's Circle and the Jewish National Workers' Alliance, built up educational and health institutions, summer camps, orphanages and homes for the aged.

It may be said that these orders have been the true melting pot of the various groups of Jewish immigrants together with the native American Jews. Like German in the earlier orders of the past century, Yiddish was the language used by most of the lodges of the fraternal orders of the later period. However, even in the exclusively Yiddish-speaking orders, such as the Workmen's Circle and the Jewish National Workers' Alliance, there is now a tendency to pass over to English. Special English-speaking branches or lodges are being formed to attract the native American elements.

The march of events in Jewish life in the United States and abroad drew the orders into activities of wider scope, in the defense of Jewish civic rights and in helping Jewish relief and reconstruction work in Europe. Several orders (Sons of Zion which is a Zionist Order, Brith Sholom and the JNWA as a Labor Zionist order) officially endorse the Basel Program, while others (B'nai B'rith, Brith Abraham, and many branches of the Workmen's Circle) support the Palestine funds and otherwise take a direct interest in the upbuilding of Palestine.

Jewish Fraternal Orders in the United States

No.	Name	Founded	Disbanded	Membership 1913	Membership 1940
1.	I. O. Ahawas Israel	1893	1914	21,000	
2.	I. O. B'nai B'rith	1843		34,456	120,000
3.	I. O. Bris Achim	1906?	1913		
4.	I. O. Brith Abraham	1887		182,000	58,000
5.	I. O. Brith Sholom	1905		40,618	14,623
6.	I. O. Free Sons of Israel	1849		10,125	9,306
7.	I. O. Free Sons of Judah	1890	1917	22,000	
8.	I. O. Sons of Benjamin	1877	1919	10,531	
9.	I. O. Sons of David	1905	1929	1,800	
10.	I. O. Sons of Israel	1913	1919	5,563	
11.	I. O. Sons of Jacob	1905	1912		
12.	I. O. (United Order) "True Sisters" [1]	1846		4,815	
13.	Ind. O. United Hebrews	1904	1915	6,257	
14.	Ind. Hebrews of America	1914	1916		
15.	Ind. Western Star Order	1894	1933	17,293	
16.	Ind. Workmen's Circle	1906	1932[2]	6,000	
17.	Jewish National Workers' Alliance	1912		2,000	17,300
18.	Judaic Union	1880	1927	945	
19.	Order Brith Abraham	1859	1927	73,109	
20.	O. Kesher Shel Barzel	1860	1917	335	
21.	O. Knights of Joseph	1896	1939	13,225	
22.	O. Knights of Maccabees	1896	1913		
23.	O. Knights of Zion	1898	1919	3,400	
24.	O. Sons of Zion	1908		2,222	4,000
25.	O. United Hebrew Brothers	1915			5,500
26.	O. United Hebrews of America	1904?	1918		
27.	Progressive Order of the West	1896		15,396	4,011
28.	Sephardic Brotherhood of America	1921			783
29.	United Sons of Israel	1904	1924	4,500	
30.	Workmen's Circle	1900		43,302	75,000
31.	International Workers Order—Jewish Section	1930			36,000
	TOTAL			520,892	344,423

[1] Non-sectarian with 95% Jewish members.
[2] Merged with the Workmen's Circle.

Since the first World War and particularly since the restrictions on immigration came into effect (after 1924), many fraternal orders have gone out of existence and most of those that have survived have suffered a considerable decline in membership. Yet, it is hard to predict the course which the Jewish fraternal movement in the United States may take. The insurance and other benefits of the orders seem to lose their force in attracting new members. The emphasis now is on cultural activities, friendship and good-fellowship and on participation in the efforts of the organized communal agencies for the promotion of Jewish survival in the United States and abroad.

ALEXANDER S. KOHANSKI.

Lit.: Basye, Walter, *History and Operation of Fraternal Insurance* (1919); Wishnitzer, M., "The Structure of the Jewish Guilds in Poland, Lithuania and White Russia in the 17th and 18th Centuries," *Tzeitshrift* (Yiddish), vols. 2-3 (1928) 73-88; Tcherikower, A., "The Commune of Mystics 'Ahabat Shalom' in Jerusalem in the Middle of the 18th Century," *Historishe Shriften* (Yiddish), vol. 2 (1937) 115-

139; *American Jewish Year Book,* vols. 1-41; "Anglo-Jewish Organizations," *The Jewish Year Book,* England (1940) 95 et seq.; *Argentina: 50 Years of Jewish Settlement* (Yiddish), (1938) 573, 598 et seq., Cohen, J. X., "Ica Colonies in Argentina," *Congress Weekly,* Feb. 14, 1941, pp. 7-9; constitutions of the various fraternal orders.

FRATERNITIES, JEWISH. The American college Greek-letter fraternity system is as old as the republic which it serves, for it was in 1776 that the first secret Greek-letter society came into existence. It was founded at the second oldest college in America, the College of William and Mary, on December 5, 1776, when five students met in the Raleigh Tavern in Williamsburg, Va., and Phi Beta Kappa was born. Fraternity, Morality, and Literature were the principles symbolized on the insignia adopted. Phi Beta Kappa had been preceded at William and Mary by an organization called "F. H. C.," which is the first "local" fraternity of record. The college fraternities grew in number and enrollment as the colleges and the universities grew, until in 1941, there were over sixty general national fraternities for men, with 2,452 chapters, a total membership of 850,000, with an investment of over a quarter of a billion dollars. Fraternities are native to American academic soil and, in the modern college life of America, they are the expression of something very real and very natural. They helped supply the basic need in the early colleges of an agency to supervise student health, student morals, and the development of a student's personality.

The story of the college fraternities for Jewish men, which have a membership of over 48,000 in 265 chapters of twelve national fraternities, parallels the history of the general college fraternities. When there were few Jewish students in the American colleges and universities, the general fraternities occasionally admitted a Jewish student to membership. With the enrollment of large numbers of Jewish students, Jewish fraternities were organized and grew. The creation and growth of these Jewish Greek-letter college fraternities were stimulated not alone by kindred feelings and experiences—tradition and common background—but primarily because of the exclusion of Jewish students from the general fraternities. While several of the Jewish fraternities were organized on a non-sectarian basis, their membership, from the very beginning, was almost entirely Jewish. In 1941, none of the Jewish fraternities, organized on a non-sectarian basis, had any undergraduate members who were not Jewish.

The four largest general Jewish fraternities for men, in order of their establishment, are:

(1) *Pi Lambda Phi,* which was founded by three Jewish students at Yale University on March 21, 1895. It was created with the chief purpose of eliminating what they considered undue prejudice and sectarianism in American colleges. Pi Lambda Phi, while not avowedly Jewish at its inception, is classed as a Jewish fraternity, and is the oldest of the Jewish college fraternities. Its initial growth was rapid. Four of its nine chapters died in a few years. Growth continued conservatively thereafter, and the fraternity numbered twenty chapters by 1940. During that year, Pi Lambda Phi merged with another Jewish group, Phi Beta Delta, founded in 1912, making a fraternity of thirty-three chapters, one of the largest Jewish groups.

(2) *Zeta Beta Tau,* the first avowedly Jewish fraternity, founded by 11 students at the Jewish Theological Seminary of America, in New York, on December 29, 1898, was inspired in its organization by the late Richard J. H. Gottheil, head of the Semitics Department of Columbia University. It originally was formed as a Zionist group, designed to foster and encourage the spirit of Judaism, and its name was taken from the Hebrew motto *Tzion Bamishpat Tipadeh* ("Zion shall be redeemed by righteousness") adopted by the organization. Subsequently, the Z. B. T. Fraternity, as it was originally called, took Greek letters for its name, and used the full name Zeta Beta Tau. The original fraternity flourished for one and a half years. Following the pattern of the early college fraternities, the meetings were of a literary nature. A reaction set in in 1900, when the original members had become scattered. Control then passed into the hands of those who saw the possibilities of a general college fraternity for Jewish students. The fraternity was reorganized at the College of the City of New York in 1902, and growth continued steadily until, in 1941, Zeta Beta Tau had a membership of thirty-one active chapters.

(3) *Phi Epsilon Pi* was founded at the College of the City of New York on November 23, 1904. Its original membership consisted of six Jewish students and one non-Jewish student, and although its constitution and ritual are still non-sectarian, the fraternity has always been classed as a Jewish fraternity; in 1941 all its undergraduate members were Jews. Its total non-Jewish membership never equalled fifty. In 1915, it chartered the oldest Jewish "local" fraternity in existence, EDS (Eay Daleth Sigma), which had been organized at the University of Georgia in 1895, and had continued its life throughout the entire period. EDS represents the oldest chapter of any Jewish fraternity in America in continuous existence. Phi Epsilon Pi grew consistently and, in 1941, thirty-one active chapters were on the rolls, including three chapters of another Jewish group, Sigma Lambda Pi, which lost its separate identity in 1932 when these three chapters merged with Phi Epsilon Pi.

(4) *Sigma Alpha Mu* was founded on November 26, 1909, by eight Jewish students at the College of the City of New York "to form a close social and fraternal union of Jewish students of the various universities. . ." It numbered thirty-five active chapters in 1941, the largest number of active chapters of any of the general Jewish college fraternities.

Eleven of the twelve general Jewish college fraternities for men are members of the National Interfraternity Conference, composed of sixty of the general college fraternities in America. Three Jewish fraternity leaders, Harold Riegelman, Maurice Jacobs, and Alvin T. Sapinsley, have served on the executive committee of this body, and Riegelman served as chairman of the conference in 1928.

The structure of most college fraternities, Jewish and non-Jewish, is practically the same. A central governing body, elected by the chapters and alumni associations at the annual conventions, administers the affairs of the national fraternity. Seven of the Jewish fraternities employ full-time executive secretaries, who manage the executive offices, visit and inspect chapters and alumni associations periodically, edit the frater-

nity's publications, and handle the business details of the organization. The first full-time executive secretary employed was Maurice Jacobs, of Phi Epsilon Pi, in 1922. The second was George Macy, of Zeta Beta Tau, in 1923. Full-time executive secretaries are now employed by these two fraternities, as well as by Pi Lambda Phi, Sigma Alpha Mu, Phi Sigma Delta, Tau Epsilon Phi, and Tau Delta Phi.

Prospective members are invited to join, usually during the first and second years, and are "pledged" for a period of probation, dependent on college and local fraternity regulations. During this period of pledgeship, the prospective members are given "pledge training," consisting of instructions in the traditions and ideals of the fraternity system, as well as the fraternity to which they have pledged. The pledge period is followed by the initiation, at which time the neophyte receives the ritual, the secret password, the badge, and the secret grip.

The individual chapters of the national fraternities are self-governing, with alumni participating usually in the management of the house property. Many of the chapters of the Jewish fraternities own or rent homes, which contain dormitories, dining-rooms, and quarters for social and recreational activities.

Many of the national fraternities have engaged in philanthropic endeavors. Refugees have been housed, Jewish libraries have been built in the chapter houses, scholarship funds have been provided for worthwhile students, awards have been made to outstanding alumni or to outstanding Jewish leaders, and scholarships have been made available at the Hebrew University in Palestine. Most of the fraternity chapters co-operate with local Hillel Foundation directors, who are charged with the responsibility of providing for the social, religious, and intellectual Jewish life of the students on the campus.

Name of Fraternity	*Founded at*	*Year Founded*	*Active Chapters*	*Total Members*
Pi Lambda Phi	Yale	1895	33	7000
Zeta Beta Tau	Jewish Theological Seminary	1898	31	6710
Phi Epsilon Pi	College of the City of New York	1904	31	5710
Sigma Alpha Mu	College of the City of New York	1909	35	5250
Phi Sigma Delta	Columbia	1910	19	3581
Tau Epsilon Phi	Columbia	1910	27	4111
Tau Delta Phi	College of the City of New York	1910	21	2326
Beta Sigma Rho	Cornell	1910	8	1600
Phi Alpha	George Washington University	1914	17	2671
Alpha Epsilon Pi	New York University	1914	23	2952
Kappa Nu	Rochester	1915	13	2395
Sigma Tau Phi	University of Pennsylvania	1918	5	1200

The University of Pennsylvania has the largest number of chapters of the national Jewish college fraternities for men, eleven, and is followed by New York University, with nine, and Cornell University, with eight. Colleges and universities at which there are chapters of Jewish national college fraternities are:

University of Pennsylvania 11
New York University 9
Cornell University 8
University of Michigan 7
University of Illinois 7
Ohio State University 7
University of Virginia 6
University of Wisconsin 5
University of North Carolina 5
Boston University 5
Chicago University 4
University of Southern California 4
Washington University 4
University of California at Los Angeles 4
Johns Hopkins University 4
College of the City of New York 4
Columbia University 4
Syracuse University 4
Louisiana State University 4
University of Alabama 4
University of Texas 4
University of Maryland 4
University of Pittsburgh 3
Lehigh University 3
Massachusetts Institute of Technology 3
University of Cincinnati 3
University of California 3
University of Toronto 3
Temple University 3
Western Reserve University 3
University of Missouri 3
Tulane University 3
Pennsylvania State College 3
Rutgers University 3
University of Georgia 3
University of Minnesota 3
George Washington University 3
University of Connecticut 2
Tufts College 2
Georgia School of Technology 2
University of Washington 2
University of Nebraska 2
Washington and Lee University 2
Vanderbilt University 2
College of William and Mary 2
Indiana University 2
University of South Carolina 2
University of Florida 2
West Virginia University 2
University of Oklahoma 2
McGill University 2
University of Buffalo 2
Carnegie Institute of Technology 2
Massachusetts State College 2
Emory University 2
University of Vermont 2
University of Denver 2
University of Miami (Fla.) 2
Union University 2
Rensselaer Polytechnic Institute 2
Purdue University 2
Northwestern University 2
University of Manitoba 2
University of Colorado 1
Stevens Institute of Technology 1
Dartmouth College 1
Creighton University 1
Brown University 1
Ohio Northern University 1
Dalhousie University 1
University of Delaware 1
Alfred University 1
University of Arkansas 1
Drake University 1
Rhode Island State College 1
University of Maine 1
Marquette University 1
Lafayette College 1
University of Arizona 1
Franklin and Marshall College 1
Duke University 1
Miami University (Ohio) 1
Dickinson College 1
Colby College 1
University of North Dakota 1
University of Iowa 1
Muhlenberg College 1
Ohio University 1
University of Mississippi 1
University of Utah 1
Illinois Institute of Technology 1
Kansas University 1
University of Oregon 1
Bucknell University 1
Michigan State College 1
North Carolina State College 1
Southern Methodist University 1
Clark University 1
University of New Hampshire 1
Alabama Polytechnic Institute 1
Brooklyn Polytechnic Institute 1
St. Johns University 1
University of Detroit 1
Wayne University 1
Duquesne University 1
University of Richmond 1
Georgetown University 1
University of Newark 1
College of Charleston 1
University of Rochester 1
Worcester Polytechnic Institute 1

Besides the college fraternities for men there are women's organizations, which are called sororities. The oldest national Jewish sorority is Iota Alpha Pi, which was founded at Hunter College in New York in 1903. The Jewish national sororities have a total membership

of 12,016 divided among ninety chapters. The sororities follow the general organization set-up of the men's fraternities, and are engaged in similar activities. They, too, own and rent houses.

Name of Sorority	*Founded at*	*Year Founded*	*Active Chapters*	*Total Members*
Iota Alpha Pi	Hunter College	1903	13	1000
Alpha Epsilon Phi	Barnard College	1909	26	4635
Phi Sigma Sigma	Hunter College	1913	19	2538
Delta Phi Epsilon	New York University	1917	16	2000
Sigma Delta Tau	Cornell University	1917	17	2300

Colleges at which there are chapters of the Jewish national sororities are:

Hunter College	4	Brooklyn College	2
New York University	4	New York State College	1
Adelphi College	3	University of Southern California	1
University of Illinois	3	Vanderbilt University	1
University of Pittsburgh	3	University of Missouri	1
University of Texas	3	Duke University	1
University of Toronto	3	Pennsylvania State College	1
University of Manitoba	3	University of Buffalo	1
University of Cincinnati	3	University of Nebraska	1
Sophie Newcomb (Tulane)	2	University of Oklahoma	1
Syracuse University	2	West Virginia University	1
Cornell University	2	University of Iowa	1
Northwestern University	2	University of Alabama	1
University of Michigan	2	Indiana University	1
Ohio State University	2	Florida State College	1
University of Wisconsin	2	University of Georgia	1
University of California	2	University of Vermont	1
University of California at Los Angeles	2	Brooklyn Law School	1
University of Washington	2	New Jersey Law School	1
University of Miami (Fla.)	2	Long Island University	1
Louisiana State University	2	Wayne University	1
University of Minnesota	2	Queens College	1
McGill University	2	George Washington University	1
University of Denver	2	Temple University	1
University of Pennsylvania	2	University of Utah	1
		University of Missouri	1
		University of Maryland	1

There are also fraternities among the Jewish professional college men. These fraternities and their classifications are:

Name of Fraternity	*Founded at*	*Year Founded*	*Active Chapters*	*Total Members*
	MEDICAL			
Phi Delta Epsilon	Cornell University	1904	51	7000
Phi Lambda Kappa	University of Pennsylvania	1907	18	5021
	DENTAL			
Alpha Omega	Maryland University	1907	32	5000
Sigma Epsilon Delta	—	1901	—	750
	LAW			
Nu Beta Epsilon	Northwestern University	1919	21	2000
Tau Epsilon Rho	Western Reserve	1921	12	1362
Lambda Alpha Phi	—	1919	—	460
	OPTOMETRY			
Omega Epsilon Phi	Columbia University	1919	5	500
	PHARMACEUTICAL			
Alpha Zeta Omega	Philadelphia College of Pharmacy	1929	13	875
Rho Pi Phi	—	1919	17	2500
	OSTEOPATHIC			
Lambda Omikron Gamma	College of Osteopathy	1924	4	250
	LAW AND COMMERCE			
Lambda Gamma Phi	—	1921	11	600

MAURICE JACOBS.

Lit.: American Jewish Year Book; Baird's Manual of American College Fraternities (14th ed., 1940); *National Interfraternity Conference Year Book* (1940); Banta's *Greek Exchange; The Fraternity Month.*

FRAUBERGER, HEINRICH, non-Jewish museum director, b. Oberndorf, Austria, 1845; d. Düsseldorf, Germany, 1920. In 1882 he became the director of the Art Museum in Düsseldorf. The best-known of his writings is *Akropolis von Baalbeck.* Frauberger edited the *Mitteilungen der Gesellschaft zur Erforschung Jüdischer Kunstdenkmäler* (Publications of the Society for the Investigation of Monuments of Jewish Art). He himself was the founder of this society, devoted all his energies to making it successful, and paved the way for the discovery of ancient Jewish works of art.

Lit.: Monatsschrift für die Geschichte und Wissenschaft des Judentums, vol. 20, p. 235; *Allgemeine Zeitung des Judentums,* vol. 20, p. 377.

FRAUD AND DECEPTION. Conduct such as underlies the modern legal conception of fraud, which is consummated through the deception and misleading of another, is forbidden in both Biblical and Talmudic law with special severity. In connection with a bill of sale, in which fraud is most frequently practised, the basic law is that of *Lev.* 25:14: "And if thou sell aught unto thy neighbour, or buy of thy neighbour's hand, ye shall not wrong one another." Especially severe are the provisions regarding weights and measures; every deception of another in reference to measure, weight or number of purchased articles is forbidden (*Lev.* 19:35; *Deut.* 25:13-14). (Jirku, A., *Altorientalischer Kommentar zum Alten Testament,* 1923, p. 124, cites a parallel from the Akkadian according to which such practices make the offender liable to excommunication.) The prophets attest to the corruption of their times and the need for such legislation as *Leviticus* and *Deuteronomy* contain (*Amos* 8:4-7; *Hosea* 10:4; *Micah* 6:10-11).

Where fraud is proved an agreement is void. Thus provisions about fraud (*'ona'ah*) in the purchase-price, which forms the real basis of the conception of fraud in Jewish law, are explicit. When the overcharge amounts to more than one-sixth of the value of the object sold, the defrauded party is entitled to damages or may withdraw from the contract. If it amounts to exactly one-sixth, the sum obtained by fraud must be returned; for less than one-sixth there is no claim for restitution. The taking of interest, too, is considered fraud and is inadmissible (*B.M.* 61a); the same is true of the retention of a laborer's wages. Deception and mere verbal fraud are forbidden, as well as fraudulent contracts.

It is considered a type of moral fraud or deception to gain men's good-will or favorable opinion and to induce a feeling of indebtedness by means of false appearances or pretensions. This is called *genebath da'ath* (literally, "the stealing away of the mind"). Thus, in inviting a guest to dinner, one must not be too insistent if he knows that the guest can not accept the invitation (*Hul.* 94a).

Lit.: Maimonides, *Hilchoth Genebah,* chaps. 7 and 8; *Hilchoth Mechirah* 12:1 et seq.; 15:1 et seq.; *Shulhan Aruch, Hoshen Mishpat* 232; Duschak, M. M., *Das mosaisch-talmudische Strafrecht* (1869) 31 et seq.

FRAUENSCHUL, *see* SYNAGOGUE.

FRAUENSTÄDT, CHRISTIAN MARTIN, philosopher, b. Bojanowo, Posen, 1813; d. Berlin, 1879. Although a student and follower of Schopenhauer, he deviated from him in his system of voluntarism as well as in his rejection of the latter's pessimism. Besides a number of writings on Schopenhauer's philosophy and on the questions of free will and God, and on religion and ethics in general, his works include *Ästhetische Fragen* (1853), *Über den Materialismus* (1856), and *Blicke in die intellektuelle, physische und moralische Welt* (1869). He edited the complete works of Schopenhauer, in six volumes, and published his posthumous works. He accepted Christianity at the age of twenty.

Lit.: Fischer, Kuno, *Geschichte der Philosophie,* vol. 7; Eisler, *Philosophen-Lexikon* (1912) 189.

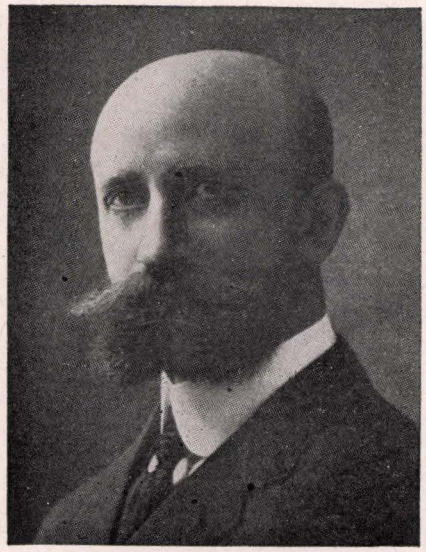
FRAUENTHAL, HENRY WILLIAM, physician, b. Wilkes-Barre, Pa., 1862; d. New York city, 1927. He took a degree in chemistry from Lehigh University in 1886, and studied medicine at Bellevue Hospital Medical School while employed as a chemist. After receiving his M.D. degree in 1890, he became associated with Dr. Lewis A. Sayre, orthopedic surgeon, in New York city.

Pioneering in the field of orthopedic surgery, Frauenthal was among the first to insist that tuberculosis of the bone should be treated as carefully as other forms of incipient tuberculosis. After eleven years of association with Sayre, Frauenthal entered practice for himself, and carried on his research into the various forms of joint disease. He also devised many braces and orthopedic appliances.

Out of a small clinic established by Frauenthal in 1904 developed the Hospital for Joint Diseases in New York city (1906). After a series of expansions and several new structures, the hospital moved into large, modern quarters in 1926. Frauenthal was its physician-in-chief, and the estate he left at his death was ultimately to revert to the hospital. He also requested that in 1955 his ashes be scattered to the winds from the roof of the hospital. Frauenthal was the author of *Infantile Paralysis* (1914), and of many studies on orthopedic subjects.

Through Frauenthal's influence, the Natalie and Louis Heinsheimer Memorial was established in 1926, serving as a country home for patients. He also established the Henry W. Frauenthal travel scholarship, for which he created a trust fund of $100,000, affording young physicians the opportunity of studying in leading European and American clinics.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America,* pp. 210-211; Walsh, James J., *History of Medicine in New York.*



Henry W. Frauenthal

FRAUENTHAL (also Fronthall, Frankenthal, Fahrenthold), MAX, Confederate soldier, b. Marienthal, Bavaria, Germany, 1836; he came to the United States in 1851. For a while he lived in Texas and in Louisiana, but finally settled in Mississippi. During the Civil War he enlisted in the Confederate Army and covered himself with such glory that in Texas it was the custom among some Confederate veterans to speak of a brave man as a "regular Fronthall." He distinguished himself particularly by standing at the apex of the "Bloody Acute Angle" in the battle of Spottsylvania Court House (May 12, 1864). Judge Watts of Texas, in an account of that terrible day, said, "I cannot forego the mention of one individual. Fronthall, a little Jew, . . . had the heart of a lion." After the war Frauenthal lived in Arkansas, where he commanded the Conway Camp of United Confederate Veterans. The year of his death is uncertain.

Lit.: Publications of the American Jewish Historical Society, No. 6, pp. 31-37.

FREDERICK II, German emperor (1215-50) of the Hohenstaufen dynasty, b. Jesi, near Ancona, 1194; d. Fiorentino, 1250. The most enlightened and progressive European monarch of the age, he treated the Jews with humanity and justice. A bitter enemy of the papacy and the obscurantism of the Church, he set a shining example of tolerance toward the subjects of his vast realm, irrespective of religion. The privilege which he accorded the Jews served as a model for the famous Austrian decree, issued in 1244 in behalf of the Jews by the last duke of the house of Babenberg, Frederick II the Belligerent, and subsequently adopted by the kings of Hungary, Bohemia and Moravia, as well as by many dukes of Silesia and Western Poland.

Being a friend of the sciences and himself a man of letters, he supported men of genius with princely liberality, regardless of religion. He employed many learned Jews at his court in Naples, and corresponded

with a young Jewish scholar, Theodor ben Solomon Cohen Ibn Matka of Toledo, author of an astrological treatise. This scholar fascinated him to such a degree that he invited him to his court. He also induced another Jewish scholar, Jacob Anatoli, to take up residence in Naples and to translate Arabic works of a scientific character. When he established a university in Naples he admitted students of all creeds.

Aroused by the blood accusation at Fulda in 1236, Frederick called together lay and ecclesiastical dignitaries of the empire. Convinced of the Jewish abhorrence of blood, he sent "extraordinary ambassadors to all the kings of the West," to ask that converts experienced in Jewish law be sent to him. The decision of the tribunal was that the Bible, as well as the Talmud, insists that the Jews "must altogether beware of pollution with any blood whatever." Whereupon Frederick II issued an edict forbidding any such charges to be brought against the Jews in future throughout his whole empire.

In his privilege of 1238 Frederick, for the first time, accepted all the Jews of Germany as *servi camerae,* i. e. "serfs of the imperial chamber," in order to protect them from maltreatment by the Church and feudal lords. Unfortunately, later emperors made this relationship a very burdensome one for the Jews.

Frederick was ahead of his time not only in his spiritual ideas but also in his economic outlook. He attempted to curb usury, the curse of the Middle Ages, and permitted the Jews to charge ten per cent interest annually on their loans.

In Sicily, Frederick encouraged the immigration of African Jews to whom he gave crown lands to develop indigo plantations. He called in Jewish manufacturers to build his great state monopolies of silk and dyed stuffs. In 1231 he conferred upon the Jews of Trani a monopoly for the purchase of raw silk and its resale for the treasury at a profit of thirty-three per cent. Likewise, all dye houses in the kingdom were entrusted by him to the management of Jewish groups.

SASCHA CHARLES.

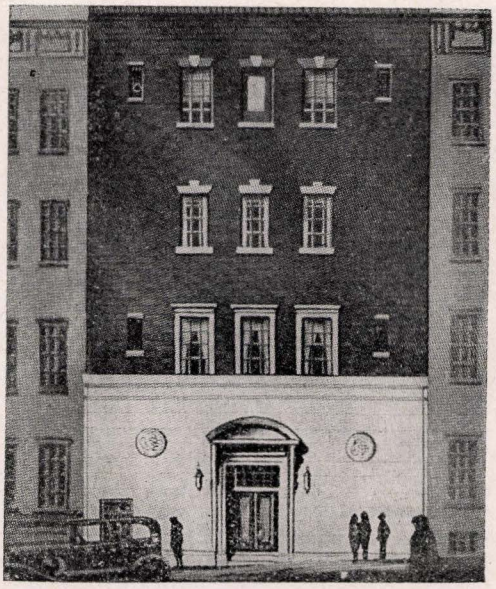
Lit.: Munkacsi, Ernst, *Der Jude von Neapel;* Baron, Salo, *A Social and Religious History of the Jews,* vol. 2, pp. 11, 13, 16, 22, 25, 26, 34, 130; vol. 3, pp. 95, 100, 107; Graetz, H., *History of the Jews,* vol. 3 (1927) 565-69; Kastein, Josef, *History and Destiny of the Jews,* 269-70.

FREDERICK THE GREAT, *see* PRUSSIA.

FREDMAN, JOSEPH GEORGE, lawyer, b. Weehawken, N. J., 1895. He studied law at New York Law School (LL.B., 1916) and was admitted to the New Jersey bar in 1917. He was a delegate to the World Conference on Boycott held at Amsterdam in 1933 to organize an economic boycott of the Nazis, and was elected vice-president. Fredman drafted the first bill in the United States prohibiting propaganda tending to incite hatred against members of any race or creed. The bill was enacted into law in New Jersey in April, 1935, and served as a model for similar legislation in other states.

He was national commander-in-chief of the Jewish War Veterans of America (1932-33) and editor of its publication, *Jewish Veteran* (1935-).

FREE LOAN SOCIETIES, *see* SOCIAL SERVICE.



Headquarters of the Free Sons of Israel, New York

FREE SCHOOLS, *see* EDUCATION.

FREE SONS OF ISRAEL, THE, a fraternal order with seventy lodges and 10,000 members (1941). It was founded in New York city, January 18, 1849, by a group of nine men who sought to remove from the city charter then in force the restrictions against the consecration of grounds for burial purposes. Their efforts were successful, and the nucleus of an active fraternity was formed.

The first constitutional convention of the order was held on March 10, 1849. One week later the motto of the order was evolved, Friendship, Love and Truth, and provisions were made for sick benefits. At the third meeting, held the following week, the constitution and ritual were adopted.

Death benefits were established in 1871, and by 1941 about $11,500,000 had been paid out. In its general philanthropic activities the order is non-sectarian. It has allocated money to the American Jewish Committee, the American Jewish Congress, the American Palestine campaigns, the Federation of Jewish Charities, and also to the American Red Cross, the Boy Scouts of America, the Salvation Army, the Allied Hospital campaigns, and others.

During the World War the order raised approximately $1,000,000 in Liberty Bonds. In addition, those members of the order who were in active service were relieved of the payments of all dues and assessments.

The officers of the Free Sons of Israel in 1941 were: Max Ogust, Grand Master; Henry Abelson, 1st deputy Grand Master; Alexander Bernardik, 2d deputy Grand Master; Adolph Lurie, 3d deputy Grand Master; Isaac G. Simon, Grand Secretary; Leo Benjamin, Grand Treasurer and David H. M. Weynberg, Controller. Though there were branches of the order in most of the states, the concentration of membership was from Chicago eastward.

The past Grand Masters of the order were: Isaac Hamburger, Julius Harburger, M. Samuel Stern, Emil Tausig, Samuel Sturtz, Simon M. Goldsmith and Solon J. Liebeskind. On March 4, 1932 the New York State Legislature amended the charter of the order to read: The Free Sons of Israel. The original charter had read: Grand Lodge of the United States of the Independent Order Free Sons of Israel.

Lit.: American Hebrew, Feb. 21, 1941.

FREE WILL. 1. **Introduction.** The ordinary man living on the level of common sense knows that he is free to make decisions in his own life unless visible external forces prevent him from so doing. It does not occur to him that what he considers his own free choice might conceivably be not really his own but rather heteronomous. The scientist postulates that every effect must have its cause, and that that within man which led him to make a certain choice was in itself caused by some previously existing cause or group of causes. Man is bound by his heredity, his environment and his own past experiences in the making of any choice.

But if the psychologists and biologists have found a knotty problem as to just where man's free will enters into the complex of his personality, philosophers and theologians have been confronted by the further complication, not of man's nature but of God's. If God knows the future and can and does determine its every detail, in what sense may it be said that man is free to decide his own thoughts and acts? Does not God, by His very knowledge if not by His will and power, destine all human life? And furthermore, if man can not act contrary to God's foreknowledge of what man will do, how can God justly hold man responsible for his acts? This is the crux of the problem for the religionist; without free will there is no justification for moral imperatives, yet one of the main themes of Judaism's message to mankind is ethics.

2. In the Bible. This formulation of the problem of free will, however, appears only as the culmination of a thousand years of social and intellectual development in ancient Israel. In primitive society the individual is not aware of himself as an individual but rather solely as a member of a group; anthropologists compare the slow process of individuation in human society with the gradual awakening of ego in the child who at first is conscious of himself only in relation to his surroundings. In this early period of history it was the group rather than the individual that was the ego, and it was the group as a whole that had relation with God rather than the individual member of the group. Religion was purely a social expression; God was the symbol of the group, its life or soul. The group and its God were not only the sources of man's being at birth, but the ever-present causes of every aspect of his life, throughout his life. All that man was and had was part of his group and its God, and even any ideas that a man may have had were quite naturally assumed to be of tribal and divine, rather than his own, origin (II *Kings* 19:7, repeated in *Isa.* 37:7; *Jer.* 10:23; 20:7; *Ezek.* 14:9; cf. *I Kings* 22:21). Ethical thinking had not yet arrived at the point where it questioned the justice of punishment inflicted because man displeased God when it was God who gave men their ideas and thus led them to act and think as they did (*Ex.* 7:3; *II Sam.* 24:1; *I Kings* 18:37; cf. also *Isa.* 10:5; *Ezek.* 11:19; *Ps.* 51:12).

But even in this early stage of Israel's history an important difference lies between Israel and the nations. The pagan gods never developed an independence from nature; blind fate wove the destiny of both gods and men (cf. *Jer.* 10:2). Judaism very early realized that the chief force in the world is not relentless fate but a wise and loving God (*Isa.* 40:13-14; 41:4, 22-23; 46:10; 54:16; *Amos* 3:7). He keeps the destinies of man in His book (*Ex.* 32:32; *Ps.* 56:9; 139:16).

Many centuries elapsed, however, before the concept of God was so fully developed that men recognized that He was a just God, that is, that God was bound by the demands of justice; and, similarly, before man outgrew his psychic bondage to the group so that he finally saw himself as an individual person who thinks and acts on his own, with the result that, first, he can not be held responsible for the conduct of the group as a whole, conversely, that the group was not responsible for the acts of any individual, and, finally, that the individual man may justly be held accountable for his own deeds.

Several Biblical stories unfold the transition stage between group and personal responsibility. Abraham pleads with God, surely "the Judge of all the earth" will not act so unjustly as to destroy the righteous together with the wicked (*Gen.* 18:25). The dénouement of the Sodom story recognizes individual responsibility with the punishment of the wicked and the saving of the innocent (*Gen.* 19:22). This story, incidentally, provides a revealing insight into the parallelism of the growth of religious ideas in ancient Israel. The same narrative that shows an important move forward in the clarification of the concept of free will and responsibility also speaks of the refinement of the God idea itself; God is now the "Judge of all the earth." Equally significant is the status of the concept of divine love at this time; the conversation between God and Abraham concludes with God's promise that He would save the city if only He found as few as ten good people (*Gen.* 18:32). This is, strictly speaking, not personal responsibility, but rather pertains to an idea later developed in Judaism, salvation through the merit of the righteous or the merit of the fathers.

The Sodom story discusses the death of a few righteous people in the general destruction of the wicked. The Achan story gives the obverse of the picture: all Israel loses a battle because of the sin of one man (*Josh.* 7:11); after the punishment of the individual sinner, the nation continues on its course of conquest. This story most pointedly speaks of the conflict between the old view that the group and the individual were inextricably a whole, each but a function of the other, and the new view of personal responsibility.

In *Deuteronomy* there is the clear statement that man has two ways before him, with the freedom to choose either, and, significantly, with a fair warning of the just consequences of both choices (*Deut.* 11:26; 30:15, 19. Note, however, that worldly riches are

still in the hand of God, *Deut.* 8:18; the freedom to choose is only in moral matters, although the consequences may be physical; chaps. 29 and 30). While this view with philosophical modification and deepening became the accepted position of Judaism, it remained submerged in the heated controversies of many centuries. Jeremiah repeats the Deuteronomic thought of the two ways (*Jer.* 21:8) and affirms that man is rewarded by God according to the canons of justice (*Jer.* 11:20; 17:10; 20:12; cf., however, 10:23 and 20:7), and both he and Ezekiel boldly assert that each man will be punished for his sins only and thereby liberate man from responsibility for the faults of others, even ancestors (*Jer.* 31:29-30; *Ezek.* 18:20. The whole of *Ezek.* 18 is a polemic against group responsibility and a clear statement of personal religion).

Neither the Deuteronomic jurisprudence nor Jeremiah's or Ezekiel's formulations definitely settled the issue; the centuries before and after the Exile were a period of religious and intellectual ferment, during which many ethical and theological ideas were threshed out, and either modified or rejected for other ideas. Given divine justice and human freedom, for example, a completely new problem arises: Why then do the righteous suffer?—a problem which is intimately connected with that of freedom of the will. Many solutions were offered, some limiting God's omnipotence, others curtailing free will, and still others which show a still deficient sense of divine justice (book of *Job.* The problem of the suffering of the righteous was finally taken out of active discussion by relegating reward and punishment to the "world to come"; *Sifre, Deut.* 11:26). Throughout Second Temple times there was much discussion and disagreement on these matters, pious people probably emphasizing the omnipotence of God, and more worldly men leaning toward a reliance on man's own actions. Aside from the native growth of ideas, the Jews were much affected in their thinking in Second Temple times, first by Persian and then by Greek thought.

3. In the Second Temple Period. *Ecclesiasticus* (*Sirach*) does not achieve Ezekiel's view that none will be punished for the fault of ancestors (*Sirach* 25:24), although it does reject the divine origin of human ideas. "Say not, it is he [the Lord] that caused me to err. God made man from the beginning, and placed him in the hand of his own inclination" (*Sirach* 15:12, 14; see also *Enoch* 98:4). There is obviously much confusion still on the question, even in such an otherwise clear thinker as Ben Sira. Apparently the doctrine of divine justice was clarified earlier than that of human freedom. The *Testaments of the Twelve Patriarchs* does not ascribe the cause of the choice of bad to God but rather to evil spirits who blind man's mind (*Reuben* 2:2; 3:3-6; *Simeon* 2:7; 3:1; *Dan* 1:6); on the other hand, toward the end of the book the inclination of the good man is declared not to be in the power of the evil spirit (*Benjamin* 6:1), and there is included also a long dissertation on the good and the evil inclinations in man, "Two ways hath God given to the sons of men and two inclinations" (*Asher* 1:3 et seq.; note also *Benjamin* 7:1). The Ezra Apocalypse presents the two ways and their consequences most unequivocally; if man allows himself to be conquered by the evil inclination, he will suffer the tortures of hell, "but if he get the victory, he shall receive" reward (*II Esdras* 7:58 (128)).

Philo, in this matter, forsakes his Stoic masters and holds that man's free will is the truly divine in him which makes him different from the lesser creatures (*On the Unchangeableness of God,* trans. Yonge, section 10). Josephus speaks of free will as one of the crucial concepts on which the sects divided, the Sadducees denying fate (Josephus is here speaking to his Greek audience; he means, of course, the hand of God in human affairs) and postulating unrestricted free will, the Essenes being depicted as absolute determinists (i. e. everything without exception is in the power of God), and the Pharisees maintaining the middle position that in certain matters man does have freedom (*Antiquities,* book 18, chap. 1, sections 3-5).

4. In the Talmud. It is Akiba who finally achieves such profundity of religious thinking as to see the whole problem in its three aspects; he affirms, first, that God foresees all, secondly, that free will is given to man, and, finally, that God's judgments are good; or, to use modern terminology, he postulates God's omniscience and justice and human freedom (*Aboth* 3:19). We have seen how each of these three concepts grew in ancient Israel and how, during the course of their growth, they intruded on and affected each other. Akiba sees them all clearly; he recognizes the truth of each. He makes no attempt to solve the antinomy metaphysically, but rather addresses himself to the practical demands of ethics and religion, affirming both freedom and omniscience to be true and teaching faith in the goodness of the judgment of God and the validity of reliance on that goodness.

The teachers of the Gemara broadened and deepened Akiba's concept by analysis of God's relation to the world and of the psychological problems attending free will. Their basic postulate is God's supreme control over all that occurs. "The smallest bird is caught only by divine decree" (*Yer. Shebi.* 9:1). Quoting *Ps.* 37:23 and *Prov.* 20:24, Hanina states that "a person will not hurt his finger unless it is so ordained by Heaven" (*Hul.* 7b). "Daily orders go forth from Heaven decreeing who shall marry whom and whose field shall become the property of which other person. From the Law (*Gen.* 24:50), the Prophets (*Judges* 14:4) and the Writings (*Prov.* 19:14) it is apparent that marriages are made in Heaven" (*M.K.* 18b).

To this they added an important qualification in God's government of the world, the qualification which makes room for human freedom. "Before conception God determines whether man shall be strong or weak, wise or foolish, rich or poor, but not whether he shall be righteous or wicked; as Hanina, quoting Scripture (*Deut.* 10:12), said, 'Everything is in the hands of Heaven except the fear of Heaven'" (*Nid.* 16b; Hanina's dictum is found also in *Ber.* 33b and *Meg.* 25a). A man's physique, mentality and worldly wealth, all these are predestined for him; but the fear of Heaven, the moral choice, to revere God or to flout His laws, this is given to man to decide for himself. All that man is or has is from God except his character, which is of his own making; divine predestination does not

affect man's moral freedom. And yet, even though man's moral actions are his own, the rabbis had no doubt that even they are foreseen (*Midrash Ex.* 9:1 on *Ex.* 7:9).

Once the concept of free will was firmly established, it in turn became the basis for the further refinement of the whole problem. The rabbis thought through the problem of human freedom very carefully. Many questions obtruded, some old, some new. The old problem of family responsibility was handled with no uncertainty by them. "Man was created sole in the world, so that no one will be able to attribute his acts to his ancestry," as might have been the case had there been several first ancestors, some good and some bad (*Tos. Sanh.* 8:3; also *Sanh.* 38a). Man's moral freedom is in no wise affected by hereditary sin; evil fathers have had good sons, regardless of heredity and early influence. "One finds in Scripture and in human life a righteous man begetting a righteous son, a wicked man a wicked son, a righteous man a wicked son and a wicked man a righteous son" (*Midrash Song of Songs* 1:6). On the other hand, the rabbis are naturally not unaware of early Biblical statements that the sins of the fathers are visited on their children, for example *Ex.* 34:7; but without compromising their position, they avoid this difficulty by theorizing that men are punished for their parents' sins if they persist in the same bad ways; and they quote *Deut.* 24:16, which forbids punishing children for the crimes of their parents, in vindication of their own, more advanced views (*Sanh.* 27b).

In discussing the rabbis' attitude on free will one must not overlook their teaching on God's love, a subject which, though different in nature, has a definite bearing on the problem. Although each man is liable for his own acts, yet, so say the rabbis, even if all men were so bad that their acts called for the destruction of the world, but there were one righteous man left, God would save the whole world for His love of this one righteous person (*Yoma* 38b).

Man, then, is given two ways, either of which he can freely choose; the rabbis make it clear, however, that this freedom of choice between the two ways does not make both ways equally desirable; God admonishes man to choose the good way of blessing and of life, although He gives him the freedom to choose the other way (*Sifre* to *Deut.* 11:26, quoting *Deut.* 30:19). The rabbis frankly acknowledge that man often has chosen the other way (*Midrash Gen.* 21:5 on *Gen.* 3:22).

The rabbis show a keen understanding of human psychology in their discussions on habit and the limiting effect that habit has on free will. Character, which is the product of many habits, and which, in the final analysis, is the chief determinant in man's choices, is thus only in the first instance fully open to free will. Once a man selects a way of life, human nature is so constituted that to persist in it is easy and to enter on another way is hard. "The good inclination controls the righteous; the evil inclination controls the wicked" (*Ber.* 61b). "A man who has spent most of his life without sinning is no longer likely to sin. A man who begins by defiling himself a little ends up by being defiled much; one who enters on the sanctifying life timidly is eventually sanctified much" (*Yoma* 38b, 39a).

Eleazar quotes the Torah (*Num.* 22:12, 20), the Prophets (*Isa.* 48:17) and the Writings (*Prov.* 3:34) to show that "man is led in the way he wants to go" (*Mak.* 10b). This, incidentally, is the interpretation which the rabbis place on the Biblical passages which depict God as controlling the acts of man. They point out that Pharaoh's heart hardened of its own accord in the first five plagues, and that it was only after he had become a hardened sinner that Scripture says of him that God hardened his heart. The statement to this effect in *Ex.* 7:3 is a simple declaration of God's foreknowledge rather than a decree of what must happen. The commentators also point out that perhaps where rulers of men are concerned (for example, Pharaoh and David) free will may be specially limited because their decisions affect whole nations (see Rashi, Nahmanides and Biur on *Ex.* 7:3; also Kimhi on *I Sam.* 24:1. The Midrashim and Jewish commentaries are replete with such exegeses).

Although habit works both ways, whether one chooses the good or the bad way, the rabbis saw the disintegrating effects of an evil life and the creative and beneficial results of a life well spent. "The wicked are under the control of their hearts; the righteous are in control over their hearts" (*Midrash Gen.* 67:7 on *Gen.* 27:41). Simeon ben Lakish infuses the thought of God's love for the righteous by the following nuance: "He who comes to defile himself, the way is opened for him; he who comes to lead the pure life receives divine assistance" (*Yoma* 38b; *Sab.* 104a). But if "the reward for leading a good life is the continued living of the good life and the punishment for leading a wicked life is persistence in such wickedness" (*Aboth* 4:2), God in His mercy holds out to the sinner the hope of repentance and the return to blessing; it is the nature of man to follow in a habit, but there is no compulsion. Man can break and has broken habits; God has permitted nature to limit the workings of free will by the power which habit has, but He has not permitted it to deprive man completely of free will. Said Rabbi Johanan, "Great is repentance for it tears up the evil decree against man" (*R. H.* 17b). Prayers for the purification of the heart so that the petitioner may the more readily draw near to God probably are grounded in this thought of the power of habit and the mercy of God.

And, finally, the relation of prophecy to the question of free will will conclude the discussion of the Talmudic period and lead to a consideration of the medieval philosophic schools. It must be remembered that the Talmudic teachers had little concern with formal philosophical abstractions; their direct concern was ethics, their ultimate objective the proper worship of God. Prophecy, like habit, is essentially a psychological problem. Man's free will is necessarily limited by his natural abilities, by the inborn qualities of his mind. No amount of will power will turn a man into a creative thinker whom nature has not in the first place blessed with the necessary latent talents. Thus the prophets speak of an inner native compulsion which drove them to expound the truth as it appeared to them (for example, *Amos* 3:8 and *Jer.* 1:5).

One rather expects to find a recognition of the psychological implications of the whole question of prophecy by the medieval philosophers with their training in metaphysics and logic; but it was only the rarest insight that led the Talmudic rabbis to see the bearing of the problem of free will on the prophetic process. *Midrash Tanhuma* (*Toledoth,* on *Gen.* 27:33) speaks of three organs which are under human control (the hands, mouth and legs) and three which are not (eyes, ears and nose). One can tell his hands what to do, his mouth what to say and his legs where to go, but one can not ordinarily control the external world which creates the impressions on the senses. "When, however, the Holy One, blessed be He, purposes otherwise, then man loses control even over the other organs," namely, in the case of the prophets, such as Moses, Balaam, Jonah, and Jeremiah who were impelled by a force not themselves to do and say what they would liefer not.

5. With the Jewish Philosophers. The medieval philosophers grappled with the metaphysical implications of the antinomy between free will and God's foreknowledge. They attempted various solutions, such as that God's knowledge is of such nature that it does not predetermine man's actions, or that God knows only general happenings and not particular ones. No intellectually satisfactory solution has, of course, ever been offered; all explanations ultimately curtail either freedom or omniscience. Most Mohammedan thinkers restricted freedom; but of the great Jewish writers only Crescas follows them. The Jewish philosophers would rather curtail omniscience than touch free will and moral responsibility.

Saadia (*Emunoth Vedeoth,* part 4, chaps. 2 to 4) and Judah Halevi (*Kuzari* 5:20) in effect curtail omniscience; God knows man's choice *after* it is made. The latter speaks of man's free will as a link in the chain of secondary causes but as only indirectly connected with the immutable natural laws or the principal causes that proceed directly from the first cause. Maimonides (*Moreh Nebuchim* 3:16 and 20) rejects any solution which would detract from divine omniscience; he draws a distinction between human and divine knowledge. God knows into what actuality the possible will be realized, Maimonides here differing strongly from his philosophic predecessors, but God's knowledge of such ultimate realization does not intrude upon man's freedom to bring it into being. Maimonides' contemporaries and successors were not satisfied with this statement as a philosophic solution of the problem, though admittedly it was a sound doctrinal formulation. Abraham ben David of Posquières resents Maimonides' raising questions in a popular work (*Hilchoth Teshubah* 5) which he does not answer. Gersonides (*Milhamoth Adonai,* part 3, chap. 2) held that man can free himself from the control of the celestial bodies. God knows only the determinations of the celestial bodies; thus God's knowledge is only of the possible.

Crescas (*Or Adonai,* part 2, sections 4 to 5) alone is willing to curtail freedom; he admits the Scriptural teaching of free will, but insists that ultimately in relation to God the will is bound. The *Zohar* teaches free will and, with Aristotle, confines God's knowledge to universals only, and not particulars. Albo (*Ikkarim,* book 4, chaps. 3 to 10) follows Maimonides; Spinoza was profoundly influenced by Crescas and was a rigid determinist.

6. Conclusion. The divergence of opinion on the question of free will among philosophic writers is even greater in Islam and Christianity than it is in Judaism. In the former, as has been previously noted, a majority of thinkers were ready to curtail free will. Christianity generally accepts the Jewish view, but its intellectual difficulties are greater than those in Judaism, what with the doctrine of original sin and the total depravity of man. The Roman Catholic church, however, despite such difficulties, adopted the views of Aquinas, who insisted on man's freedom. Some of the Reformers inclined to a limitation of free will. Calvin rigidly followed through the logical implications of Augustine's interpretation of the Scriptures; God, so Calvin taught, predestined an elect few to salvation.

Whatever be the difficulties in other religions and the uncertain intellectual status of the paradox of God's omniscience and human freedom, the religious Jew knows that human strength and dignity lie in man's being master of himself (*Aboth* 4:1) and that the choicest reward for such self-mastery is further opportunity for serving God (*Aboth* 4:2). Judaism has liberated morality from pagan and certain metaphysical limitations; man can and ought to live the good life. Moral freedom is a fundamental doctrine in Judaism; man has the capacity and the freedom to obey the canons of ethics.

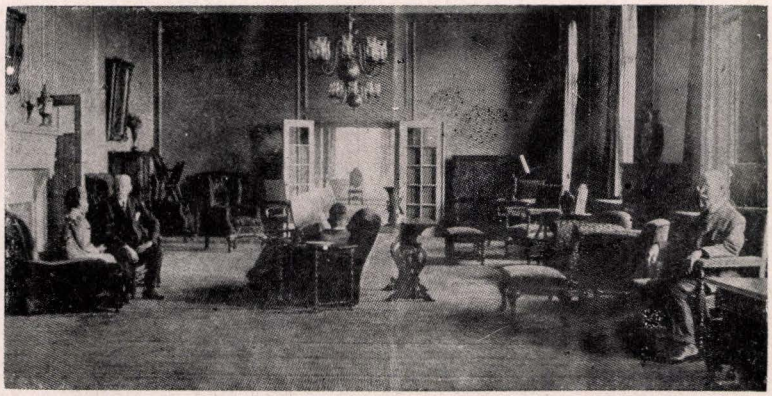
See also: Evil Inclination; God; Justice; Love; Monotheism; Providence; Religion; Retribution; Reward and Punishment; Sin.

Samuel J. B. Wolk.

Lit.: Cohen, A., *Everyman's Talmud,* pp. 93-101; Finkelstein, Louis, *The Pharisees* (1938) 195-260; Husik, Isaac, *A History of Mediaeval Jewish Philosophy,* 2nd ed. (1930); Kohler, Kaufmann, *Jewish Theology* (1918) 167-75, 231-37; Moore, G. F., *Judaism in the First Centuries of the Christian Era* (1927-30); Neumark, David, *Crescas and Spinoza;* Sarachek, Joseph, *Faith and Reason* (1935).

FREED, ISADORE, composer, b. Russia, 1900. He came to the United States as a child. He attended the University of Pennsylvania, from which he was graduated with the degree of Bachelor of Music, studying at the same time at the Philadelphia Conservatory of Music, where he won a gold medal. Besides his study of the piano, he worked at composition with Ernest Bloch in New York city, and with Vincent D'Indy in Paris. He taught at the Curtis Institute of Music in Philadelphia, and conducted several music societies. He has also associated himself with several major music groups which have helped to promote modern music. Freed composed a ballet, *Vibrations* (1928), a one-act opera, *Homo Sum* (1930), many works for orchestra, for chorus and for a variety of chamber music groups.

Freed has done some of his best and most original musical creation in the Hebrew idiom, and reveals in these works his strong vein for melody and his extraordinary feeling for atmosphere and color. His most important Hebrew musical works include a Sabbath Morning Service (1938), *Adon Olom* (1928), and



The Andrew Freedman Home in New York

a sacred cantata, *Songs of Praise* (1937). Together with Lazare Saminsky, Freed edited *Masters of Our Day,* an anthology of modern piano pieces for students.

FREEDLANDER, JOSEPH H., architect, b. New York city. He was educated at the Massachusetts Institute of Technology and at the École des Beaux Arts, in Paris, and then was the architect for a number of residences and public buildings, including the new Museum of the City of New York, the Bronx County Building, the Bronx County Jail and Supreme Court, the municipal building at White Plains, N. Y., the Perry Memorial at Putin Bay, Ohio, the Importers and Traders Building in New York, the New Harlem Hospital, the National Home for Disabled Volunteer Soldiers in Tennessee, the building of the French Institute in the United States and the Fifth Avenue traffic towers. Freedlander was president of the American group of the Société des Architectes Diplômés par le Gouvernement Français, president of the Fine Arts Federation of New York, and a trustee of the French Institute in the United States. He won the gold medal award of the Fifth Avenue Association, New York city, for having conceived the best building of the year, and was made a chevalier of the French Legion of Honor. In November, 1939, Freedlander became president of the Society of Beaux-Arts Architects, of New York city.

FREEDMAN, ANDREW, businessman and financier, b. New York city, 1860; d. New York city, 1915. He studied at the College of the City of New York. He went into the real estate business and soon had extensive interests in property along Fifth Avenue and in the Bronx when that borough had few residents. In 1897, when Richard Croker resumed his leadership of Tammany Hall, Freedman helped him elect R. A. Van Wyck (1898-1901) mayor of New York city. He was a member of the Finance Committee of Tammany Hall.

In 1898 Freedman became interested in bonding companies and did much of the bonding for the city. He was generally credited with making the subway system of New York city possible. He introduced John B. McDonald, the contractor who built the first subway (1900-04), to August Belmont, the financier, and was active in the subway management until his death.

From 1894 until 1902 he was the owner of the New York Baseball Club ("The Giants") of the National League, and when he sold the club it was the best-paying organization of its kind in the country.

At his death, he left several million dollars to establish the Andrew Freedman Home (built in 1925 on Grand Concourse, in the Bronx), a non-sectarian institution where aged people of culture and wealth, who had lost their means, might still live in the comfort to which they had been accustomed.

FREEDMAN, BARNETT, painter, b. London, 1901. His father, a refugee from Russia, had come to England in 1897 and settled in the East End of London. For four years, from the age of nine until he was thirteen, he was bedridden in hospitals and homes. When he was sixteen he was well enough to work for his living and became a draftsman. He worked for firms making gravestones and garden sculpture. In the meantime he went to night classes at St. Martin's School of Art.

In 1922 he was awarded a scholarship to the Royal College of Art and became a full-time student, but left after three years. Unrecognized, he starved for a time, but his paintings and drawings were eventually bought by the Contemporary Art Society, the Duveen Fund, the Victoria and Albert Museum, the municipal galleries of Leeds, Birmingham, Manchester, and other English cities, and the Fine Arts Museum of Helsingfors, Finland. His painting, *A London Street Scene,* and the design for it in wash, are in the National Gallery, London. He was elected a fellow of the Royal Society of Arts in 1939.

Freedman was at his best, perhaps, in pictures of town life. His landscapes, according to the critic John Rothenstein, show "the response of an urban mind to rural scenery." In his paintings of still life the favorite subjects are puppets and musical instruments. He also illustrated Borrow's *Lavengro,* Emily Brontë's *Wuthering Heights,* Siegfried Sassoon's *Memoirs of an Infantry Officer* and Tolstoy's *War and Peace.*

Lit.: Rothenstein, John, "Barnett Freedman," *The London Studio,* vol. 9, pp. 90-93.

FREEDMAN, DAVID, author, b. Botosani, Roumania, 1898; d. New York city, 1936. The son of a poor Roumanian family, Freedman was brought to New York city when he was one year old. His father, under the name of "Israel the Yankee," became a well-known writer for the Yiddish papers, and Freedman, carrying on the tradition of his father, early became a journalist. At sixteen he was English editor of the *Jewish Daily News.*

Despite the pressing poverty of an East Side life,



Solomon B. Freehof

Freedman attended the College of the City of New York, from which he was graduated with the B. S. degree in 1918. From Columbia University, in 1919, he received the M. A. degree in philosophy. In 1920 he became superintendent of the Israel Orphan Asylum in Manhattan. There followed other jobs as editor of a bakers' trade paper and as manager of a paper box factory.

In 1922, Freedman drew on his East Side experiences and wrote the first of his *Mendel Marantz* stories. In 1926 he published *Mendel Marantz* (New York), a novel centering around the character of this liberal philosophic Jew; it was translated into Russian, German, Yiddish, and Dutch; in 1930 he dramatized this favorite character in a play, *Mendel Incorporated.*

His Mendel stories, with their fund of humor and inventiveness of situation, quickly attracted the attention of the theatrical and radio worlds. Freedman kept on file many thousands of jokes, from which he produced with mechanical regularity sketches for musical comedy shows and scripts for radio artists, writing as many as five radio scripts a week. In an age when radio was just beginning to loom large on the entertainment horizon, Freedman was partly responsible for the ascendancy of many radio stars. Various skits in the *Ziegfeld Follies,* and sketches, such as *The Show Is On* (New York, 1937) and *White Horse Inn* (New York, 1937), were written by Freedman.

His versatility extended to collaboration in the writing of biographies and other types of books, in a humorous vein, on current topics. Among these were: *My Life Is In Your Hands* (with Eddie Cantor; New York, 1928), *Phantom Fame* (with Harry Reichenbach; New York, 1931), and *Ziegfeld, The Great Glorifier* (New York, 1934). One of his short stories appeared in *The Best Short Stories* collections of Edward J. O'Brien.

FREEDMAN, DAVID ISAAC, rabbi, b. Budapest, Hungary, 1874; d. Perth, Australia, 1939. He came to England as a child and was educated in London, graduating from University College in 1894. Three years later Freedman was called to Perth, where he was minister to the Jewish community until his death, forty-two years later.

Freedman's activities in Australia included more than the interests of the Jewish community. He was president of the Children's Protection Society, the Victoria League and the Infant Health Association. In addition, he was chairman of the Victoria Institute for the Blind, the Prison Gate Committee, the Aged Sailors' and Soldiers' Fund and other secular philanthropic organizations. Among the cultural activities in which he took a leading interest were the Public Library, Museum and Art Gallery, of whose trustees Freedman was a member, and the University of Western Australia, in whose senate Freedman served.

The Commonwealth of Australia made Freedman one of its delegates to the fourteenth assembly of the League of Nations (September, 1933). He was given an Order of the British Empire in 1936.

During the World War Freedman served as chaplain with the Australian forces in Gallipoli, France, Belgium, Egypt and Palestine. He was the author of *Manual for Jewish Children.*

FREEDMEN, *see* SLAVERY.

FREEDOM, *see* LIBERTY.

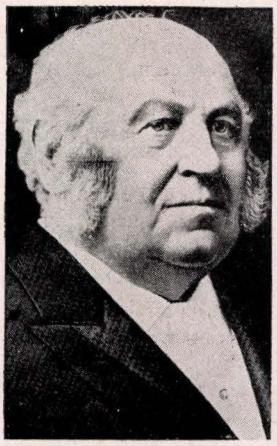
FREEDOM OF OPINION, FREEDOM OF THOUGHT, *see* INDIVIDUALISM.

FREEHOF, SOLOMON BENNETT, rabbi and scholar, b. London, 1892. He was brought to the United States in 1903. He studied at the University of Cincinnati (A. B., 1914) and the Hebrew Union College (rabbi, 1915; D.D., 1922). During the World War Freehof served as a chaplain in the American Expeditionary Force.

He was assistant professor of medieval liturgy and of rabbinics at the Hebrew Union College from 1915 to 1924. He was then rabbi of Kehillath Anshe Maariv Temple in Chicago (1924-34) and of Rodef Shalom Temple in Pittsburgh (1934-). For a number of years he was chairman of the Liturgical Committee of the Central Conference of American Rabbis.

Freehof was chairman of the committee of the Central Conference of American Rabbis that published in 1923 *Blessing and Praise,* a book of meditations and prayers for private devotion. He was the author of *Devotional Literature in the Vernacular* (1923); *Stormers of Heaven* (a series of biographies of religious leaders, 1931); *Marx, Freud and Einstein* (1933); *Spinoza, the Man and his Thoughts* (1933); *Race, Nation or Religion* (1935); *The Book of Psalms* (the first in a series of popular Bible commentaries published by the Union of American Hebrew Congregations and the Blumauer Foundation, 1938). He is editor of the department of liturgy of this encyclopedia.

FREEMAN, JOSEPH, writer, b. province of Poltava, Russia, 1897. He was brought to the United States as a boy of seven. He studied at Columbia University (A.B., 1919). He went to Europe and became a member of the staff of the Paris edition of the Chicago *Tribune* (1920). Later, he was a correspondent in London for the *Tribune* and the New York *Daily News.*



Julius Freiberg



Maurice J. Freiberg



J. Walter Freiberg

He returned to New York to become in turn an assistant editor on the staff of *The Liberator* (1922-23), publicity director for the American Civil Liberties Union (1924), and New York correspondent for Tass, the Telegraph Agency of the Soviet Union (1925-26, 1927-31). From 1926 to 1927 he was Moscow correspondent of *The New Masses,* which he had helped found in 1925. Freeman was a correspondent for *The New Masses* in Mexico in 1929. He was an editor of *The New Masses* from 1931 to 1933 and again from 1936 to 1937.

He was one of the founders of the Theatre Union for the production of left wing plays.

He is the author with Scott Nearing of *Dollar Diplomacy* (1925), which was written to illustrate American "imperialism" on the basis, for the most part, of official American documents. He is also the author with Joshua Kunitz and Louis Lozowick of *Voices of October* (1930) in praise of the Soviet Union. He published *The Soviet Worker* in 1932. In 1936 he published an autobiography, *An American Testament,* to show how he arrived at the viewpoints he held with respect to capitalism and communism.

FREEMAN-COHEN, HARRY, financier and newspaper publisher, b. Newcastle on Tyne, England, 1858; d. Caledon, South Africa, 1904. After spending some years in South Wales, where he was prominently associated with the formation of the Barry Dock and Railway Company at Cardiff and the Swansea Dry Dock Company, he went to Johannesburg in 1888. On the Rand he became interested in the gold mining industry, and was one of the earliest pioneers of the deep level. As a member of the Reform Committee, he was implicated in the Jameson Raid (1895) but succeeded in evading arrest. He was directly instrumental in forming a defence corps for the protection of life and property in Johannesburg following the abortive raid. He was one of the guarantors—to the extent of £250,000—of the first instalment of the Transvaal War Contribution Loan.

Freeman-Cohen was the founder and managing director of the *Rand Daily Mail,* one of South Africa's leading morning newspapers. He took a keen interest in communal affairs, being president of the Johannesburg Hebrew Congregation and a vice-president of the Jewish Board of Deputies for the Transvaal and Natal.

Lit.: *Rand Daily Mail,* Jan. 25, 1904; Lane, Margaret, *Edgar Wallace* (1938) 153 et seq.

FREIBERG, a Cincinnati family distinguished for communal service. JULIUS FREIBERG (b. Neu Leiningen, Rheinpfalz, Germany, 1823; d. Cincinnati, 1905) was the first of the family to settle at Cincinnati. He was taught the trade of wine maker and cooper, and at the age of twenty-four he came to the United States and went at once to Cincinnati. In 1855, in partnership with Levi J. Workum, he established the firm of Freiberg and Workum, distillers. He married Duffie Workum, a school teacher, his partner's sister, in 1856. His business prospered and he became one of the leading men of the city.

Upon his arrival in Cincinnati, Freiberg joined the Bene Israel congregation. He was its president three times, from 1860 to 1862, from 1867 to 1884, and from 1889 to 1890. During his second term the congregation completed its synagogue at Eighth and Mound streets.

Isaac M. Wise, the rabbi of Bene Yeshurun congregation of Cincinnati, found in him one of his chief supporters in the organization of the Union of American Hebrew Congregations. Freiberg delivered the address of welcome to the delegates to the first meeting, held at Cincinnati in 1873. He was a member of the Executive Board from the beginning. In 1889 he was elected president of the Union and held that office until 1903 when he resigned. When the Hebrew Union College was founded by the Union of American Hebrew Congregations in 1875, Freiberg was named a member of the Board of Governors and elected vice-president of the Board. He held the office until his death. He was one of the founders of the Jewish Hospital in Cincinnati and of the Home for Jewish Aged and Infirm; he founded the Jewish Foster Home.

Freiberg was active as a citizen beyond the circle of the Jewish community. He was a member of the Board of Trustees of the Sinking Fund of Cincinnati. In 1873 he was a member of the Ohio Constitutional Convention, nominated by both political parties. He was elected an honorary member of the Cincinnati Chamber of Commerce in 1894.

J. Walter Freiberg (b. Cincinnati, 1858; d. Cincinnati, 1921) was the son of Julius and Duffie Workum Freiberg. After graduation from high school in 1875, he was taken into his father's business. He was president of the Bene Israel congregation from 1908 to 1910. Freiberg was elected a member of the Executive Board of the Union of American Hebrew Congregations in 1906 to succeed his father. He was elected president of the Union in 1911 and held the office until his death. During his presidency the Union's subscribers grew from a thousand to eight thousand, the Hebrew Union College moved to its present (1941) site, and the Department of Synagogue and School Extension greatly enlarged its activities.

In 1913 Freiberg helped organize the National Federation of Temple Sisterhoods. From 1911 to 1921 he was vice-president of the National Denver Hospital for Consumptives. He was also a member of many boards of charitable organizations.

Freiberg was elected a member of the Charter Commission in 1913 and held office until the movement for the charter was defeated at a special election the following year.

Stella Heinsheimer Freiberg (b. Cincinnati, 1862) was the wife of J. Walter Freiberg. In 1922 she gave the Hebrew Union College its gymnasium (completed in 1924) in memory of her husband. For six years she was president of the National Federation of Temple Sisterhoods (1923-29). She continued in office as a member of the Executive Board and head of the Committee on Jewish Ceremonial and Art. She was also first vice-president of the Cincinnati Symphony Orchestra Association and a director of the Cincinnati Art Museum.

Maurice J. Freiberg (b. Cincinnati, 1861; d. Cincinnati, 1936) was the son of Julius and Duffie Workum Freiberg. He was taken into his father's business in 1883 and was president of the distillery after his father's death until the manufacture of intoxicating liquors was prohibited in 1918.

He was vice-president of the Board of Governors of the Hebrew Union College for many years until his death. He was also treasurer of the Sinking Fund of the United Jewish Social Agencies of Cincinnati. In memory of his wife, Martha Pritz Freiberg, he gave the Jewish Hospital of Cincinnati its maternity pavilion.

Freiberg was president of the Cincinnati Chamber of Commerce, vice-president of the Board of Commissioners of the city's waterworks, and, from 1919 until his death, a trustee of the Cincinnati Sinking Fund. He was treasurer of the Cincinnati Community Chest for fourteen years. In 1931 he was chosen an honorary member of the board of the Community Chest for life. He was vice-president of the Cincinnati Art Museum, treasurer and director of the Institute of Fine Arts, a member of the advisory board of the Cincinnati Symphony Orchestra Association, and a director of the Cincinnati College of Music.

Julius Walter Freiberg (b. Cincinnati, 1885) was the son of J. Walter Freiberg and Stella Heinsheimer Freiberg. He studied at Yale University (A.B., 1907). In 1929 he became a manufacturer of machinery. He was a member of the Executive Board of the Union of American Hebrew Congregations and, for many years, chairman of the Board of Managers of the Union's Department of Synagogue and School Extension. He was treasurer of the Bene Israel Congregation (Rockdale Avenue Temple). He was also treasurer of the National Federation of Temple Brotherhoods.

Charles Reznikoff.



Mrs. J. Walter Freiberg

Lit.: Philipson, David, "Julius Freiberg," *Publications of the American Jewish Historical Society,* No. 19, pp. 202-5; idem, "J. Walter Freiberg," *ibid.,* No. 29, pp. 161-63.

FREIBERG, ALBERT HENRY, physician, b. Cincinnati, 1868; d. Cincinnati, 1940. He studied at the University of Cincinnati and at its medical school, the Medical College of Ohio (M.D., 1890), and then abroad at the Universities of Würzburg, Strasbourg, Berlin, and Vienna. In 1893 he returned to Cincinnati to practice medicine.

He was professor of orthopedic surgery at the University of Cincinnati from 1902 to 1938. He did pioneer work in many problems of his specialty and contributed much to the periodicals devoted to orthopedics. In 1938 he became professor emeritus.

During the World War Freiberg was a major in the Medical Corps of the army. He was president of the American Orthopedic Association (1910-11), chairman of the section of the American Medical Association devoted to orthopedic surgery (1917-18), and president of the Ohio State Medical Association (1929-30).

He was a member of the Board of Governors of the Hebrew Union College.

FREIDUS, ABRAHAM SOLOMON, bibliographer, b. Riga, Latvia, 1867; d. New York city, 1923. He received the usual education of the East European Jew, and in 1886 left Riga for Paris, where he was able to satisfy in part his desire for books to study. In 1887, obeying an idealistic urge, he went to Palestine to serve as farm hand in the colony Zichron Jacob, but illness soon compelled him to return to Paris.

After a short stay in London, he came in 1889 to



Archibald J. Freiman

New York, where he completed the course in the Pratt Institute Library School, and in 1894 began his career as a professional librarian. After working for some time as a cataloguer of Bibles in the library of the General Theological Seminary, he became in 1897 a member of the staff of the Astor Library (which was merged with the Lenox and Tilden Foundations into the New York Public Library), first as a cataloguer of Hebrew books and later as the organizer and chief of the Jewish Division, which was established that same year. This collection was soon enriched by the acquisition of the valuable library of the renowned scholar Leon Mandelstamm of Leningrad, which, like many subsequent additions, was purchased through the munificence of Jacob H. Schiff.

As head of this department, Freidus was of the greatest assistance to all students of Judaica and Hebraica, especially to those who worked on the *Jewish Encyclopedia* (1901-5). He was also a bibliographer of note. He prepared the scheme of classification of Judaica in use in the New York Public Library, which has been followed by other large libraries possessing Judaica, with modifications adapted to their different needs. Freidus also prepared a number of bibliographical works on the history and condition of the Jews in various countries, which have proved most useful to students working in this field.

Lit.: Gottheil, Richard J. H., in *Publications of the American Jewish Historical Society,* No. 29, pp. 163-65; *Studies in Jewish Bibliography and Related Subjects in Memory of Abraham Solomon Freidus* (1929).

FREIMAN, ARCHIBALD J., philanthropist and Zionist leader, b. Virbilis (Wirballen), Lithuania, 1880. Freiman came to Canada in 1893. He entered his father's furniture business in Kingston, Ontario, became a partner, then moved to Ottawa in 1902 to open a branch for the firm. In 1910 he became sole owner of the concern which grew to be the largest department store in the Canadian capital.

Freiman was active in the Zionist Organization of Canada from its founding in 1898. In 1919 Freiman succeeded the late Clarence I. De Sola as president, and was still serving in 1941. Freiman was member of the Actions Committee of the World Zionist Organization and of the Administrative Council of the Jewish Agency.

Freiman is an extremely energetic man, a capable organizer and a strong leader. Together with his wife, Lillian, he gave support to almost every philanthropic activity in Canada, both Jewish and non-Jewish. Freiman commanded the respect and the confidence of the representatives of the Canadian government as no other Jew in Canada. He was especially friendly with Lord Tweedsmuir, governor general of the Dominion.

Freiman was president of the Adath Jeshurun Congregation of Ottawa from 1903 to 1929. He was executive chairman of the Jewish Committee of Canada which brought over several hundred Jewish orphans from the Ukraine to the Dominion, honorary president of the Adath Jeshurun Congregation, honorary president of the Jewish Immigrant Aid Society of Canada, and honorary vice-president of the Canadian Jewish Congress.

FREIMAN, LILLIAN BILSKY (Mrs. Archibald J. Freiman), communal leader, b. Mattawa, Ontario, 1885; d. Montreal, 1940. For many years one of Canada's outstanding philanthropists and welfare workers, and president of Canadian Hadassah from 1921 to her death, Mrs. Freiman was recognized and honored by all Canadians.

In 1917 she was active in raising a fund for those left destitute by the War, and in 1920, with her husband, she raised a similar fund for destitute Jews of Eastern Europe. The following year she obtained permission from the Canadian government for the entry into the country of 150 Jewish war orphans of the Ukraine, and herself went to Europe to supervise their passage. On their arrival, she placed them in private Canadian Jewish homes.

Her charitable work extended far beyond the field of Jewish communal affairs. She was the only woman to become honorary member of the Canadian War Veterans' Association. In 1925, when factional dis-



Abraham S. Freidus

putes and protracted strikes in the coal mines of Nova Scotia led to Canada's worst labor crisis, she organized a relief fund for the stricken miners.

Shortly after its founding in 1920, Canadian Hadassah chose Mrs. Freiman president, a post which she held for nineteen years. With her husband she was closely associated with the Canadian Zionist movement. She sponsored the Youth Aliyah in Canada. In 1929 she was Dominion chairman of the Palestine Emergency Fund.

With her husband she was the leader of Jewish communal life in Ottawa and one of the leaders of its social life.

In 1934, upon the recommendation of Prime Minister Richard B. Bennett, King George V appointed her to the Order of the British Empire, the only Canadian Jewess so honored. Hundreds of prominent Canadians attended Mrs. Freiman's funeral, including Prime Minister Mackenzie King and the personal representative of the governor general.

Lit.: Hart, *The Jew in Canada* (1926) 276 et seq.; *Jewish Tribune,* March 22, 1929, p. 9; *Jewish Standard,* June 6, 1930; *Canadian Jewish Chronicle,* Nov. 8, 1940; *Canadian Zionist,* Dec., 1940.

FREIMANN, ARON, author and bibliographer, son of Rabbi Israel Freimann, b. Filehne, Posen, 1871. From 1897 to 1933 he was an official of the Frankfort Municipal Library. Shortly after the accession of the Nazis to power in Germany, Freimann came to the United States, settling in New York city, where he was appointed an instructor in Jewish history and literature at Yeshiva College, and worked in the Jewish Division of the New York Public Library.

In collaboration with Heinrich Brody, Freimann issued the *Zeitschrift für Hebräische Bibliographie;* together with Markus Brann, he edited *Germania Judaica* (vol. 1, 1917; vol. 2, 1934, in conjunction with Ismar Elbogen and H. Tykocinski). From 1924 on he edited the *Thesaurus Typographiae Hebraicae Saeculi Quindecimi* (of which 8 parts were issued up to 1931), and thereafter served as coeditor of the *Zeitschrift für die Geschichte der Juden in Deutschland.* He composed supplements to the history of the Jews of Prague and on the life of Sabbatai Zevi, and a treatise on the Hebrew incunabula in Frankfort *(Clemens Ebrard Festschrift,* 1920). He edited the second edition of Leopold Zunz's *Die Synagogale Poesie des Mittelalters* (Frankfort, 1920), as well as the Abraham Berliner *Festschrift* and the David Simonsen *Festschrift.* His *Frankfort,* a history of the Jews in Frankfort, written in collaboration with F. Kracauer, appeared at Philadelphia in 1929 (translated from the original German by Bertha Szold Levin), his catalogue of the Hebraica and Judaica in the Frankfort library in 1932.

Lit.: Freimann, *Aus dem Stammbaum der Familien Ettlinger-Freimann-Horovitz; Morgen Journal,* June 11, 1939.

FREIMANN, JAKOB, cousin of Aron, b. Cracow, Poland, 1866; d. Spindelmühle, Germany, 1937. From 1890 to 1913 he was rabbi in Kanitz and Holleschau, Moravia; in 1914, he became chief rabbi in Posen, as successor to Wolf Feilchenfeld, and in 1928 was called to Berlin. Freimann, whose scientific interests lie mainly in the field of rabbinical literature, was active principally as editor of medieval Hebrew commentaries. His publications include: *Leḳet Joscher, des Joseph ben Mose Collectaneen seines Lehrers Israel Isserlein* (1903-4); *Sefer Machḳim von Natan ben Jehuda* (1909); *Siddur Raschi* (1910-11); *Sefer Amarḳel* (1914); *Geschichte der Juden in Bonn* (1917); *Geschichte der Juden in Prossnitz* (1923); *Das Buch der Frommen* (1924); *Ein Raschifragment zum Traktat Nedarim* (1928); *Geschichte der Juden in Xanten* (1930). In 1937 at Berlin the *Festschrift Dr. Jaḳob Freimann* was published in his honor.

Lit.: Flesch, in *Jüdisches Jahrbuch für die Čechoslovaḳei* (1922); Levy, Harry, *Der Lebensweg* (biography of Jakob Freimann); Freimann, Alfred, and Lewin, Daniel, *Schriften und Aufsätze von Dr. Jaḳob Freimann.*

FRENCH GUIANA, *see* CAYENNE.

FRENCH LITERATURE ON AND BY JEWS, *see* LITERATURE ON AND BY JEWS.

FRENCH REVOLUTION, *see* REVOLUTIONS, EUROPEAN.

FRENK, EZRIEL NATHAN, Hebrew writer and historian, b. Wodzisław, Poland, 1863; d. Warsaw, Poland, 1924. He was one of the foremost stylists of modern Hebrew. In 1888 he became a member of the editorial board of the Hebrew encyclopedia *Haeshḳol,* and was a member of the editorial board of *Hatzefirah* from 1911 on, contributing numerous articles to other periodicals. His writings include: *Mehayye Hahasidim Bepolin* (1893); *Yitzhaḳ Meir Beyadutho* (1904); *Die Geschichte von die Yuden in Polin* (1910); *Yehude Polin Bime Milhamoth Napoleon* (1912); *Hayevanim Vehayehudim Bepolin* (1921); *Meshumodim in Polin in Neunzehnten Yahrhundert* (1923). He translated a number of books into Yiddish and Hebrew, including Prussa's *Pharaoh* (1910), Orzeszko's *Mirtala* (1912), Sienkewicz's *With Fire and Sword* (1920-21), and a book of Sven Hedin's travels (1923).

Lit.: Balaban, in *Nowe Życie,* June, 1924; Reisen, Zalman, *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 3 (1929) cols. 228-37; *Hasifruth Hayafah Beibrith* (1927).

FRENKEL, BARUCH THEOMIM (also Fränkel), rabbi and Talmudist who lived during the second half of the 18th and the beginning of the 19th centuries, d. Leipnik, Moravia, 1828. He was rabbi at Wisnicz, Austrian Galicia, and at Leipnik, where he served for nearly thirty years. He was a grandson of Rabbi Joshua Feiwel Theomim of Przemysl, an outstanding member of the Council of Four Lands (the governing body of Polish Jewry), and was himself a highly esteemed member of that group of Polish, German and Hungarian rabbis who helped spread Talmudic knowledge through the maintenance of large Yeshivas. His main work was *Baruch Taam,* a collection of Pilpulistic discussions on selected Talmudic subjects which was edited by his famous son-in-law and pupil, Rabbi Hayim Halberstamm, and was published in Lemberg in 1841. He wrote comments on the Mishnah and glosses to the Talmud and *Shulhan Aruch, Orah Hayim.* His *Atereth Hachamim* (Josefow, 1878) consists of 1. responsa, and 2. notes (novellae) to the Talmud.

Lit.: Dembitzer, *Kelilath Yofi,* vol. 1, p. 82, note; *Atereth Hachamim,* preface; Fürst, Julius, *Bibliotheca Judaica,* vol. 1, p. 290.

FRENSDORFF, FERDINAND, historian of law, b. Hannover, Germany, 1833; d. 1931. In 1873 he became associate professor at the University of Göttingen. He published valuable works on the history of medieval law, including: *Das lübische Recht in seinen ältesten Formen* (1872); *Beiträge zur Geschichte und Erklärung deutscher Rechtsbücher* (1888-94); *Studien zum Braunschweigischen Stadtrecht* (1905-6); *Die Aufnahme des allgemeinen Wahlrechts in das öffentliche Recht Deutschlands* (1892); *Das Wiedererstehen des deutschen Rechts* (1908). Frensdorff was baptized.

FRENSDORFF, SALOMON, scholar and educator, b. Hamburg, Germany, 1803; d. Hannover, Germany, 1880. He was a fellow-student of Abraham Geiger and Samson Raphael Hirsch. From 1837 to 1848 he taught at the Jüdische Religionsschule at Hannover, and from 1848 to his death was director of the Bildungsanstalt für jüdische Lehrer, a normal school. In 1847 he made a new edition of the tractate *Darche Hanikḳud Vehaneginoth* which is attributed to Moses Hanakdan. Taking as his main field the study of the Masorah, or medieval notes to the Biblical text, he published for the first time the text of the Masoretic work, *Ochlah Veochlah,* previously known only through citations, from a Paris manuscript (1864, with text, translation and notes). He planned a complete edition of the Masorah, but of this he was only able to complete *Die Massora Magna* (1875), giving an introduction, and an alphabetic list of the Masoretic notes arranged according to the words to which they were made, together with the locations of the Biblical verses where such notes are to be found in printed Bibles.

FRESCO, DAVID, Ladino journalist, b. Constantinople, 1850; d. Nice, France, 1933. After attending the Talmud Torah of Constantinople, where he studied Hebrew and Turkish, he adopted the career of journalist while still young, learning French for the purpose of being able to keep in contact with events in Western Europe. He began his journalistic career in 1871 on the staff of *Nacional,* which in the following year changed its name to *Le télégraphe,* and still later to *El Telegrapho.* He next became editor of *El Tiempo.* This periodical was several times suspended during his editorship because of representations made to the Turkish government by Moses Levi, at that time chief aide of the grand rabbi of Turkey, who desired to silence Fresco because of his adverse criticisms of the communal administration. In 1930, after having been editor of *El Tiempo* for more than forty years, Fresco resigned to go to Nice to live with his children. However, from Nice he was a regular contributor to the Ladino newspaper *La Boz de Oriente,* founded in 1930.

Fresco also published the following scientific revues in Ladino: *El Sol* (1879); *El Amigo de la Familla* (1886); *El Instructor* (1888). He translated over a hundred Hebrew and French novels into Ladino, and composed several beautiful Hebrew poems. He was regarded in the Orient as the teacher and enlightener of those who had not had the opportunity to attend modern schools, and tens of thousands of those living in the Orient owe their knowledge of modern subjects to his great diligence in the field of literature. He was an outstanding and successful champion of Judaism in the Orient.

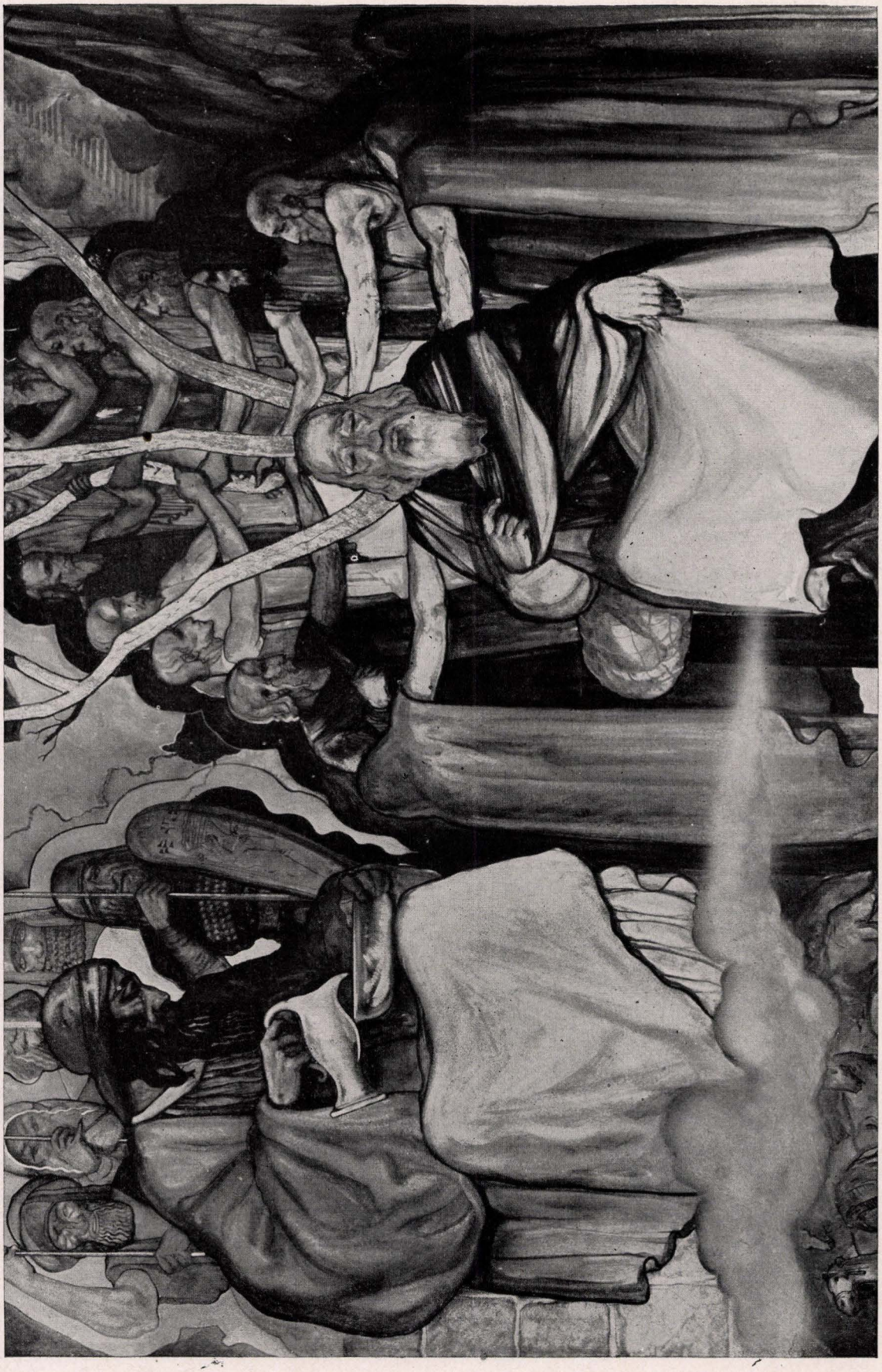
ABRAHAM GALANTÉ.

FRESCOES AND MURALS. Frescoes are of two kinds: paintings in color made on freshly spread plaster before it dries (called *buono fresco* or true frescoes), and paintings in which the plaster is first allowed to harden and to dry partially (called *fresco secco*). Murals, or wall paintings, as well as ceiling paintings or decorations, are included in frescoes. In modern times the term fresco is also used, loosely, to denote paintings made on plaster in practically any manner.

Although in general the Biblical prohibition against images or other representations of figures or forms of any kind (*Ex.* 20:4) prevailed in Judaism for hundreds of years in both the Biblical and post-Biblical periods, the Jewish community of Alexandria (1st and 2nd centuries B.C.E. and 1st cent. C.E.), as a result of religious syncretism and the influence of Greek culture, relaxed this prohibition as regards their places of worship. Jewish artists of the Alexandrian community frequently represented Biblical (Old Testament) subjects in pictorial form. Subsequently such pictorial representations were taken over from their use in the synagogues and were applied to the catacombs of Rome, those subterranean galleries containing niches or recesses wherein the Jews buried their dead and which it was customary to decorate. Still later they were applied to the catacombs of Naples and of other Italian cities with large Jewish communities. Thus, in the catacombs of Rome (3rd and 4th centuries), there are numerous frescoes illustrating scenes from the earlier Biblical period, including one of Daniel in the lions' den (dating from the 2nd half of the 1st cent.) and one of Noah's Ark. Some fifteen or twenty scenes pictorially represented in the Rome catacombs and dating from the 2nd cent. have as their subjects the prophet Jonah and his deeds, Moses striking the rock, Susanna, the intended sacrifice of Isaac by Abraham, and Jeremiah, Noah, Job and Daniel.

Nikolaus Müller's work *Die jüdischen Katakombe am Monteverde zu Rom* shows that the catacombs of the Vigna Randanini are ornamented with many figures of animals and human beings. Other examples of early frescoes are those in the catacombs of Palmyra, dating from the 2nd cent. It might be pointed out, incidentally, that in the synagogue of Chorazin, Galilee, and in other parts of this land, there were friezes of human and animal figures chiseled by Jewish sculptors, showing that the Biblical prohibition of images and the like was not uniformly observed in the early pre-Christian centuries.

The earliest known examples of frescoes used to decorate a synagogue are those of the synagogue of the ancient caravan city of Dura-Europos, a Macedonian-Roman border city on the Euphrates River in what is today Syria. This synagogue was excavated between the years 1932 and 1935. It was built in 245 C.E., and its paintings were made between that year and the year 256. The Dura-Europos synagogue had a wall between nineteen and twenty feet in height, covered from top to bottom with frescoes having as their subjects Biblical scenes. In 1936 these frescoes,



A modern synagogue mural, entitled "Abraham and the Five Kings of his Time" (by Hugo Ballin), in the Wilshire Boulevard Temple, Los Angeles, California

which are totally different in kind from anything ever produced by other peoples or in other places in that period, and demonstrating complete independence of conception and execution, were brought to the new Damascus Museum in order to preserve them from damage by hostile natives in Syria.

Utterly differing from the Old Persian frescoes of the earlier periods which have as their subjects battle scenes and heroes and warriors and which glorify war, the chief characteristic of the Persian people, the Dura-Europos frescoes glorify peace and friendship. They depict the hand of God as evidenced in the various events of Jewish history. As Ehrenstein has already pointed out, the Jewish community of Dura-Europos did not object to the creation of these frescoes, since it saw in them not idolatrous representations but the glorification of the past heroic period of the Jews and of their past institutions as portrayed in the Bible. These frescoes contain no nude figures, no floral or bird decorations, and no geometrical ornamentations of any kind.

True to life, sharply sketched and well-modeled, they are historical in kind rather than symbolical, and many authorities regard the frescoes of the Dura-Europos synagogue as the forerunner of the historical painting which was in vogue in the 19th cent. Undoubtedly the product of Jewish artists, the Dura-Europos frescoes include representations of priests clad in the Jewish Tallith (prayer-shawl) with the fringes clearly visible, the seven-branched candelabrum (Menorah), the Ethrog and Lulab (found depicted on frescoes in almost all the Jewish catacombs, including those of the island of Malta), and the scene of Moses performing the miracle of causing the water to flow forth. In this last-mentioned scene the Dura-Europos fresco differs fully from the usual conception of Moses' striking the rock, but shows Moses standing before a low, broad vessel surrounded by twelve shepherds each of whom stands with arms raised in the manner of suppliants, the twelve representing the twelve tribes of Israel; from each of them a pipe-branch leads out to the vessel (a reference to *Num.* 21:17-18).

In the Middle Ages, at various times, the Biblical prohibition of images and representations was strenuously opposed by a number of rabbis, including Isaac ben Moses of Vienna (Or Zarua; 1200-70), Maimonides (1135-1204), Meir ben Baruch of Rothenburg (about 1220-93), and Samuel ben Elhanan Jacob Archivolti (1515-1611).

Frescoes and mural decorations in the synagogue were, however, introduced into Spain (in Toledo; this synagogue is no longer in existence) in the 14th cent.; these were purely ornamental in style, in the form of arabesques. Synagogal murals in developed form were frequently employed in Poland in the 17th cent.; these are the earliest examples of Jewish mural art which have been preserved. In these Polish synagogal murals the walls were divided into fields or sections which were covered by Biblical and Talmudic citations. Paintings of such animals as the leopard, eagle, hart and lion—these four are mentioned in *Aboth* 5:23 as symbolical of desirable human qualities—as well as of elephants, parrots, hares, storks, bears and other kinds of animals occur frequently. The influence of Armenian models is in part assumed to have taken place in the case of these Polish synagogal murals.

Mural decorations consisting of musical instruments (with reference to *Ps.* 150), pictures of cities (such as Jerusalem), little gates with a lamentation from the Bible (cf. *B.M.* 59a), the Menorah, the table of the shew-bread, and the like, were favorite subjects for representation by the synagogal artists. Examples of such mural paintings from the 17th and 18th centuries are to be found in the Polish synagogues of Jablonów on the Pruth (built between 1650 and 1670), Chodorów, and Gwodzidz, and in other cities and towns.

In the 18th cent. Jews returning to their native land from their travels in foreign countries introduced mural paintings into the synagogues of southern Germany, such as the synagogue at Bechhofen, in Bavaria; that at Horb, in Württemberg (its murals are now in the Bamberg Museum); the former, no longer extant, synagogue in Unterlimpurg, near Bad Schwäbisch-Hall (its murals are now in the collection of antiquities of Schwäbisch-Hall); that at Kirchheim (1740; in 1912 this mural was housed in the Würzburg Museum); and that at Ellrich, in the Harz Mountains. Paintings of human figures are to be seen in the synagogue at Cracow, Poland, known as the "Hoch-Schul"; these include representations of Noah's Ark (*Gen.* 6), the Akedah (the binding, or intended sacrifice, of Isaac by Abraham; *Gen.* 22), the waters of Babylon (in illustration of *Ps.* 137), and Jacob's ladder (*Gen.* 28:10-12). In all these 18th cent. illustrations the artists are believed to have been Jews, probably also many of the architects of the synagogues themselves. One artist, Eliezer ben Solomon Sussmann, created the murals for the synagogues of Bechhofen (1733), Horb (1707), and Unterlimpurg (1739); these German synagogal murals are far more elegant in style and less primitive in nature than the murals of the Polish synagogues.

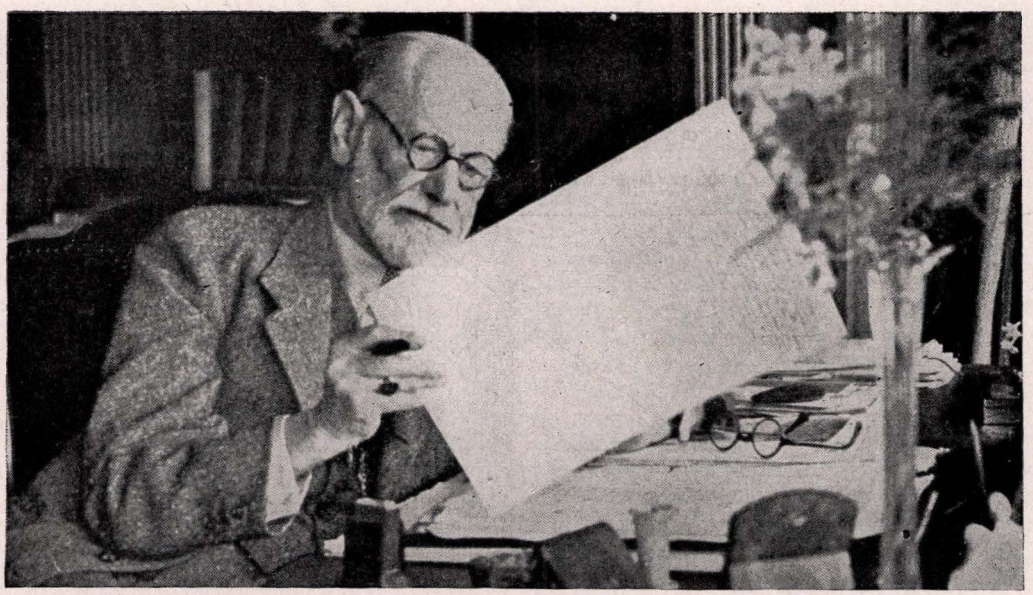
Other examples of synagogal murals, including ceiling paintings, are those of the synagogue in Rechnitz, Transylvania, the view of the city of Worms, Germany, painted on the wall of the synagogue of Mohilev, Russia, about 1750 by Hayim ben Isaac Segal, as well as other murals in the synagogue of Mohilev, dating from the 17th cent. In the latter part of the 19th cent. and in the early part of the 20th cent., attempts were made to revive the art of mural painting in Germany by a number of Jewish artists, including Gruber and Leo Kahn, in such cities as Bruchsal and Plauen.

The murals of modern synagogues consist either of arabesques or of figured subjects which usually portray scenes from Biblical history. Murals with figured subjects are found mostly in Reform synagogues, but they are occasionally to be found in synagogues of the two other wings of Judaism as well.

See also: ART; CATACOMBS; DURA-EUROPOS; SYNAGOGUE.

ABRAHAM I. SHINEDLING.

Lit.: Grotte, Alfred, *Synagogentypen vom elften bis zum neunzehnten Jahrhundert* (1915); *Sprawozdania komisyi do badania hystoryi sztuki w Polsce,* vol. 4; Pohlmann, H., *Geschichte des Marktfleckens Küps;* Kaufmann, D., *Zur Geschichte der Kunst in den Synagogen* (1897); Cohn-Wiener, Ernst, *Die jüdische Kunst* (1929); Rostovtzeff, Bellinger, Hopkins and Wells, *The Excavations at Dura-Europos* (1936); Ehrenstein, Theodor, *Über die Fresken der Synagoge von Dura Europos* (1937; contains eight illustra-



Sigmund Freud in his study at London (1938), revising the manuscript of "Moses and Monotheism"

tions); Sukenik, L., "Judiska Fresker från 200-Talet," *Judisk Tidskrift,* vol. 7 (1934) 121-25; Sukenik, E. L., *Ancient Synagogues in Palestine and Greece;* Pohl, O., *Die altchristliche Fresko- und Mosaik-Malerei* (1888); Rostovtzeff, Mikhail Ivanovich, "La maison des fresques de Doura-Europos," *Académie des inscriptions et belles-lettres, Mémoires,* vol. 43, part 1 (1933) 167-90 (with illustrations).

FREUD, SIGMUND, originator of psychoanalysis, b. Freiburg, Moravia, 1856; d. London, 1939. Graduated from the medical school of the University of Vienna, he also studied physiology at the Allgemeines Krankenhaus (1876-82) under Professor Ernst Brucke. He conducted notable research into and was first to discover the anesthetic properties of cocaine (1884), as outlined in a thesis on coca. This subject might well have claimed his full absorption as a practicing physician had he not been diverted by explorations into the healing possibilities of hypnotism and psychoanalysis.

It was the great French psychiatrist Charcot, at the Salpêtrière Hospital, Paris, who kindled Freud's interest in these latter subjects. Returning to Vienna in 1886, he became a general practitioner of medicine, yet specializing in neuropathology. Such of his earliest works as *Hemiplegia of Children and Aphasia (1891), Central Diplegia in Children (1893),* and (in collaboration with Joseph Breuer) *Selected Papers on Hysteria* (1895), translated into English by Abraham A. Brill, were the result of investigation and experience gained during this period. *Traumdeutung* (1900), known to English readers as *The Interpretation of Dreams,* brought to a close his career as a physician and launched him as an uncompromising fathomer of unconscious and subconscious thought. For nearly four decades, virtually to the end of his days, his undaunted quest for the secrets of the mind made Freud a storm center of theories that have profoundly affected our knowledge of human conduct. The controversies he engendered (even posthumously) were often acrimonious. But many of his bitterest adversaries ultimately acknowledged the validity of Freud's doctrines in their far-reaching influence upon modern culture and psychology.

Disciples and critics alike agree with Freud's basic tenet: that mental disturbances (neuroses) that prevent the body from functioning normally are traceable to conflicts in the unconscious mind caused by inhibitions, social restrictions, and suppressed sexual desires. Freud has furnished the key to riddles born of dreams and phantasies. His conclusions have helped remove the cobwebs from enigmas shrouding personality, literature, mythology, and kindred fields of the intangible. Concretely, psychoanalysis, as applied by Freud and his adherents, has shed new light upon anthropology, sociology, history, biography and ethics.

Thomas Mann called Freud "a natural scientist" and acknowledged his own deep debt as a creative writer to the influence exerted upon him by "the founder of psychoanalysis . . . Freud, a true son of the century of Schopenhauer and Ibsen . . . Freud who writes indeed a very perspicuous prose . . . an artist of thought, like Schopenhauer, and like him a writer of European rank." Mann was convinced, moreover, that "this physicianly psychologist will be honored as the pathfinder towards a humanism of the future, which we dimly divine and which will have experienced much that the earlier humanism knew not of."

Although the target of unceasing hostility, and unrecognized in his own beloved Austria until late in life, Freud pursued his investigations and published his findings without discouragement. The Germany of the pre-Hitler era and the English-speaking countries were far more hospitable to his indefatigable explorations. In the United States, which he visited as lecturer in 1909, Freud was fortunate in having as sponsor and interpreter the distinguished psychiatrist Abraham A. Brill. Published in German, *The Psychopathology of Everyday Life, Three Contributions to the Theory of Sex, Wit and Its Relation to the Unconscious* (1905), *Leonardo Da Vinci* (1910), and *Totem and Taboo* (1913) were rendered into lucid English by Dr. Brill. The importance of these to the comprehension of Freud's complex theories was later heightened by *The*

Ego and the It (1923), *Repression, Symptoms and Anxiety* (1926), *The Future of an Illusion* (1928), and *The Discontents of Civilization* (1930). The latter proved to be an incisive and highly provocative elucidation of Freud's reflections on civilization. During that same year he received the Goethe Prize (awarded by the city of Frankfort), at the time regarded as the supreme scientific and literary honor in Germany.

Among his other published works are *Topical Thoughts on War and Death, Psychoanalytic Studies on Literature and Art, Beyond the Pleasure Principle,* and *Mass Psychology and the Ego-Analysis.* He also edited at various times *Imago, Jahrbuch der Psycho-Analyse,* and *Internationale Zeitschrift für Ärztliche Psycho-Analyse.*

Perhaps his most controversial book was *Moses and Monotheism* (1939), published a few months before his death. The theories therein aroused international furor and were challenged by Biblical and lay scholars, Jews and non-Jews, as psychoanalysis attempts in *Moses and Monotheism* (a) to determine the nature of religion as such, (b) to present a plausible chronology for the evolution of the one-God idea as the exclusive contribution of the Jewish people, and (c) to interpret rationally the recurrence of anti-Semitism. The book also seeks to demonstrate that Moses was not a Jew but an Egyptian, a man of extraordinary spiritual and intellectual endowments. *Moses and Monotheism* was written in 1937, but Freud chose to withhold its publication in order to avoid adverse repercussions in Catholic countries until, as stated in the preface, the book "might venture into the light of day." He deemed England, where he settled following the annexation of Austria, the country affording such light of day. In this, his final work, Freud, the iconoclast, describes the power of religion as a force that "comes from the truth it contains, only this truth is not material truth but historical."

American, French and British disciples of Freud were greatly instrumental in making possible the publication of *Moses and Monotheism* in that they secured permission for him to leave Vienna for London. The American Psychoanalytic Association, composed of leading psychoanalysts, united with sister organizations in France and in England to effect Freud's release. It was hinted that payment of ransom had been involved.

Freud's seemingly cynical attitude toward social problems and toward anti-Semitism was of a surface quality. In a letter to this writer, for instance, he had remonstrated against the notion that he might be of help in combatting these evil forces, claiming that his "activities have been always negatively critical, without any comfort for the masses." Nevertheless his faith in the ultimate triumph of humanity was of a positive character. What he said on the subject after the first World War was never retracted and would, indeed, have particular cogency in the light of the second World War (1939-).

Freud's earliest ideals were inspired by Ludwig Börne, who was something of a revolutionary in his day. Certainly Freud revealed no sense of futility in these observations concerning mankind:

"It will get through if only because development is an inexorable law of creation. Man could even hasten his own evolution by proper education. But it is a question of generations, of centuries. This admitted, there is no reason why man should forever remain a criminal, a murderer, with the mind of a moron. The struggle lies between the individualist, the outlaw, whether he be the superman of Nietzsche or the conqueror of Darwin's survival of the fittest on the one hand, and man the social being, the collectivist on the other. As for the superman, the time is not yet ripe for him to show himself. Should such an experiment be attempted, it would be a disappointment. . . . The war proved that we absurdly over-estimated humanity, which has not fallen. It could not fall. It has never started to ascend the heights."

Of civilization he said: "Our culture is but imagination, a veneer. Our primitive natures, our anti-social, bestial emotions, are still just under the skin. During the war 'cultured' men grew wild-eyed and slashed each other to bits. When the government and the conventions which we recognize as our masters gave the signal and said, 'There is the enemy,' we heaved a sigh of relief and cast overboard our fragile repressions in order to lie, murder, rape and steal."

While recognizing the fact that the tardy recognition of his contributions were due in no small degree to his Jewish antecedents, Freud generally held aloof from Jewish affiliations. Yet he was sympathetic to the upbuilding of Palestine, and was on the board of trustees of the Hebrew University. He felt beholden to the Vienna lodge of the B'nai B'rith for aid and hospitality extended him during his early struggles at self-expression. In 1926 that lodge celebrated the seventieth birthday of its illustrious member. Freud, ravaged by cancer and other maladies, could not be present, but he sent a message containing the following sentiments:

"What bound me to Judaism was, I must confess, not belief and not national pride, for I have always been an unbeliever and have been reared without religion, but not without respect for those requirements of human culture called 'ethical.' Whatever national pride I have I endeavored to suppress, considering it disastrous and unjust, frightened and warned as I am by the example of what national pride has brought to the nations among whom we Jews live.

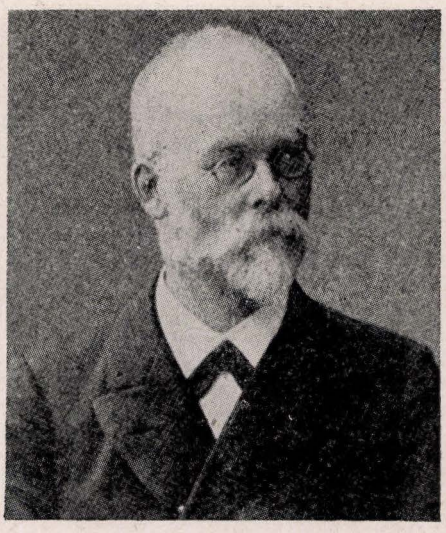
"But there were other considerations which made the attractiveness of Judaism and Jews irresistible—many obscure forces and emotions, all the more powerful the less they were to be defined in words; and also the clear consciousness of an inner identity in common with yours, of a common construction of the soul. And soon there was added to this the knowledge that only to my Jewish nature did I owe the two qualities which had become indispensable to me on my hard road. Because I was a Jew I found myself free from many prejudices which limited others in the use of their intellect, and, being a Jew, I was prepared to enter opposition and to renounce agreement with the 'compact majority.' "

In the writings of Freud there are many illusions to the psychology of Judaism and to the Jews, which were compiled by one of his disciples, Theodor Reik. It is also noteworthy that Freud's best known pupils were such distinguished Jews as Adler, Abraham, Ferenczi, and Brill. Freud married (1886) Martha Bernays, granddaughter of Haham Isaac Bernays of Hamburg.

Upon arrival in England, after confiscation by the Nazis of all his possessions (1938), Freud was accorded a privilege never before granted any one but a British king. His physicians had forbidden him to leave his home, and so the Royal Society, of which he had been made a member in 1936, sent its 280-year-old charter book to Freud for his signature. Somewhat earlier the British Home Office also announced the bestowal of permanent sanctuary upon him. Efforts were made, by noted Britons, unsuccessfully because of Parliament's preoccupation with war matters, to obtain British citizenship for Freud in advance of the prescribed five-year residence.

LOUIS RITTENBERG.

Lit.: Wittels, Fritz, *Freud and His Time* (1931); Freud, Sigmund, *Autobiography* (1935); idem, *General Introduction to Psychoanalysis* (1928); Brill, A. A., *Fundamental Conceptions of Psychoanalysis* (1927); *The Basic Writings*



Jacob Freudenthal

of Sigmund Freud (with introduction by A. A. Brill; 1938); Mann, Thomas, *Freud, Goethe and Wagner* (1937) 3-45; Reik, Theodor, *From Thirty Years With Freud* (1940); Roback, A. A., in *Jewish Advocate* (Boston), June 30, 1939; *New York Times*, Sept. 24, 1939, p. 1; *New York Herald-Tribune*, Sept. 24, 1939, p. 34; *Harofe Haivri*, vol. 1 (1940) (dedicated to Sigmund Freud) 161-98.

FREUDENTHAL, BERTHOLD, professor of law, b. Breslau, Germany, 1872; d. Frankfort, Germany, 1929. In 1899 he became a lecturer at the University of Breslau. Later he was professor of criminal law at the University of Frankfort. He introduced juvenile courts and prisons for minors into the German penal system, and was a member of the International Criminologists' Association. Among his writings, which deal with problems of criminal law, prison reform and social welfare laws, are the following: *Amerikanische Kriminalpolitik* (1906); *Haftwirkungs - Enqueten* (1905); *Die politische Erziehung der Deutschen* (1921).

FREUDENTHAL, JACOB, philosopher, b. Bodenfelde, Germany, 1839; d. Schreiberhau, Germany, 1907. In 1864 he became an instructor at the Jüdisch-Theologisches Seminar in Breslau; in the same capacity he served from 1875 at the University of Breslau, and in 1888 was finally appointed associate professor.

Freudenthal's field was the history of philosophy. His essay on the fragments of Alexander of Aphrodisias as preserved in the writings of Averroes was published in the proceedings of the Berlin Academy of Sciences (1885). His *Hellenistische Studien* (1875-79), containing treatises on Albinus, Olympiodorus and Diogenes Laertius, exerted a lasting influence on the study of philosophy. In them he discussed also the writings of the Jewish Hellenists and of Philo, suggesting, among other things, that large parts of the latter's writings were originally delivered in the form of lectures and sermons in the synagogue. In his *Die Flavius Josephus beigelegte Schrift* (Breslau, 1869) he discusses the nature of *IV Maccabees* and conclusively proves that Josephus could not have been its author. Freudenthal's studies contributed immensely to the clarification of certain points in Spinoza's unique philosophical system. They include: "Spinoza und die Scholastik" (in Zeller festival volume, 1887); *Spinoza-Studien* (1896); *Quellenschriften* (Leipzig, 1899); *Spinozas Leben und seine Lehre* (Stuttgart, 1904); *Spinoza, Leben und Lehre* (1927, revised by Carl Gebhardt).

Lit.: Baumgartner, *Chronik der Universität Breslau*, vol. 22.

FREUDENTHAL, MAX, rabbi, b. Neuhaus, Lower Franconia, Germany, 1868; d. Munich, Germany, 1937. In 1893 he became rabbi in Dessau and district rabbi of Anhalt, in 1900 rabbi in Danzig, and from 1907 until his retirement in 1935 he served as rabbi in Nuremberg. He was one of the most resolute exponents of religious liberalism in Germany. In addition to his official duties, he devoted himself zealously to Jewish historical studies. He wrote: *Die Erkenntnislehre Philos von Alexandrien* (Berlin, 1891); *Aus der Heimat Moses Mendelssohns* (Berlin, 1900); *Religionsbuch für den israelitischen Religionsunterricht an den Oberklassen* (2nd ed., Nuremberg, 1918); *Die Familie Gomperz* (Frankfort, 1907; begun in collaboration with David Kaufmann, finished by Freudenthal after Kaufmann's death); *Die Israelitische Kultusgemeinde Nürnberg 1874-1924* (1925); *Leipziger Messgäste* (1928). He wrote several treatises on historical subjects for the *Monatsschrift für die Geschichte und Wissenschaft des Judentums* and for various collections of essays.

Lit.: Autobiography, in *Die Israelitische Kultusgemeinde Nürnberg* (1925) 75 et seq.

FREUDIGER, MÓZES (DE ÓBUDA), manufacturer and Talmudist, b. Óbuda, Hungary, 1833; d. Budapest, 1913. Descendant of rabbinical stock, and ordained at eighteen, he chose to accept none of several pulpits offered him. He did, however, help conduct a local Yeshiva at an early age and founded (1856) the first model secondary Magyar school at Budapest. Although primarily devoted to Jewish learning and a founder of the Orthodox Jewish community of Budapest, he acquired a wealth of secular knowledge. He became partner, then owner (1883), of the Lévi Lindenbaum furniture factory and department store. For more than a quarter century he was president of the Orthodox Jewish community, active in numerous civic and cultural affairs. In recognition of these services, Emperor Francis Joseph bestowed upon him (1908) the rank of nobility, entitling him to use the prefix *de Óbuda.* He was author of a number of monographs and a book in Hebrew, *Vayedabber Mosheh,* the latter published posthumously (1927) by his sons Ábrahám and Lipót.

Ábrahám Freudiger (de Óbuda), son of Mózes, manufacturer and communal leader, b. Budapest, 1868; d. Budapest, 1939. Although he had been trained for the rabbinate (at the famous Yeshiva of Németkeresztur), he preferred entry (1887) into his father's factory, the largest manufacturing plant of household goods in Hungary. He had also devoted much time and labor to the promotion of religious institutions. It was largely upon his initiative that the beautiful synagogue in Kazinczy Street, a number of schools, a sanatorium and other welfare agencies came into being.

In 1913 he succeeded his father as president of the Orthodox Jewish community; he also became national chairman of its finance committee, and a widely recognized spokesman for Orthodoxy in sectarian as well as

in lay matters. He had also contributed to periodicals constructive thoughts on congregational subjects.

His brother, Lipót (1866-), partner in the Freudiger factory inherited from their father, is likewise a devout supporter of numerous Jewish institutions, honorary president of the Orthodox Jewish community of Budapest and, until 1938, active in commercial affairs.

FREUND, ERNST, physician, b. Vienna, 1863. He became special lecturer in medical chemistry at the University of Vienna in 1914. For many years Freund was chief surgeon at the Rudolf Hospital, Vienna, but later abandoned private practice to become head of the research laboratory established at Vienna by the American millionaire sportsman Frederick Pearson. In 1938 Freund settled in London, where he again became director of the Pearson Research Laboratory, which had been transferred to London from Vienna in that year.

Freund's works have to do with the chemical changes of the blood in all diseases, and especially in diseases of the blood, such as cancer. In 1885 he proved that the amount of sugar in the blood is increased in carcinoma patients, and discovered that the normal serum, in contrast with the serum of carcinoma patients and of pregnant women, is effective in breaking up the cells of cancer. His further investigations are on coagulation of the blood, putrefaction in the intestines, and metabolism. He used the solution of sodium citrate as a means for keeping the blood in circulation in blood transfusion, and in 1888 for the first time found that the cellulose tissues in animal organism are a constituent part of tubercles.

FREUND, ERNST, jurist, b. New York city, 1864; d. Chicago, 1932. He was educated at the University of Berlin and at Heidelberg, where he received the degree of J.U.D. (Juris Utriusque Doctor), and at Columbia University, where he received the Ph.D. degree (1897) and became lecturer on administrative law (1892-93). At Columbia he served as associate professor of jurisprudence (1894-1902). From 1902 until his death he was professor of jurisprudence and public law at the University of Chicago Law School. He was Commissioner of Uniform State Laws for Illinois from 1908 until his death, becoming president of the Commission in 1920. In 1915 he was president of the American Political Science Association. Freund was a member of the Institut International du Droit Publique. He wrote *The Legal Nature of Corporations* (Chicago, 1897), *The Police Power* (Chicago, 1904), *Standards of American Legislation* (Chicago, 1917), *The Growth of American Administrative Law* (St. Louis, 1923), *Administrative Powers over Persons and Property* (Chicago, 1928), and *Legislative Regulation* (New York, 1932), and was the leading American authority on administrative law.

FREUND, FISCHEL, *see* MAGYAR MAHMOUD PASHA.

FREUND, HUGO ABRAHAM, physician, b. Detroit, 1881. He studied at the University of Michigan (A.B., 1903; M.D., 1905). In 1905 he began the practice of medicine in Detroit and became widely known as an internist. He was chief attending physician of the Department of Internal Medicine of Harper Hospital. From 1911 to 1912 he was Clinical Professor of Internal Medicine in the Detroit College of Medicine (Wayne University College of Medicine).



Ismar Freund

In 1929 United States Senator James Couzens founded the ten million dollar Children's Fund of Michigan, and Freund, who had been his physician, was made president of the Fund. The principal and interest, according to the terms of the gift, were to be disbursed in twenty-five years; Freund, as president (1929-), helped outline and supervise the general program of work in the fields of medical research, mental hygiene, and public health. He was a founder of the Michigan Society for Mental Hygiene (1936).

FREUND, ISMAR, author and communal leader, b. Breslau, Germany, 1876. In 1902 he was elected a member of the administrative board of the Berlin Jewish community, a post which he filled for three decades. In 1905 he became instructor in German church law at the Hochschule für die Wissenschaft des Judentums in Berlin. He was instrumental in the formation of the Preussischer Landesverband jüdischer Gemeinden and was a leading member of its executive committee from its inception. He was one of the most ardent protagonists of the idea that the establishment of an all-inclusive organization of German Jewry was an imperative necessity. He is the author of: *Die Rechtsstellung der Juden im preussischen Volksschulrecht* (Berlin, 1908); *Die Emanzipation der Juden in Preussen* (Berlin, 1912); *Staat, Kirche und Judentum in Preussen* (Berlin, 1911); "Die israelitische Religionsgesellschaft," in *Wörterbuch des deutschen Staats-und Kirchenrechts; Die Bedeutung der Trennung von Staat und Kirche für das Judentum* (1919); *Der Judenhass* (1922); *Die Rechtsstellung der Synagogengemeinden in Preussen und die Reichsverfassung* (Berlin, 1926). After Hitler's advent to power, Freund migrated to Palestine, with a great deal of archival material on German legislation pertaining to Jewish communities.

FREUND, WILHELM, philologist, b. Kempen, Posen, 1806; d. Breslau, Germany, 1894. Until 1870 he was engaged in Silesia as teacher and director of schools, and subsequently devoted himself to scientific investigations. His important works include: a dictionary of the Latin language (1834-45); a German-Latin-Greek school dictionary (1848-55); the well-known Freund *Präparationen zu den griechischen und römischen Schulklassikern,* in 370 volumes, and also *Triennium Philologicum oder Grundzüge der philologischen Wissenschaften,* in six volumes. His philological works are part of the basic equipment of every young philologist. Freund took it upon himself to bring Abraham Geiger to Breslau to serve as rabbi, and published a journal, *Zur Judenfrage in Deutschland* (1843-44).

FREUND, WILHELM ALEXANDER, physician, b. Krappitz, Upper Silesia, Germany, 1833; d. Berlin, 1917. In 1879 he became director of the obstetrical and gynecological clinic at the University of Strasbourg. Freund was a pioneer in gynecological surgery and wrote several important works on this subject. He perfected the operation known by his name for the removal of a cancerous uterus through an incision in the abdomen. He was the first to advance the opinion, later generally accepted, that tuberculosis in the tips of the lungs is connected with a narrowness in the upper part of the cavity formed by the ribs.

FREUNDLICH, ERWIN FINLAY, astronomer, b. Biebrich, Germany, 1885. He was professor at Potsdam Astrophysical Observatory and director of the Potsdam Einstein Institute. He emigrated from Germany in 1933. From 1933 to 1937 he was professor at Istanbul University and director of the observatory. He became professor at Prague University and director of the University Observatory, in 1937. His writings include: *The Foundations of Einstein's Theory of Gravitation* (English trans., 1920); *The Theory of Relativity, three lectures for chemists* (English trans., 1924).

FREY, ABRAHAM B., lawyer, b. St. Louis, Mo., 1886. He attended Washington University in St. Louis, receiving the A.B. degree in 1908 and the LL.B. degree in 1911. In the latter year he began the practice of law in St. Louis, and from 1911 to 1915 served as lecturer on contracts at St. Louis University. In 1918 he was elected circuit judge of St. Louis for a short term; in 1922 he was elected circuit judge of St. Louis for a six-year term, at the expiration of which he resumed the practice of law.

Frey was president of the local lodge of the B'nai B'rith in 1925, was active in Masonry, and is president of the Leo N. Levi Memorial Hospital Association of the B'nai B'rith at Hot Springs, Ark. (1941). He was secretary (1923-25) and later vice-president (1925-27) of the Judicial Conference of Missouri. He wrote *American Business Law* (1918); *Cases on American Business Law* (1932).

FRIBOURG, ANDRÉ, French statesman and historian, b. Bourmont, France, 1887. From 1919 on he served as a Radical Socialist in the French Chamber of Deputies, where he worked in the interests of education, international cooperation, and a sound colonial policy. Fribourg was vice-president of the governmental commission on education, a member of the supreme colonial council and of the railroad advisory committee, and the author of works dealing with the French revolution and the history of culture.



Alfred H. Fried

FRIDAY EVENING, *see* SABBATH.

FRIED, ALFRED H., champion of world peace, winner of the Nobel peace prize, b. Vienna, 1864; d. Vienna, 1921. He became a book-dealer, and as a young man went to Berlin, where he established a publishing-house. From 1891 on he devoted himself to peace propaganda. A year later he founded the Deutsche Friedensgesellschaft, undertook the publication of Baroness von Suttner's periodical, *Die Waffen Nieder!,* editing it from 1899 to 1914 under the title of *Friedenswarte,* when it was transferred from Leipzig to Zurich, where he continued to publish it under the title *Blätter für Internationale Verständigung.* For a decade Fried was a member of the Bern Bureau and of the International Institute for Peace, secretary for Central Europe of the Conciliation Internationale, and general secretary of the Union Internationale de la Presse pour la Paix. He founded the German and Austrian peace societies and the *Annuaire de la Vie Internationale,* which was published in Brussels.

In 1911 Fried received the Nobel prize for his work in behalf of peace, and in 1913 was awarded an honorary degree by the University of Leyden. During the World War he stayed in Switzerland, where he devoted himself to the care of the prisoners of war. Here he wrote his much discussed last work, *Kriegstagebuch* (4 vols., 1918-20). Accused of high treason in Austria, he remained in Switzerland, but after the collapse of the dual monarchy he returned to Vienna.

His other works include: *Friedenskatechismus* (1895); *The Press as an Instrument of Peace* (London, 1911); *Der Kaiser und der Weltfrieden* (1912); *War Obviated* (The Hague, 1915); *The Restoration of Europe* (New York, 1916); *Der Weltprotest gegen den Versailler Frieden* (1920).

Lit.: Wehberg, *Deutsches biographisches Jahrbuch,* vol. 3 (1921) 105-6; *Encyclopaedia of the Social Sciences,* vol. 6 (1931) 492.

FRIED, OSKAR, conductor, b. Berlin, 1871. After graduating from the Royal High School of Music

in Berlin, where his teachers included Humperdinck and Scharwenka, Fried became a horn player in several orchestras. In 1904, he was appointed conductor of the Stern Gesangsverein in Berlin and, in 1908, of the newly organized Blüthner Orchestra. His success led, two years later, to an invitation to Russia to conduct several concerts of the Imperial Russian Music Society. He was also a guest conductor of several major orchestras in Europe. In 1925, Fried became conductor of the Berlin Symphony Orchestra. Three years after this, he came to the United States to give guest performances with the New York Symphony Society. He was associated with Toscanini in a series of symphony concerts at La Scala, and appeared as a guest conductor in Paris, the first German conductor to direct a major symphony orchestra in Paris since the first World War. Fried was exiled from Germany in 1934; whereupon he was appointed conductor of opera in Tiflis.

Fried has composed several major works for chorus and also for orchestra, including *Das trunkene Lied* (after Nietzsche) and *Verklärte Nacht* (after Dehmel).

Lit.: Bekker, Paul, *Oskar Fried* (1907); Stefan, Paul, *Oskar Fried* (1911).

FRIEDBERG, ABRAHAM SHALOM (pseudonym, Har Shalom), Hebrew writer, b. Grodno, Poland, 1838; d. Warsaw, 1902. At first a watchmaker and merchant, he began to contribute to Hebrew periodicals and collections, and was active in the Chovevei Zion movement. In 1886 he came to Warsaw; in 1888 he was the editor of the first and only volume of the *Eshkol,* and in the same year the government appointed him censor of Hebrew books, a position he held until 1891.

Friedberg's chief contributions to Hebrew literature were translations and adaptations of novels and stories laid in the time of the Spanish Inquisition. These include: *Zichronoth Lebeth David* (from Reckendorf's *Geheimnisse der Juden*); *Emek Haarazim* (1875; Grace Aguilar's *Vale of Cedars*); *Harab Lehoshia* (Warsaw, 1886; from a novel of Sammter). He also wrote a text-book for teaching Hebrew, and a history of the Jews in Spain, and translated into Hebrew Moritz Güdemann's *Geschichte des Erziehungswesens* (*Hatorah Vehahayyim,* 3 vols., Warsaw, 1896-99), Gustav Karpeles' *Geschichte der jüdischen Literatur,* and Moritz Kayserling's *Sephardim.* He wrote a few Yiddish pieces, including memoirs of Abraham Mapu (*Hoisfreund,* vol. 1) for periodicals.

FRIEDBERG, BERNHARD (Hayim, Dob Berish), author and genealogical investigator, b. Cracow, Poland, 1876; in his later years he settled in Antwerp, Belgium. Friedberg wrote the following works and essays: *Epitaphien von Grabsteinen des israelitischen Friedhofs zu Krakau* (1897; 2nd ed., 1903); *Abraham Braude und seine Nachkommenschaft; Keter Kehuna* (on Rabbi Sabbatai Cohen; 1898); *Geschichte der Familie Schorr* (1901); a number of bibliographical works on printing-houses in Cracow, and Hebrew printing in Lublin. The bibliographical lexicon of the entire Hebrew, Yiddish and Ladino literature, edited by him and entitled *Beth Eked Sefarim,* appeared in Antwerp (1928-32). Thus far it is the most complete bibliographical handbook of literature printed in Hebrew letters.

FRIEDBERG, CARL, pianist, b. Bingen, Germany, 1872. He studied at the Frankfort Conservatory with Clara Schumann, Kwast, Humperdinck and Knorr. In 1892, he made his concert debut, appearing as a soloist with the Vienna Philharmonic conducted by Gustav Mahler. From 1893 to 1903 he was professor of piano at the Frankfort Conservatory; and for ten years thereafter taught at the Cologne Conservatory. During this period, he concertized extensively throughout Europe and achieved a considerable reputation, particularly for his interpretations of Beethoven's music. In 1914, Friedberg came to the United States, making his debut in New York city. Two years later, he was appointed professor of the piano at the Institute of Musical Art in New York. Subsequently he joined the faculty of the Juilliard School of Music.

FRIEDBERG, EMIL ALBERT, jurist, b. Konitz, Germany, 1837; d. Leipzig, Germany, 1910. After his baptism he became instructor of ecclesiastical law, on which he was considered an authority, at the University of Berlin (1862), and from 1865 to 1869 served as professor at the universities of Halle, Freiburg and Leipzig. In his *Die Grenze zwischen Staat und Kirche und die Garantien gegen ihre Verletzung* (1872) and *Staat und Bischofswahlen* (1874) he dealt with the question of the relation of state and church, championing the former against the Catholic church. His works on marriage, *Recht der Eheschliessung* (1864), *Geschichte der Zivilehe* (1870), and particularly *Verlobung und Trauung* (1876), show a profound knowledge of the history of law. His editions of the *Corpus Juris Canonici* (1879-81) and *Lehrbuch des katholischen und evangelischen Kirchenrechts* are of lasting value.

FRIEDBERG, HEINRICH VON, Prussian statesman, brother of Emil Albert, b. Märkisch-Friedland, West Prussia, 1813; d. Berlin, 1895. Upon graduation from the law school of the University of Berlin (1836) he accepted Christianity; this helped him to progress rapidly in his legal career. From attorney general in Greifswald in 1850 he advanced to chief councillor of the ministry of justice in 1854, member of the Upper House in 1872, assistant secretary of state in 1873, treasurer in 1875, director of the ministry of justice in 1876, and Prussian minister of justice in 1879. He played a prominent part in the legislation of the North German Federation and of the German empire. He drew up the outline for the book of German criminal law, which was completed as a result of his efforts in 1870.

FRIEDBERG, STANTON ABELES, physician, b. Chicago, 1875; d. Chicago, 1920. He studied at the University of Michigan and took his medical degree at Rush Medical College in 1897. Friedberg began work in otolaryngology in Chicago in 1900, supplementing his experience with further study in Vienna. On his return to the United States in 1904, he became associated with several hospitals, notably Cook County Hospital, where he was eventually made chief of the eye, ear, nose and throat department (1913-19).

Friedberg performed the first known operation by bronchoscopy and esophagoscopy in 1916. He was also the first surgeon to remove the tonsils and adenoids

as a means of curing diphtheria bacillus carriers. In 1919, at the death of Mortimer Frank, Friedberg became editor of the *Bulletin* of the Society of Medical History of Chicago. He held that post until his death. During the World War Friedberg served in France with the rank of major.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1934) 283-84; Kelly and Burrage, *Dictionary of American Medical Biography* (1928) 438-39.

FRIEDELL, EGON (originally Friedmann), author, b. Vienna, 1878; d. Vienna, 1938. He was one of the characteristic representatives of the Viennese Bohemians, and belonged to the literary group of Peter Altenberg and Alfred Polgar.

He wrote a number of brilliant literary essays and, in collaboration with Polgar, some comedies. He also frequently appeared on the stage, especially in Max Reinhardt's theatre in Vienna. His serious play, *Die Judastragödie,* was given at the Burgtheater in Vienna but Friedell's fame is primarily based on his *A Cultural History of the Modern Age* (trans. C. F. Atkinson, 3 vols., 1931-32). This extensive work leads from the Reformation up to the World War. The brilliantly written work makes no pretence to historical accuracy but attempts, largely successfully, with a few aphorisms and significant anecdotes to characterize the whole of a personality or a theory of thought. Although it has been criticized from many angles, it is considered to be one of the most original of its sort.

The author, who for years was not affiliated with Jewry and who, although he never denied his origin, was often a bitter critic of Judaism, committed suicide after Hitler's occupation of Austria.

FRIEDENBERG, ALBERT MARX, lawyer and historian, b. New York city, 1881. He studied at the College of the City of New York (B.S., 1900) and at the School of Law of Columbia University (LL.B., 1903). He was admitted to the New York bar in 1903 and practiced law from 1903 to 1929. He became corresponding secretary of the American Jewish Historical Society in 1910 and has held that office to date (1941). He was also chairman of the society's Publication Committee (1910-), and by 1939 fully half of its publications had appeared under his editorship.

As a historian Friedenberg devoted himself to the early history of the Jews in the United States and to cases and laws of Jewish interest (such as restrictions on doing business Sunday). Among other subjects, he wrote on Masonry, the early history of Zionism, and about Süsskind of Trimberg, the Jewish minnesinger. Friedenberg's articles appeared in the publications of the American Jewish Historical Society and of the Jewish Historical Society of England, and in the *American Jewish Year Book* as well as a number of periodicals. A selected bibliography of his writings, compiled by Edward D. Coleman with a preface by Alexander Marx, librarian and professor of history of the Jewish Theological Seminary of America, appeared in 1939 in No. 35 of the *Publications of the American Jewish Historical Society.*

Friedenberg was a contributor to the *Jewish Encyclopedia* (1901-5) and to this encyclopedia.

FRIEDENTHAL, KARL RUDOLF, Prussian statesman, manufacturer and great landowner, b. Breslau, Germany, 1827; d. Giessmannsdorf, near Neisse, Germany, 1890. His conversion to Christianity opened to him the way to a distinguished career in public office. In 1857 he was elected deputy to the Prussian Landtag. From 1867 to 1874 he was a member first of the Reichstag of North Germany and later of the Prussian Chamber of Deputies, serving as its second vice-president (1873-74). He served as Prussian Minister of Agriculture from 1874 to 1879, and as acting director of the Prussian Ministry of the Interior from 1877 to 1878. As a result of a disagreement with Bismarck's economic policies, Friedenthal resigned in 1879 and was elected to the Prussian House of Lords. In 1881 he retired from public life to his estate.



Karl Rudolf Friedenthal

Lit.: Kohut, Adolph, *Berühmte Israelitische Männer und Frauen,* vol. 2 (1900-1); *Meyers Lexikon,* vol. 4, p. 1186; *Der Grosse Brockhaus,* vol. 6, p. 607.

FRIEDENWALD, a Baltimore Jewish family well-known for medical, literary and communal activities. The family was founded by JONAS FRIEDENWALD (b. Alten-busick, Hesse-Darmstadt, Germany, 1801; d. Baltimore, Md., 1893), who came to Baltimore in 1831. His father, Haim Friedenwald—the name was derived from *frei in den Wald*—came with Jonas Friedenwald and served as cantor in Baltimore till his death (1848).

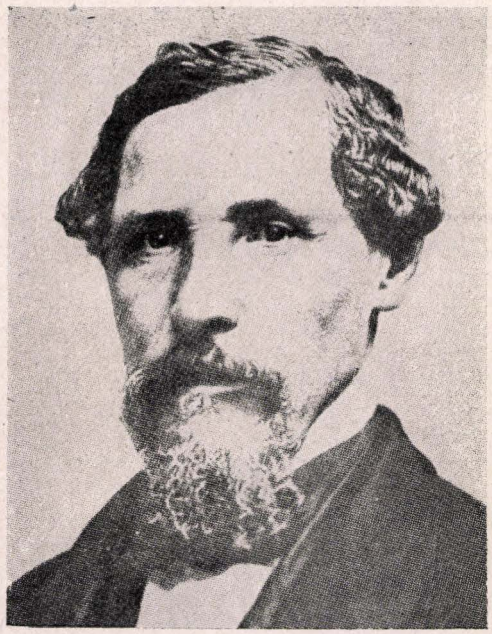
Jonas Friedenwald was extremely successful in business, and became a leader in the Jewish communal life of Baltimore. He was one of the founders of the Hebrew Orphan Asylum (1872), and of the Chizuk Emunah Orthodox congregation (1871), serving as president of the latter group for many years.

One of his sons was JOSEPH FRIEDENWALD (b. Altenbusick, 1827; d. Baltimore, 1910), who was known for his establishment of a colony of seventy-five Russian-Jewish farmers in Waterview, Va., in 1881. The colony eventually failed.

AARON FRIEDENWALD (b. Baltimore, 1836; d. Baltimore, 1902) was the youngest son of Jonas Frieden-



Aaron Friedenwald



Jonas Friedenwald

wald. He received his medical degree from the University of Maryland in 1860 and spent the next two years in Europe, specializing in diseases of the eye. On his return to Baltimore in 1863, Friedenwald was the only ophthalmologist there.

In 1873 Friedenwald was appointed professor of diseases of the eye and ear in the College of Physicians and Surgeons in Baltimore, and occupied the post until his death. He was the first president of the Maryland Ophthalmological Society. Friedenwald was elected president of the Medical and Chirurgical Faculty of Maryland in 1890, and the same year he was responsible for calling into existence the American Association of Medical Colleges, which made him its first vice-president.

Friedenwald's communal interests included many Jewish activities in Baltimore and also in the country as a whole. He was a Zionist and an advocate of the Chovevei Zion movement, which preceded the founding of modern Zionism. He helped establish the American Jewish Historical Society as well as the Jewish Theological Seminary of America, and he was a founder and vice-president of the Jewish Publication Society of America.

Though the major part of Friedenwald's writing was in the general medical field, he was also the author of a study, "Jewish Physicians and the Contributions of Jews to the Science of Medicine," which was included in the *Gratz College Publications* for 1897.

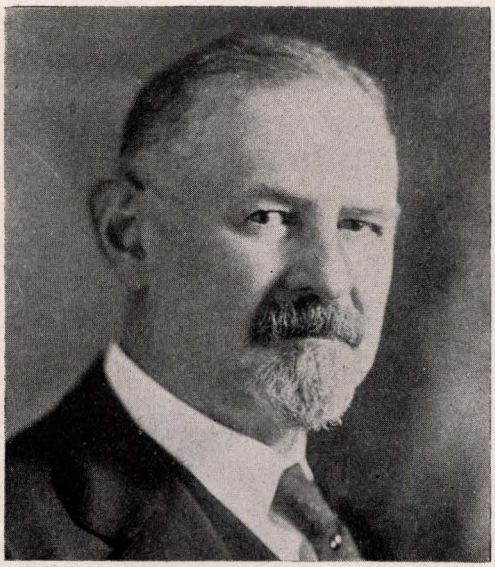
Harry Friedenwald (b. Baltimore, 1864) was the eldest son of Aaron Friedenwald and, like his father, an ophthalmologist. He was graduated from Johns Hopkins in 1884 and took his medical degree from the Baltimore College of Physicians and Surgeons in 1886. After interning in Baltimore and spending two years in Berlin, he returned to establish practice in Baltimore in 1890. In 1894 Friedenwald was appointed associate professor in ophthalmology and otology at the Baltimore College of Physicians and Surgeons. He was made full professor in 1902, and served in that capacity until 1929, when he retired as professor emeritus in the college, which had in the interim become the University of Baltimore. In 1936 and 1937 Friedenwald was president of the American Ophthalmological Society. In 1933 he was Doyne Lecturer at the Ophthalmological Congress in Oxford.

Friedenwald's interests, like his father's, led to comprehensive activity in Jewish communal life. For fourteen years, from 1904 to 1918, he was president of the Federation of Zionists in America (now the Zionist Organization of America). He was a member of the Board of Governors of Dropsie College and of the Jewish Theological Seminary. He was a member of the Provisional Committee for Zionist affairs during the World War and in 1919 acting chairman of the Zionist Commission to Palestine.

Friedenwald wrote a great deal on medical history and did much research on medieval Jewish doctors, particularly among the Marranos. He also made a study of the use of the Hebrew language in medical literature. He edited the *Life, Letters and Addresses of Aaron Friedenwald* (1906).

Jonas Stein Friedenwald (b. Baltimore, 1897) is the son of Harry Friedenwald and represents the third generation of ophthalmologists in the Friedenwald family. He took his medical degree at Johns Hopkins in 1920 and an A.M. at Harvard in 1922. Since 1931 he has been associate professor of clinical ophthalmology at Johns Hopkins. In 1925 Friedenwald was awarded the Lucien Howe medal for research in ophthalmology by the American Medical Association. He was the author of *Pathology of the Eye* (1929).

Julius Friedenwald (b. 1866; d. Baltimore, 1941), son of Aaron, became a gastroenterologist, having taken his medical degree from the Baltimore College of



Harry Friedenwald

Physicians and Surgeons in 1890. During the three years following he studied in various European cities.

From 1894 to 1936 Friedenwald was professor of gastroenterology at the University of Maryland School of Medicine. He retired in 1936 to become professor emeritus. He contributed to Tice's *Practice of Medicine* (1936), of which he was advisory editor in gastroenterology; Osler's *Modern Medicine* (1928); Nelson's *Loose-Leaf Living Medicine* (1936) and to many medical journals.

Friedenwald was president of the American Gastroenterology Association from 1908 to 1910 and of the Baltimore Medical Society in 1933. He was given an honorary A.M. degree by Loyola College in Baltimore in 1908.

EDGAR BAR FRIEDENWALD (b. Baltimore, 1879) was the son of Aaron. Like his father and his brothers, he became a physician, specializing in pediatrics. He took his medical degree from Johns Hopkins in 1903, did graduate work at the same university in 1905 and 1906 and in Berlin in 1909 and 1910. Since 1910 Friedenwald has been connected with the University of Maryland, as assistant in pediatrics until 1911, then as associate (1911-15), as clinical professor (1915-27) and as professor in clinical pediatrics since 1927.

Friedenwald served with the medical corps of the United States Army on the Mexican border in 1916, and was sent to France during the World War. During the latter period of service he was made a major.

Friedenwald contributed many articles on pediatrics to medical journals. He was a director of the Jewish Children's Society of Baltimore.

HERBERT FRIEDENWALD (b. Baltimore, 1870), librarian, historian and author, was the son of Moses Friedenwald, the brother of Aaron Friedenwald. He graduated from Johns Hopkins in 1890 and took his Ph.D. at the University of Pennsylvania in 1894.

Friedenwald was the first superintendent (1897-1900) of the manuscript department of the Library of Congress, and edited a separate calendar of the Washington manuscripts in the Library. He was first recording secretary (1892-1914) of the American Jewish Historical Society, and also one of the Society's founders (1892). Friedenwald was a frequent contributor of scholarly papers to the Society's publications.

From 1908 to 1913 Friedenwald edited the *American Jewish Year Book*, and from 1906 to 1913 he served as secretary of the American Jewish Committee. Among his published works were: *The Continental Congress* (1897); *Material for the History of the Jews in the West Indies* (1897) and *The Declaration of Independence* (1904). He also wrote three plays, *Preparedness*, in collaboration (1915); *The Embrace* (1919) and *The Showdown* (1921). Friedenwald was a member of various American historical societies and in 1905 was awarded the John Marshall prize for history.

NATHAN RICARDO.

Lit.: Kelly and Burrage, *Dictionary of American Medical Biography* (1928) 438-39; Blum, Isidor, *The History of the Jews of Baltimore* (1910) 133-43; *Publications of the American Jewish Historical Society*, No. 20, p. 165; Friedenwald, Harry, *Life, Letters and Addresses of Aaron Friedenwald* (1906); Kagan, Solomon R., *Jewish Contributions to Medicine in America; American Hebrew*, Sept. 28, 1934, pp. 372, 383.

FRIEDHEIM, ARTHUR, pianist and composer, b. Leningrad (St. Petersburg), Russia, 1869; d. New York city, 1932. After being graduated from the University of St. Petersburg, he conducted several small theatre orchestras in Germany. For one year he studied piano with Anton Rubinstein. Then he worked with Franz Liszt, later becoming his personal friend, secretary and disciple. In 1891, Friedheim toured the United States for the first time. Then, after several extensive concert tours of Europe, he was appointed professor of piano at the Royal College of Music in London, holding this post until 1904. In 1900, he taught at the Chicago Musical College. In 1911, he participated extensively in the United States and Europe in the Liszt Centenary concerts. In 1914, he settled permanently in the United States, devoting himself to his concert tours of this country and to teaching piano. In 1921, he taught piano at the Canadian Academy of Music. His major works include several operas and two piano concertos, but his style was too academic to enjoy any degree of popularity. He edited for publication all the piano works of Chopin, and made several ingenious transcriptions for the piano of music by Liszt. He wrote also critical essays on music.

FRIEDJUNG, HEINRICH, historian, b. Rostschin, Moravia, 1851; d. Vienna, 1920. He was professor of history and German language at the Commercial Academy in Vienna (1873-81) where he had resided from childhood. When his strongly pro-German liberal view caused his dismissal from the Academy he began publication of the *Deutsche Wochenschrift* (1883-86) and later became for one year editor in chief of the *Deutsche Zeitung*, political organ of the German National Party. When the growing anti-Semitism in this movement forced him to retire, he devoted the rest of his life—with the exception of the period of 1891-95 when he served as an alderman in

the city council of Vienna—to the historical studies by which he became famous.

Friedjung was the typical representative of a theory of government which asked for a strongly centralized, independent greater Austria although he stood for a strict alliance with the German Reich. His standard works by which he became one of the leading German historians of his period attempt to prove that theory. His *Kampf um die Vorherrschaft in Deutschland,* covering the period 1859-66 (2 vols., 1897-98) advocates the reunion of the two Central European empires. *Das Zeitalter des Imperialismus, 1884-1914* (3 vols., 1917-23), edited after his death by A. F. Pribram, is written in the same spirit. Friedjung wrote an important monograph on Karl IV, *Kaiser Karl IV und sein Anteil am geistigen Leben seiner Zeit* (1876).

Lit.: Srbik, *Deutsches biographisches Jahrbuch,* 1928, Überleitungsband 2 (1917-21), 534-45.

FRIEDKIN, ISRAEL, publisher, b. Jersey City Heights, N. J., 1890; d. Roye, France, 1939. He studied at the College of the City of New York. Before he was twenty, he became a member of the business staff of the *Jewish Morning Journal,* a New York daily newspaper published in Yiddish, of which his uncle, Jacob Saphirstein, was the founder. Upon the death of his uncle in 1916, he succeeded him as publisher.

Friedkin introduced modern publishing methods into the Yiddish newspaper field. He organized a staff of foreign correspondents to cover the Jewish centers of the world. His newspaper was the first in the Yiddish field to have its own cable service.

He also published the *Jewish American,* a Yiddish weekly.

FRIEDLAENDER, ISRAEL, scholar, educator and author, b. Siedlce, Poland, 1876; d. Russia, 1920. Friedlaender's youth was that of a typical, but especially gifted child of a prosperous Jewish merchant in Poland. He obtained the usual secular education available in Poland, and also was given a profound knowledge of Bible and rabbinics. His interest in this field of study, and his desire to be a rabbi brought him to Berlin at the age of twenty. There he entered the Rabbinerseminar and also the University of Berlin. He remained a student at the Rabbinerseminar until 1900. By that time, he had apparently decided to make scholarship, rather than the rabbinate, his life work. The following year he obtained the Ph.D. degree at the University of Strasbourg (Jewish students did not receive the degree at the University of Berlin). In 1902, he was given the rare honor of being appointed *privatdocent* (instructor) in the Department of Semitic Languages at the University of Strasbourg. Here he gave courses in Hebrew and Jewish history, and exerted a profound influence on the Verein der jüdischen Studenten. In 1903, the Jewish Theological Seminary of America, which had recently been reorganized, invited him to come to New York as Sabato Morais Professor of Biblical Literature and Exegesis.

Almost from the time of his arrival in America, Friedlaender became deeply interested in the problems of communal life, as well as in those of scholarship. In his opinion, the most urgent Jewish communal problem was the education of Jewish youth. When the



Israel Friedlaender

New York Kehillah was organized and established a Bureau of Jewish Education, Friedlaender seemed the natural choice for chairman of its Board of Trustees. He was also the first president of Young Judea, a member of the governing board of the Intercollegiate Menorah Society and an important influence in the Intercollegiate Zionist Society.

Friedlaender's approach to Biblical problems was conservative, deviating widely from the dominant Wellhausen school of the day. Friedlaender was less interested in the technical problems of textual criticism, than in the clarification of the meaning of the prophetic teaching. His most important essays in this field were those entitled: "The Political Ideal of the Prophets," and "Nationalism and Assimilation in Bible Times."

Friedlaender was considered one of the foremost Arabists of America in his time. His earlier studies of the history of Mohammedan sects led to his publication in America of several monographs on the subject, notably, *The Heterodoxies of the Shiites according to Ibn Hazam* (New Haven, 1909), *Jewish Arabic Studies,* I, *Shiitic Elements in Jewish Sectarianism,* and also his German work, *Die Chadirlegende und der Alexanderroman. Eine sagengeschichtliche und literatur-historische Untersuchung* (Leipzig, 1913).

He made particularly important contributions to the study of Judeo-Arabic literature, particularly the works of Maimonides. Among Friedlaender's studies in this field were his *Selections from the Arabic Writings of Maimonides,* his *Sprachgebrauch des Maimonides,* and his edition of fragments of several works of Maimonides, otherwise unknown.

In addition to these original works, Friedlaender translated several works of the historian S. M. Dubnow into German, and his *History of the Jews in Russia and Poland from the Earliest Times Until the Present Day* into English (Philadelphia, 1916). In connection with this translation, Friedlaender also prepared a briefer text, entitled *The Jews of Russia and Poland, A Bird's-eye View of their History and Culture* (New York and New Haven, 1916).

Friedlaender's philosophy of Judaism frankly derived largely from that of Ahad Haam, whom he deeply admired, and whom, by translating his works into German, and through a number of essays, he virtually introduced to the western world. Friedlaender was thus a Zionist, interested primarily in the establishment in Palestine of a Jewish community, and to a lesser extent also of an autonomous Commonwealth. His marriage to Lillian Bentwich, the daughter of the distinguished Zionist leader, Herbert Bentwich, further identified him with the movement. But while Friedlaender insisted on the importance of a reestablished Jewish community in Palestine as one means for advancing the ethical ideals of Judaism, he rejected the doctrine that Judaism could not survive in countries other than Palestine. On the contrary, he formulated the concept of "Palestine plus the Diaspora." He also disagreed with many of the other Zionists of the day in his insistence on the religious aspects of Judaism. Friedlaender's belief that Judaism must remain permanently a religious way of life, affected his whole current of thought, and made him one of the leaders of the school of thought which has since become known as "Conservative Judaism."

Friedlaender's influence on the young people of his day, both his students at the Seminary and others outside of the Seminary, was very great. His death at the hands of Ukrainian bandits, while he was traveling on a relief mission, came as a great shock to his many devoted followers. A group of them approached the directors of the Seminary with the request that a department of extension instruction be established in Friedlaender's name. This department became known as the Israel Friedlaender Classes.

Israel Friedlaender's English essays were collected by him and published under the title, *Past and Present* (Cincinnati, 1919). LOUIS FINKELSTEIN.

Lit.: Kohn, J., "Israel Friedlaender," *American Jewish Year Book* (1921-22); Marx, A., in *The Maccabean*, Aug., 1920; Cohen, Boaz, *Israel Friedlaender. A Bibliography of his Writings* (New York, 1936).



Abraham Hyman Friedland

FRIEDLAND, ABRAHAM HYMAN, writer and educator, b. Russia, 1891; d. Cleveland, 1939. He came to the United States in his youth, settling in New York city, and from 1911 to 1920 was director of the National Hebrew School there. In 1921 he went to Cleveland to serve as superintendent of the Hebrew schools; in 1924 he founded the Bureau of Jewish Education and served also as its director until his death. He was a prolific Hebrew writer, producing numerous poems, translations, magazine articles and nearly 100 children's books. Among his writings are: *Shiron,* poems (1926); *Hashevil* (with Solomon Goldman, 1926); *Gilenu* (with Emanuel Gamoran, 3 vols., 1932, 1934 and 1935). He was a founder of the Jewish Youth League, and at the time of his death was president of the Ohio Region of the Zionist Organization of America and of the Histadruth Ivrith. In 1940 a memorial volume, edited by Menahem Ribalow, and containing contributions from educators and Hebrew writers, was issued under the title *Sefer Zikkaron Leheth Aleph Friedland* and in 1941 his last poems, *Shirim,* were published in Palestine.

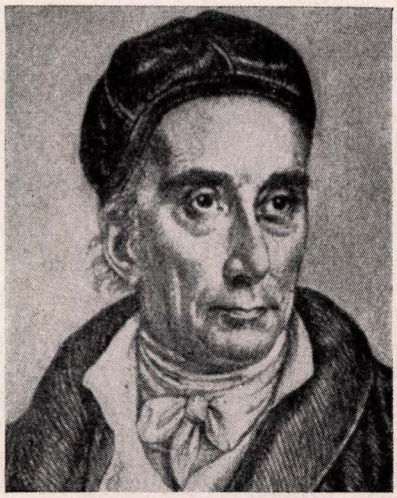
Lit.: Ribalow, M., edit. *Sefer Zikkaron Leheth Aleph Friedland.*

FRIEDLAND, LEO (MOSES ARYEH LOB), book collector and philanthropist, b. Dvinsk, Russia, 1826; d. Leningrad, 1899, where he was an honorary citizen. In Leningrad he founded an orphan asylum to which was attached a school of handicrafts, and in Jerusalem, a home for the aged. In 1890 he presented to the Asiatic Museum in Leningrad his valuable library, which contained 1,000 manuscripts and 13,000 Hebrew books. A catalogue of this collection, entitled *Kehillath Mosheh,* was compiled by Samuel Wiener (1860-1929), but it remained unfinished.

Lit.: Wiener, *Bibliotheca Friedlandiana; Jewish Chronicle* (London), Dec. 8, 1899.

FRIEDLANDER, ALFRED, educator and physician, b. Cincinnati, 1871; d. Cincinnati, 1939. He received his A.B. degree from Harvard College in 1892, graduated from the Medical College of Ohio in 1895, and pursued advanced studies at the universities of Strasbourg, Berlin, Erlangen and Vienna.

Friedlander began practice in Cincinnati in 1898, as the associate of Joseph Eichberg. In the same year he conducted the first course in clinical microscopy to be given at the Miami Medical College, which later became the College of Medicine of the University of Cincinnati. He served as assistant professor of pediatrics at the University of Cincinnati from 1910 to 1917, as professor of medicine from 1919 on and, by unanimous vote of the board of directors of the university, he was appointed dean of the College of Medicine in 1934, when he retired from private practice. During the World War he served as a major in the medical corps of the United States Army at Camp Sherman, Chillicothe, Ohio, from 1917 to 1919; after the War



David Friedländer

he received the rank of lieutenant colonel in the Reserve Corps. His many medical writings, containing also the results of his notable researches on blood pressure, include *Hypotension* (New York, 1927) and *Basophilic Aggregation in the New-Born* (Chicago, 1925). Until his death Friedlander was president of the Heart Council of Greater Cincinnati.

FRIEDLÄNDER, DAVID, writer and religious reformer, b. Königsberg, Germany, 1750; d. Berlin, 1834. A member of one of the richest and most influential Jewish families of Königsberg, in 1771 he entered the banking firm of Daniel Itzig in Berlin, and married his daughter in 1772. In 1776 he established a silk factory, which so strengthened his reputation as a merchant that in 1809 he was elected unsalaried councillor by the First Berlin City Council and in 1810 was appointed assessor of the Royal College of Manufacture and Commerce of Berlin. In Berlin, Friedländer became closely associated with Moses Mendelssohn; after the latter's death, he became the center and driving force of the efforts directed toward the modernization of Judaism. However, he differed from Mendelssohn in his attitude toward the ceremonial law and rabbinical tradition, seeing in the former an obstacle to the achievement of political equality and viewing the latter as the greatest difficulty in the way of a healthy development of Judaism. In line with his activity in this direction, Friedländer helped to found the Jüdische Freischule in Berlin (1778), for which he prepared a reading-book, *Lesebuch für jüdische Kinder* (1779), and a German translation of the prayers, *Gebete der Juden auf das ganze Jahr* (1786). He served as a leading member of the Verein der hebräischen Literaturfreunde, whose name was later changed, at Friedländer's instance, to the Gesellschaft zur Beförderung des Edlen und des Guten, and collaborated on the society's organ *Hameassef* and other authoritative Berlin periodicals of the period of enlightenment.

From 1783 to 1812 Friedländer acted as spokesman of the Jews before the Prussian government and headed the movement striving for a reform in the restrictive laws affecting the Jews. The viewpoint of this movement was best expressed in the *Aktenstücke, die Reform der jüdischen Kolonien in den preussischen Staaten betreffend,* published and for the most part written by him in 1793. Partial results such as the abolition of the tax on persons in 1787 and of the compulsory purchase of porcelain, and the doing away with the universal responsibility for the paying of the impost in 1792, did not help the situation. Thus the disparity between their increasingly unsatisfactory political condition and the improved cultural and social position of the Jewish upper class grew wider and demanded a remedy.

When, toward the end of the century, the prospect of an immediate successful issue to the struggle for the emancipation of the Prussian Jews seemed hopeless, Friedländer addressed to the chief consistorial councillor of Berlin, Teller, an anonymous letter, "Sendschreiben an seine Hochwürden Herrn Oberkonsistorialrat und Probst Teller zu Berlin, von einigen Hausvätern jüdischer Religion" (Berlin, 1799). In it he expressed the desire of many Jewish heads of families for conversion and baptism, under the condition that they be excused from believing in the divinity of Jesus and from participating in the rites of the church. The expectation that, as a result of accepting a modified Christian creed, they might be enabled to participate in the much desired political equality was doomed to disappointment. Teller, who was on friendly terms with the Jews, answered with due severity that they might very well remain what they were, for Christianity had no desire for such infidel believers.

It was not until the reforms of Stein and Hardenberg that the efforts of the Jews to achieve the much desired equality of rights, in which Friedländer took an active part, were crowned with success by the passing of the law of 1812 concerning the Jews. Now Friedländer considered it necessary that the Jews on their side should supplement the emancipation granted by the state by a complete reform in their religious worship; he presented this idea in a special work entitled *Über die durch die neue Organisation der Judenschaft in den preussischen Staaten notwendig gewordene Umbildung ihres Gottesdienstes in den Synagogen* (1812). In the attempt to reform Judaism in its entirety he joined with the young Hegelians in the Verein für Cultur und Wissenschaft der Juden. He brought his views on the emancipation of the Polish Jews to the attention of the archbishop of Warsaw, Franz Malczewski, in his *Über die Verbesserung der Israeliten im Königreich Polen* (1819), in which he attempted to carry the point of view of the early German reformers over to the Polish Jewish problem.

The political reaction which set in after the War of Liberation and which opposed the emancipation of the Jews was a severe blow to Friedländer. He saw therein an end of the connection between the desire for assimilation and for citizenship which he had championed so vigorously. This induced him to express his ideas more and more in writings, such as *Beiträge zur Geschichte der Judenverfolgung im neunzehnten Jahrhundert durch Schriftsteller* (1820) and his last apologetic work, *An die Verehrer, Freunde und Schüler Jerusalems, Spaldings, Tellers, Herders*

und Löfflers (1823), in which he opposed the missionary activity of the Gesellschaft zur Beförderung des Christentums unter den Juden in the name of tolerance and the principles of the enlightenment.

Friedländer was actively engaged in varying fields of literary endeavor. He translated Mendelssohn's *Sefer Hanefesh* (1787) and his *Koheleth* (1788). He wrote a Hebrew commentary to *Pirke Aboth,* with a German translation (1788), and many other works. Until his death he was engaged in a memorial to Moses Mendelssohn and his spiritual work, and in this connection published *Phädon* (1814); "Ein ungedruckter Brief des Weltweisen Moses Mendelssohn vom 24. IV. 1773" (in *Sulamith,* March 2, 1811); "Moses Mendelssohn: Fragmente von ihm und über ihn für Gönner und Freunde" (in *Jedidja,* 1819).

JACOB JACOBSON.

Lit.: Ritter, *Geschichte der jüdischen Reformation,* vol. 2, David Friedländer (1861); *Allgemeine Deutsche Biographie,* vol. 7, pp. 393-97; Geiger, *Vorträge und Versuche* (1890) 131-53 (six letters of Friedländer); Friedländer, Ernst, *Das Handelshaus Joachim Moses Friedländer und Söhne* (1913); *Monatsschrift für die Geschichte und Wissenschaft des Judentums* (1906) 370 et seq.; Fürst, Julius, *Bibliotheca Judaica,* vol. 1, p. 301; Meisl, Joseph, "Letters of David Friedländer," *Yivo-Historishe Shriften,* vol. 2 (1937) 390-412.

FRIEDLÄNDER, FRIEDRICH, painter, b. Kohljanowitz, Bohemia, 1825; d. Vienna, 1901. He studied at the Vienna Academy and afterwards (1850-56) in Italy, Düsseldorf, and Paris. Very early he became widely known for his historical paintings. His *Monks at the Grave of a Martyr in the Desert* (1848) was bought by the Emperor Ferdinand I of Austria; *The Death of Tasso* (1852) was famous. From 1854 on, however, he turned to *genre* pictures, painting scenes from the life of the Viennese and the Swabian peasants. Among the best of these are *People Pouring Out of a Public Building Into the Street* (1859), bought by the Imperial Gallery of Vienna, *Dedication of a Church in Mariabrunn* (1863), and *The Strawberry Sellers* (1872), also in the Imperial Gallery. After the war between Austria and Prussia in 1866, he began painting scenes from the lives of war veterans and invalids.

He was made a member of the Vienna Academy in 1866, and in 1889 a knight of the Austrian nobility with the title Ritter von Malheim. He was one of the cofounders of the Vienna Society of Artists (1869).

His children Camilla, Alfred, and Hedwig were also painters.

FRIEDLÄNDER, JOSEPH ABRAHAM, rabbi, nephew of David, b. Kolin, Bohemia, 1753; d. Brilon, Westphalia, Germany, 1852. In 1784 he became chief rabbi of Westphalia, where he introduced a number of reforms in the ritual, such as the abolition of the second day of the holidays; his two books, *Shoresh Yosef* (1834) and *Mahadura Bathra* (1835), are written in defense thereof.

FRIEDLÄNDER, JULIUS, painter and lithographer, b. Copenhagen, Denmark, 1810; d. Copenhagen, 1861. He was a pupil of J. L. G. Lund at the Copenhagen Academy. He painted portraits and made lithographs, including heads of Rabbi Abraham Wolff, Councillor Christian Nathan David, and others, as well as genre paintings such as *The Herring Fishers,* now in the Thorwaldsen Museum in Copenhagen, and *Tight-Rope Dancer,* now in the Copenhagen Museum.

Lit.: Weilbach, *Nyt Dansk Kunstnerlex,* vol. 1 (1896); Thieme, U., and Becker, F., *Allgemeines Lexikon der bildenden Künstler,* vol. 12, p. 458.

FRIEDLÄNDER, JULIUS, numismatist, b. Berlin, 1813; d. Berlin, 1884. In 1868 he was appointed director of the numismatic section of the Berlin Museum, which he greatly enriched and enlarged by the acquisition of new specimens. His numerous writings on ancient coins include *Die Münzen des Johanniterordens auf Rhodos* (1843), *Die Münzen der Ostgoten* (1844), *Die Münzen der Vandalen* (1849), and *Die italienischen Schaumünzen des fünfzehnten Jahrhunderts* (1882). He was baptized at the age of seven.

Lit.: Zeitschrift für Numismatik (1885) 116 et seq.; *Proceedings of the Royal Numismatic Society of London* (1884) 30-32.

FRIEDLÄNDER, LUDWIG, philologist and historian, b. Königsberg, Germany, 1824; d. Strasbourg, 1909. He taught archeology and classical philology at the University of Königsberg from 1847 to 1892, and from then until his death he was honorary professor at the University of Strasbourg. His chief work, *Darstellungen aus der Sittengeschichte Roms* (3 vols., Leipzig, 1862-71; 10th ed., 4 vols., 1921-23), is considered one of the best-known studies of the Roman imperial epoch. Of special interest is Friedländer's attempt in the book to disprove the assertion that the Jews of Rome were only of the merchant class. This work achieved immense popularity, and was translated into many languages. An English translation from the seventh edition entitled *Roman Life and Manners under the Early Empire* appeared in four volumes (London, 1908-13). Friedländer was a convert to Christianity.

Lit.: Hirschfeld, *Kleine Schriften* (1913) 923 et seq.; Ludwich, *Biographisches Jahrbuch für die Altertumswissenschaft* (1911) 1 et seq.; *Der grosse Brockhaus,* vol. 6, p. 609; *Encyclopaedia of the Social Sciences,* vol. 6 (1931) 493.

FRIEDLÄNDER, MAX, musicologist, b. Brieg, Germany, 1852; d. Berlin, 1934. He studied singing with Manuel Garcia and Stockhausen, and gave several song recitals in London. In 1883, he was persuaded by Philipp Spitta to enter the field of research in music. After some preliminary study with Spitta, Friedländer received his doctorate at Rostock University in 1887. From 1894 to 1921 Friedländer was a member of the faculty of the University of Berlin, receiving his professorship in the history of music in 1903, and an honorary professorship in 1918. During this period he devoted himself to research in song literature, and his major achievement was the discovery of more than a hundred *Lieder* of Franz Schubert which, up to that time, had been forgotten. He also made several important contributions to folk-song literature. His major critical work was *Das deutsche Lied im achtzehnten Jahrhundert* (Stuttgart, 1902). He wrote also books on the German folk-song and on Franz Schubert, as well as critical essays and studies published in the principal German music periodicals.



Michael Friedländer

FRIEDLÄNDER, MAX J., internationally known authority on the history of art, b. Berlin, 1867. From 1908 to 1928 he was director of the Print Department of the National Museum at Berlin. He served as director of the picture gallery of the Emperor Frederick Museum, at Berlin, from 1928 to 1933, when he retired, subsequently moving to The Hague, The Netherlands, where he resided in 1940. In 1891 his biographical work *Albrecht Altdorfer* appeared; in 1902 to 1903 he issued *Meisterwerke der niederländischen Malerei des fünfzehnten und sechzehnten Jahrhunderts auf der Ausstellung zu Brugge* (Munich), and in 1909 *Grünewalds Isenheimer Altar.* His main work, *Von Eyck bis Bruegel* (1916), was amplified by Friedländer to an extensive work on Old Dutch painters, *Die altniederländische Malerei* (14 vols., Berlin, 1924-37). In 1920 and 1921 his works on Dürer appeared. Other works by Friedländer include: *Genter Altar, Die Radierung, Lucas von Leyden* (1924), *Max Liebermanns Graphik, Der Kunstkenner, Die niederländischen Maler des siebzehnten Jahrhunderts* (Berlin, 1923), *Neues über den Meister des Bartholomäus-Altar* (Leipzig, 1927), and *Genuine and Counterfeit: Experiences of a Connoisseur* (trans. Carl Von Honstett and Lenore Pelham; New York, 1930). In 1927, on the occasion of his sixtieth birthday, the *Max J. Friedländer Festschrift* was issued at Leipzig.

FRIEDLÄNDER, MICHAEL, exegete and Hebraist, b. Jutroschin, Posen (Prussia), 1833; d. London, 1910. In 1862 he became director of the Talmud Torah school in Berlin, and three years later entered upon his life position as head of Jews' College, in London (1865-1907). His well-known works include a translation into English of Maimonides' *Moreh Nebuchim* (Guide to the Perplexed; London, 1881-85); a *Jewish Family Bible,* both in Hebrew and English (London, 1884); a study of the writings of Abraham ibn Ezra (London, 1873-77); and an edition of the latter's commentary on *Isaiah.* He wrote a number of essays on Jewish subjects for scientific periodicals, and contributed both to the *Jewish Encyclopedia* and the *Dictionary of National Biography.*

Lit.: Jewish Chronicle (London), May 8, 1903; Sokolow, N., in *Hatzefirah* (1912).

FRIEDLÄNDER, MORITZ, communal worker and theologian, b. Burszentgyörgy, Hungary, 1842; d. Vienna, 1919. He studied at the University of Prague, and though he prepared for a rabbinical career as well, he did not enter the rabbinate because of his liberal views. After a short career as a teacher, Friedländer was made secretary of the Israelitische Allianz zu Wien (1875). The work required visits to Galicia where, in cooperation with the Alliance Israélite Universelle, his organization aided exiled Russian Jews to migrate to the United States.

Friedländer's observations of the conditions under which the Jewish residents and transients were living in Galicia prompted him to agitate for, and to establish, the first Jewish public school in the province. The record of his journeys was published in *Fünf Wochen in Brody.* Baron Maurice de Hirsch, who devoted part of his endowment fund to the establishment of educational institutions for Jewish children in Galicia, found in Friedländer an articulate representative of his own ideas, and made him secretary of the Baron de Hirsch Fund. During the last fifteen years of the 19th cent. more than fifty schools for Jewish children were founded in Galicia by the de Hirsch Fund, under the supervision of Friedländer. He also was instrumental in securing from the Baroness Clara de Hirsch a separate fund of 5,000,000 francs for the establishment of technical schools for Jewish girls and for assisting poor Jewish school children in Galicia.

Among Friedländer's published works were: *Über den Einfluss der griechischen Philosophie auf das Judentum und Christentum* (1872); *Patristische und Talmudische Studien* (1878); *Lessings Nathan der Weise* (1880); *Apion: ein Culturbild aus dem ersten christlichen Jahrhundert* (1882); *Zur Entstehung des Christentums* (1894); *Die drei Belfer: ein Culturbild aus Galizien,* written under the pseudonym of Marek Firkowitz (1894); *Das Judenthum in der vorchristlichen griechischen Welt* (1897); *Der vorchristliche jüdische Gnosticismus* (1898); *Reiseerinnerungen aus Galizien* (1900); *Der Antichrist* (1902); *Geschichte der jüdischen Apologetik* (1903); *Der Freiwillige des Ghetto,* and *Die religiöse Bewegung innerhalb des Judentums im Zeitalter Jesu* (1906).



Max J. Friedländer

FRIEDLÄNDER, PAUL, chemist, son of Ludwig, b. Königsberg, Germany, 1857; d. Darmstadt, Germany, 1923. He was particularly interested in colors and dyes, and in his researches dealt chiefly with carbostyril and anthranil. His main achievements are the synthetic production of thioindigo (1896) and the discovery that the chemical composition of antique purple is dibromindigo. He was converted to Christianity.

FRIEDLÄNDER, SALOMO (pseudonym, Mynona), author of philosophical and humorous works, b. Gollantsch, Posen, 1871. He settled in Berlin and began to issue two types of writings: humorous sketches under the pseudonym of Mynona (a reversal of Anonym, "anonymous") and popular presentations of modern philosophers. His humorous works are cynical, gravely burlesque grotesques with a substratum of philosophy; the best of them are *Rosa, die schöne Schutzmannsfrau; Die Bank der Spötter; Der Schöpfer.* The most important of his philosophical works are *Schöpferische Indifferenz* (2nd ed., 1926), a clearly thought out metaphysical philosophy of polarity, the doctrine of absolute freedom and unmoral ethics, and *Friedrich Nietzsche, eine intellektuale Biographie* (1911). He also wrote *Schopenhauer-Brevier; Jean Paul-Brevier; Robert Mayer; Logik; Katechismus der Magie.*

FRIEDMAN, BENNY, football player, *see* ATHLETICS.

FRIEDMAN, BETZALEL, Yiddish poet, b. Brest-Litovsk, Lithuania, 1897. He received his early education in the Heder and Yeshiva, and in 1916 joined the Poale Zion organization. His first poems were published in Weissenberg's periodical anthologies (Warsaw, 1919). In 1920 he went to Palestine and worked as a farmhand. Two years later he came to the United States, and contributed poems and short stories to various literary monthlies and anthologies such as *Shriften* and *Oifgang,* while teaching in the Workmen's Circle schools.

In 1927 Friedman became identified with the left-wing movement in literature, and a contributor to the *Morning Freiheit.* His works include: *Baloichtene Vegen* (Bright Roads), a book of verse (New York, 1929); *Motl der Shneider* (Motl the Tailor), a novel in verse (New York, 1936); *Der Retach* (The Radish), a children's opera, with music by Leo Lew (published by the Workmen's Circle, New York). He was co-author of two textbooks for Yiddish children's schools.

Lit.: Pomerantz, Alexander, in *Proletpen* (1935) 232-33.

FRIEDMAN, DÉNES, philosopher and rabbi, b. Budapest, 1903. Completing his religious and secular education at the Hungarian capital (Ph.D., Budapest University, 1925), he was installed chief rabbi of the Ujpest community, succeeding the illustrious historian Lajos Venetianer. He soon became a widely respected editor, translator, and commentator, in numerous journals, on vital Jewish subjects, an adept interpreter of Judaism, Jewish literature and homiletics. He was also contributor to the *Jüdisches Lexikon* and to the *Magyar Zsidó Lexikon.*

His best known published works and compilations



Dénes Friedman

are: *Blau Lajos irodalmi munkássága* (1926); *Alphabetum Siracidis* (1926); *A Ferenc József Országos Rabbiképzö Intézetben felavatott rabbik életrajzi adatai és irodalmi müködése* (1927); *A zsidó irodalom föirányai* (1927); *Schriften Wilhelm Bachers* (1928).

FRIEDMAN, ELISHA MICHAEL, economist, b. New York city, 1889. He studied at the College of the City of New York (B.S., 1908) and at the School of Commerce, Accounts, and Finance of New York University (B.C.S., 1913). He was a statistician for various agencies of the government (War Industries Board, 1917-1918; War Finance Corporation, 1918-20), and then engaged in investment banking. In 1939 he became a consulting economist.

He lectured on finance at the School of Commerce, Accounts, and Finance of New York University (1920-29) and at the New School for Social Research (1927-30), and was the author of *Labor and Reconstruction in Europe* (1919), *International Commerce and Reconstruction* (1919), *International Finance and its Reorganization* (1922), and *Russia in Transition* (1932). He also edited *American Problems of Reconstruction* (1918) and *America and the New Era* (1920).

Friedman was interested greatly in Jewish problems. From 1921 to 1923 he was a member of the Reconstruction Committee of the American Jewish Joint Distribution Committee. He was secretary of the first American Committee for the Hebrew University in Palestine from 1925 to 1931. He was the author of *Survival or Extinction,* a plea for Zionism (1924).

FRIEDMAN, EMANUEL DAVID, neuropsychiatrist, b. New York city, 1884. He took his M.D. degree at Bellevue Medical College in 1907, and in 1913 returned to the College as instructor in medicine. He had, during the intervening period, spent two periods of post-graduate study in Europe, at the Universities of Vienna and Berlin. In 1919 Friedman was made instructor in neuropathology. He became a lecturer in the subject in 1922, a clinical professor in 1924, and full professor, as well as head of the department of neurology at the College, in 1927. In 1941 Friedman still occupied the last-named post.

Among Friedman's published works were many reports on experiments in the physical and psychological components of neurological and psychiatric abnormalities. His studies have included considerations of scler



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osis, encephalitis, tumors of the brain and special analyses of various kinds of coma.

FRIEDMAN, IGNAZ, pianist, b. Podgorze, Poland, 1882. After making a few appearances as a child prodigy, he went to Vienna to become a pupil of Leschetizky. In 1900, he went to Leipzig to study composition with Hugo Riemann. His first concert tour took place in 1905, and he soon established himself as a virtuoso of importance, earning particular distinction in the music of Chopin. Beginning in 1921, he toured the United States several times. He edited all of Chopin's piano works for Breitkopf and Härtel.

FRIEDMAN, ISAAC KAHN, author and journalist, b. Chicago, 1870. After receiving the Ph.B. degree at the University of Michigan in 1893, he was for a time a special writer for Chicago newspapers and for various periodicals. During 1908 he traveled extensively through Japan, Corea and China as a special correspondent for the Chicago *Daily News* on economic and sociological subjects. He wrote a number of books, including *The Lucky Number* (Boston, 1896); the novels *Poor People* (1900) and *By Bread Alone; The Autobiography of a Beggar* (1903), sketches; and *The Radical* (New York, 1907).

FRIEDMAN, JULIUS, political economist, b. Vysoké Ujezd, Bohemia, 1885. For about twenty years (1919-39) he was chief of the Department of Foreign Trade in the Ministry of Foreign Affairs of Czechoslovakia. When the country was invaded by the Nazis in March, 1939, he escaped to France and then to England. He was chief of the Czechoslovakian Economic Board in London and then was appointed a member of the State Council.

FRIEDMAN, LEE MAX, lawyer, b. Memphis, Tenn., 1871. He studied at Harvard University (A.B., 1893; LL.B., 1895) and practiced law in Boston from 1895 on. He contributed articles to leading law reviews. He was a trustee and vice-president of Portia Law School of Boston.

In 1905 Friedman was in charge of the celebration in Boston of the 250th anniversary of the settlement of the Jews in the United States. He was elected president of Temple Israel of Boston in 1931. He was also president of the Boston branch of the Alliance Israélite Universelle and treasurer of the Young Men's Hebrew Association.

Friedman wrote a number of historical articles on subjects of Jewish interest which were published by the American Jewish Historical Society. In 1910 he was elected a member of the executive council of that society. He published the following: *Early American Jews* (1934); *Robert Grosseteste and the Jews; Zola and the Dreyfus Case* (1937); and *Robert Haim Isaac Carigal* (discussing the Newport sermon of 1773 and the Yale portrait, 1940).

He owned one of the largest collections in the United States of books and manuscripts of particular interest to Jews, including the manuscript of *J'accuse*, Émile Zola's denunciation of those who were persecuting Dreyfus.

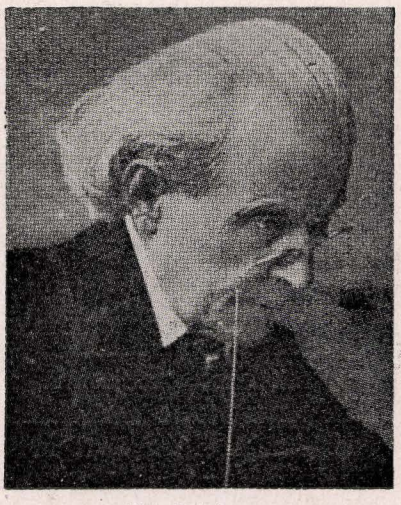
FRIEDMAN, MARK, sculptor, b. Brooklyn, N. Y., 1905. He studied at the Art Students League in New York city and the Académie Julian in Paris and was a pupil of Paul Landowski, Jean Bouchard, and Paul Manship. He was also trained to be a pharmacist (B.S., New York University, 1924; Ph.G., Brooklyn College of Pharmacy, 1926) and graduated from law school (Brooklyn Law School of St. Lawrence University, LL.B., 1928). Among his works are portrait busts of Abraham Lincoln and Daniel Webster for the College of the City of New York and of Theodor Herzl for the Hebrew University of Palestine. He was also an instructor in art at the Heckscher Foundation, New York city.

FRIEDMAN, WILLIAM FREDERICK, cryptanalyst, b. Kishinev, Bessarabia, 1891. He was brought to the United States in 1893. He went to school in Pittsburgh, Pa., and studied at Cornell University (B.S., 1914; postgraduate work in genetics, 1914-15). From 1915 until 1917 he was director of the genetics department of the Riverbank Laboratories, at Geneva, Ill., where Colonel George Fabyan conducted various researches as a hobby. While there, Friedman became interested in ciphers, and in 1917 was made head of the ciphers department.

During the World War, Friedman served in France as a first lieutenant in the army intelligence service. He continued, as a civilian, in the employ of the War Department at Washington from 1921 until 1930. When the United States Senate, in 1923, began hearings in its investigation of the fraudulent leasing of government oil lands in the Elk Hills and Teapot Dome reserves, Friedman was called to decode certain telegrams in evidence.

In 1930 he became chief of the Signal Intelligence Service of the War Department. He was also director of the Signal Intelligence School. From 1936 on he was a lieutenant colonel in the Signal Reserve. He was also, at various times, technical adviser to United States delegations at international radio and telegraph conferences.

Friedman was the author of the texts on cryptography and cryptanalysis used by the United States



Meir Friedmann

Army. His books include *Military Cryptanalysis* (several vols., 1935-40), *Elements of Cryptanalysis* (1924) and *The History of the Use of Codes and Code Language* (1928), as well as a number of technical papers: *A Method of Reconstructing the Primary Alphabet from a Single One of the Series of Secondary Alphabets* (1917); *An Introduction to Methods for the Solution of Ciphers* (1918); *Methods for the Reconstruction of Primary Alphabets* (with Elizebeth Smith Friedman, 1918); *Several Machine Ciphers and Methods for their Solution* (1918); *Synoptic Tables for the Solution of Ciphers and a Bibliography of Cipher Literature* (1918); and *The Index of Coincidence and its Application in Cryptography* (1922). Friedman was also the author of the article, "Codes and Ciphers," in the *Encyclopaedia Britannica* (14th ed.). He was also the inventor of many cryptographic devices and machines, several of which are now in practical use for secret communication.

FRIEDMAN, WILLIAM STERNE, rabbi and social worker, b. Chicago, 1868. After graduating from the University of Cincinnati and from the Hebrew Union College in 1889, he became rabbi of Temple Emanuel, of Denver, Col., and in the following year founded the National Jewish Hospital in Denver, the first non-sectarian free tubercular sanatorium in the United States; from 1911 to 1929 he served as its vice-president, and from 1929 to the present (1941) as its president, being chairman of its board of managers throughout this entire period. In appreciation of his twenty-five years of service as founder of this institution, the William Sterne Friedman Building was named after him.

Friedman was a member of the State Board of Charities and Correction of Colorado from 1901 to 1923, and its president from 1904 to 1910. He was vice-president of the Charity Organization Society of Denver (1890-1901) and of the Colorado Conference of Charities and Correction (1905-7). He served as a member of the Colorado State Board of Peace Commissioners, and in 1923 was a member of the advisory council of the governor of Colorado. Since 1910 he has been vice-president of the Board of Denver Library Commissioners. In 1904 he held the chair of Hebrew at the University of Colorado, which conferred the LL.D. degree upon him in 1906.

In 1939, after fifty years of service, he retired as rabbi of Temple Emanuel, of Denver.

FRIEDMANN, AARON, cantor, b. Shaki, Lithuania, 1855; d. Berlin, 1936. He studied music under Lewandowski and at the Berlin Academy of Fine Arts. From 1882 to 1923 he was the cantor of the Berlin Jewish community. In recognition of his vocal and instrumental compositions, the state conferred upon him the title of Royal Director of Music. His most important contributions to synagogal music are incorporated in his work *Schir Lishlaumau* (1901), a collection of chants for the entire liturgical year, including those traditional modes of synagogal music which had not previously been included in collections. The most important of his studies are: *Der Synagogale Gesang* (Berlin, 1904; 2nd ed., 1908); *Lebensbilder berühmter Kantoren* (3 vols., 1918-27), in which he furnishes a collection of biographies of prominent cantors; *Denkschrift zum zweihundertjährigen Bestehen der Berliner Alten Synagoge* (1914); *Liturgisches Gesangbuch für die jüdischen Religionsschulen Deutschlands.* In 1922 he issued a collection of essays on Jewish music in memory of Eduard Birnbaum.

FRIEDMANN, DAVID BEN SAMUEL (REB DOVID KARLINER), Talmudist, b. Brest Litovsk, Poland, 1828; d. Pinsk, Poland, 1915. In 1866 he became rabbi at Karlin, and toward the end of his life was considered one of the greatest rabbinical authorities of his time. His ritual codex, *Piskę Halachoth* (2 vols., 1888-90), which is based on Maimonides' *Mishneh Torah,* was regarded very highly by his contemporaries.

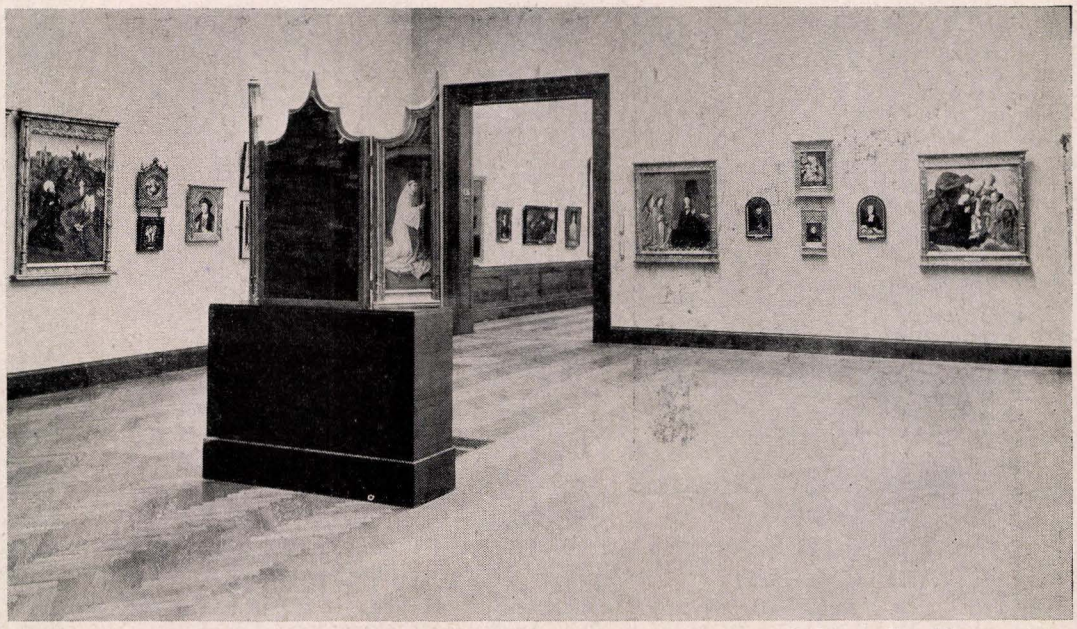
FRIEDMANN, DOB BAER, *see* BAER OF LEOVO.

FRIEDMANN, HERBERT, ornithologist, b. New York city, 1900. He received his B.Sc. degree at the College of the City of New York, and his Ph.D. from Cornell when he was but twenty-three. Before graduating from Cornell he had participated in scientific expeditions into Mexico, Argentine and various parts of Africa under the auspices of the National Research Council, which had been impressed by his services as an assistant in the American Museum of Natural History. Under a fellowship of the National Research Council, Friedmann studied at Harvard (1923-26), after which he was an instructor in zoology at Brown University. Between 1927 and 1929 he taught zoology at Amherst. In 1929 he was appointed curator of birds at the National Museum (Smithsonian Institution), Washington, D. C.

A recognized authority in his field, he was president of the American Ornithologists Union from 1937 to 1939. He wrote *The Cowbirds, A Study in the Biology of Social Parasitism* (1929) and a report on expeditions to Ethiopia and the Kenya Colony (1930-37).

FRIEDMANN, ISRAEL, *see* ISRAEL OF RUZHYN.

FRIEDMANN, MEIR (pen name, Ish Shalom), rabbinical scholar, b. Kraszna, near Kassa, Hungary, 1831; d. Vienna, 1909. He studied at the



© Metropolitan Museum of Art

The Michael Friedsam collection at the Metropolitan Museum of Art, New York

Yeshiva at Ungvar, and for a time was a wandering preacher (Maggid). After filling in the gaps in his general education by self-instruction he went to Vienna, where he taught in the Beth Hamidrash founded there in 1864; from 1893 on he was a teacher at the Israelitisch-Theologische Lehranstalt in Vienna. His chief accomplishment was the publishing and editing of old Midrashim, for which he has furnished the standard edition in many cases. These include the *Sifre* (1864), the *Mechilta* (1870), *Pesikta Rabbathi* (1880), *Tanna debe Eliyahu* (1902), *Derech Eretz* and *Pirke Rabbi Eliezer* (1904) and *Sifra* (1915). He supplied each of these with a critical commentary ("Meir Ayin") and a valuable introduction written in classical rabbinical style. He wrote also *Dabar al Odoth Hatalmud* (Pressburg, 1885); *Onkelos und Akylas* (Vienna, 1896, in the third annual report of the Lehranstalt). Forty important articles by him appeared in the monthly *Beth Talmud,* which he and Isaac Hirsch Weiss edited from 1881 to 1886.

Lit.: Schechter, in *Jewish Chronicle* (London), June 28, 1901, p. 17; Brainin, Reuben, in *Luah Ahiasaf* (1901) 343 et seq.

FRIEDMANN, NAPHTALI MARKOWITZ, lawyer and deputy, b. province of Kovno, Lithuania, 1863; d. Kissingen, Germany, 1921. He was elector for all four Dumas (Russian Czarist parliaments) and one of the two Jewish representatives in the third Duma (1907); he served also in the fourth Duma. He attached himself to the Constitutional Democratic bloc (Cadets), and on several occasions intervened in general matters and in matters affecting the Jews. He was the initiator of the pension law for Jewish teachers. After the revolution of February, 1917, he served as a member of the council of the ministry of justice of the Kerensky government.

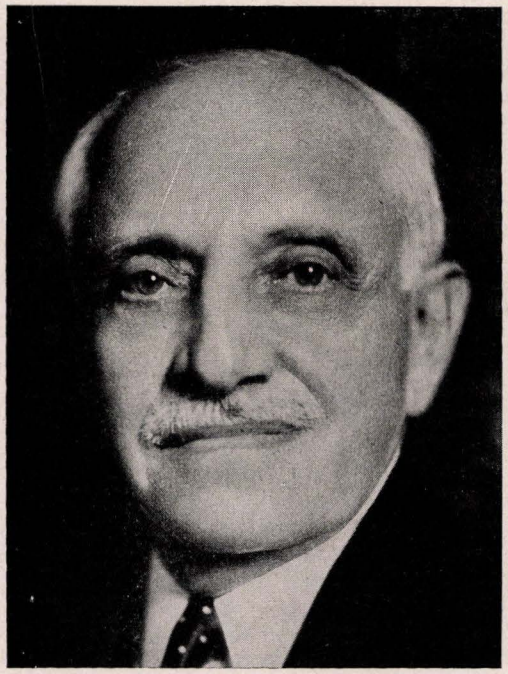
Lit.: Dubnow, Simon, *Weltgeschichte des jüdischen Volkes,* vol. 10 (1929); necrologies in Jewish periodicals after Friedmann's death, May 5, 1921.

FRIEDSAM, MICHAEL, civic leader and philanthropist, b. New York city, 1858; d. New York city, 1931. His father, Morris Friedsam, was at one time a Collector of Internal Revenue for the New York district.

Michael Friedsam attended the public schools of New York, and also the Weston Military Academy at Weston, Conn. He then returned to New York and began a life-long connection with the firm of B. Altman & Co. His advancement was rapid and continuous. In a few years he was closely associated in the management of the business with Benjamin Altman, the founder, to whom he was distantly related. When Altman died in 1913, Friedsam succeeded him as president. At the same time he became president of Altman Foundation, the charitable corporation which received the bulk of Altman's estate. Friedsam held both of these offices until his death, and so administered them that he was recognized generally as one of the outstanding leaders in the commercial and civic life of the city. His repute among the merchants of the city was indicated by his election for seven successive terms to the presidency of the Fifth Avenue Association, which office he held from 1925 until his death.

Early in his career Friedsam began to play an active and influential part in civic affairs, and throughout his life he was repeatedly called upon to assume the responsibility for projects for social and civic betterment. During the World War he served as quartermaster general of the New York State Guard, with the rank of colonel. He acted also as the state merchant representative of the Federal Food Administration. In 1921 he made a study of commercial and economic conditions in Europe by request of President Harding.

Throughout his public career he was deeply interested in educational matters. In 1925 Governor Alfred E. Smith appointed him chairman of a commission to study the financial relationship of the state to the public



Michael Friedsam



Ida Weis (Mrs. Joseph) Friend

school system. The findings of this commission led to the passage of the Dick-Rice bill, which provided many millions of dollars in additional state aid for the public schools of the state and city.

Friedsam was widely known for his interest in the fine arts, particularly in the field of painting. Not only was he a factor in building the famous Altman Collection now in the Metropolitan Museum of Art, but also his collection of the old masters became one of the most comprehensive in the country. The major portion he bequeathed to the Metropolitan Museum, where there is a special Friedsam Gallery. There is likewise a Friedsam section in the Brooklyn Institute of Arts and Sciences.

At his death Friedsam left his fortune and art objects for purposes in harmony with his work during life. His collection he wished used for the enjoyment and instruction of others; and his fortune, except for a few minor bequests, as expressed in his will, was left for the care and education of the young and the care and comfort of the aged. His executors organized The Friedsam Foundation in 1932 to distribute his estate in accordance with these purposes.

JOHN S. BURKE.

FRIEND, HUGO MORRIS, judge, b. Prague, Bohemia, 1882. He was brought to the United States at the age of two. He was educated at the University of Chicago (Ph.B., 1905; J.D., 1908) and was admitted to the bar in 1908. In 1906 he was a member of the American track team that went to Athens, Greece, to take part in the Olympic games.

He was a master in chancery of the Superior Court, Cook County, Illinois, from 1916 to 1920. In 1920 he was appointed by Governor Frank O. Lowden to the Circuit Court. He was elected for a full term the following year and reelected for subsequent terms through 1930. In 1926 he served as chief justice of the court. In 1930 he was assigned by the Supreme Court of Illinois to the Appellate Court for the First District.

He was vice-president of the Jewish Home Finding Society of Chicago, a member of the Mt. Sinai Hospital Board, and president from 1917 to 1918 of the Young Men's Jewish Charities.

FRIEND, IDA WEIS, communal worker, b. Natchez, Miss., 1868. She was educated in private schools in New Orleans, Frankfort, Germany, and Paris, France. Mrs. Friend was very active in women's club work, first in the south, then in national movements. In 1924 she was president of the Louisiana State Federation of Women's Clubs. She was president of the National Council of Jewish Women from 1926 to 1932, when she was made honorary president; in 1941 she was still functioning in the latter capacity. Mrs. Friend was also a participant in political movements, having served as National Democratic committee woman from Louisiana during the presidency of Woodrow Wilson.

FRIENDLY, EDWIN SAMSON, newspaper executive, b. Elmira, N. Y., 1884. He received his education in the public schools of Elmira and St. John's Military Academy at Manlius, N. Y. Trying his hand at his father's commercial enterprises, he finally determined on a career in the business side of newspaper publishing, and came to New York city in 1909. Adolph S. Ochs gave him a junior clerkship in the publication office of the New York *Times*. Within a year he was in charge of this office; in 1912 he was financial advertising manager; within five years (1914) he was assistant to Louis Wiley, business manager of the *Times,* holding this position until 1922. In October of that year, Frank A. Munsey appointed Friendly business manager of the New York *Herald* and the New

York *Sun*. When, in 1924, the *Herald* was merged with the New York *Tribune*, Friendly continued as business manager of the *Sun*, which post he still held in 1941.

Friendly is active in the American Newspaper Publishers Association, having been chairman of its committee in charge of the Bureau of Advertising since 1932. He is a frequent speaker on current national subjects and problems, and occasionally writes for magazines on newspaper and advertising subjects.

FRIENDS OF THE HEBREW UNIVERSITY, INC., AMERICAN, *see* HEBREW UNIVERSITY.

FRIENDSHIP. According to the teachings of Judaism, friendship and the acquisition of friends, and the consequent development of social relationships between men, are among the finest and most ennobling values of life. The Bible and later Hebrew literature had several words expressing friendship and its associated ideas of companionship, brotherly love and love, including *re'uth, 'ahavah, yediduth* and *'ahabah;* Biblical terms for friend, companion, associate, neighbor, beloved one, and fellow human being, all of them more or less synonymous and interchangeable, include *re'a, mere'a, haber, yadid, 'ah, re'eh,* and *'oheb.*

Many passages in the Bible (especially the book of *Proverbs*), the Apocrypha and later wisdom literature (especially the book of *Sirach*), and the Talmud and later rabbinic literature describe the beauty and nobility of sincere and unselfish friendship, friendship maintained and cultivated for its own sake without any thought of personal or selfish gain. Such passages indicate that through friendship with one's fellow men one learns to control his innate selfishness, to improve his character and to appreciate the hopes, sorrows and problems of other persons. Thus *Prov.* 18:24 comments on the two types of friends, the selfish type whom "one hath to his own hurt," and the sincere, real type of friend, "who sticketh closer than a brother." Other passages give the clear inference that in many cases friends are nearer and dearer to one than one's own relatives.

Eccl. 4:9-12 describes the great moral and physical assistance which two friends are able to render each other. That human friendship is both a valuable quality and an absolute necessity is shown by the frequent passages in the Bible and the later Jewish literature which admonish the Hebrews to love their neighbors as themselves and to practise deeds of loving-kindness toward their fellow men.

It is the part of sincere friendship to advise and reprove a person when necessary. According to *Prov.* 27:6, "the wounds of a friend are faithful," and *Prov.* 17:9 issues the warning that one may estrange one's friends by presuming on such friendship to the extent of nagging or too frequent repetition of advice. *Prov.* 27:10 is an eloquent plea for the preservation of old friendships. The best criterion of a lasting friendship is the assistance and sympathy which one receives from one's true and unselfish friend in adversity (*Prov.* 14:20; 19:4, 7). *Prov.* 22:24 warns against forming a friendship with a person possessed of a quick temper, indicating that one of the most essential prerequisites of friendship is calmness, a sense of quiet judgment. Several verses show how hard it is to find a sincere friend and that true friendship has to be tested in the crucible of misfortune and sorrows before it can be regarded as sure (cf. *Sirach* 6:7-13; 7:18; 14:13). *Sirach* 6:14-17 declares that true friendship has nothing on earth to equal it in value, and that faithful friendship is a source of great mental and spiritual healing.

The classical example of Hebrew friendship, as famous and as well known as the classical friendship between the Greeks Orestes and Pylades and as that between Damon and Pythias, is the totally unselfish and disinterested friendship which prevailed between David, the shepherd boy who was destined to become king of Israel, and Jonathan, the son of King Saul (*I Sam.* 18:1; 19:1; *II Sam.* 1:25-27). This friendship, which was practically equal to brotherhood, was pointed out by the rabbis of the Talmudic period again and again as worthy of imitation by every person (*Aboth* 5:19). Rabbinic Judaism, in a number of other passages, expressed its appreciation of the value and importance of unselfish friendship. *Taan.* 23a declares that only death is the alternative to a life lived among one's friends, i.e. that true friendship and human companionship represent the highest values of human life. In *Aboth* 1:6 Joshua ben Perahiah advised all persons to acquire both a teacher and a friend. According to *Aboth de Rabbi Nathan* 23, he who converts his enemy into a friend is indeed a mighty man, and *Yalkut Deut.* 845 tells how easy it is to make an enemy, but how difficult a task it is to acquire a sincere friend.

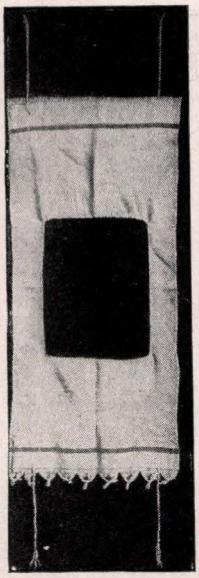
See also: AMITY; BROTHER; ENEMY; LOVE; NEIGHBOR.

ABRAHAM I. SHINEDLING.

FRIESENHAUSEN, DAVID BEN MEIR, mathematician, b. Friesenhausen, Bavaria, Germany, about 1750; d. Gyulafehérvár, Hungary, 1828. Until about the year 1780 he studied Talmud, and subsequently lived for a time in Berlin and in the Hungarian towns of Hunfalu and Ujhely. He devoted a number of years to the study of algebra, optics, and astronomy. In 1806 he wrote down a plan for the founding in Hungary of a rabbinical seminary; this plan, the first ever to be broached in Hungary, he presented for consideration to Josef, prince palatine of the country.

In addition to a number of essays on scientific subjects, Friesenhausen wrote, in Hebrew, a manual on algebra and astronomy, *Kelil Haheshbon* (Compendium of Calculation; Berlin, 1796), and a treatise dealing with the Copernican system of astronomy, *Mosedoth Tebel* (Foundations of the Universe; 1820).

FRINGES (*tzitzith*). The custom of wearing fringes on the garments of male Israelites probably dates back to a very early period in Jewish history. Representations of Israelites upon Assyrian monuments show them dressed in garments which have fringes all along the border of their robes, which are so draped that the fringes run vertically. Similar fringes were known among the Assyrians and Babylonians, and were used for talismanic purposes. Variously known as *ziku* or *sisiktu,* they were believed to assure the wearer of the protection of the gods, of which he would be deprived if they were removed. Furthermore, a request which was accompanied by the grasping of these fringes could not be refused. Two passages in the Bible seem to indicate that the Israelites in the time of Saul held the same view as to the talis-



An Arba Kanfoth

manic nature of the fringes. Thus, when David secretly cut off "the skirt of Saul's robe" in the cave, a moment later his "heart smote him" for the act, apparently because by this he had impaired the protection of God which the fringes on the skirt conferred upon Saul (*I Sam.* 24:5-6). Again, when Samuel, angry at Saul for his disobedience, refuses to travel with him, Saul grasps "the skirt of his robe"; in the sequel, Samuel, still angry, does travel with Saul (*I Sam.* 15:26-31).

The Biblical commandment as to the fringes is contained in *Num.* 15:37-41, where the Israelites are commanded to wear fringes, with a thread of blue, upon the four corners of their garments, in order that they may have a reminder of the commandments of God. The same commandment seems to be indicated in *Deut.* 22:12, where the term *gedilim* is used instead of *tzitzith*. This Biblical command is in all probability a reinterpretation of the old custom in terms of an ethical and religious principle. The fringes are no longer talismanic, but hortatory; they are to remind the Israelites of their duty to obey God's commandments.

No explanation is given in the Bible of the blue color; the Talmud suggests that it is reminiscent of the color of heaven, and hence is to remind one of God (*Men.* 43b). A minor tractate, *Tzitzith,* is devoted to the regulations about the fringes, and discusses the number, size and position of the various knots in the fringes. Originally, they were worn on every garment; but as the Jews came to adopt the garb of the Greeks and Romans, it became customary to restrict the fringes to a special four-cornered cloth (Tallith). This was used regularly as a prayer-mantle, and was worn only when reciting prayers in public or private. More pious individuals, however, would wear the Tallith in daily life, or while studying the Torah, or even under their other clothing. In course of time the custom arose of wearing beneath the other garments a small scapular garment; this consisted of a rectangle of cloth, with an opening for the head, and with fringes at each of the four corners, from which circumstance it received the name of Arba Kanfoth ("four corners"). A dispute having arisen in Talmudic times as to the exact shade of blue to be used, it was decided to leave the fringes white; as early as the 2nd cent. many teachers of the law took the view that the blue thread was unnecessary (*Men.* 38a) and by the 8th cent. this opinion was accepted by all Jews.

The commandment as to the fringes is still literally carried out by Orthodox and Conservative Jews, and is often vested with a special sanctity and religious devotion. When the Biblical passage in question (*Num.* 15:37-41) is read, the fringes are pressed to the eyes and mouth of the worshipper. Reform Jews no longer observe the commandment of the fringes.

See also: TALLITH.

SIMON COHEN.

Lit.: Maimonides, *Hilchoth Tzitzith; Shulhan Aruch, Orah Hayim* 8 to 23; Hirsch, S. R., *Choreb,* chap. 39, pp. 178-83.

FRISCH, EFRAIM, writer, b. Stryj, Galicia, 1873. His first work, a novel entitled *Das Verlöbnis* (1902), vividly describes life in the Jewish milieu of Galicia. In 1905 he joined Max Reinhardt's troupe as dramatic supervisor. His book *Von der Kunst des Theaters* (1910) is the fruit of his experiences in the theatre. Later on he settled in Munich, and from 1914 to 1916 and again in 1919 to 1925 he edited the magazine *Der neue Merkur.* Aside from writing a number of short stories, he was primarily active in the field of journalism. In 1927 his novel, *Zenobi,* appeared.

FRISCH, EPHRAIM, rabbi, b. Shubocz, Lithuania, 1880. He was brought to the United States when he was eight. After graduating from the University of Cincinnati and the Hebrew Union College (1904), he was rabbi, successively, of Congregation Anshe Emeth, Pine Bluff, Ark. (1904-12) and Temple Israel, Far Rockaway, N. Y. (1912-15). Next he organized and was rabbi of the New Synagogue in Manhattan, which later merged with Temple Beth-El. In 1922 he became rabbi of Temple Beth-El at San Antonio, Texas, where he is still serving (1941).

Frisch has taken an active part in national and local communal movements, especially in the Central Conference of American Rabbis, where he was corresponding secretary (1910-11), editor of the year book (1911), chairman of the committee for new material for the revision of the Union Prayer Book (1920-22), chairman of the social justice commission (1925-26) and vice-chairman and chairman of the committee on church and state (1931-38). In addition he was chairman of the American Pro-Falasha Committee (1922-23), president of the Southwestern Jewish Chautauqua, and founder and vice-president of the San Antonio Open Forum. He has written: *The Reformation of Hezekiah* (Berlin, 1913); *A Historical Survey of Jewish Philanthropy in the Biblical Era* (New York, 1924); *Why I am a Jew* (New York, 1931); *The Attitude of Liberal Judaism to the New Testament and the Master of Christianity* (1935).

FRISCH, WILLIAM, newspaperman, b. Bohemia, 1854; d. Baltimore, 1910. He came to America with his parents when he was eleven years old and attended school in Baltimore. At the age of fourteen he became a bookkeeper and later a printer. When he was eighteen he began to furnish items of local news to the newspapers and in 1872 was given a place on the staff of the Baltimore *American* as a reporter.

He made politics his special study, and introduced the systematic reporting of City Hall news. When the *American* began to publish a Sunday edition, he wrote a series of articles, the first weekly political review in Baltimore; this was a feature of the paper until 1889. Frisch was Washington correspondent in 1880 and 1881. He became managing editor of the *American* in 1881 and remained in that position for almost thirty years. He was editor-in-chief when he retired in 1910.

When the Jewish emigration from Russia after the pogroms of 1881 reached Baltimore, Frisch conducted free classes for the immigrants in the history and literature of the United States.



David Frischman (left) with Hayim Nahman Bialik. From a painting by Leonid Pasternak

FRISCHMAN, DAVID, Hebrew and Yiddish writer, editor and translator, b. Zgiers, near Lodz, Poland, 1860; d. Berlin, 1922. His education combined the traditional Heder instruction and private tutoring in Western languages, literature and science; he later attended the University of Breslau. As a child he showed remarkable literary talent and wrote his first story, "Hamoreh Tzedek," on his Bar Mitzvah. In his teens he published numerous short stories, poems and articles of criticism in the leading Hebrew periodicals of the day.

In 1886 Frischman became assistant editor of the first Hebrew daily, the *Hayom* of St. Petersburg; two years later he became one of the chief workers at the Ahiasaf publishing company at Warsaw. He later edited the weeklies *Hador* (Cracow, 1901-4) and *Hazeman* (St. Petersburg, 1903), the daily *Haboker* (Warsaw, 1911) and the literary collections, *Sifruth* (Warsaw, 1909-10), and *Reshafim* (Warsaw, 1910-11). In 1911 he was appointed editor-in-chief of the Stybl publishing house and of its quarterly publication, *Hatekufah,* which he managed until his death. In these periodicals Frischman published most of his fiction, poetry, feuilletons, essays, literary criticism and translations. The first collection of his works appeared under the title *Kethabim Nibharim* (4 vols., Warsaw, 1899-1906); in 1914 a jubilee edition in sixteen volumes was issued at Warsaw. Several other collections of his writings have appeared, including the edition by his widow, Lily Frischman, who issued them in Hebrew (10 vols., Warsaw and New York, during 1929-39) and in Yiddish (7 vols., Lodz, 1909 and 1914; Warsaw, 1927).

Frischman's first short stories appeared in Smolenskin's *Hashahar* ("Hamoreh Tzedek," 1878) and in Shapiro's *Haboker Or* ("Beyom Hakippurim," 1881). In them he continued the campaign of the Haskalah against bigotry and superstition. Before long he achieved a characteristic technique of satirical narrative. Most of his short stories are psychological studies which move rapidly to a climax; they have a remarkable economy of exposition, but are always written with a didactic purpose. His motifs are the eternal conflict between modernity and tradition, between life and law, between the puritanic home and the European environment, between the true and the false in emotion, reason, art and religion. His themes are taken from the contemporary scene, from folk-lore, from history and from the Bible; they describe emotional crises, human tragedies, Quixotic types and pathetic situations. His style is a blending of Biblical and modern Hebrew, and in his stories there appears a musical and rhythmic quality. Most of them appeared in the collections *Othioth Porehoth* and *Bamidbar,* the latter containing Biblical satires and published posthumously (Berlin, 1923).

Frischman's poetry is varied in style and content. He wrote lyrical poetry and historical ballads, love songs, elegies and dramatic verse. There is a romantic element in all his poetic work, but it is polished in

style and structure. Here, too, the didactic purpose is prevalent.

Frischman perfected the feuilleton, in which he satirized contemporary events and issues, and raised it to a high level of art. His greatest contribution to Hebrew literature, however, was as a critic. He attacked the artificiality and perverted taste of the writers of the time, waging a forty years' campaign to rid Hebrew literature of the trash which had stultified it in its Haskalah and early modern periods. Although his method of criticism was fulminatory and subjective and his criteria arbitrary and vague, he was most instrumental in raising standards of Hebrew writing.

To demonstrate what good literature really is, Frischman undertook the huge task of translating into Hebrew many of the best works of European fiction, poetry, philosophy and scientific works. His translations include those of the works of such varied authors as Goethe, Heine, Shakespeare, Nietzsche, Tagore, Byron, George Eliot, Oscar Wilde, Max Nordau, Anatole France, Alexander Pushkin, Grimm and Andersen, Schumacher, Lippert and A. Bernstein.

No other single person has so greatly enriched and colored modern Hebrew as has Frischman. He was a prolific and many-sided writer, yet he was the perfectionist par excellence; and literary perfection was the central motif of his life's work. AHRON OPHER.

Lit.: Lachower, F., *Toledoth Hasifruth Haibrith Hahadashah,* vol. 3, pp. 85-123; *Hatekufah,* vol. 16 (1923); Bernfeld, S., in *En Hakore,* vol. 1 (1923) 83-106.

FRIZIS, MORDECAI, Greek war hero, born Khalkis, Euboea, Greece, 1894; d. Tepelini, Albania, 1940. Frizis was the member of a Jewish family which had lived in Khalkis for thirteen generations. He entered the army in his youth, and worked his way up to a captaincy during the Greek-Turkish war of 1922-23. In 1940, when Italy attempted to invade Greece, Frizis was a colonel. He led his men through the first weeks of the war, helping drive the Italians deep into Albania. During the struggle for Tepelini, Frizis led a particularly difficult attack, exhorting his men and voicing for them an invocation to the Virgin Mary, the symbol of their faith. Frizis was killed. The newspapers of Greece devoted a great deal of space to the story of his heroic conduct, and public acclamation was so great that the government immediately voted a special appropriation for Frizis' widow and her three children.

FROHMAN, CHARLES, theatrical manager, b. Sandusky, Ohio, 1860; d. in the sinking of the *Lusitania* off the coast of Ireland, 1915. His parents brought him to New York city at the age of four. When Charles was fourteen he was hired to sell tickets at night in Hooley's Theatre in Brooklyn. In 1877 his elder brother Gustave became manager of a company presenting comedies on tour and Charles was employed as advance agent. The next year Charles was treasurer of Jack Haverly's minstrel show. He toured the United States with the company and went to England, where he was made manager (1881). In the meantime, his elder brothers, Daniel and Gustave, had joined Steele Mackaye, director of the Madison Square Theatre in New York city. Gustave and Charles organized the road companies of Mackaye's play, *Hazel Kirke,* of which at one time there were fourteen, Charles arranging and booking the tours.

By 1883 the organization at the Madison Square Theatre was breaking up. Charles decided to produce a play, *The Stranglers of Paris,* an adaptation of a French melodrama by his friend, David Belasco. This was Charles Frohman's first production and a failure financially. At about this time Lester Wallack and his company were scoring successes in New York. Frohman persuaded Wallack to let him organize the Wallack Theatre Company to send these plays on the road. However, he returned from the tour bankrupt in 1885. He gave his personal notes to the members of the company for their unpaid salaries, and it was five years before he could discharge these debts.

Frohman now (1885) organized two firms: one to book plays throughout the country and the other to produce plays himself. At that time theatrical booking was unorganized: managers of out-of-town theatres would try to arrange for attractions themselves and managers of companies would try to arrange for theatres; booking agents represented few theatres and none could book a company for a season; companies competed with each other in towns that could support only one production. Frohman, on the basis of his knowledge of the theatres of the country and the connections he was able to make, soon could book a company from New York to San Francisco at least expense to its manager. In 1896 he joined the firm of Klaw and Erlanger and others in co-ordinating their booking interests. This was the beginning of a syndicate which soon controlled most of the theatrical business of the country.

Although Frohman's booking business prospered, his productions did not do well at the beginning: play after play was a failure. Frohman's first success as a producer was Bronson Howard's *Shenandoah,* a melodrama about the Civil War (1889). When first produced in Boston under other management the play had not done well, but Frohman had suggested a number of important changes. With this success to buoy him up, he plunged into production after production. He organized the Charles Frohman Stock Company in 1890. His first star of importance was John Drew, who had been leading man of Augustin Daly's stock company and was famous for interpreting the part of a gentleman in a drawing room. In 1893 Frohman acquired his own theatre, the Empire, at Broadway and Fortieth Street. It was far uptown at the time and established a new theatrical district. Here he was to organize the Empire Theatre Stock Company—to be known as a great "star factory."

Frohman now began acquiring control of theatres in the United States and England. In 1897 he leased the Duke of York's Theatre in London. He was the first American producer to become important outside of the United States. In 1901 he had an interest in five English theatres and had five plays going at the same time. He was producer or co-producer of about one hundred and twenty-five plays in London. He produced about four hundred plays in the United States. The list of his plays in both countries includes much achieved by the stage for a quarter-century.

Frohman's first production on every stage he controlled was a melodrama. He opened the Empire Theatre with Belasco's play, *The Girl I Left Behind Me.* The plays he produced included farces like *Charley's Aunt* (New York, 1893), the comedies of Oscar Wilde and Bernard Shaw, tragedies like Edmond Rostand's *L'Aiglon* (New York, 1900) and John Galsworthy's *Justice* (London, 1910), fantasies like James M. Barrie's *Peter Pan* (London, 1904; New York, 1905) and Rostand's *Chantecler* (New York, 1911). Speaking of the last two, Frohman once suggested an epitaph for himself: "He gave *Peter Pan* to the world and *Chantecler* to America. It is enough for any man."

Among his other notable productions were William Gillette's *Secret Service* (New York, 1896) and Gillette's adaptation of Conan Doyle's stories, *Sherlock Holmes* (New York, 1899); Arthur Wing Pinero's *The Second Mrs. Tanqueray* (New York, 1902); Galsworthy's *The Silver Box* (New York, 1907); and Pinero's *Mid-Channel* (New York, 1910). He also produced plays of the American playwrights, Augustus Thomas and Clyde Fitch, and of the Englishmen, Jerome K. Jerome and Henry Arthur Jones. He introduced Oscar Wilde and Somerset Maugham to America.

Many Frohman productions were of plays which no merely commercial producer would have thought of producing. Frohman brought Edith Wynne Mathison and Charles Rann Kennedy from England to present the miracle play *Everyman* in 1902. He brought E. H. Sothern and Julia Marlowe together for a season of Shakespeare (1904-5). He presented Henrik Ibsen's *A Doll's House* with Ethel Barrymore in 1905. In 1909 Maude Adams appeared at the Harvard Stadium in a pageant, *Joan of Arc,* based on Schiller's play; Frohman donated the profits to the Germanic Museum at the university. At Barrie's suggestion, he financed a repertory theatre to produce new plays by living authors which could not expect long runs, and engaged Granville Barker, who had attempted to found such a theatre, to direct them at the Duke of York's Theatre in London. In 1910 the repertory theatre produced, in addition to Galsworthy's *Justice, Misalliance* by Bernard Shaw, *Madras House* by Granville Barker, and *Chains* by Elizabeth Baker.

After John Drew, William Gillette in 1894 became Frohman's second important star. Other stars under his management were William Faversham, Henry Miller, William Collier, and Otis Skinner. William H. Crane was the star of Frohman's production of *David Harum* (New York, 1900). Most important of all whose names were connected with Frohman as a producer was Maude Adams. Her mother had acted for Frohman and she herself had been playing as John Drew's leading woman for a number of years before her first great success in Barrie's *The Little Minister* (New York, 1897). She played the lead in Rostand's *L'Aiglon* (1900), Barrie's *Peter Pan* (1905), and Rostand's *Chantecler* (1911). Ethel Barrymore, John Drew's niece, became a star under Frohman playing in Fitch's *Captain Jinks* (New York, 1901). Frohman first saw Billie Burke playing a small part in London. She became John Drew's leading woman in 1908. Frohman brought a number of English stars to the United States, among these: Mrs. Patrick Campbell to play Mrs. Tanqueray; and Ellen Terry to appear in Shaw's *Captain Brassbound's Conversion* (1907).

The last play Frohman produced was Justus Miles Forman's *The Hyphen* (1915), a patriotic play dealing with divided allegiance. The author, going to Europe on the steamship *Lusitania* as a war correspondent for the New York *Times,* was to go down to his death with the producer. Frohman had been warned by an anonymous telephone message not to sail, but he would not change his plans. When the steamer had been torpedoed by a German submarine and Frohman stood on the tilting deck, a woman beside him heard him say, "Why fear death? It is the most beautiful adventure in life."

Of Frohman's attitude towards the theatre Bernard Shaw said: "There is a prevalent impression that Charles Frohman is a hard-headed American man of business who would not look at anything that is not likely to pay. On the contrary, he is the most wildly romantic and adventurous man of my acquaintance." He had to a marked degree that necessary characteristic of a great producer—courage. It took that to produce an extravaganza like *Peter Pan* of which even its author was doubtful. He liked to be in many theatrical enterprises at the same time. His judgment as producer was often wrong but he accepted failure and continued producing plays.

He had no use for written contracts and those who dealt with him never knew him to break his word or even to quibble about what he was thought to have promised. He took much pride in the "clean quality" of his plays and avoided the salacious. Shyness and humor were as characteristic of Frohman as of Barrie. As for his energy, Barrie said: "They could have lit a city with it." CHARLES REZNIKOFF.

Lit.: Marcosson, Isaac F., and Frohman, Daniel, *Charles Frohman: Manager and Man* (1916, containing an appreciation by James M. Barrie).

FROHMAN, DANIEL, theatrical manager, b. Sandusky, Ohio, 1851 (1853 according to some sources); d. New York city, 1940. His father owned a small cigar factory in Sandusky and ran a barroom and restaurant, but his chief interest was playing in a German theatrical company. Daniel was prompter. At the age of ten he was sent to live with relatives in New York that he might attend school in the city, but at thirteen he left school to work. In 1866 he got a job on the *Tribune.* Daniel's work was chiefly to sell newspapers over the counter and to address wrappers, but he was particularly useful at deciphering Horace Greeley's handwriting. In 1870 he left the advertising desk of the *Tribune,* to which he had been promoted, to become cashier for the New York *Standard,* and then to work for the *Daily Graphic,* the first illustrated newspaper published anywhere. His younger brother Gustave (d. 1930) was meanwhile in the theatrical business and he induced Daniel to leave newspapers for the theatre.

Daniel became advance agent for a minstrel show in 1874. For five years he toured the United States, carrying the posters which were to advertise his show and, sometimes, when no billposter was available, doing the posting himself. He never lost his interest in posters, and when he became a theatrical manager



Daniel Frohman

he used sensational posters for mild plays and mild posters for sensational plays.

In 1879, tired of small towns, cheap hotels, and long rides in sooty railroad cars, Frohman became business manager of the Madison Square Theatre in New York. Here he began the practice of booking auxiliary companies throughout the country while a play was still running in New York. His brothers, Charles and Gustave, at first managed the tours. In 1880 he hired as his stage manager David Belasco, who had been discovered by Charles and Gustave in San Francisco. Daniel was manager for a while of the Fifth Avenue Theatre. He returned to the Madison Square Theatre in 1881.

His career as an independent producer really began when he became lessee and manager of the Lyceum with Belasco as his stage manager in 1886. He was to manage the Lyceum until the building was torn down in 1902. The Lyceum became known as a "star factory." Among the famous actors who became stars under his management were William Faversham, Henry Miller, and E. H. Sothern. Other stars under his management, at one time or another, were Maude Adams, Viola Allen, Annie Russell, William Gillette, James K. Hackett, Helena Modjeska and Tommaso Salvini. In 1903 Frohman opened uptown in the new Times Square theatre district another Lyceum, of which he was part owner. After the death of his brother Charles in 1915, Daniel retired from active management.

As a manager Frohman was kind and considerate of his subordinates and actors, often humorous and sometimes witty. As a producer his chief service to the American theatre, like that of his brother Charles and his colleague Belasco, was in producing American plays at a time when other producers were showing either English plays, or adaptations from the French or German, or merely musical novelties. Frohman's productions were generally romantic comedies, of no special appeal to intellectuals, but in days when theatres had large galleries Frohman believed the plays had to appeal to the audiences who frequented them.

But Frohman's interests as a producer went beyond these limits. In 1882 he produced in Greek the tragedy of Sophocles, *Oedipus Tyrannus,* with George Riddle as Oedipus. This played for six weeks at a loss of only six hundred dollars. Frohman brought Jan Kubelik, the Bohemian violinist, to the United States in 1901. He also brought Ossip Gabrilowitsch, the pianist, and for a while was manager of Walter Damrosch's New York Symphony Orchestra. In 1933, after many years of retirement, he presented I. J. Singer's Yiddish play *Yoshe Kalb* in English. The play closed after four performances.

Frohman became associated with the Famous Players Film Company in 1912, when most theatrical managers, including his brother Charles, thought the adaptation of plays to the screen a foolish notion. Motion pictures, until then, had consisted largely of views, comic street scenes and little farces. Famous Players, with Frohman as producer, presented *Queen Elizabeth* with Sarah Bernhardt, *The Prisoner of Zenda* with James K. Hackett, and *A Good Little Devil* with Mary Pickford. Lillian Gish first appeared on the screen as a child actress for Frohman.

He helped establish The Actors Fund of America in 1882 to provide relief for needy actors, and was its president from 1903 until his death.

He believed that all religions were good—at least all that brought good to those who believed in them. He was a member of the Catholic Actors' Guild, of the Episcopal Actors' Guild, and of the Jewish Actors' Guild. His funeral was held at an Episcopal church with a Jewish minister assisting in the service.

Frohman's collection of books, photographs and theatrical mementoes was willed to the Museum of the City of New York. CHARLES REZNIKOFF.

Lit.: Frohman, Daniel, *Memories of a Manager* (1911); *Daniel Frohman Presents, An Autobiography* (1935).

FROMENSON, ABRAHAM HYMAN, editor, publicist and Zionist leader, b. Chicago, 1874; d. New York city, 1935. For more than a quarter century he was a prominent figure in Anglo-Jewish journalism and Jewish communal life. Associated with the *Jewish Daily News* (*Tageblatt*) from 1899 to 1907, he originated and edited the English language pages of that newspaper. This provided a medium of expression for many talented young people and stimulated their careers. Fromenson also was associated with the New York City News Association and the New York *Evening World.* In 1921 he was managing editor of the *Jewish Tribune.*

He was prominent in the development of the Zionist movement in America, attended many international Zionist congresses, and served for years as publicity director of the Zionist Organization of America. In 1906 he was executive secretary of District No. 1, B'nai B'rith. From 1912 to 1917 he was executive secretary of the National Farm School. In 1923 he formed a publicity association with Louis Popkin, which for twelve years directed many important fund-raising campaigns for Jewish communal endeavor, in-



Maurice Fromkes

cluding the Joint Distribution Committee and the United Jewish Campaign. ZELDA F. POPKIN.

FROMKES, MAURICE, portrait painter, b. Poland, 1872; d. Paris, 1931. His parents brought him to the United States when he was one year old, settling in New York city. He studied at Cooper Union for two years, and then (1890) at the National Academy of Design under Ward and Law, famous teachers of art. In 1899 he went to Holland and France to study the great masters and later painted in Italy and Spain. In 1904 he was commissioned by the Papal State to execute a painting of Cardinal Merry del Val, papal secretary of state, which now hangs in the Vatican. Fromkes was famous for his portraits of Spanish intellectuals and peasants.

Some of his more famous works are *Don Miguel de Unamuno, Don Manuel Cassio* and the *Quintero Brothers,* which were exhibited (1929) at the Milch Galleries, in New York city; and *A Child Portrait, Josephine, La Mallorquina, Rosita, La Madrileña, The Bell of Ronda* and *The Spanish Mother.* The National Museum of Modern Art bought his painting *The Madonna of the Road* for its permanent collection; he was the first American thus honored.

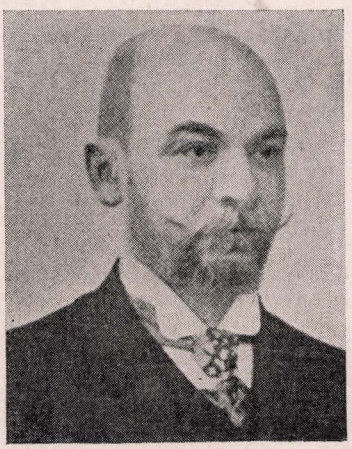
Fromkes is represented at the Albright Galleries in Buffalo (*Jacinta and Her Family*), at the Duncan Phillips Memorial Gallery, Washington (*Little Carmen of the Hills*), at the Rhode Island School of Design, Providence (*The Spanish Mother*), and at the Randolph-Macon Women's College, Lynchburg, Va. (*Adoration of Repito*). In 1908, he won the Salmagundi Club of New York Portrait Prize, and in 1927 received a diploma of honor at the International Exposition of Fine Arts, in Bordeaux, France.

FROMMER, RUDOLF (DE FEGYVERNEK), arms expert, b. Budapest, 1868. As an inventive mechanical engineer, he rose quickly to the presidency of the Hungarian Arms Factory. A variety of automatic pistols, rifles and machine-guns, designed by him, have come to bear the Frommer name. Some of these, marketed extensively also abroad, are known as "Stop," "Liliputian," "Baby," and especially the 7.65 millimeter Frommer-revolver which is the official weapon used by the gendarmerie as well as in various branches of the postal, telegraph, forestry and other government services. More than 100,000 Frommer-Stops were employed by the Austro-Hungarian, German, Turkish and Bulgarian armies during the first World War.

In recognition of his patriotic services, Frommer was knighted soon after the war. In 1928 he was appointed to the House of Peers. Living more or less in retirement since 1930, he wrote and published (Freiburg in Breisgau, 1930) an authoritative volume entitled *Einfluss des Weltkrieges auf die osteuropäische Forstwirtschaft unter besondern Berücksichtigung der Karpatenforste.*

FRUG, SIMON SAMUEL, Russian and Hebrew poet, b. Bobrovyi Kut, district of Nikolayev, Russia, 1860; d. Odessa, Russia, 1916. He grew up in a thoroughly Jewish, though not a ghetto, atmosphere, having spent his early years in a Jewish agricultural colony located in the Ukraine. When, at the age of twenty-one, he settled in Leningrad, he had already published some verse in Russian. His first collection of poems written in that language appeared in 1885. In the same year he began using Yiddish as a literary medium, and for the rest of his days he remained a bilingual writer, contributing copiously both to the Russian and the Yiddish press. He was most active during the two decades which separate the pogrom wave of the 1880's from the outbreaks that marked the opening of the 20th cent.

In 1896 Frug published *Lieder un Gedanken,* his first volume of Yiddish verse. Two years later a Hebrew translation, made by Jacob Kaplan, of his Russian poems appeared in Warsaw. It was not until the end of his life that he attempted to write in the tongue of the Bible. His collected Russian writings appeared in Leningrad in 1904 to 1905 (6th ed., 1913-14); his Yiddish works were collected first in Leningrad in 1904, then in New York in 1910.



Simon S. Frug

No matter which language Frug used, he wrote for and about his people. His verse echoed the sighs and groans and curses of an oppressed minority; it celebrated the past glories of Israel and its future rebirth in Palestine. He showed himself a facile and versatile writer, producing ghetto and work songs, a cycle of poems dealing with the traditional festivals, a Zion sequence, ballads based on the Bible and the Talmud, short lyrics and longer narrative poems. Some of his lyrics have been set to music, others became folk songs. He also wrote short stories, essays, and fugitive prose, and he translated into Russian the *Sefer Ha-Aggadah* which was compiled by Rabnitsky and Bialik.

AVRAHM YARMOLINSKY.

Lit.: Autobiography in *Yevreiskaya Zhizn* (1916) Nos. 39-40; Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 3 (1929) cols. 138-62; Pines, M., *Histoire de la littérature judéo-allemande* (1911) 266-302; Finkelstein, Z. F., *Stürmer des Ghetto* (1924) 151-65.

FRUMKIN, ESTHER, *see* LIFSCHITZ, MALKAH.

FRUMKIN, GAD, associate justice of the Palestine Supreme Court, b. Jerusalem, 1887. From 1915 to 1917 he was Crown Advocate in the Sanjak of Jerusalem under the Turkish government; from 1918 to 1920 he served on the arbitration court in Jerusalem. In 1920 he was a member of the governmental commission for the regulation of ritual slaughtering and of burial. In the same year he was appointed associate justice (puisne judge) of the Palestine Supreme Court, being the first Jew to receive a government appointment under British rule. He is one of the governors of the Hebrew University, president of the Palestine Society of Friends of the Hebrew University, and has been a lecturer at the university law school since its foundation. Writing under the pseudonym Gefen, he has published numerous essays and translations in Hebrew, Yiddish and English.

FUCHS, ABRAHAM MOSES (Avrohom Moshe; pseudonym, Maskuf), Yiddish novelist and journalist, b. Jezierno, Eastern Galicia, 1890. At the age of sixteen he went to Lemberg (Lwow), where he joined the labor movement. In 1911 he contributed to Gershom Bader's literary calendar and to various Yiddish periodicals; in the following year he published his first novelettes under the title *Einsame.* In the same year he came to the United States, but returned to Austria in 1914, settling in Vienna as writer and journalist. In 1920 he became resident correspondent for the New York *Vorwerts.* Fuchs' published works include: *Aufn Bergel* (Warsaw, 1924); *Unter der Brick, un Andere Erzelungen* (Warsaw, 1924); the following novels have appeared in serial form: *Juden in Golus* and *Untervegens.* His writing is characterized by strict realism, by colorful descriptions of the human struggle in the post-War period, and depictions of the unhappy and the fallen, the spiritually impoverished and hopeless individuals who haunt his pages.

FUCHS, BERNHARD, councillor of the ministry, b. Vienna, 1873; d. Vienna, 1932. He entered the press service of the Austrian Ministry for Foreign Affairs in 1909 after having been active as a publicist for several years, advanced rapidly and became councillor of the ministry in 1922. Thereafter he served as vice-director of the state press service of the Austrian federal chancellor's office. Fuchs was in close contact with the Zionist organization.

FUCHS, DANIEL, novelist, b. New York city, 1909. He was educated at the College of the City of New York. For seven years he was a schoolteacher in the New York public schools, and then devoted himself exclusively to writing. He has written three novels, *Summer in Williamsburg* (New York, 1934), *Homage to Blenholt* (New York, 1936), and *Low Company* (New York, 1937), in which, with photographic realism, he portrays the life of Jews in different sections of Brooklyn, New York. He has displayed a fine vein of sympathetic understanding for people in the humbler walks of life. Subsequently, he turned to the writing of short-stories, has published them in most of the leading magazines in the United States, and has been represented in many important collections. He has prepared several motion picture scenarios for R. K. O. and Metro-Goldwyn-Mayer.

FUCHS, EMIL, painter, sculptor and etcher, b. Vienna, 1866; d. New York city, 1929. He showed great promise as a child, and his first teacher was Tilgner, a famous instructor in his native city. In 1890 he won a traveling scholarship, and studied in Rome for five years. In 1896 he went to London, where Edward VII (then Prince of Wales) took an interest in him and commissioned him to do a painting. While in London he became so popular with the royal family that people called him the "court artist." He came to New York in 1915, during the World War.

Some of his better known paintings are those of the Duchess of Manchester, Robert Todd Lincoln, Mrs. Edwin Gould, Henry Wolff, A.M.A., Mrs. Oliver Harriman, *A Lady in Blue,* and *Tom O'Shanter.* In the last year of Queen Victoria's reign he was commissioned by her to do the Prince Christian Memorial at the Royal Chapel in Windsor. Among his other famous pieces of sculpture are *Paderewski; Bust of an Artist; Little Mabel; Cecil Rhodes; Life It Passes, Life It Comes;* and *Mr. Seligman.*

Fuchs was famous also as a designer and etcher of medals; some of his works include the John Pierpoint Memorial Medal; Membership Medal of the Hispanic Society of America; Coronation Medal for King Edward; Hudson-Fulton Memorial Medal; Baden Powell Medal; and the Coolidge Memorial Medal.

He is represented in the Metropolitan Museum of Art, Cleveland Museum, Congressional Library, Brooklyn Museum, New York Public Library, British Museum, Victoria and Albert Museum, and the Walker Art Gallery. He won the gold medal at Munich in 1896 with his *Mother Love,* honorable mention in Paris in 1907, and in 1925 won the $1,000 prize for the best head of a girl in the Brown and Bigelow competition in New York with his painting *A Modern Juno.*

Fuchs was a member of the Royal Society of British Arts, of the National Sculpture Society, and of the Architectural League. In 1919 he wrote *With Pencil, Brush and Chisel* (New York).

Lit.: Simmons, W., in *Print Connoisseur,* vol. 9 (1929) 40-48; Moch, Gladys, in *American Magazine of Art,* vol. 16 (1925) 484-88.



Immanuel Lazarus Fuchs

FUCHS, DAVID RAFAEL, philologist, b. Bisenc, Moravia, 1884. After a course in philosophy at the Budapest University, he became instructor (1907), then principal (1928), of the Jewish High School for Boys at the Hungarian capital. Absorbed in etymological researches, he has devoted years of study to Finn-Ugrian linguistics and comparative philology, which particularly endeavor to trace the origins of the Magyar tongue.

Fuchs has been for three decades a valued contributor to scientific journals, a member of many academic institutions, including the Hungarian Academy of Sciences (1915) and the Finn-Ugrian Society of Helsingfors (1913). He conducted studies (1911 and 1913) among the Syryenian tribes. He is secretary of the Hungarian Folklore Society.

Among his important works, in addition to scores of tracts in various technical revues, are the following books: *A locativus féle határozók a votjákban* (1908); *Land und Formenlehre der süd-ostjakischen Dialekte* (1911); *Egy zürjén votják képzöröl* (1912); *Eine Studienreise zu den Syrjänen* (1911), and others. He translated into Magyar (1933) *Gesänge russischer Kriegsgefangener.*

FUCHS, EUGEN, lawyer and communal leader, b. Koschentin, Upper Silesia, 1856; d. Berlin, 1923. In 1888 he published his first great legal work, *Das Wesen der Dinglichkeit;* in 1902 there appeared the first volume of his *Kommentar zur Grundbuchordnung,* and in 1916 a monograph, *Die Grundbegriffe des Sachenrechts.* From 1915 on he was a member of the editorial staff of the *Juristische Wochenschrift.* He was a member of the board of directors of the German attorneys' association from 1905 until his death, and a member of the Prussian commission for legal examinations from 1905 to 1920.

Fuchs, together with Raphael Loewenfeld and Martin Mendelssohn, was one of the group who in 1893 founded the Central-Verein deutscher Staatsbürger jüdischen Glaubens. He had a decisive influence upon the direction and the development of this society. In 1917 he became its president, and remained at its helm during the grave period of war, revolution and adjustment to the changed situation in the life of the German people in general and of the Jewish people in particular. He retired in 1919 due to poor health.

Fuchs' views on Jewish problems are most clearly expressed in his *Glaube und Heimat* and in the essays collected in *Um Deutschtum und Judentum* (Berlin, 1919). He regarded Judaism as purely a religious tie, though to a certain extent dependent on a common ancestry and a common history. Accordingly he rejected the nationalistic point of view, though recognizing the duty to aid in the rebuilding of Palestine. In numerous essays and speeches he defended the rights of the Jew as a citizen in the country in which he lived and combatted the attacks of anti-Semites.

FUCHS, IMMANUEL LAZARUS, mathematician, b. Moschin, Posen, 1833; d. Berlin, 1902. In 1866 he became assistant professor of mathematics at the University of Greifswald, and in 1884 associate professor at the University of Berlin. He was originator of the modern theory of the linear differential equations. In 1891 Fuchs succeeded Kronecker as editor of the *Journal für reine und angewandte Mathematik.* He embraced Christianity.

FUCHS, JACOB SAMUEL, *see* FOX, JACOB SAMUEL.

FUENN, SAMUEL JOSEPH, *see* FÜNN, SAMUEL JOSEPH.

FULD, FELIX, philanthropist, b. Frankfort, Germany, 1869; d. South Orange, N. J., 1929. He was brought to the United States at the age of fourteen and not long afterward started his business career as a traveling salesman. In 1893, however, he entered the merchandising field in partnership with Louis Bamberger. At the time of his death, Fuld was vice-president of the L. Bamberger Department Store in Newark, N. J.

Fuld's interest in Jewish affairs made him a leading contributor to many causes of Jewish interest during the early part of the 20th cent. He was New Jersey chairman of the American Jewish Relief Committee in 1918. With Mrs. Fuld, who was the sister of Bamberger, he gave $250,000 toward the construction of Beth Israel Hospital in Newark. When the hospital opened in 1928, Fuld and his wife gave an additional $250,000. Fuld supported the American Jewish Joint Agricultural Corporation which aided Jewish settlements in Russia, and he also subsidized special archeological operations in Palestine. The Newark Museum received several examples of the work of modern painters as a gift from Fuld. It was estimated that Fuld had distributed about $2,500,000 for various philanthropic purposes during his lifetime, though much of it had been given either anonymously or without publicity.

After Fuld's death, his widow, CAROLINE BAMBERGER FULD, continued the practice of quiet support of philanthropies and institutions of learning on a large scale. In 1930 she and her brother gave $5,000,000 for the establishment of the Institute of Advanced Study, inaugurated (1933) at Princeton with the opening of the School of Mathematics. The first faculty member of the Institute was Albert Einstein. In 1935 the School of Humanistic Studies and the School of Economics



Felix Fuld



Caroline Bamberger Fuld

and Politics were opened, with additional gifts from Bamberger and Mrs. Fuld. Later the two donors provided the funds for the construction of Fuld Hall, near Princeton University, to house the Institute's three schools.

FULDA, city in Hesse-Nassau, Germany; in 1941 it had about 26,000 inhabitants, of whom about 1,000 were Jews.

The first reference to Jews there is in 1235, when they lived in a street which bordered the Rhön river. On December 28th of that year a blood accusation—the charge of murdering children to use their blood for healing—was raised against them, and about thirty Jews fell victims to this false charge. Emperor Frederick II conducted a lengthy investigation of the charge and completely cleared the Jews; this became the basis for the declaration of the emperor in 1236 against blood accusations directed against the Jews of Germany. Pope Innocent IV, in a bull issued October 22, 1246, severely condemned the persecution that had taken place in Fulda. Pesah Hakohen composed a penitential prayer (Selihah) in remembrance of the martyrs.

Despite these pronouncements of both clergy and emperor, the history of the Jewish community in Fulda was marked again and again by persecutions. In 1309, 600 Jews were killed as alleged causers of a plague; in 1349 there was a persecution in consequence of the Black Death; in 1507 the community was affected by a "calamity," the exact nature of which is not stated; in 1591 the Jews were plundered, and the city was punished by the emperor; in 1671 there was an expulsion, which was not of lengthy duration. The general condition of the Jews was the same as elsewhere in Germany; they were "serfs of the imperial chamber," were subject to the regulations of the bishops of Fulda, and were restricted in commerce and in dealing with Christians. Their situation improved in the 18th cent., and after 1880 their history is merged with that of the Jews in Germany.

Fulda was the birthplace of Meir ben Baruch Halevi (1320-90), who went to Vienna in 1360 and founded a school which educated "the sages of Austria," and of Jacob ben Mordecai, born in the middle of the 17th cent., who settled in Schwerin after 1671. The community was flourishing in the 17th cent.; thus in 1603 the conference of Jewish communities at Frankfort made Fulda the seat of a rabbinic circuit court. During this period their rabbis were the Cabalist Elijah ben Moses Loans (1605-9), Maharam Schiff (1622-40), Rabbi Sussmann (about 1658) and Elijah ben Judah Loeb of Wisznice (second half of the 17th cent.), who wrote a commentary to several tractates of the Palestinian Talmud. The most noted scholar of the 18th cent. was Seckel Worms; in the last quarter of the 19th and the beginning of the 20th cent. Rabbi Michael Cahn of Fulda was one of the most vigorous advocates of Orthodoxy in Judaism.

In 1925 the Jewish population amounted to 1,137, or 4.4 per cent. Since 1933 there has been a certain decrease in this number. The synagogue was destroyed in 1938.

ADOLF KOBER.

Lit.: Aronius, J., *Regesten zur Geschichte der Juden* (1902) Nos. 497, 556; *Germania Judaica,* vol. 1, parts 1 and 2 (1917; 1934); *Fuldaer Geschichtsblätter,* vols. 9 and 10.



Interior view of Moorish synagogue at Fulda

FULDA, LUDWIG, poet and playwright, b. Frankfort, Germany, 1862; d. Berlin, 1939. His first successful comedies were produced in Munich, including *Unter vier Augen* (1886) and *Das Recht der Frau.* In 1888 he moved to Berlin. Here he produced *Das verlorene Paradies* (1890), one of the first social dramas in Germany, and the more famous dramatic fable, *Der Talisman* (1893), a clever satire on the idea of the divine right of kings, which won him the Schiller prize. Of his numerous other dramas the most successful were his comedies, especially *Jugendfreunde* (1897), *Schlaraffenland* (1899), *Die Zwillingsschwester* (1901), *Die verlorene Tochter* (1916), *Das Wundermittel* (1918) and *Des Esels Schatten* (1922). These are characterized either by a playful humor or else touch lightly upon social conflicts. Many of them were produced on the American stage under such titles as *The Talisman, Old Friends, The Fool, The Lost Paradise, Master and Servant,* and *Robinson's Island.*

In addition to plays, Fulda published books of poems and epigrams; he also made noteworthy translations of the plays of Molière, Rostand, Ibsen and several old Spanish comedies, and of the sonnets of Shakespeare. He was an early admirer of Ibsen and helped popularize his plays in Germany. He was also noted as a collector and editor of old German poetry, and took an active part in German literary discussions until 1933, when the rise of the Nazis to power forced him into retirement. In the same year he received the cross of the French Legion of Honor.

FULVIA (proselyte), *see* PROSELYTES.

FUNARO, ROBERTO, pediatrician, b. Leghorn, Italy, 1883. After studying at the University of Pisa and serving as assistant to Hubner at the pediatric clinic in Berlin, he became professor of pediatrics at the University of Pisa (1914) and later (1924) professor of infantile therapeutics at the Postgraduate School for Pediatrics in Pisa. He was for many years consulting pediatrist for the families of the kings of Italy and Bulgaria, of the former empress of Austria, the grandduchess of Luxembourg and the duchess of Bourbon-Parma. From 1927 to 1938 Funaro was director of the children's hospital in Leghorn. He published more than thirty works in his field of child hygiene. In 1938, in consequence of the anti-Semitic laws, Funaro was compelled to resign his positions and in September, 1939 he came to the United States and settled in New York city.

FUNCTIONARIES, RELIGIOUS AND COMMUNAL. In the Biblical period of Jewish history there were no separate religious or communal functionaries; these formed a part of the actual government. After the Babylonian Exile (586 B. C. E. on), and in the Diaspora following the destruction of the Second Temple (70 C. E. on), the Jewish communities in the various countries began to develop as separate religious bodies; there then evolved two main classes of functionaries: (1) communal officials or administrators, such as the Parnas (president), Gabbai (treasurer), and the officers or council members; and (2) the community employees or religious functionaries who, in course of time, included the rabbi, Hazan



Ludwig Fulda

(cantor), Shammas (beadle or sexton), Shohet, Mohel, Schulklopfer, and the like.

It is not always possible to distinguish between synagogal and communal functionaries, since in the smaller Jewish settlements the synagogue and the community were practically one and the same. Even in the larger Jewish settlements in Europe and in other lands the community organization frequently administered all the synagogues of the individual locality. The difference might have consisted in the fact that the synagogal officials were paid, and not the community officials. Yet even this was a distinction which did not come to be clearly drawn until the late Middle Ages.

Beginning with the first part of the Middle Ages, the early period of the development of the Jewish community (Hebrew, *ḳahal* or *ḳehillah*), all the functionaries mentioned under (2) above, including the Hazan, and the rabbi up to the end of the 13th cent., served without remuneration. They earned their living by means of some trade or occupation, or by conducting some branch of business. This was especially true of the rabbis of the Talmudic and early post-Talmudic period, who were primarily unpaid teachers serving in the schools or academies but who supported themselves and their families by some other occupation.

Gradually, however, beginning in the late post-Talmudic period, the Jewish communities grew in size, and the scope of their activities and the duties of the communal functionaries increased. It then became incumbent upon them to devote their full time to synagogal or communal work, especially to religious worship and to the religious schools and academies of learning. Hence there developed a type of paid or professional functionaries many of whom still function in Jewish congregations of the present time.

Today those communal and synagogal administrators who generally serve without pay include the Parnas (president), Gabbai (treasurer), secretary and other officers, and the board of trustees or directors. Among Sephardic Jews (Jews of Spanish or Portuguese origin) they form the Mahamad, or presiding board. In English synagogues these directors or trustees are generally known as wardens.

Functionaries who devote their full time to congre-

gational or community activities receive salaries. Religious functionaries sometimes receive also the use of a home, frequent gifts, as well as special fees which are voluntarily and customarily given by members of the congregation and others for the performance of such special religious services as officiating at weddings, funerals, unveilings of tombstones, instructing boys to become Bar Mitzvah or boys and girls for confirmation, and the like.

A complete description of the communal and religious officials in Jewry and of the history and nature of their duties follows:

1. Communal Administrators. Throughout the entire course of Jewish history, Jewish communities and congregations have been autonomous units. They were never subject to the supervision of regional or national rabbinical or lay councils or organizations as regards any of their communal affairs. Therefore many differences developed in the various countries in the nature and exercise of the functions performed by Jewish communal or synagogal administrators or officials. The time of election of these functionaries also differed. In most of the Jewish communities of Portugal and Spain, for example, such elections were held on the Thursday before Passover; in Italy, during the summer; in Germany either at the spring festival (Passover) or at the autumn festival (Sukkoth).

In the earlier periods the elections were conducted either by lot or by ballot. The voting was always secret. Today the vote is often made by show of hands or by voice, occasionally by secret ballot. Each congregation or community in the early and medieval periods, and often in modern times, elected the same types or categories of officials. They included the Parnas, or president of the congregation; the Gabbai, or vice-president or treasurer; frequently a number of special officers who had charge of caring for the poor and ill; a council of several trustees, or Parnasim, who, until the very end of the Middle Ages and into the modern era, exercised important functions in the community, and who, as lay directors of community or synagogue, often were seven in number; and the rabbi, who in the earlier periods was a definite official of the community. All these, including the rabbi up to the end of the 13th cent., served without pay.

In the Babylonian period of Jewish history, from the 3rd cent. B.C.E. to the 11th cent. C.E., the commission or council which presided over the individual Jewish community and administered its needs was called *Parnese Hakeneseth* ("the supporters of the community"), and consisted of seven members. The communal authorities also determined when collections were to be made for charitable causes.

In Turkey, since 1860, each Jewish community has been governed by a group of four men known as *Pekidim* (officers, officials) who form a supreme tribunal; it has also an assembly of notables consisting of the most influential men of the community.

A. The Mahamad. In Spain and Portugal the board of directors of the congregation was regularly called the Mahamad (from the Hebrew verb *'amad,* "to stand," hence officials or presiding officers). The institution of the Mahamad was introduced by refugees from Spain and Portugal after 1492 and 1497, who fled to other countries which today have large Sephardic communities, such as The Netherlands (The Hague and Amsterdam), England (London), Germany, and several Oriental lands.

The Mahamad consisted of a treasurer and of four wardens elected from among the *Yehidim* (literally, "individuals," i.e. accredited members of the congregation). The members of the Mahamad, when elected, were required to serve, under payment of a considerable fine.

Thus, according to the "Ascamot" (communal statutes) of the famous Bevis Marks Synagogue in London, any congregational member who, when elected to a position in the Mahamad, refused to serve, was subjected to a fine of forty pounds; such a fine was imposed in 1813 upon Isaac Disraeli, father of Benjamin Disraeli, Earl of Beaconsfield, for his refusal to accept the office of warden of the Bevis Marks Synagogue, and when the congregation insisted upon the payment of this fine, Isaac Disraeli withdrew from the Jewish community. In order to avoid the appearance of an oligarchy, close relatives were not permitted to be elected as members of the Mahamad at the same time.

RABBI GEORGE WOLF

In earlier times the Mahamad exercised great power over all communal and religious affairs of the congregation. It granted permission for marriage and for divorce, for the publication of books, and even for the bringing of a lawsuit by one member against another. It had the power, also, to impose various penalties, including the dreaded excommunication, upon members of the congregation. In the modern period the authority and powers of the Mahamad were greatly restricted, and today the Mahamad as an institution still prevails, in considerably modified form, in Sephardic congregations throughout the world, especially in the United States and England.

B. Parnas. The Parnas (popularly, *Parnes;* in Germany, *Barnos;* from the Hebrew *parnes,* "to support," "to maintain"), or president of the congregation, was the most important unpaid official. According to the Talmudic sources, the Parnas originally combined the functions of religious leader and administrator of the community. Beginning with the 16th cent., however, Parnas came to mean only the administrator, who worked in conjunction with a group or council of *Parnasim.*

Some scholars maintain that the term Parnas was applied originally not to an individual official, but to the entire group of trustees or council members of the congregation who were often called *tobe ha'ir* ("the good men of the city"). They numbered between seven and twelve. Later, the term Parnas became specialized to mean the president of the community or congregation, and the plural form *Parnasim* was used to designate all the officials or trustees aside from the president.

The Parnas had the task of presiding over the meetings and over all functions of the Jewish community or congregation, as well as over the council or governing board of Parnasim. In conjunction with the latter, the Parnas exercised supervision over the religious, social and even the commercial life of the Jewish

community or congregation, determining even the rate of wages to be paid to Jewish employees, the prices of food, and the correct weights and measures to be employed in business. These latter functions, of course, were carried on only in those periods when Jewish communities were practically closed corporations possessed of what amounted to virtual autonomy.

Up to the 15th cent., as a rule, the most eminent scholar of the community was appointed or elected the Parnas. Thereafter, and in modern times especially, the Parnas has been and is chosen from among the most influential members of the congregation. In the United States the head of most congregations is usually called the president, but the term Parnas still survives among Orthodox congregations.

C. Trustees, or Directors. The active collaborators of the Parnas in the administration of a congregation or community are known as Parnasim. In Bavaria and other German states this term was popularly corrupted to *Barnosen*. In Frankfort they were known as *Baumeister* (building-masters). In American congregations they are called the board of trustees or directors. These are elected by the members of the congregation for terms of from one to three years. In some of the states their number is fixed by law; nevertheless it varies in the different congregations.

The powers and functions exercised by the president and the board of directors varied, and still vary, in the individual congregations. In general, it may be stated that their prerogatives and powers have been considerably limited in modern times. In the medieval period, if a group of ten men (Minyan) failed to attend any religious service or ceremony, it was in the power of the officers of congregation or community to order the Shammas to bring the required number of additional adult Jews to the synagogue. In this same period the communal officials, together with one or more rabbis, exercised the right to impose the ban, in either its milder form (*niddui*) or in its more rigorous form (*herem*) upon recalcitrant or disobedient members of the community. Such excommunication, however, has been totally abolished in modern times.

Today each synagogue usually has also a vice-president, who officiates at meetings and has charge of the congregation, in the absence of the president. The vice-president assumes the latter's office temporarily in case of illness or death, until a new president can be elected.

It is of interest that in most countries today, including the United States, Australia, Canada, England, and other lands, the boards of trustees of the various Jewish congregations function as autonomous units, making independent and autonomous decisions as to services, holy day observance, meetings, membership fees, elections, and various other congregational matters.

D. Gabbai (treasurer; from Hebrew *gaboh,* "to raise," "to collect"; popularly, *Gabbe*). The Gabbai was the second most important communal or congregational official in the medieval period. Originally the term Gabbai no doubt designated the Jewish tax-collector appointed by the Roman government (beginning with the 1st cent. C.E.). Later the phrase *Gabbai Shel Tzedaḳah* (charity collector), or simply *Gabbai,* designated the alms collector of each Jewish community. Those who collected gifts in Sephardic lands for the Jewish institutions in Palestine were called *Gabbay de Terra Santa* (collector for the Holy Land).

In modern usage, especially in Orthodox congregations, Gabbai may designate the vice-president who, frequently, serves also as the congregational treasurer and as the collector of the dues and of donations for charity. Often, however, the Gabbai (treasurer) and vice-president were different officials.

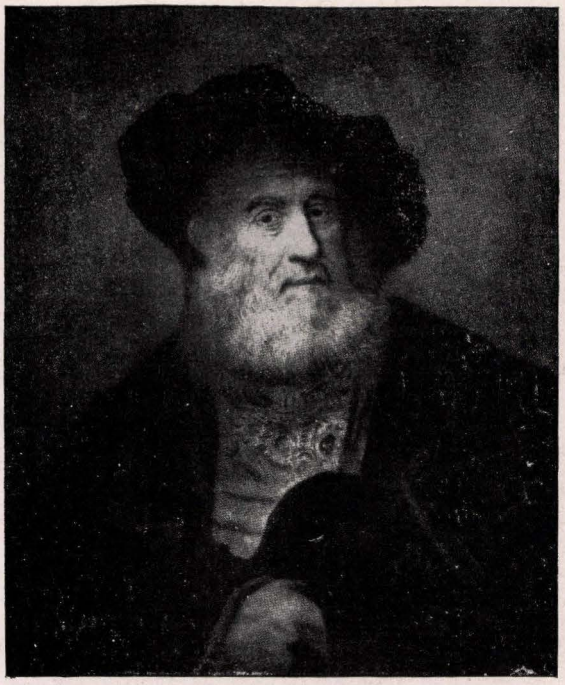
In the late Talmudic and in the medieval period, the Gabbai combined the functions of collector and apportioner of the taxes paid by each member for the support of the community (internal taxes) and of the taxes which were to be collected and paid over to the state or to the ruling prince (external taxes). In modern times, when members of the Jewish community pay state taxes as individual citizens and not as members of the Jewish community, the Gabbai is solely the official who collects congregational dues and money for charity.

In many modern congregations the Gabbai performs also the functions of secretary, although as a rule most congregations have both a secretary and a treasurer, and in many cases two secretaries, one recording and one corresponding.

2. Religious Functionaries and Communal Employees. The salaried (to some extent also unpaid, or honorary) functionaries or employees of the community included the Shammas (sexton or beadle), the Shohet (ritual slaughterer), the Schulklopfer (who summoned members to synagogal services on the eve of the Sabbath and holidays), the Mohel (circumciser of Jewish boys), and the Meshullah (communal official appointed for the collection of funds). The religious functionaries included the rabbi, the cantor (Hazan), the assistant or substitute cantor (Hazan Sheni), and the Baal Kore (reader). The Maggid, or occasional preacher, while functioning in the community, was neither a religious nor a communal employee. In modern times the following still function as communal employees or as religious functionaries: rabbi, cantor (occasionally also the Hazan Sheni), the Shammas (chiefly in the synagogue), and the Baal Kore.

A. Rabbi. The most important of the religious functionaries was the rabbi, the spiritual and scholarly leader of the community or congregation. Until the late Middle Ages it was the rabbi's duty to preach at divine services, usually in the vernacular, but sometimes in Hebrew. Thereafter there gradually developed a class of itinerant preachers called Maggidim, who preached on ordinary Sabbaths or on various holidays either for small sums or for what could be collected from the congregation after the Sabbath or holiday was over. These Maggidim were the rule in most European congregations up to the beginning of the period of the Emancipation (the late 18th and early 19th centuries), when the rabbis resumed their function of preaching.

It was an almost fixed rule of the Jewish community,



Portrait of a Rabbi (attributed to Rembrandt) in the Michael Friedsam art collection

or Kahal, that the rabbi had to marry at an early age, in order that he might serve as a proper example for all members of the congregation. It was his duty to officiate at marriage and funeral ceremonies in the community, and to answer various questions (*she'eloth utheshuboth,* responsa) addressed to him by members or by other persons on Halachic, ritual or academic questions. Since the rabbi devoted much of his time to scholarly and communal pursuits, he was generally exempted from the payment of all taxes to the community and of all dues and fees to the congregation. The rabbi could be deposed from his office by a vote of the members or trustees, but such discharges or changes of rabbis were not frequent in medieval times.

Up to the latter part of the 13th cent. the rabbi was not paid a salary by the congregation or community; he earned his living by manual labor, or as artisan, teacher, merchant, physician, and occasionally as author, scientist or in finance. This was true also of the Talmudic period. Hence the rabbi was, in large measure, independent of his congregation and of the communal administrators, although he was a duly accredited and appointed or elected officer of the synagogue. After the end of the 13th cent., however, the rabbi devoted his full time to communal and congregational affairs, and to the religious and moral instruction of children and youths, becoming dependent for his support on the salary paid to him by community or congregation.

Often the rabbis served as judges of the community. Thus in Venice, Italy, in the medieval period, the seven oldest rabbis formed the official rabbinical court, succeeding to the presidency in order of their seniority. They issued licenses for the publication of books, judged all civil cases brought before them on the basis of Jewish law, and decided especially questions of matrimony, divorce and religion. Rabbis serving as judges of the court received no salary for this work. In the 16th cent. a Takkanah (decree) issued by the Jewish communities of Italy abolished the hitherto prevalent practice of permitting the rabbis of one community to exercise authority over other communities, and declared invalid any decisions made by a rabbi with reference to a community which had its own rabbi. On a number of occasions individual rabbis or small groups of rabbis exercised the power of excommunication; this power originally resided in the government authorities of the Jewish state, but when the Second Jewish State ceased to function (after 70 C.E.), it was transferred to the heads of the academies and to individual rabbis. Today no rabbi any longer exercises the right of excommunication. In many modern communities in which courts of arbitration for Jews have been set up, the rabbi or several rabbis of the community or city serve without salary on such courts, in addition to laymen, especially in cases dealing with business disputes and family rifts.

In the modern period many of the medieval prerogatives and privileges of the rabbi, such as the right to license the publication of books, have been abolished. Every Jewish congregation or community strives to secure the services of a rabbi. Where congregations have too few members to maintain a rabbi, two or three neighboring congregations or communities engage one jointly. Such organizations as the Union of American Hebrew Congregations (Reform) and other denominational groups of Jewry contribute to the maintenance of regional rabbis.

In the United States, among the Reform and Conservative groups, the rabbi preaches on the Sabbath, both the eve and morning, on all Jewish holidays, and on the high holy days, with the exception, usually, of the summer period between the week or two after the festival of Shabuoth and the first of September. In Orthodox Jewish congregations the rabbi does not preach at every service, but only on all the holidays and on a number of special occasions in the course of the year. In many places of Europe and the Orient the custom of having Maggidim, or itinerant preachers, is still prevalent.

In Orthodox and some Conservative congregations the rabbi still exercises the power of deciding questions of Jewish law; in large communities the individual rabbi or a council of several rabbis supervise slaughtering in accordance with the ritual law; also the production and preparation of Kosher foods in general, and the preparation and manufacture of wine, Matzoth and other foods used during the eight days of the Passover festival.

One of the functions of the rabbi was to act as Dayan (judge) in the rabbinical court of the Jewish community. Rabbis who performed such functions received the title of Dayan.

Dayan. Another communal function was that of the rabbinical court. The head of this court was called Rosh Beth Din, and his assistants were known as Dayans (judges). Thus the term Dayan came to be a title given to the assistants of the chief rabbi in Sephardic communities. In Germany, in the 14th cent.,



The "Baal Tokea." From a woodcut illustration in "Birkath Hamazon" published (1723) in Amsterdam

the diploma known as Morenu (literally, our teacher) authorized its recipient to serve as a Dayan, or member of the rabbinical court. Usually the Dayan devoted his full time to such judicial functions.

B. Cantor (Hazan). The institution of the cantor appears to go back to the days when a large number of Jews lived in Babylonia (3rd cent. B.C.E. on), at a time when the liturgy had become fixed and had so increased in scope that it required the services of a congregational officer familiar with its many details and complexities. Before this time the president of the congregation would summon or invite a person at each service to lead the worshippers in prayer; he was designated either as the *sheliah tzibbur* (representative, or agent, of the community) or as the *Baal Tefillah* (prayer-leader).

In Babylonia the cantor usually assisted in the reading of the weekly or holiday portion from the Sefer Torah (Scroll of the Law); this official was originally known as the *hazan hakeneseth,* or "servant of the synagogue." In the Talmud the term *hazan* means "overseer," either of the synagogue, of the court or of the city.

It was the task of the cantor in the earlier period, especially from the 6th to the 11th cent. and even thereafter, to fulfill all orders issued by the congregational president with reference to the divine services. He chanted the prayers, read (chanted) the portion from the Scroll of the Law, returned the scroll to the Ark, often preached the sermon, blew the Shofar on the high holy days, frequently requested various members of the congregation to lead in prayer, supervised the synagogue building, and even served as the teacher of the youngest children. Later, part of his duties were assigned to the Shammas. In the late medieval period the congregation frequently had a separate, paid official called *Melammed* to teach the children.

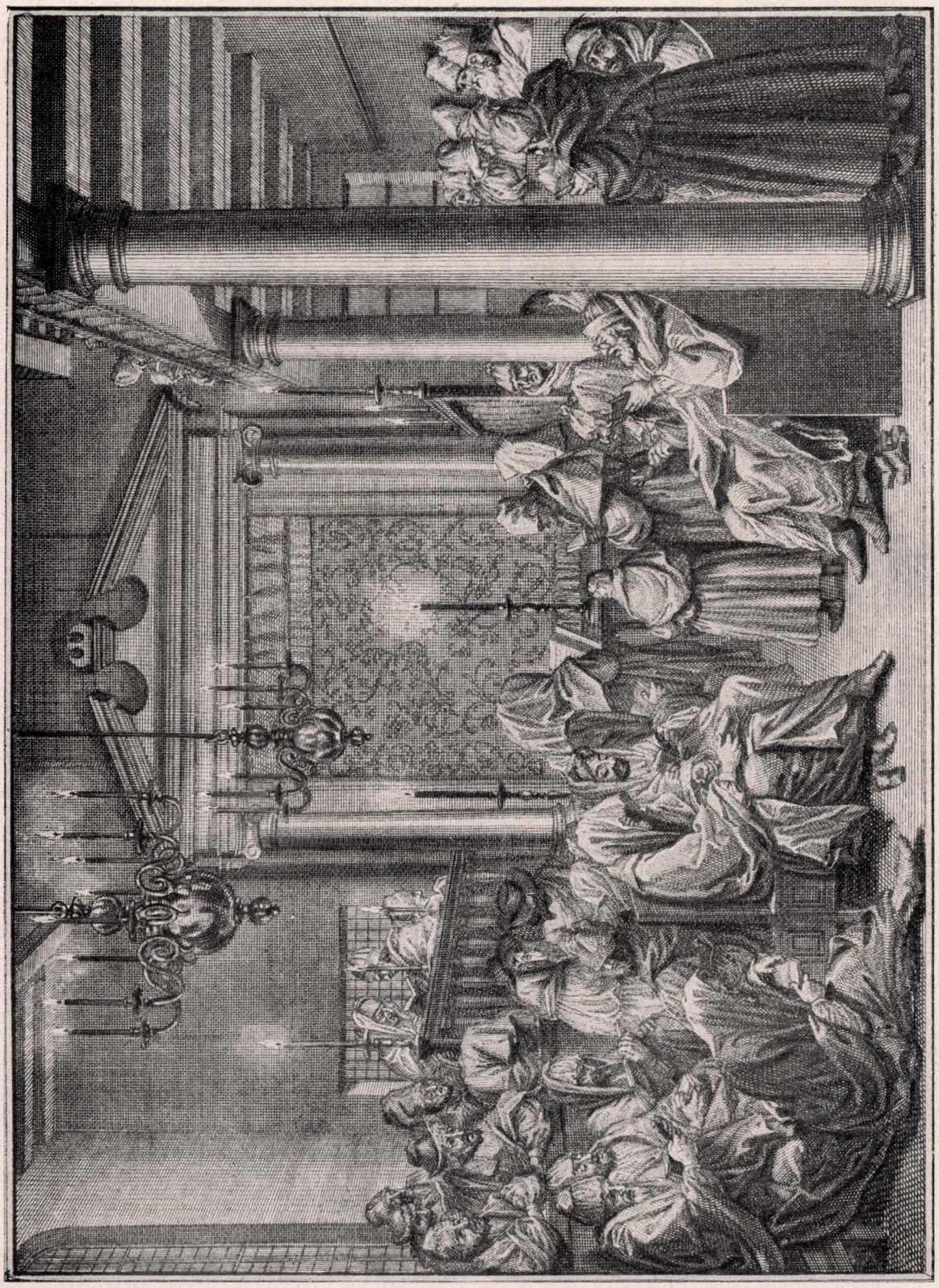
The cantor remained an unpaid official of the synagogue until the comparatively modern period. In the Middle Ages there was much discussion as to whether the Hazan, like the rabbi and his family, should be exempted from paying communal taxes. In Mohammedan lands, as a rule, but not in Christian countries, the cantor was exempt from communal taxes.

In the United States, England, and many other countries the larger congregations of all wings of Judaism today employ a paid cantor who, as a regular official of the congregation, conducts services on the Sabbath and holidays, together with the rabbi. On the most important festivals he is supported by a choir. Most Reform congregations with a cantor have a regular choir to assist him in rendering the musical portions of the service. In the modern period the cantor is often authorized to officiate at weddings, funerals, and other religious ceremonies, and to assist in the preparation of children for confirmation or Bar Mitzvah, just like the rabbi. There is also the increasing prevalence of the custom of having both a rabbi and a cantor to officiate at wedding ceremonies.

Hazan Sheni ("second cantor"). In many congregations of Europe there was, and frequently still is, an official known as the Hazan Sheni (substitute or assistant cantor), whose duty it is to substitute for the cantor when the latter is absent, or to relieve the cantor on the high holy days or on other important occasions. In many of the smaller Jewish congregations of Europe the Hazan Sheni also acts as the trainer or teacher of the choir. He is generally paid for his services, and is appointed by the trustees or directors of the congregation.

C. Shammas (Hebrew, *shammash,* "servant"; popularly, *Shammes;* janitor or beadle; in modern times called also sexton). In the course of the medieval period the Shammas, who frequently was a man of considerable Jewish learning, was an important functionary of the community or congregation, enjoying respect and exercising functions which the Shammas does not enjoy or exercise today. In the earlier period and in the medieval period the Shammas used to stand at the president's side at divine service, ready to carry out the latter's orders. Often he acted as the superintendent of the synagogue or other communal buildings, or even as the city watchman. Many of the functions of the modern cantor were performed by the Shammas in the early and medieval periods. In some communities he used to carry out the decisions or inflict the occasional sentences of corporal punishment which the Jewish communal courts imposed upon individual Jews for acts of disobedience or wrongdoing.

On Friday afternoons, in Palestinian congregations, the Shammas would blow a trumpet three times from a lofty roof, as a signal that the Sabbath was soon to commence and that all work should cease. This practice was not observed among Babylonian Jews, but was continued in the ghettos of Italy. In the Italian communities, each synagogue had two beadles who performed much of the minor communal business. It was the duty of the Shammas, early every morning, to rouse the Jews of the ghetto from their sleep by means of blows of a mallet on the doors of the synagogue or of their own homes,



"Baal Tefillah" conducting Yom Kippur services in the synagogue. From a steel engraving (1725) by B. Picart

in order that they might attend morning services (Shaharith) on time.

The Shammas was often sent by the president or by other officers of the congregation to remind members of their obligation to perform various duties. In many Jewish communities, according to an early custom, the Shammas used to make various announcements in the synagogue on the Sabbath, occasionally even interrupting the services in order to do so; on this same day he would announce the results of lawsuits decided in the community, or the forthcoming or planned sale of various properties. His other duties, then as now, included the proper care of the synagogal and other communal buildings. In Orthodox and Conservative congregations, also, the Shammas generally passes out the little tickets or cards marked *Kohen, Levi, Shelishi, Rebii,* etc., which entitle members or guests of the congregation to come up for the reading of the Law.

Beginning with the 16th cent., in many Jewish communities, the Shammas was unable, singlehanded, to perform all the various duties and functions of his office. He was therefore given assistants, called *Untershammasim,* who did the actual physical labor of the office, leaving the Shammas free to supervise and to perform those duties more communal in nature.

While in many congregations, especially Orthodox and Conservative ones, the Shammas is usually a Jew, a number of other synagogues, including many Reform congregations, have non-Jewish Shammasim (usually called sextons), or Jewish Shammasim with non-Jewish assistants. In many Orthodox and Conservative congregations the Shammas is well-versed in Jewish learning, and often does the reading from the Scroll of the Law on the Sabbath. In other Conservative congregations the Torah reading is done by the cantor, and in many Reform congregations by the rabbi.

D. Baal Kore. The Baal Kore ("master-reader") was the functionary who chanted the fixed portions (Parashoth or Sedras) from the Scroll at the morning and afternoon Sabbath services, on holidays, and on Monday and Thursday mornings of each week. In the early and medieval period this chanting, as well as that of the prophetical portions of the Bible (Haftaroth), was one of the functions of the Hazan. Later this duty was transferred to the Shammas, and at a still later period the Shammas was accorded the right of hiring a Baal Kore, or reader, to perform this task. In Galicia, Germany and Poland, as a rule, the Baal Kore did not receive remuneration, performing his services as a meritorious religious deed (Mitzvah). In the United States he is often paid.

On Rosh Hashanah and Yom Kippur, when the Shofar, or ram's horn, is blown, this service is performed by a so-called *Baal Tokea* or *Baal Tekiah* ("master-blower"), who is invariably a member of the congregation and gives his services freely. Sometimes the Baal Kore acts also as Baal Tokea.

E. Shohet (the ritual slaughterer; spelled also *Shochet*). In the medieval period it was the duty of the authorities to furnish the community with a Shohet, the official who slaughtered animals and fowl in accordance with the ritual law. It is of interest, as Israel Abrahams has pointed out, that in the Middle Ages, in France, Germany, and other countries, the Shohet often had studied anatomy.

Later, however, the Shohet transformed his labors into a private enterprise, and thus it has remained, for the most part, to the present. The Shohet usually receives a fixed fee for each animal or fowl he slaughters, either from individuals or from the meat-packers or butchers for whom he works. Often, however, in the United States and Europe, communities too small to support their own Shohet employed his services in conjunction with other small communities.

F. Mohel (circumciser). The Mohel, the functionary charged with the circumcising of Jewish boys, was employed by the communal leaders in the earlier period. In medieval times the Mohel was often reputed to possess some knowledge of surgery. In modern times, however, the Mohel is no longer considered a functionary of the synagogue, but a private individual who earns his living, after a definite course of study, through fees received from individuals, members of the congregation or otherwise. In many smaller communities the same person officiates as both Shohet and Mohel; in others, one person serves as cantor, Shohet and Mohel. In Reform or Liberal Jewish congregations the Mohel is often replaced by a surgeon.

G. Maggid (from Hebrew *hagged,* "to tell," "to narrate"). The Maggid, or wandering preacher, delivered sermons to the members of the congregation on frequent occasions, especially on the afternoon of the Sabbath. As a rule, he employed the vernacular, and based his sermon on the Torah reading for the following Sabbath. His function became particularly important during the medieval and the early part of the modern period when he gave sermons more frequently than the rabbi.

The Maggid earned his living from the fees which were paid to him by the officials of the community or synagogue, or from collections taken up for him by the members at the end of the Sabbath. He usually received board and lodging in the home of one of the members, frequently the Parnas, until his departure for the next community to repeat the process. The Maggid was a usual feature of European Jewish life; in the large cities where Yiddish is the vernacular in certain localities, the Maggid still has his place in the synagogue. In the United States and most other Western countries preaching is the function of the rabbi.

H. Schulklopfer ("synagogue-knocker"; it is often spelled *Shulklopper*), whose chief duty it was to knock on the door of the synagogue, or of the homes of the members of the congregation, or of their stores or places of business, on late Friday afternoon, to remind them that it was time to come to the synagogue. For this purpose, in the Middle Ages and in the modern period in Eastern Europe, the Schulklopfer usually used a mallet in the form of a Shofar; in the earlier period an actual Shofar, or ram's horn, was frequently employed. On the mornings of Sabbaths or festivals the Schulklopfer did not carry his mallet, for this would have been a violation of the Biblical injunction against performing work.

The institution and function of the Schulklopfer

are generally believed to go back to a very early period in Jewish history. *Neh.* 13:19 is usually understood to offer evidence that he was an institution in late Biblical times. In the Talmudic period it appears to have been customary to have some one knock at all the doors of the Jews in the community to summon them to the synagogue. In many of the Jewish communities of medieval Germany, as in Frankfort and in other cities, as evidenced by 13th cent. records, the Schulklopfer would knock on people's doors twice a day on the Sabbath and festivals, once on the evening before the Sabbath or the festival (Ereb Shabbas or Ereb Yomtob), and once on the morning of the Sabbath or festival. Often the Shammas himself served as the Schulklopfer. In Germany this office was abolished in the 19th cent. Another function of the Schulklopfer, in the early period, was to "advertise" lost or stolen articles, admonishing any worshipper who might have knowledge of their whereabouts to communicate at once with the communal authorities.

The function of the Schulklopfer has ceased to be exercised in most of the Jewish congregations throughout the world, and was never introduced into the United States. However, up to the war of 1939 he persisted in many of the smaller Jewish communities of Poland and other lands of Eastern Europe. There he summoned the congregation not only on the eve and morning of the Sabbath, but also for the Selihoth service recited before dawn in the week before Rosh Hashanah, and during the Ten Days of Penitence between Rosh Hashanah and Yom Kippur. In addition, he or the Shammas aroused the so-called *Shomerim Laboḳer* ("those who watch for the morning"), the pious who desire to begin their morning prayers at the exact moment of the rising of the sun, with the cry, *Yisra'el bene ḳedoshim, steht auf und geht la'abodath Habore* ("O Israel, children of the holy ones, rise up and go to the worship of the Creator"). In Palestine today, in many towns inhabited chiefly by Jews, a blast of the Shofar announces that the Sabbath is about to begin.

I. Meshullah (popularly, *Meshullech;* "one sent," hence "agent," "deputy"), the official sent by accredited Jewish institutions, often Yeshivas, to collect funds for the maintenance of such institutions and of their pupils or charges. In medieval times, in Poland, Russia, Germany, Austria, and other lands, the Meshullah was an official or functionary who represented institutions in the Holy Land, sent to secure financial support from the Jews of foreign lands. He collected from Jewish community to Jewish community, receiving a percentage of his collections, generally one-third or less. In addition, during the Middle Ages, he was often entrusted with carrying communications from one community to another or from an individual institution to the various communities.

The Meshullahim were generally received very respectfully and cordially by the Jews of Europe, treated with great honor, often invited to lodge at the homes of prominent members of the community, and through their functions contributed considerably to the strengthening of Jewish solidarity throughout the world and to the employment and survival of Hebrew, the sole language which they understood and used. Today Palestinian Meshullahim continue to visit and make collections in America in behalf of special institutions.

See also: CANTOR; JEWISH COMMUNITY AND COMMUNAL ORGANIZATION; KAHAL; MAGGID; MAHAMAD; RABBI; TORAH, READING OF.

ABRAHAM I. SHINEDLING.

FUNERAL. 1. In the Bible. In the ancient period of Jewish history, the funeral was held as soon after death as possible, often on the very day of death. This was due partly to the warm climate of Palestine, which hastened decomposition, and partly to the popularly prevalent beliefs that a corpse was ritually impure and defiled anyone who came into contact with it, and that it was dishonoring both to the dead and to the living to permit the body to decay without or before burial.

No mention of any funeral rites is found in the Bible, except that in the early Biblical period, when the corpse was borne to the grave, cave or grotto wherein it was buried, it was customary to have a funeral procession accompany it, and the funeral itself was preceded by a lamentation for the departed (*hesped*), conducted either by relatives or friends of the dead person, or by professional mourners (*II Sam.* 3:31; *Jer.* 9:17; *Amos* 5:16; *Eccl.* 12:5). Although funeral dirges or lamentations at the grave were not unknown in the Biblical period (cf. David's lamentations over the deaths of Saul and Jonathan, *II Sam.* 1:17-27, and of Abner, *II Sam.* 3:33-34), the actual funeral address or eulogy of the dead did not develop until the post-Biblical period.

Up to the time of the Babylonian Exile (586 B. C. E. on), the funeral among the Hebrews was extremely simple. Even the use of coffins at funerals among the Hebrews began in the post-Exilic period, being totally unknown in the early Bible times. The early Israelites merely laid their dead on a bier and carried them to the burial-place (*II Sam.* 3:31; cf. *II Kings* 13:21; *Luke* 7:14). After the beginning of the Babylonian Exile, no doubt under the influence of Babylonian, Persian and other customs, the funeral ceremony among the Hebrews became increasingly complicated; there developed in this period and in the early post-Biblical and rabbinic periods a body of funeral and burial customs and rites which, in great part, are still practised by a great proportion of Jews in all countries, a complicated system which is still regularly followed by Orthodox and Conservative Jewry in great measure and in part by Reform Jewry.

2. In the Post-Biblical, Talmudic and Medieval Periods. Beginning with the early post-Biblical period, and continuing into the Talmudic and medieval periods, the funeral was generally held on the day after death, although it could occasionally take place two days after death. Every attention shown to the dead was considered an act of great piety, and their burial became a duty which was undertaken by the entire community, except when the community had special officials charged with this task. Death was announced by means of the Shofar (ram's horn), and work was thereupon suspended in order that all might participate in the funeral (*M. K.* 27b). The 1st cent. Jewish historian Josephus reports that all persons who happened to see a funeral procession pass by were required to postpone whatever they were

doing at the time and participate in the funeral, even to the extent of accompanying the corpse to the grave.

According to Talmudic custom, a person who saw a funeral procession passing by and failed to accompany it for at least a distance of four cubits (six feet; *Ber.* 18a) was guilty of despising the dead. Even those engaged in studying the Torah were permitted to leave their study for the time being and accompany the funeral train; the study of the Law, however, was not to be interrupted for the funerals of women and children. One was at least required to stop when the dead was being carried by; if one was sitting, he was to rise from his seat in honor of the dead. Even enemies of the departed were obliged to follow the funeral train, unless expressly forbidden by the deceased before his death. It was customary for parents not to follow the funeral procession of their first child to the burial-ground.

The funeral had to be held in the daytime, and not at night. No funeral could be held on the Sabbath or on the first day of any Jewish holiday. In such cases every effort was made to have the funeral hastened before the beginning of the Sabbath or holiday. In case of emergency (such as an epidemic), however, the rule was suspended, provided that all actual labor was performed by non-Jews.

Preparation for the funeral included the washing (cleansing) of the body and its wrapping in the funeral clothes or shrouds. It was believed that this cleansing of the body prepared the corpse, by means of such purification, for its journey to the eternal resting-place. After it had been shrouded in the vestments for burial, it was placed in a coffin.

It was considered a work of mercy for every possible person who could to assist in carrying the corpse to its place of repose, even if only for a few steps. For this reason the bearers of the bier or coffin would frequently halt on the way to the grave, and others would relieve them. Only in cases of absolute necessity, when there were not sufficient persons to carry the coffin, were relatives of the deceased permitted to assist.

The funeral procession, which moved from the house of the deceased to the cemetery, was the occasion for public lamentation, especially beginning with the Talmudic period. No fixed order for it was observed. On the contrary, this custom varied in accordance with the procedure practised in the different localities and times. In certain communities it was customary for the mourners to precede the coffin or bier, while the rest of the funeral procession followed it. The women formed a separate procession at funerals, the bier or coffin forming the dividing line between members of the two sexes. In the earlier period, in some countries, the men preceded the coffin and the women followed it; in others, the women walked before it, and the men followed.

The funeral oration (*hesped,* eulogy), which was delivered by the rabbi or preacher, especially at funerals of deceased scholars, has been a fixed and generally observed component part of the funeral service ever since the early Talmudic period (*Sab.* 105b). However, the funeral discourse was usually omitted among pious Jews when a person died shortly before the approach of a holiday, so that the funeral might take place before the beginning of the Ereb (evening before) of the holiday. It was omitted also if the person died on the holiday itself, or if the deceased left instructions in his will that no funeral oration was to be spoken over his remains.

In the early and later Talmudic periods, the funeral oration was held either in the family-owned "houses of mourning" (*B. B.* 100b; *Bech.* 52b) or in the cemetery. Such funeral addresses were at times made even in the synagogue, beginning in the Talmudic period (*Meg.* 28a); in the synagogue, funeral services were often conducted for deceased persons who had been rabbis, or presidents of the congregation or important benefactors of the Jewish community. Many later rabbis opposed the holding of funeral services in the actual synagogue, declaring that bodies could not be brought thither, but permitting it in the adjoining rooms or annexes.

However, both the time and place of the delivery of the funeral sermon depended upon local custom. In some communities it was held at the home during the first part of the funeral service; in other places it was delivered in the synagogue or in the synagogue court. In still other places, but only rarely, it was delivered in the cemetery. Jews who had committed suicide or who had died while they were under an edict of excommunication (*herem*) had no funeral oration delivered over their remains.

In the earlier periods, when the cemetery was situated close to the Jewish community or to the place where the funeral services were held, it was customary for the mourners to recite *Ps.* 91 on their brief journey to the burial-ground. Upon the arrival of the funeral procession at the burial-ground, the coffin was set down beside the grave, and the *Tzidduk Hadin* ("Justification of the Judgment [of God]"), a selection of Biblical verses beginning with the words *hatzur tamim po'olo* ("The Rock, His Work is perfect"), was solemnly pronounced. In some communities this prayer was repeated after the interment of the body; it was not said at the burial of infants less than thirty days old. While the coffin was being lowered into the grave, the following was said: "May he (she) come to his (her) appointed place in peace." Immediately thereafter the grave was covered over with the earth and gravel dug from the hole. If the relatives of the deceased desired it, the rabbi recited the prayer known as the *'El Male Rahamim* (O God, full of mercy") in the course of the funeral service. The funeral or long Kaddish concluded the burial service.

Before leaving the cemetery, the mourners threw a handful of earth on the grave, as well as some grass which they had plucked from the ground and then immediately cast aside, with the words *veyatzitzu me'ir ke'eseb ha'aretz* (*Ps.* 72:16) and in some cases also *zachur ki 'afar 'anahnu* ("And they of the city shall flourish like the grass of the earth; He remembereth that we are dust"). This ceremony of plucking the grass was a sign of the frailty of human life as well as of hope in the resurrection. In many Jewish communities, especially in the later period, the members of the Hebrah Kaddisha (burial society) saw to the filling in of the grave.

The Tzidduk Hadin and the long Kaddish were not recited on those days, especially the half-holidays, on which the Tahanun prayer was not said. In such cases



Funeral procession. From a panel in the conference hall of the Hebrah Kaddisha, Prague

Ps. 16 was substituted for the Tzidduk Hadin and the plain Kaddish for the long Kaddish. On these days no funeral orations were delivered, and the ceremony of plucking the grass was omitted.

After the completion of the funeral service, all those who were present washed their hands. Often this washing of the hands, for purposes of ritual purification, was done just before reentering the home. On their way home from the cemetery the mourners recited passages from the book of *Lamentations,* or other passages from *Psalms* and the Prophets, especially for the purpose of consoling the immediately bereaved and distracting their attention from their loss. As the funeral party actually left the cemetery, the chief mourners walked between two rows of participants, who recited the verse *hamaḳom yenaḥem 'ethechem bethoch she'ar 'abele tziyyon virushalayim* ("May God comfort you in the midst of all those who mourn for Zion and Jerusalem") over and over again until the last mourner had left the funeral site.

It was customary for neighbors and friends, or for members of the family, especially women, who had not gone to the cemetery, to prepare for the mourners, on their return from the funeral, a simple repast consisting of a beverage and of bread and hard-boiled eggs; the eggs were believed to be a symbol of life. These "meals of condolence," as they were called, were continued during the entire "seven days" (*shiv'ah*) of mourning, as were the consolatory visits made by friends.

In the Talmudic and later periods it was not permitted to convey a corpse from one community to another when the former had a cemetery of its own, unless the deceased had expressly declared, before his death, that it was his wish to be carried to the sepulchre of his ancestors. According to the Talmud, it was and still is regarded as extremely desirable for a pious Jew to die and to be buried in the Holy Land (*Keth.* 110b). Hence in the past many pious Jews emigrated to Palestine in order to gain the merit and privilege of being buried there. Many pious Jews continue to observe this custom today.

3. In Modern Times, especially in the United States. Many of the funeral rites and ceremonies mentioned in the preceding section are still in vogue today among Jews, especially in the Orient, in Eastern Europe, and among the Orthodox and Conservative Jews of the United States, Canada, and other Western countries. However, many changes have occurred and many of the individual rites have been abolished in definite localities or countries. Thus, in modern times, in many countries, especially in the United States and in the large cities of Europe, the increasing employment of professional Jewish undertakers for the conducting of funerals and the increasing use of funeral parlors or chapels instead of the home have, in many cases, led to the elimination of the burial society (Hebrah Kaddisha); there has been a considerable decrease in the number of these societies since about the year 1910. Even in such communities where the Hebrah Kaddisha still survives, it is now the rule for its members to conduct only the ritual part of the funeral service, while the professional undertakers perform all the other parts, including the preparation of the body for burial.

The custom of stopping work upon the occurrence of death continued to be observed in some communities for many centuries, and is still practised today in many small Jewish communities in Europe and in other countries. In modern times, especially in communities of larger size, only those connected with the deceased by relationship or friendship or through business affiliations cease work and participate in the funeral; the rest of the Jews of the community continue with their work as before. As late as 1730, however, in Sofia, Bulgaria, whenever a Jew died, all Jewish-owned shops were closed (Abrahams, Israel, *Jewish Life in the Middle Ages,* 358).

Today the mourners usually follow the coffin at the head of the procession. It is currently the custom among Oriental Jews to use the bier to carry the corpse to the grave, but they do not bury it with the body. Even today Oriental Jews hold the funeral within twenty-four hours after death has taken place. In modern times, at most Jewish funerals, it is customary for women attending funerals to follow the men on the way to the cemetery and to precede them on the way back. However, this custom is not observed in many localities, and especially where vehicles, either carriages or automobiles, are used to convey the mourners and other participants at the funeral to and from the cemetery, no separation of men and women is any longer made. At many Orthodox Jewish funerals the women, especially those who are not near relatives of the deceased, remain at home during the funeral, and prepare the simple meal which is eaten by the mourners after their return from the cemetery. Among the Sephardic Jews the women do not participate in the

funeral procession, nor do the Ashkenazic (German-origin) Jewish women in England.

In modern times, the custom of stopping frequently along the way to the grave and alternating in the carrying of the coffin has to a great extent been eliminated in the United States and in other Western lands, where the corpse and the mourners are conveyed to and from the cemetery in automobiles or in horse-drawn vehicles.

Among the less Orthodox Jews in modern times, the funeral sermon is frequently delivered in the funeral chapel, which is used increasingly by Jews in modern times for the conducting of funerals, especially the first part of the funeral service and especially in the large cities, where small homes and apartments are the rule, and where professional undertakers conduct the entire funeral and carry out the preparation for it more expeditely in their establishments. In addition to having the sermon delivered at the funeral, the custom developed also of holding the funeral oration in the synagogue over the bodies of important rabbis, presidents, prominent men of the synagogue or public benefactors, either as part of the funeral service or even after the funeral. This medieval and Talmudic custom is still practised occasionally today. Where the funeral service is not held from the synagogue, it is the custom, in the case of important communal or philanthropic leaders, for the funeral cortege to pass by the synagogue; the body is taken into the synagogue for a brief period, or else the doors are opened and the funeral cortege halts for a few moments before continuing its journey to the cemetery.

As in previous times, today, too, no funeral oration is delivered over the body of a person who has committed suicide. Another custom of earlier times that is still observed is that no funeral oration is delivered over the body of a person who has died on a holiday, the assumption being that such a person, having been privileged to pass away on a holiday, is righteous enough and does not need the boon or additional merit of a eulogy. If a person expresses in his will the desire to have no funeral oration, this wish is still respected. In case the deceased belonged to a lodge or to a Jewish veterans' organization during his lifetime, it is the custom today to have the members of the lodge or organization conduct the entire funeral service, including the delivering of the oration, although often the assistance of the chaplain or a rabbi is asked.

Today the funeral sermon is usually, although not invariably, given in the vernacular. Often it is given in Yiddish, which is still the vernacular of a large percentage of American Jews who have come to the United States particularly from Eastern Europe, as well as of Jews living in a number of countries of Eastern Europe.

Nowadays, when the body is conveyed to the cemetery, which is usually situated at a considerable distance from the place in which the funeral services are held, especially by means of vehicles, it is customary to recite *Ps.* 91 after arrival at the cemetery, while the pallbearers are conveying the body from the hearse to the open grave. Often this psalm is recited by the officiant as the beginning of the commitment service.

According to Orthodox and Conservative Jewish practice, no flowers are placed upon the coffin in the home or at the funeral parlor. However, the custom is now gaining prevalence among Liberal or Reform Jews of depositing flowers upon the coffin at the grave in preference to earth or stones or in addition thereto. Among Reform Jews the ceremony of plucking the grass and reciting the accompanying prayer is usually omitted. The forming of the parallel lines through which the mourners pass as the other participants recite the verse *Hamaḳom yenahem 'ethechem* is also generally not observed at Reform funerals, although still the custom at Orthodox and Conservative funerals.

After the completion of the funeral service and the recital of the Tzidduk Hadin, the El Male Rahamim prayer, the Kaddish and the casting of the handful of earth or flowers upon the coffin, all those who have participated in the funeral wash their hands, either at the little house or chapel in the cemetery or after they have arrived at their home or the house of mourning, and before entering. In more recent times the "meal of condolence" served to the mourners and other participants consists of a greater variety of foods than just the beverage, bread and hard-boiled eggs of earlier times. Today a fairly large variety of simple and easily prepared foods is placed upon the table for all those who return to the house of mourning from the funeral. Orthodox and Conservative Jews still strictly observe the full seven days of Shibah. However, many American Jews observe Shibah only for three days or less, and discontinue the "meals of condolence" after the first day.

Immediately after the conclusion of the funeral, the cemetery authorities or the members of the bereaved family often place a board or a small wooden plaque containing the name and date of death of the deceased on the grave. Often such board or wooden plaque is omitted. Then, at the end of a full year, as is observed in some places, or at any time after the eleventh month after a funeral, the relatives of the deceased erect a monument to his or her memory, suitably inscribed, generally both in Hebrew and in the vernacular, with a statement of the date of birth and death of the deceased, his (or her) name, and a prayer for his (or her) repose in the future world. The formal dedication, or unveiling, of the tombstone takes place usually on a Sunday, so that all those who are interested may attend, and is conducted by a rabbi or cantor, who reads the regular service ordained for such occasions and concludes with the El Male Rahamim and Kaddish.

See also: BURIAL AND BURIAL CUSTOMS; BURIAL SOCIETY; CEMETERY; CREMATION; EMBALMING; EPITAPHS; KADDISH; MOURNING AND MOURNING CUSTOMS; TOMBSTONES.

ABRAHAM I. SHINEDLING.

Lit.: Ascher, *The Book of Life* (1861); Bender, Alfred Philip, "Beliefs, Rites and Customs of the Jews connected 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.; Oesterley, W. O. E., and Box, G. H., *The Religion and Worship of the Synagogue* (1911) 331-36; Greenstone, Julius H., in *Jewish Encyclopedia,* vol. 5, pp. 529-30; Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) 318-24, ccxxvi-ccxxxii; Dembitz, L. N., *Jewish Services* (1898) 329-33; Goldin, Hyman E., *Code of Jewish Law* (1927), vol. 4, pp. 100-13; Aaron Berechiah ben Moses of Modena, *Maabar Yabbok* (1626); Perles, Joseph, *Über die Leichenfeierlichkeiten im nachbiblischen Altertum* (1861); Rabbinowicz, J., *Der Todtenkultus bei den Juden* (1889).

FUNK, CASIMIR, biochemist, discoverer of vitamines, b. Warsaw, Poland, 1884. Under the guidance of his father, Dr. Jacques Funk, Funk developed an interest in science while still a child. At the age of sixteen he went to Geneva, where he first studied botany, zoology and comparative anatomy. Funk remained in Switzerland until 1904, when he took his Ph. D. degree at the University of Berne, where he had studied chemistry. From 1904 to 1906 Funk worked in the Pasteur Institute in Paris, and during this period he also became interested in the protein chemistry experiments carried on by Kossel and Emil Fischer in Berlin. In 1906 he went to Berlin to work under Fischer and his assistant, Aberhalden.

Funk was called to the Lister Institute in London in 1910. The director of the Institute, Professor Charles V. Martin, asked Funk to make a study of beriberi, a disease prevalent among the rice-eating natives of the Indies and the Orient. Martin was already convinced that beriberi was a food deficiency disease, and Funk's interest in protein chemistry led him to the conclusion that the deficiency was of a specific nitrogenous substance. Experimentation led to the discovery of such a substance in the rice shavings, of which the beriberi territories were deprived because only polished rice was used. Even more successful experimentation found the nitrogenous substance also in yeast. Between 1911 and 1913 Funk succeeded in isolating the crystalline curative fractions which eventually became known as vitamin B complex. By 1912 Funk proved that the anti-beriberi vitamin is found in milk.

Funk decided almost at once that this nutritive, curative foundation on which he had hit was diversified and applicable to other diseases beside beriberi. This decision led to his choice of the name *vitamines* (the word later came to be spelled "vitamin") for the substance as a whole. The first three vitamines to be known were the anti-beriberi, the anti-scorbutic and the anti-rachitic. Funk also ascertained that vitamines may be divided into nitrogenous and nitrogen-free substances.

Funk's hypothesis helped build the knowledge of nutrition and health which has marked 20th cent. medical progress; it was a stimulus to the study of rational nutrition. His first conclusions were disputed, but later their popularization led to misuse to which Funk himself objected. In the preface to his *Histoire et conséquence pratiques de la découverte des vitamines* (1930), Funk spoke of the "excess of confidence and credulity which makes the public accept, without discernment, numerous pharmaceutical products claiming vitamines as their base and for which the manufacturers promise miracles."

Funk came to the United States from England in 1915, and was associated with the Memorial Hospital and the Cornell Medical College, New York. He became associate in biochemistry at the College of Physicians and Surgeons of Columbia University in 1921. In 1923 he was called to serve as director of the biochemical department of the State Institute of Hygiene in Warsaw, Poland, which had been established in cooperation with the International Health Board of the Rockefeller Institute. After 1927 Funk occupied various scientific posts in European cities. He returned to the United States in 1940.

Funk's book *Die Vitamine* was published in 1913 and came out in an English edition in 1922. He wrote many further studies on the subject, both alone and with collaborators. LIBBY BENEDICT.

Lit.: Medical Life, July, 1931, pp. 395-99.

FUNK, SALOMON, rabbi and Talmud scholar, b. Szölgyen, Hungary, 1867; d. Vienna, 1928. He was rabbi at Sarajevo, and for more than twenty years served in the same capacity at Boskowitz. His writings include the instructive *Die Juden in Babylonien;* the "Babel und Bibel" section of *Monumenta Talmudica; Das Grundprinzip des biblischen Strafrechts;* popular editions of sections of the Talmud; and essays on such subjects as Aphraates, and Solomon in the Talmud.

FÜNN, SAMUEL JOSEPH, Hebrew historian, lexicographer and translator, b. Vilna, 1818; d. Vilna, 1890. From 1848 to 1856 he was professor of Bible, Hebrew and history at the rabbinical school in Vilna. In 1857 he was appointed superintendent of the Jewish elementary schools in that district. He was also president of the Jewish community and an alderman of the municipal council. He took an active part in various literary and scientific fields, and published the following books: *Shenoth Dor Vedor,* a chronology of Biblical history revised in Hebrew according to Leopold Zunz (Königsberg, 1847); *Kiryah Neemanah,* a history of the Jews in Vilna, their scholars and rabbis, together with old epitaphs (Vilna, 1860); *Dibre Hayamim Libne Yisrael,* a history of the Jews and their literature (2 vols., Vilna, 1871 and 1877); *Sofre Yisrael* (Vilna, 1871), a collection of stylistic letters in Hebrew from Hasdai ibn Shaprut (10th cent.) up to modern times. He published also material for the biographies of Saadia Gaon and of Jewish sages in the Crimea and in Turkey in *Hakarmel* (1861 and 1871). His principal works were: *Haotzar,* a Hebrew-Chaldean dictionary of the Bible, Mishnah and the Midrashim, together with explanations of each work in Russian and German, in four volumes (Warsaw, 1912-14), and *Keneseth Yisrael, Zichronoth Letoledoth Gedole Yisrael,* a biographical dictionary of Jewish sages and famous men (Warsaw, 1886-90).

Fünn was active also as a translator; besides a number of novels and stories, he translated into Hebrew Moses Mendelssohn's philosophical treatise *Die Sache Gottes, oder die Rettung der Vorsehung,* which he published under the title *Maamar Al Hahashgahah* (Vilna, 1872). He founded and edited the first Hebrew weekly in Russia, *Hakarmel,* devoted to scientific and literary subjects, which appeared from 1860 to 1881 (from 1871 on only as a monthly) with a Russian supplement. Though a devoted follower of German culture and versed in classical and modern languages, he set an example of harmony between the strict Orthodox and modern scholarship.

Lit.: Dubnow, S., *History of the Jews in Russia and Poland,* vol. 2 (1918) 136, 217; Raisin, *History of the Jews in Modern Times* (1919) 143-44; Friedberg, *Beth Eked Sefarim* (1928) index, p. 806.

FÜRST, JULIUS, Orientalist, bibliographer and lexicographer, b. Zerkov, Posen, 1805; d. Leipzig, Germany, 1873. He was the first Jew to be professor of



Julius Fürst

Oriental languages at the University of Leipzig, where he began to teach as an instructor in 1839. The fruits of his unusually productive work in literature and philology are: *Otzar Leshon Hakodesh,* written in collaboration with Franz Delitzsch (1837-40); *Die israelitische Bibel* (1838; illustrated ed., 1869-72); *Hebräisches und Chaldäisches Handwörterbuch über das Alte Testament,* with an appendix *Geschichte der hebräischen Lexikographie* (1861; new ed., 1877); *Bibliotheca Judaica* (1849-63), a complete bibliography of Jewish literature, including books on the Jews and Judaism and a history of Jewish bibliography; *Geschichte der biblischen Literatur* (2 vols., 1867-70); *Geschichte des Karäertums* (3 vols., 1862-67); *Geschichte der Juden in Persien; Die jüdischen Religionsphilosophen des Mittelalters* (2 vols., 1845). His literary activities included the publication of the periodical *Orient* with a scientific supplement, *Literaturblatt des Orients,* during 1840 to 1852.

Lit.: Fürst, Julius, in *Hilgers Illustrierte Monatshefte,* vol. 1 (1865); *Jewish Encyclopedia,* vol. 5, pp. 533-34; Fünn, S. J., *Keneseth Yisrael.*

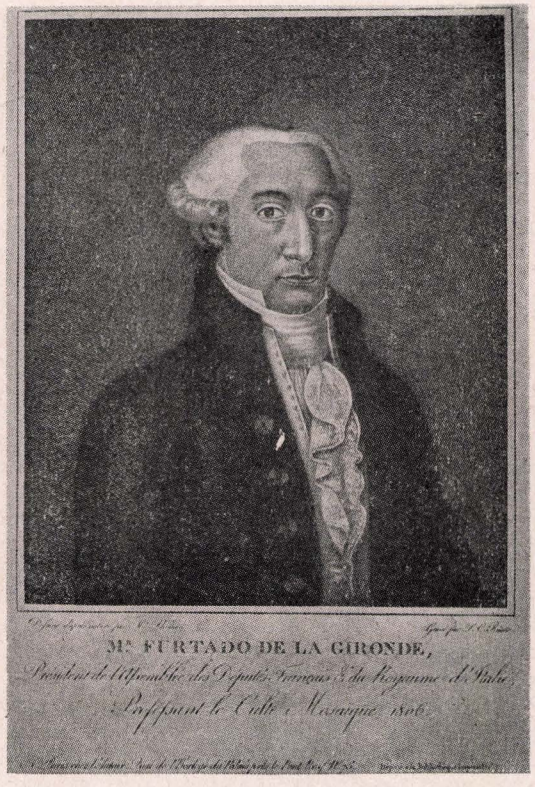
FÜRSTENBERG, PONTUS, Swedish patron of art and town councillor, b. Gothenburg, Sweden, 1827; d. Gothenburg, 1902. Fürstenberg's Galerie, which was joined to his home and contained 250 paintings, is now incorporated in the Gothenburg Museum, to which he presented important works during his lifetime.

Lit.: Pauli, *Fürstenbergska Galleriet, Ord och Bild* (1902).

FÜRSTENTHAL, RAPHAEL JACOB, poet and translator, b. Glogau, Germany, 1781; d. Breslau, Germany, 1855. He lived in Breslau in great privation, and here wrote excellent Hebrew poetry. His "Zionide" (published in *Hameasseſ,* 1810, No. 4) won him acclaim. His translations from Hebrew into German include a prayer-book for all the festivals, under the general title of *Minhah Hadashah;* Kinoth (lamentations or elegies), entitled *Kol Bechi;* Selihoth (penitential prayers), together with a Hebrew commentary, under the title *Methib Safah; Kol Sason,* liturgy for Purim. He translated into German various works of contemporary Hebrew poets and philosophical works of the medieval period, including: the *Morch Nebuchim* of Maimonides with a Hebrew commentary (part 1, Krotoschin, 1838); the *Hoboth Halebaboth* of Bahya ibn Pakuda, with his added commentary *Or Layesharim* (Breslau, 1835); the *Menorath Hamaor* of Isaac Aboab (parts 1 and 2; part 3 by B. Behrend, Krotoschin, 1844-48). His most important other works are a rabbinical anthology (Breslau, 1834) and *Das jüdische Traditionswesen* (Breslau, 1842), a translation of Maimonides' introduction to the Mishnah with explanatory notes.

FURTADO, ABRAHAM, French public official, b. London, 1756; d. Bordeaux, France, 1817. His parents were members of a Marrano family; his father was killed in the Lisbon earthquake of 1755, and his mother thereupon left for London, where she openly returned to Judaism. About a year after the birth of Abraham she returned with him to France, first at Bayonne and later at Bordeaux. Furtado was at first a merchant, and then dealt in real estate, an occupation which gave him sufficient leisure to devote much time to literature, philosophy, history and public affairs. He was a member of the commission appointed by the minister Malesherbes to study the condition of the Jews (1788) and a member of the communal council of Bordeaux (1790). During the French Revolution Furtado sided with the moderate Girondist faction, and as a result of the fall of the latter he was forced into exile in 1793 and his property was confiscated. He returned to Bordeaux after the death of Robespierre in 1794.

In 1806, when Napoleon convoked the Jewish As-



Abraham Furtado (de la Gironde). From a contemporary etching in the collection of Ignác Friedmann, Budapest



The "old and the new" synagogues at Fürth, built in 1617 and 1697 respectively. From an engraving made in 1705

sembly of Notables to discuss the relationship of the Jews to the French state, Furtado, who had been chosen to represent Bordeaux, was chosen its president because of his political and oratorical ability. He was also a leading member of the Sanhedrin of 1807. He made a fruitless attempt to change Napoleon's decision to dissolve the Sanhedrin by the "infamous decree" of 1808; however, his second intervention with the emperor, in behalf of some Jews who had been deprived of their civil rights in 1812, was more successful. He was secretary of the consistory and vice-mayor of Bordeaux, where a street was named after him in 1882.

Lit.: Berr, *Éloge d'Abraham Furtado* (1817); Anchel, *Napoléon et les Juifs; Archives Israélites,* vol. 2 (1839) 361 et seq.

FURTADO-HEINE, CECILLE CHARLOTTE, philanthropist, b. Paris, 1821; d. Rocquencourt, near Versailles, France, 1896. Her husband was Charles Heine, a cousin of Heinrich Heine; he left her a large fortune which she devoted to philanthropic purposes. She founded workrooms for the blind, nurseries for children, and a hospital for sick and wounded officers in Vichy. During the Franco-Prussian War she equipped and maintained an ambulance service, and she was a liberal supporter of the Pasteur institute. She gave funds for the building of a synagogue at Versailles and for the maintenance of the congregation there. In 1895 a Paris site was named after her.

FÜRTH, city in Bavaria, Germany, just north of Nuremberg; in 1941 it had a population of about 76,000, of which there were possibly 1,000 Jews.

The first settlement of Jews in Fürth was apparently after their expulsion from Nuremberg in 1499; they settled in the nearby communities of Upper Bavaria. The first document to mention Jews in the city is dated 1528. Part of the Jews in Fürth were under the protection of the Anspach princes, others under that of the provosts of the cathedral; these two groups, at first separate, gradually joined for their common good. In 1651 the provost of the cathedral won the right to settle matters as to Jewish marriages—a milestone in the history of the Jews in the city. The community received a considerable increase in numbers due to refugees from the expelled Jewish community of Vienna (1670), including the sons of Koppel Fränkel. Up to the end of the 16th cent. the subjects of the provosts were reckoned as from 350 to 400 families; in 1705 there were fifty-three Jewish families subject to the Anspach princes.

The situation of the Jews in Fürth was fairly favorable. Thus in 1652 there was no distinction between Jews and Christians in such matters as the use of the pastures. In the regulations issued by the cathedral provost in 1719 the rights and duties of the Jews were laid down; thus they were permitted to conduct business within and without the market, and foreign Jews were permitted to settle in Fürth if they had sufficient capital and the consent of the Jewish community. The Jews had two deputies to represent them to the city council, since they had the same needs and burdens as the Christians. They constituted a corporation of their own, headed by a council of twenty-one, of whom twelve were "Parnasim." Later the administration of the corporation was turned over to "deputations." Matters of civil law were judged by the rabbi and his assistants; appeal from them could only be made to another Jewish court. The rabbi was the head of the Talmud school, which, after the second half of the 17th cent., was second only to that of Frankfort in point of reputation and attendance.

The first important rabbi in Fürth was Samson ben Joseph (1607-28); among his more noteworthy successors were Sabbatai Scheftel Horwitz, Aaron Samuel Kaidanower (later in Frankfort and Cracow), Baruch Rapaport and Joseph Steinhart in the 17th cent., and Hirsch Janow in the 18th. The last head of the Yeshiva was Wolf Hamburg (d. 1850).

Fürth was famous for its Hebrew print-shop (1690-1868). In 1702 there was a confiscation of Hebrew books on the charge of an apostate Jew, Phillipp Ernst Christfels, and a complaint of blasphemy, of which the Jews were vindicated. The chief synagogue, the Alt-

schul, was dedicated in 1617, rebuilt in 1831, and enlarged in 1865. The old cemetery was opened in 1607, the new one in 1906. A hospice (Hekdesh) was built in 1653 near the old cemetery. The first Jewish physician and apothecary was Dr. Löw (1640-67).

The internal affairs of the Jewish community were regulated by ordinances (Takkanoth); they have been preserved from the years 1722, 1728, 1767, 1770 and 1786, and among other things, attempt to curb luxury in dress. The organization of Mohels also had their own Takkanoth. The orphan asylum, founded in 1763, is the oldest institution of this type in Germany. Many of the Jews of Fürth were court factors to the German princes in the 18th cent. About 1800 the community numbered about 2,400. It took an active part in the struggle for the emancipation of the Jews of Bavaria, especially in 1818 and 1848. The rabbinical district of Fürth includes the nearby cities of Erlangen and Zirndorf (made famous by the novel of Jakob Wassermann).

The Jews of Fürth have made great contributions to the business, industry, social activities and philanthropies of the city. Among the more noted Jews who were born in Fürth in modern times were the pathologist Jacob Henle (1809-85), Kaufmann Kohler (1840-1926) and the father (b. 1826) of Adolph S. Ochs of the New York *Times*. The community reached its largest number in 1880, with 3,336 persons; by 1925 this had diminished to 2,504. Since 1933 there has been a steady emigration; in 1938 the synagogue was destroyed.

ADOLF KOBER.

Lit.: Barbeck, *Geschichte der Juden in Nürnberg und Fürth* (1878); Brann, in *Kaufmann-Gedenkbuch,* pp. 385-450; Löwenstein, in *Jahrbuch der jüdisch-literarischen Gesellschaft* (1909, 1911, 1913); Neubürger, F., in *Monatsschrift für Geschichte und Wissenschaft des Judentums,* vol. 45 (1901) 404-22, 510-39.

FURTH, EMANUEL, attorney, b. Reading, Pa., 1857; d. Philadelphia, 1931. He was educated in Philadelphia and took his law degree at the University of Pennsylvania and was admitted to the bar in 1878.

Furth served two terms (1881-85) in the Pennsylvania legislature, and during this period spoke strongly in favor of the abrogation of the severe Pennsylvania Sunday laws, which prohibited those citizens who observed Saturday as the Sabbath from carrying on any activities on Sunday. The struggle was futile, however.

For many years Furth was an officer in the Old Guard Infantry Battalion of the State Fencibles, and at the time of his death he held the rank of major. He published several books, among them *Century of Observation* (1919) and *The Democrat at the Supper Table* (1930).

Lit.: Morais, Henry Samuel, *The Jews of Philadelphia* 1894) 394-95.

FÜST (FÜRST), MILÁN, novelist and poet, b. Budapest, 1888. Trained for a pedagogical career, he taught for a while at the High School of Commerce, contributing at the same time to leading magazines poetry and prose of high order. Soon abandoning the position of teacher, Füst, who is a lineal descendant of the Bassevi von Treuenberg family, devoted himself wholly to a diversified literary career. The product of a brilliant and introspective intellect, Füst's poems, novels and plays have ranged the gamut of psychoanalytical, often starkly realistic, dissections of humanity. He is fond of projecting bleak medieval backgrounds, characters and motivations. Now and then he appears amazingly remote from current problems and wrapped in a sort of mystic materialism, exploring the past with depth and fantastic imagination. He is steeped in Jewish lore, yet seems to be devoid of the religious spark. He is concerned mainly, if sometime only in symbolic terms, with the miseries of mankind at large. As a stylist he is unique among Magyar writers.



Milán Füst. Reproduced from "Mult és Jövö," Budapest

His principal works, some of them also published in German, are (poems): *Változtatni nem lehet; Stimmen für Europa* (Berlin, 1927); *Az elmulás kórusa.* (Novels) *Nevetök; Dániel biró; Aranytál; Advent; A szakadék; A kapitány felesége.* (Plays) *Boldogtalanok; Catullus; IV-ik Henrik Király; A néma barát.*

He regards as his magnum opus a diary of which only fragments have been published. The pro-Nazi years in Hungary deeply affected Füst's sensitive spirit.

FUTURE LIFE. Beliefs about the hereafter never solidified into dogmas in Judaism. The Jewish mind playing on this topic has run the gamut of possible ideas, from absolute rejection of any notion of survival after death to extravagant descriptions of heaven and hell. It must be said, too, that traditional Judaism consigns this subject to the realm of those "hidden" matters on which it is deemed inadvisable to speculate. Moreover, the question of the final destiny of the individual is subordinated to the question of the future of the Jewish people and of society.

The Bible, with certain specific exceptions (for example, *Isa.* 26:19; *Dan.* 12:2), presents no doctrine of personal survival other than the animistic and primitive conceptions common in the ancient world (see *I Sam.* 28:13-19). A shadowy, vaguely defined Sheol beneath the earth will receive the dead (*Num.* 16:30; *Job* 30:23; etc.). This Sheol is often synony-

mous with Abaddon or "destruction" (*Job* 26:6; *Prov.* 15:11; 27:20) and is a place of forgetfulness and silence, in which the shades are separated from God and man, without distinction between good and bad (*Isa.* 38:18; see also *Eccl.* 12:7; 5:6; *Job* 4:20-21).

This view is carried over into the earliest post-Biblical thought on the subject. Sirach counsels his readers not to fear death, for "in Sheol there are no reproaches," nor are we to mourn the dead, whose "light has gone out" and who have "found rest" and relief from life's distresses. The dead can not praise God, nor is there any delight beyond the grave (41:3-4; 22:11; 17:27-28; 14:16; also *Tobit* 3:6; cf. *Baruch* 2:17).

A quite different conception appears in the apocalyptic literature of the post-Exilic period. With the dawning of the belief in other-worldly retribution and resurrection, Sheol took on the character of an abode for the spirits of the dead until the Last Judgment, when they will arise to be condemned to eternal damnation or assigned to eternal bliss. *I Enoch* 22 speaks of four divisions of Sheol: a "bright" one for the righteous and three gloomy ones for as many classes of sinners, two of which are to arise for judgment and one of which is eternally doomed. This retributive nature of Sheol becoming more distinct, the concept begins to merge with the idea of Gehinnom (*Josh.* 15:8; *II Chron.* 33:6), the "accursed valley" to which are appointed those "who are accursed forever" (*I Enoch* 27:1-2). Sinners are held to be condemned to a place of destruction and darkness, access to which is gained through huge gates, and where they are "slain," or cast into chains, or burned in a flaming furnace (*I Enoch* 98:3; 99:11; 103:7-8; 108:3-6; *Ps. of Solomon* 15:11-12; 16:2). The righteous, on the other hand, for whom ineffable bliss has been prepared and who are to be "companions of the hosts of heaven," sleep a happy and carefully guarded sleep until the time of judgment shall arrive (*I Enoch* 100:5; 103:3-4; 104:6). The dwelling-place of the righteous takes on the character of a garden and suggests the Garden of Eden of Biblical legend (*I Enoch* 32:3; 60:8; 61:12).

A combination of two views can be noted when Sheol begins to be conceived of as an intermediate "habitation" where both righteous and wicked await the final judgment in which they will be assigned, in accordance with their deserts, either to the "pit of torment" which is the "furnace of Gehinnom," or to the "Paradise of Delight"—this last being a literal rendering of the Hebrew *gan 'eden* (*II Baruch* 23:4-5; 30:2, 5; *II Esdras* 7:36). Before they enter this intermediate habitation the souls are permitted seven days of freedom, during which the wicked wander tormented in seven ways with shame and with the knowledge of the bliss that might have been theirs, and the righteous are blessed in seven ways, viewing with satisfaction their conquest of evil, contemplating the punishment which they have escaped and the eternal happiness which is in store for them (*II Esdras* 7:80-101).

The apocalyptic visionaries of the 1st cent. elaborate these descriptions. The concept of seven heavens is set forth; Paradise is located in the third heaven, is filled with beautiful trees, and flows with honey, oil and material delights (*II Enoch* 8). The third heaven also houses Hell, a terrible place full of darkness and torture, flaming fires and freezing cold (*II Enoch* 10). One 1st cent. work describes a judgment scene inside the "gates of salvation and perdition." The souls appear before a shining man who reads their sins and merits from a huge book on a crystal table. Their fate is then determined by the weighing of the sins against the merits in a balance held by the angel Dokiel. (*Testament of Abraham,* paragraphs 11-13; cf. *II Baruch* 24:1).

Three Jewish conceptions of the after-life are described by Josephus. He portrays the Sadducees as following the older Biblical view and the view of Ben Sirach, insisting that the "souls die with the body"; the Pharisees as believing that the wicked "are to be detained in an everlasting prison" while the righteous will have the power to revive and live again; and the Essenes as believing, like the Greeks, "that good souls have their habitation beyond the ocean" in a blissful place fanned by gentle west winds, while bad souls are allotted "a dark and tempestuous den full of never-ceasing punishments" (*Antiquities,* book 18, chap. 1, sections 3-4; *Jewish War,* book 2, chap. 8, section 11).

Rabbinic thought on future life, reflecting the poetic freedom of the Haggadah, offers a wide variety of often conflicting ideas. Many of the conceptions present in apocalyptic literature are set forth practically unchanged by the rabbis. But in the main the rabbinic view follows the Pharisaic outlook as presented by Josephus. Thus while we meet the view that "there is no enjoyment in Sheol," that the dead know nothing of the living (*Erub.* 54a), and that *"all* the dead descend into Sheol" (*Midrash Gen.* 12:9), we also learn that "they are destined to ascend thence," and that though the wicked will suffer punishment after death, the way to forgiveness is open to penitents (*ibid.*). Just as the future life will bring punishment to the wicked, so it will also bring bliss to the righteous (*B.M.* 83b).

The rabbis also introduce the idea that there will be three groups at the Last Judgment: the thoroughly righteous who will inherit eternal life; the thoroughly wicked who will meet eternal damnation; and the *benonim* ("intermediates"), the souls that are neither thoroughly righteous nor thoroughly wicked. The followers of Shammai maintain that these last will be purged in Gehinnom and then rise; the followers of Hillel hold that God in His mercy will tip the scales in their favor and grant them eternal life (*R.H.* 16b-17a).

Rabbinic elaborations on the soul's departure from this world include the fancy that three groups of ministering angels welcome the righteous soul to the world beyond, while three groups of destroying angels greet the wicked (*Keth.* 104a; *Midrash Num.* 11:7). The righteous will feast on "salted" Leviathan or "preserved" Behemoth (*B.B.* 74b) or they will eat the manna which their forefathers enjoyed during the wilderness wandering (*Midrash Tanhuma, Beshallah,* edit. Buber, par. 21; cf. *Midrash Ex.* 45:6: "banquet"). The righteous will wear crowns (*Sab.* 104a), and the sages will take their seat in a Heavenly Academy (*B.B.* 85b) and God Himself will sit in their midst (*Taan.* 31a).

Johanan ben Zakkai is represented as weeping just before his death at the prospect of eternal damnation

and because he does not know whether he is to be led in the way of Gan Eden or in the way of Gehinnom (*Ber.* 28b). More generally, however, Gehinnom is viewed as a purgatory in which the wicked are punished for twelve months (*Eduy.* 2:9; *Sab.* 33b; *Yer.* Sanh. x, 29b; cf. the folk tale in *Hag.* 15a) while another view limits the period of punishment to seven weeks (*Eduy.* 2:9). In another opinion, the wicked are divided into three classes: those for whom Gehenna is a purgatory from which they will rise to the life of the world to come; those who have sinned carnally and are punished for twelve months and then annihilated; and those who are guilty of having led others astray and are condemned to eternal punishment (*Tos. Sanh.* 13:3-5; *R.H.* 17a).

One Talmudic passage (*Sab.* 152ab) is concerned with the state of the soul and body immediately after death, and we learn that "worms are as painful to the dead as needles to the living"; that the soul mourns for seven days; and that the dead man knows all that is said in his presence until the grave is closed. This same passage presents the generally accepted view of the rabbis that for the first twelve months the soul revisits the body, but that after twelve months "the body wastes away and the soul ascends and descends no more." During the intermediate period, between these twelve months and the resurrection and final judgment, the souls of the righteous were thought to be stored in the treasury of God under the Throne of Glory, and the souls of the wicked to be condemned to wander—"slung back and forth from one end of the world to the other" (*Sab.* 152b; *Midrash Eccl.* 3:21).

All the seeming injustices of this life will be rectified in the future life, the rabbis held. The world to come is portrayed by them as a "world overturned" in which those who were low will be exalted and those who were exalted will be brought low (*Pes.* 50a; *B.M.* 85b). This may account for the importance which rabbinic thought assigns to the world to come, which is to this world as a banqueting hall is to a vestibule—although that importance itself was balanced by a corresponding emphasis on good deeds in this world (*Aboth* 4:16-17). One rabbi declared that there would be no Gehinnom after the final Judgment but that God would use the unsheathed sun as an instrument of reward and punishment (*Ned.* 8b; *A.Z.* 3b).

A tendency to spiritualize the material conceptions that were current is apparent also in applying the verse "the eye hath not seen" (*Isa.* 64:3) to Gan Eden and to the world to come (*Ber.* 34b), and it reaches its high point in the "favorite saying of Rab": "Not like this world is the world to come. In the world to come there is neither eating nor drinking, no begetting of children, nor business transactions, no envy or hatred or rivalry; but the righteous sit enthroned with crowns on their heads, enjoying the brilliance of the Divine Presence" (*Ber.* 17a; cf. *Ber.* 64a). Paradise and Gehinnom are both called "very good" because they serve as incentives to the good life on earth (*Midrash Gen.* 9:9 on *Gen.* 1:31). And if it be true that God created Hell before He created the world, it is also true that He created repentance and the Garden of Eden at the same time (*Pes.* 54a) and that His treasuries of divine grace are open to those who have no merit (*Midrash Ex.* 45:6). It is clearly stated, too, by Joshua ben Hananiah, that the bliss of future life is open to the righteous of all nations (*Tos. Sanh.* 13:2).

The Jewish philosophers of the Middle Ages accepted the idea of a future life as part of Judaism, but each harmonized the traditional ideas with his own system. Saadia found a rational as well as a Scriptural and traditional basis for belief in another world after this, in which man will be rewarded and punished. It will be a spiritual realm—Gan Eden and Gehinnom being metaphorical terms—but salvation and perdition will be eternal (*Emunoth Vedeoth,* chap. 9). Judah Halevi admitted the ideas of heaven and hell found in traditional Judaism, but declared that the reward of the righteous after death would be the nearness of the Divine Presence (*Kuzari* 1:109-11). For Maimonides, material conceptions of an afterlife were intended for the masses who are unable to serve God from love alone. The reward of the righteous will be the preservation of the soul in the bliss of intellectual comprehension of God. Consummate punishment is "cutting off": denial of admission to this eternal bliss. Gan Eden is a fertile spot in this world. Gehinnom, he holds, is simply a name for the punishment of the wicked, and its nature was not clear even to the sages (introduction to the commentary on *Perek Helek;* cf. *Hilchoth Teshubah* 9:1). Joseph Albo viewed the agony of soul of the wicked as the only punishment they undergo (*Ikkarim* 4:33).

These philosophical views prevail, in the main, in modern Judaism. The soul is conceived as purely spiritual and thus not subject to physical punishments or rewards (Kohler, K., *Jewish Theology,* p. 289). "As for myself I am content with the conviction that God's eyes are ever upon me, that His providence and justice will follow me into the future life as they have protected me in this, and that my true happiness consists in the development of the powers of my soul," says Moses Mendelssohn in his *Phaedo.* "It is such felicity that awaits me in the life to come. More I do not desire to know." A strong faith in a future life, without an attempt to define it specifically, is affirmed by liberal Jewish thinkers (e.g. Montefiore, Claude G., in *Jewish Quarterly Review,* vol. 14, Old Series, 1901-2, pp. 105-7; Cohon, Samuel S., *What We Jews Believe,* 1931, p. 180). Theirs is a faith akin to that of the mystics for whom the hope of a future life is transmuted into a yearning for union with the Creator. In the words of Shneor Zalman of Liadi: "I do not want your Gan Eden. I do not want your world to come. I want only Thee, Thee alone."

See also: APOCALYPTIC LITERATURE; GEHINNOM; IMMORTALITY; KADDISH; KINGDOM OF GOD; MESSIAH; PARADISE; RESURRECTION; SHEOL.

ARTHUR J. LELYVELD.

Lit.: Charles, R. H., *A Critical History of the Doctrine of a Future Life* (1913); Castelli, David, "The Future Life in Rabbinical Literature," *Jewish Quarterly Review,* vol. 1 (Old Series), No. 4 (July, 1889); Moore, George Foot, *Judaism in the First Centuries of the Christian Era,* vol. 2, part 7 (1932); Abelson, J., "Maimonides on the Jewish Creed," *Jewish Quarterly Review,* vol. 19 (Old Series, 1907); Gaster, Moses, "Hebrew Visions of Hell and Paradise," *Journal of the Royal Asiatic Society,* July, 1893; Kohler, Kaufmann, *Heaven and Hell in Comparative Religion* (1923), especially p. 112 et seq.

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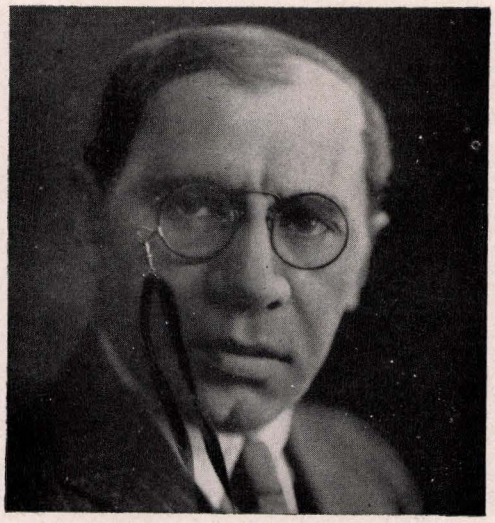


Max Gabel

GABBAI, *see* FUNCTIONARIES, RELIGIOUS AND COMMUNAL.

GABBAI, EZEKIEL (called Yehezkel Bagdadli), banker and high dignitary in Turkey, b. Baghdad, Iraq, in the second half of the 18th cent.; d. Adalia, Asia Minor, 1826. In recognition of his services in financing Sultan Mahmud's campaign against Suleiman Pasha, he was appointed court banker in Constantinople and given a seat in the state council. His influence on state affairs was so great that he became practically the regent of the country. All subjects, particularly the Armenians, whom he suspected of disloyalty to the government, were invariably persecuted by him. Excessive severity in dealing with the director of the state mint, an Armenian, brought him into the sultan's disfavor, and he was banished to Anatolia; here friends of the mint director murdered him.

EZEKIEL GABBAI, his grandson (b. Constantinople (Istanbul), Turkey, 1825; d. Constantinople, 1898), was an official of the ministry of education of Turkey and president of its highest criminal court. Through the Ladino newspaper *El Jornal Israelith,* which he founded and which was continued by his son Isaac under the name of *El Telegrafo,* he advocated reforms in the administration of the Jewish community there. He wrote *The Organic Statute of the Jewish Nation in Turkey* (in Turkish), dealing with Turkish legislation in its relation to Judaism, and translated the Ottoman penal code into Ladino.

Lit.: Franco, M., *Essai sur l'histoire des israélites de l'empire ottoman* (1897) 80, 132-33, 239, 278.

GABBAI, MEIR BEN EZEKIEL, Cabalist, b. Spain, 1480; d. in the Orient. He was the first to attempt the systematic exposition of the Cabala, of which he was a very able and enthusiastic student. His first work, *Tolaath Yaakob,* written in 1507, is a Cabalistic commentary on the prayer ritual. In his chief work, *Maroth Elohim,* which appeared in 1530, he presented his system of the Cabala, which contains a number of pantheistic doctrines, in a clear style, and tried to refute Maimonides. In 1539 he wrote his *Derech Emunah,* which contains answers to questions concerning the Sefiroth and God's essence. In Gabbai's opinion, the *Zohar* was the canonical book of the Cabala. Gabbai is considered the forerunner of the Cabalists Moses Cordovero and Isaac Luria.

Lit.: Conforte, D., *Kore Hadoroth* (1846) 55; Steinschneider, M., *Safruth Yisrael,* 979; Nepi, G., and Ghirondi, M., *Toledoth Gedole Yisrael* (1853) 258, 289; *Jewish Encyclopedia,* vol. 5, p. 539.

GABEL, MAX, Yiddish actor and playwright, b. Gorlitz, Galicia, 1877. He was brought to New York city at the age of eleven, and while working in factories was already preparing himself for a career as actor. From this he became manager of such theatres as Gabel's Star Theatre, Baum's Vaudeville House, Mount Morris Theatre in Harlem, the People's Theatre on the Bowery, and the Public Theatre on Second Avenue (1929-30). He retired in 1932 and settled in California.

Gabel wrote 114 plays, generally of the extreme melodramatic type, of which the most successful were *Golem* and *The Great Moment.* Among the most popular of his productions were: *Dos Yiddishe Hartz; Arikaner Kinder; Koshut Lovosh; Kolumbus; Tate Mame Tzores; Kol Shoifer.* He contributed reminiscences and articles on the Yiddish theatre to the Yiddish press of New York city and Lemberg.

GABIROL, SOLOMON IBN, *see* IBN GABIROL, SOLOMON.

GÁBOR, ANDOR, Hungarian novelist, poet, playwright and humorist, b. Ujnép, Somogy county, Hungary, 1884. Abandoning an ambition to become a pedagogue, he made his mark early as lyric poet and translator, being remarkably proficient in several modern languages. His lambent wit and gift of rhyme appeared in prolific measure not only in serious verse but in plays, skits and satiric novels and short stories as well. Almost from the very outset of his career Gábor sought to prod his easy-going countrymen into a realization of social ills and dangers. His finest poems were collected in two volumes: *Fehér dalok* (1910) and *33* (1917).

The leading theatres of Budapest—National, Com-

edy, and Magyar—presented such of his plays as *A sarkantyu* (1912), *Ciklámen* (1915), *Szépasszony* and *Palika* (1916), *Dollárpapa* (1917), *A Princ* and *Majd a Vica* (1918). His contributions to the literature of serious and comic fiction include *Jaj a feleségem* (1911), *Pesti sirámok* (1912), *Tarka rimek* (1913), *Mit ültök a kávéházban?* and *Petur meg a dinnye* (1914), *A kozák es egyéb jelenetek* and *Untauglich ur* (1915), *A kanári és egyéb vadállatok* and *A polgör* (1916), *Doktor senki* and *Duo* (1917). The next year was his most productive period, resulting in six published books: *A hatalmas vadasz, Hét pillangó, Mancika, Öregszem mégis, Vidám könyv,* and *A vágyak valcere.*

Following the post-War revolution and counter-revolution, in the course of which he had openly fought against the forces of reaction, he emigrated to Vienna. There he became one of the powerful voices —in Magyar and in German—against the Hungarian White Terror. *Ezt izenem* and *Az én hazám,* two books of verse proclaiming in inspired accents the meaning of true patriotism and calling humanity's attention to the inhumanities then prevalent in Hungary, were banned in his native land.

Thereafter Gábor became an impassioned and effective pamphleteer in behalf of greater justice, a bilingual champion of the oppressed. Eventually he migrated to the Soviet Union and was later reported to have been sent on missions of propaganda to various countries, including Loyalist Spain. According to unconfirmed reports (1940-41), his health had been badly impaired and, while still wielding a forceful pen, he was living in comparative retirement somewhere in Russia.

GABRIEL ("Man of God"), one of the archangels in the angelology of Judaism, Christianity and Islam. He and Michael are the only two angels to be mentioned by name in the Bible. In *Dan.* 8:15-16 and 9:21 he is the interpreting angel who explains the visions to the prophet, appearing to him in human form, but with wings. In Apocryphal and post-Biblical literature he is a mighty prince of heaven, one of the four supreme angels; the others are Michael, Raphael, and either Uriel or Phanuel. In the Gospels he appears as the angel of annunciation, who announces to Zacharias the birth of his son, John the Baptist, and to Mary the birth of Jesus (*Luke* 1:11-38).

Many more details about Gabriel are given in Talmudic and Midrashic literature. His body is said to be composed of fire and his voice to carry from one end of the world to the other. He is the commander of the cherubim, and is the angel of retribution. Thus, at the time when the Israelites crossed the Red Sea, and the guardian angel of the Egyptians pleaded with God to spare the hosts of Pharaoh, it was Gabriel who brought before God the evidence of Egyptian wickedness and caused the decree of judgment against Egypt to be pronounced by Him. He gave both Joseph and Moses instruction in order to prepare them for their high offices. When Solomon took in marriage the daughter of Pharaoh, Gabriel stuck his staff in the sea, and an island formed, on which "the great city of Rome" (perhaps Caesarea, the seat of Roman rule in Palestine) was built. He is identified with the angel who preserved Hananiah, Mishael and Azariah from the heat of the fiery furnace (*Dan.* 3); the miracle was all the greater in that the fire was subdued by the angel of fire.

Gabriel and Michael are frequently associated, though the latter is usually given the higher rank. Both conducted Eve to Adam to be his bride, laid Moses in his grave and, at the command of God, destroyed the First Temple. At the end of days, according to the legends, they will rebuild the Temple, welcome the righteous at the gate of Paradise, and descend into hell to free the sinners.

An interesting parallel to the annunciation of the birth of Jesus is the story of how Gabriel appeared to the mother of Ishmael ben Elisha before his birth, in consequence of which Ishmael resembled the angel in beauty. Gabriel also acted as Ishmael's guide in his ascensions to heaven (*Baraitha de Masecheth Niddah,* published in Eisenstein, *Otzar Midrashim,* vol. 2, p. 400).

In Islam Gabriel, under the Arabic name Jibril, plays an important role as the angel who transmits the divine revelation to Mohammed. According to Islamic tradition Gabriel accompanied the prophet constantly and gave him advice and aid. On one occasion he bore him by night from Mecca to Jerusalem, and on another he advised Mohammed to petition God to reduce the number of daily prayers to five. In most of the Islamic stories about the Biblical personalities, Gabriel acts as intermediator between God and man.

The idea that Gabriel is to blow the trumpet to announce the Last Judgment and the resurrection of the dead is of comparatively recent origin, and is no earlier than the latter part of the Middle Ages. It arises apparently from an identification of Gabriel with the angel whose acts are described in *Rev.* 20.

See also: ANGELS. SIMON COHEN.

Lit.: Ginzberg, L., *Legends of the Jews;* Strack and Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch,* 59-66; Horodetzky, S. A., "Michael und Gabriel," *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1928) 499-506; Hirsch, E. G., in *Jewish Encyclopedia,* vol. 5, pp. 541-43.

GABRIEL, GILBERT WOLF, critic and novelist, b. Brooklyn, N. Y., 1890. After studying at Williams College (B.A., 1912) and abroad, he joined the staff of the New York *Evening Sun,* being reporter from 1912 to 1915, literary editor from 1915 to 1917, and music critic from 1917 to 1924. He then became dramatic critic of the New York *Telegram-Mail,* and from 1925 to 1929 occupied the same post on the New York *Sun;* from then to 1937 he was dramatic critic of the New York *American.* He also lectured on the drama and criticism at New York University.

Gabriel's writing reveals the sharp imprint of a perceptive mind and the warmth and vigor of a personality that glows, in its relish for life, with both humor and humanity. The vivid color and high velocity of his writing give significance to every sentence. His supple style is that of a passionate witness in life and art, and reveals courage and independence. His warm understanding of and interest in the people made themselves quickly felt in his criticism, and put much of the best work of the theatre in debt to him for his championship of it, by his ability to com-

municate to the reader the excitement of playgoing at its best, and in the strictness of his critical judgment. Nor has he ever shirked the opposite responsibility of scathing attack on shoddy commercialism and ineptitude, which he has lashed with a wit as caustic as it is precise and illuminating.

In addition to stories and articles in magazines, Gabriel has written *Famous Pianists and Composers* (1928) and the following novels: *Jiminy* (1922); *Brownstone Front* (1924); *I, James Lewis,* a historical novel based on the voyage of the ship sent by John Jacob Astor in 1811 to establish fur posts in the Northwest (1931); *Great Fortune* (1933). His one novel dealing with a Jewish subject is *The Seven Branched Candlestick* (1917), the narrative of an American Jewish youth.

JOHN ANDERSON.

GABRILOWITSCH, OSSIP SALOMONOVITCH, pianist and conductor, b. St. Petersburg (Leningrad), Russia, 1878; d. Detroit, 1936. As a child he was advised by Anton Rubinstein to undertake the study of the piano. In 1888, he entered the St. Petersburg Conservatory, where he was a piano student of Tolstov and Rubinstein, and a composition pupil of Liadov and Glazunov. After being graduated with the Rubinstein prize, he left for Vienna (once again on the advice of Rubinstein) to study for two years with Leschetizky. In 1896, he made his official concert debut in Berlin. This was followed by an extensive tour of Europe. In 1900, he came to the United States for the first time and was well received. His reputation in America increased with succeeding tours in 1901, 1906, 1909 and 1914. In 1906, he began to divide his activities between the piano and the baton, when he was called upon to direct several orchestras in Paris, Vienna and Manchester. When he settled in Munich in 1910, he was appointed director of the Konzertverein orchestra. It was here that he revealed himself for the first time to be a forceful and inspiring conductor.



Gilbert W. Gabriel



Ossip S. Gabrilowitsch

In 1914, he settled permanently in the United States, later becoming a citizen. Thereafter, his extensive tours of the country established him as one of the unquestioned masters of the keyboard. He did not, like his master Rubinstein, electrify his audiences with a staggering technique, though his command of the resources of the piano was consummate. His art was reflective rather than dramatic; he was a poet of tones. His style was sensitive; his greatest appeal rested in the exquisite subtlety of his phrasing, the varying shades of color of his nuances, and his round, singing tone. He was, therefore, greatest in the music of the Romantic composers; but his intelligence was of such a high order that whatever he played was beautifully conceived, and in the best taste.

In 1917, Gabrilowitsch conducted an improvised orchestra in an impressive concert in New York city. This directed the limelight of attention to his conductorial ability. In 1918, he was appointed permanent conductor of the Detroit Symphony Orchestra, a post which he held with enviable prestige until the end of his life. His zeal and driving force were responsible for establishing the orchestra on a permanent basis; his musicianship and integrity were instrumental in elevating it to a front rank among Amer-

ican symphonic organizations. It was also through his efforts that a million dollars was raised to build a new concert auditorium, Severance Hall, for the orchestra.

In 1909, Gabrilowitsch was married to the concert-singer Clara Clemens, daughter of the famous American humorist Mark Twain. Toward the close of his life, Gabrilowitsch identified himself intimately with Jewish causes, particularly those relating to Palestine.

Though he composed several large works, including an Overture-Rhapsody for orchestra, and an Elegy, for piano and orchestra, Gabrilowitsch never made a deep or permanent impression with his creative work which, too frequently, was derivative and unoriginal. DAVID EWEN.

Lit.: Clemens, Clara, *My Husband Gabrilowitsch* (1938).

GAD ("Fortune"; also "God of fortune"; see 4). 1. Oldest son of Jacob and Zilpah, and the seventh of Jacob's sons (*Gen.* 30:10-11); he himself was the father of seven sons (*Gen.* 46:16).

2. The tribe of Gad, which at the census taken by Moses in the wilderness is said to have numbered more than 45,000 men (*Num.* 1:25; 2:15; in 26:18 their number is given as 40,500). Together with the other tribes they conquered the land east and west of the Jordan and, with the tribe of Reuben and the half-tribe of Manasseh, they received as dwelling-place the districts which Moses had won from the Amorite kings of Heshbon and Bashan (*Num.* 32:1-5, 29-38; *Deut.* 3:12-16; *Josh.* 13:24-28). In these passages are given the boundaries of the land, which lay around the Jabbok, which may be the same as the stream called the "brook of Gad" (*II Sam.* 24:5). The territory of the tribe of Gad extended northward to the Sea of Chinnereth (*Josh.* 13:24-27; *I Chron.* 5:11, 16). The tribe of Gad was distinguished for its military prowess (*Gen.* 49:19; *Deut.* 33:20-21), and furnished David some of his best warriors (*I Chron.* 12:9-16). After the division of the kingdom Gad belonged to the kingdom of the Ten Tribes.

3. The prophet Gad, a seer at the time of David, to whose advice David hearkened when he fled from Saul, and whom he often consulted later on as king (*II Sam.* 24:11; *II Chron.* 29:25). According to the report of *Chronicles,* Gad assisted in making arrangements for the music in the Temple (*II Chron.* 29:25) and wrote a history of the time of David (*I Chron.* 29:29).

4. The name of a Semitic god of fortune worshipped in Canaan, as may be inferred from the names of persons and places such as Baal-gad (*Josh.* 11:17) and Migdal-gad (*Josh.* 15:37). The Jews living in Babylonia made offerings to this deity (*Isa.* 65:11). Some scholars think that Gad was originally the deity of the tribe of Gad, and that only later, with the development of monotheism in Israel, was he metamorphosed into an ancestor.

GADARA, one of the oldest Greek settlements in eastern Palestine, situated on the southern bank of the Yarmuk, east of the ruins of Um or Om-Kais (Mkês). It is to be distinguished from the Gadara mentioned by Josephus as the capital of Perea. It was famous as a fortress ever since the time of Antiochus III, who captured it in his first invasion of Palestine in 218 B.C.E. It first came under Jewish dominatior when Alexander Jannaeus conquered it after a ter month siege. Pompey freed it after his Syrian cam paign in 64-63 B.C.E., after which it became one of the cities in the Decapolis. It was given to Herod by Augustus in 30 B.C.E., and after Herod's death in 4 B.C.E. it became a free city under Roman sovereignty.

The Jews living in Gadara were slaughtered at the time of the Jewish War (66-73 C.E.). At the time of the Mishnah and the Talmud the majority of the inhabitants were Gentiles, among them many writers and philosophers. Particularly known is the cynic Oenomaus, with whom Rabbi Meir often conversed on philosophical subjects. Gadara was famous for its hot springs, located in the valley north of the city near the Yarmuk; the baths were frequented by many Jews in the 3rd and 4th centuries of the Christian Era. Its fame as a bathing resort was second only to that of Baiae in Campania.

Lit.: Smith, G. A., *The Historical Geography of the Holy Land* (1932) 539 et seq.

GADEN, STEPHAN VON (also known as Daniel von Gaden, Danila Yevlevich, Danila Ilyin and Danilo Zhdovinov), Russian court physician during the 17th cent., b. Poland, early in the 17th cent.; d. Moscow, 1682. Gaden was born of Jewish parents, but during his official career he changed his religion several times, first becoming a Roman Catholic, then a Lutheran and finally an adherent of the Greek Orthodox Church.

First sent to Moscow from Kiev by the boyar Vassili Vassilyevich Buturlin in 1657, Gaden became a "feldsher," or barber-surgeon. His popularity in the city brought him to the attention of Czar Alexis Mikhailovich, who appointed him assistant court physician in 1667 and physician in ordinary in 1672. The czar also gave him a doctor's diploma. In 1669 the czar permitted Gaden to travel to Smolensk, in Poland, to visit his mother. Five years later Gaden brought his mother to Moscow; his brother-in-law Judah (Egor Isayev) had been living there since 1670. Gaden's influence at court made it possible for other Jews to come to Moscow, where they settled in the German suburb.

Gaden's friendship with the boyar Matveyev, a cultured man for the time, cost him his life. When Czar Feodor Alekseyevich died during May, 1682, there was an uprising of the Stryeltzy, the military barons, against the boyars. Matveyev was one of several killed for having presumably plotted against the czar's life. Gaden and Gutmensch, another physician, were horribly murdered after having been charged with poisoning the czar.

Lit.: Richter, *Geschichte der Medizin in Russland,* vol. 2, pp. 322-27.

GAERTNER, GUSTAV, professor of pathology, b. Pardubitz, Bohemia, 1855. He was educated at Königgrätz and at the University of Vienna, of which he became assistant professor in 1890 and associate professor of experimental pathology in 1918. His



Gyula Gál

researches were chiefly in the field of the use of electricity in medicine, and he invented several medical instruments including the kaolin rheostat, the tonometer, the ergostat, and the Walch-Gaertner automatic life-saver for miners. He collaborated on the *Wiener Medizinische Zeitung* (1883) and on the *Wiener Klinische Zeitung* (from 1889 to 1902). Among his works are: *Electrische Medizinalbäder* (1893); *Die Lehre vom Hirnkreislauf* (1899); *Diätetische Entfettungskuren* (Leipzig, 1913).

GAGUIN, SHEMTOB, rabbi and author, b. Jerusalem, 1886. He studied in Jerusalem and came to Cairo, Egypt, in 1912, to act as Dayan of the Beth Din, remaining there until 1919. In 1919 Gaguin was invited to serve as rabbi of the Withington Sephardic Congregation in Manchester. He held this post until 1926, and from 1920 to 1926 he served also on the Manchester Beth Din. Gaguin was made ecclesiastical head of the Spanish and Portuguese Congregation of England in 1921, functioning as head of the community in the absence of a Haham. In 1941 he was still acting in this capacity and was also principal of the Montefiore Theological Seminary in Ramsgate. Because of the heavy bombardment of Ramsgate, however, the Seminary was temporarily closed, and the scholars—many of them refugees—who had been living and studying there were scattered. Gaguin was the author of *Kether Shem Tob,* liturgical rites and variants (1936), and of *Pirke Shirah,* poems and special prayers (1938).

GAISMAN, HENRY JAQUES, inventor, b. Memphis, Tenn., 1869. When he was sixteen and a clerk in a store in Memphis, he devised a bulletin board with information as to trains and streetcars and sold advertising space on it to the local merchants. In his middle twenties he invented a buckle that held a belt without slipping and commenced its manufacture. When Gaisman was thirty-six he began to manufacture his most successful invention—a safety razor with a device for stropping the blade.

Later, Gaisman turned to inventions relating to photography. Among these was a device for writing on the film at the time the picture was taken.

During the World War he was chairman of the safety razor division of the War Industries Board. He was also one of the experts of the Bureau of Research of the General Staff and of the Port of New York War Board.

In 1932 Stevens Institute of Technology awarded him an honorary degree (M.E.).

GAJÁRI, ÖDÖN, editor and deputy, b. Komárom, 1852; d. Budapest, 1919. The son of Antal Bettelheim (captain in the revolutionary war of 1848), Gajári became a barrister in the civil service. At the age of thirty-two he won a seat in Parliament on a liberal platform and was re-elected in 1887. There he became an intimate aide of Kálmán Tisza. His militant utterances attracted wide attention and occasionally resulted in sensational affairs of honor. He also achieved fame as an adroit journalist, contributing bilingually to most of the leading dailies, including the *Nemzet, Pester Lloyd,* and *Vasárnapi Ujság.* He was executive editor (1890-99) of the *Nemzet,* semi-official government organ.

Playing an increasingly important role in the Liberal Party—as secretary, press chief, and national committeeman—he was elected again to Parliament in 1894. In the course of this rapid rise he abandoned the Jewish faith and with it the family name Bettelheim. In 1903 he founded *Az Ujság,* a daily newspaper closely bound up with the political fortunes of Count Stephen Tisza, of which he remained editor-in-chief until his death. In 1915 he was elevated to membership in the Upper Chamber. He published (1878-1887) a number of works dealing with problems of finance, railroads, and Danubian water control. His collected parliamentary speeches also appeared in book form in 1887.

GÁL, GYULA, actor, b. Arad, Hungary, 1865; d. Budapest, 1938. He started in provincial stock company productions, and his histrionic talents were quickly recognized by metropolitan drama scouts. Thus the Comedy Theatre of Budapest engaged him in 1896; five years later the National Theatre bid for his services. Gál was an uncommonly endowed character actor, principally in tragic roles, distinguishing himself in such classic parts as King Lear, Shylock, Friar Lawrence, King Richard III, Othello, Hamlet and Henry IV. He likewise enacted leading roles in plays by Ibsen, as well as in modern works mainly of Magyar origin, including *Ocskay brigadéros, Becstelenek,* and *Elnémult harangok.*

Gál became a valued member of the faculty of the Academy of Theatre Arts where, for three decades, he exerted a constructive and helpful influence upon a whole generation of men and women in the theatre. In 1927 a national jubilee marked Gál's fortieth anniversary as an artist of distinction, and the twenty-fifth anniversary of his career as teacher. Prior to that the National Theatre bestowed upon him the rare honor of life membership. He was author of a number of plays, among them *A vezeklök, A tündérforrás,* and *Jól játszottam?*

The National Theatre retired Gál on pension (1935), stipulating, however, that he appear in a specified number of revivals of dramas in which he had attained renown. Soon thereafter—at the age of seventy—he became seriously ill and never fully recuperated.

GALANTE, prominent Sephardic family of Rome, founded at the beginning of the 16th cent. by Rabbi Mordecai ben Moses, a refugee from the Spanish expulsion of 1492. His family name was originally Angelo, but because of his fine appearance and courteous manners he gained from the Roman nobles the surname "Galantuomo," or "gentleman," from which arose the name Galante, retained by his descendants.

GALANTÉ, ABRAHAM, Jewish writer and educator of Turkey, b. Budroum (formerly Halicarnassus), 1873. He studied at the Jewish school of Rhodes and at the Turkish lyceum in Smyrna. He was appointed professor in the Turkish lyceum of Rhodes, where he founded a Jewish school, Tifereth Israel; later he became inspector of schools for the islands of the Turkish archipelago. In 1904 he was compelled to leave Turkey because of his liberal opinions, and established himself in Cairo, Egypt, where he affiliated himself with the Young Turk party and contributed to various revolutionary newspapers. He was editor of the French daily *Le Progrès,* and founder of the *Vara* (Rod), a Ladino organ opposed to the faulty administration of the Jewish communities in the Orient. During his stay in Cairo he gave lectures at the Egyptian Institute and at the Société Khédiviale de Géographie and founded a political party called the Jewish Committee of Egypt.

In 1908 the victory of the Young Turk movement allowed Galanté to return to Constantinople, which he did in 1914, after spending some years in Europe studying political and economic affairs. He continued his journalism and scientific studies in Constantinople, and was appointed associate professor of Semitic languages at the University of Stamboul in 1914. In 1918 he became professor of ancient Oriental history, a position which he still held in 1941.

In 1918 Galanté was named a member of the National Turkish Congress organized to protect Turkey against its threatened dismemberment. He contributed by his pen to the defence of Turkey during the occupation of Constantinople by foreign troops. He was one of the contributors to the *Jewish Encyclopedia,* wrote extensively for French and Turkish periodicals, and contributed a number of biographical and historical articles to the *Universal Jewish Encyclopedia.* He has written eight works in Turkish, two in opposition to the proposed reform of the Turkish alphabet. His *Turkler ve Yahoudiler* (Turks and Jews) is an apologetic work which describes the mutual services rendered by Turks and Jews. Of his numerous works in French, four deal with the history of the Jews of Turkey, one of them incorporating 114 official documents relative to the Turkish Jews. Galanté is a member of the Turkish central consistory, and is the descendant of a well-known family which gave to Judaism several distinguished rabbis.

Lit.: Galanté, Abraham, *Turkler ve Yahoudiler,* 45, 105-6.

GALANTE, ABRAHAM BEN MORDECAI, Talmudic scholar and Cabalist, b. Rome, at the beginning of the 16th cent.; d. Safed, Palestine, 1560. He was among the outstanding disciples of the Cabalist Moses Cordovero. He wrote: *Kinath Setharim,* a Cabalistic commentary on *Lamentations; Yerah Yakar,* a comprehensive commentary on the *Zohar,* often mentioned in *Kinath Setharim* as his "great work"; and *Zechuth Aboth,* a commentary on *Aboth.* Galante wrote also a number of Halachic decisions which have remained unedited.

GALANTE, MOSES BEN JONATHAN, rabbi and Talmudist, grandson of Moses ben Mordecai Galante, b. Safed, Palestine, 1621; d. Jerusalem, 1689, where he had founded a Yeshiva. He was highly esteemed by the outstanding contemporary scholars of the Holy Land, and regarded the self-alleged Messiah Sabbatai Zevi with respect, although he afterwards declared that he did not believe in him unconditionally. Galante wrote: *Perashath Eleh Mase,* studies of Jerusalem and vicinity, which proved that the city occupies the same site as the ancient Jerusalem; *Elef Hamagen,* a collection of 1,000 responsa; *Zebah Hashelamim,* 161 dissertations on the Bible and on tractates of the Talmud; *Korban Hagigah,* sermons on Pesach, Shabuoth and Sukkoth; a commentary on the tractate *Hagigah;* various Halachic decisions.

GALANTE, MOSES BEN MORDECAI, Cabalist and Talmudic scholar, b. Rome, at the beginning of the 16th cent.; d. Safed, Palestine, about 1608. He was a disciple of the codifier Joseph Caro, who ordained him as rabbi at the age of twenty-two and whom he succeeded as chief rabbi of Safed in 1580. He wrote: *Vayifrosh Mosheh* (And Moses Explained), a commentary on the book *Behinath Olam; Mafteah Hazohar* (Key to the Zohar), an (incomplete) index to Biblical passages found in the *Zohar; Kehillath Yaakob* (Congregation of Jacob), a Cabalistic commentary on *Ecclesiastes;* responsa, 124 in number; sermons on various subjects.

GALEN, famous Greek physician and the most important writer on medical subjects in antiquity, b. 131 C.E.; d. 200 C.E. A legend among the Jews of the Middle Ages identifies Galen with the patriarch Gamaliel II (of Jabneh), who was said to have written a handbook of medicine for Titus after the fall of Jerusalem. It is for this reason that medicine is called among the Jews the "science of Gamaliel." This legend did not prevent Maimonides and other Jewish scholars from disputing Galen's doctrine of the eternity of matter and rejecting him as an authority in all fields other than medicine (*Pirke Mosheh,* xxv). However, Galen's authority as physician reigned supreme among Jewish scholars. Maimonides' own medical writings conform closely to the teachings of Galen. Many of the Arabic and Latin versions of Galen's writings were translated into Hebrew during the Middle Ages by Jewish physicians.

Lit.: Kaufmann, *Die Sinne,* 6 et seq.; Steinschneider, M., *Al Farabi,* 31, 34, 134, 142.

GALGÓC, *see* HLOHOVEC.

GALICIA (and Lodomeria), originally the grand duchies of Halicz and Vladimir, annexed by Austria in the partitions of Poland in 1772 and 1795. Following the Napoleonic wars and the Revolution of 1848, several regions were added and Bucovina was made a grand duchy. In October, 1918, all Galicia was claimed by Poland, while the Ukrainians formed their own government in Eastern Galicia and later claimed it for the Ukrainian Republic. The Poles won, and in 1923 the Council of Ambassadors recognized this region as an integral part of Poland. In 1939, following the Nazi-Soviet partition of Poland, Western Galicia was incorporated into the General Government, while its eastern part was incorporated into the Ukrainian Socialist Soviet Republic with the consequent transfer of approximately 550,000 Jews to Soviet rule.

Population. Because of the faulty Austrian census methods and the population's dislike of censuses, the early figures are incorrect. The census of 1776 enumerated the number of Jews as 148,598, that of 1784 gave their number as 184,448, and that of 1785 as 212,000. Authorities estimate the number of Jews as at least 200,000 in 1776. According to the later and more correct censuses, the Jewish population was: in 1869: 575,918 (10% of the total population; Rubstein's estimate is 615,000 to 625,000); in 1880: 686,596 (11.5%); in 1890: 772,213 (11.7%); in 1900: 811,382 (11.1%); in 1910: 872,975 (10.9%); in 1921: 740,323 (10%); and in 1931: 789,800 (9.12%). The Jews were concentrated in the Ukrainian region, where they formed 659,000, or 12.3% of the total population in 1910 in comparison to 213,269 (7.9%) in the Polish section.

The Jews displayed a steady tendency toward urbanization. In 1910, 38.8% of them resided in the large and autonomous cities; 29.3% resided in the smaller cities and towns, and 36.6% in the rural areas. The largest communities were: Lwów (Lemberg), with 57,387 Jews (27.8%); Cracow, with 32,321 Jews (21.3% of the total population) in 1910; and Tarnow, with 15,108 Jews (41.2%). At the same time, because of Jewish emigration, the Galician cities increasingly tended to assume a Polish character, with the number of Jews diminishing proportionately. From 1881 on, Jewish emigration was on the increase. In the decade from 1881 to 1890, 36,600, or 59.7% of all emigrants, were Jews. Their number was 114,000 (37.6%) between 1891 and 1900, and 85,844 (18.4%) between 1901 and 1910. A sizeable portion of the Jewish emigrants settled in Austria, particularly in Vienna, but most of them went overseas. Before the first World War, the Jews had a higher natural increase than the other groups.

History. The incorporation by Austria of a large number of Jews brought with it severe problems of adjustment for the government and the Jewish community. Maria Theresa and her advisers viewed with open hostility the Jews who presented seeming difficulties to the bureaucratic centralization of the country. In 1773 Maria Theresa ordered a census of the Jews. Her first attempt at a legislative solution was the Galizische Judenordnung der Kaiserin Maria Theresia of July 16, 1776. It introduced a new system of communal autonomy which provided for the division of all the communities into six districts, headed by district elders (*Kreisältesten*) who, together with six representatives at large (*Landesältesten*) under the presidency of a chief rabbi (*Oberlandesrabbiner*), constituted the *Generaldirektion* entrusted with the minute regulation of Jewish life. The practice of special taxation of Jews, sufficiently burdensome under the Polish regime, was made more drastic by the "toleration" tax, taxation of synagogue building and repair permits, trading and income taxes and a host of "kosher" taxes on meat, protection and marriage permits.



A young man of Galicia

Economic difficulties were increased by the prohibition against Jewish artisans' working for Christian customers, wherever Christians engaged in the same trades. The rabbis' power of excommunication was controlled and utilized by the government. Schooling along traditional lines was reorganized in elementary, Talmudic and rabbinical training systems. Immigration of Jews was restricted only to the wealthy, and a tax of 10 per cent of their capital was exacted.

Under Joseph II. That policy of suppression was continued under the guise of enlightened absolutism by Joseph II, whose attempts to reform Jewish life brought more harm than good. Their aim was the reduction of the number of Jews, and their forced urban concentration with the purpose of utilizing them as a potentially Germanizing element to offset Polish influences. Legislation in 1784 and 1785 prohibiting Jews from keeping taverns and from renting rural properties drove many out of the rural areas. On the other hand, some remedial laws were promulgated. In 1782, Jewish physicians were permitted to treat Christians, and Jews were admitted to all schools. The restrictions against artisans were abolished in 1784. Agriculture and labor among Jews were encouraged by lowered taxes. The Patent of 1785 abolished the *Gener-*

aldirektion, and in the same year rabbinical civil law was decreed to be invalid. Three years later, army service for Jews was introduced and Jews were ordered to adopt family names, a source of graft for the Kreishauptmann through the sale of euphonious names. The crowning achievement of this monarch, the Judenordnung of May 7, 1789, commonly called the Patent of Toleration, aimed at the abolition of all the legal differences between Jews and non-Jews, and at the same time, however, abolished Jewish autonomy, the Kahals and the jurisdiction of the rabbinate. Kreisrabbiner (district rabbis) were retained in eighteen larger cities. Only 141 legally recognized communities remained in Galicia and two in Bucovina.

Joseph II embarked on the task of preparing the Jews for their Germanizing role through enforced "enlightenment" carried out with the aid of Jewish *Kulturträger.* The outstanding among these Maskilim (adherents of Haskalah) was Herz Homberg, a pupil of Moses Mendelssohn, appointed in 1787 to the post of general inspector of a newly established school system of so called Deutsch-jüdische or Jüdisch-deutsche Schulen with its center in Lwów. The system headed by the Ostgalizischer Judenkoncess (school board) included three categories, the "trivial," normal and main schools. Several schools were established for girls. "Enlightened" teachers were imported from Bohemia and Bavaria. Because of traditional objection to the curriculum, Homberg attempted to close the Heders and Yeshivas, which in turn increased the hostility of the Jews toward "enlightenment." In spite of this, there were, in 1800 to 1801, about 107 boys' schools which attracted over 4,000 pupils.

Still Joseph II retained the exorbitant system of taxation and expanded it further, as in the case of the kosher meat tax increase of 1789. Nor were all the residence restrictions abolished.

The Period of Reaction. The same policies were continued during the brief reign of Leopold II (1790-92), with the exception of the substitution, in 1790, of a recruiting tax in lieu of army service, a provision repealed in 1796. The reactionary policy (Metternich regime) of Francis II (1792-1835) and of Ferdinand I (1835-48) halted the progress of emancipation.

Although the German-Jewish schools were abolished in 1806 as a concession to the Catholic church, Germanization continued. In the same year a court decree made the understanding of German mandatory for all elected officials of the larger Jewish communities. A decree voiding all deeds written in Hebrew and in Yiddish was extended in 1814 to all the provinces of the monarchy. Another decree ordered that every Jewish couple be examined in German, prior to their marriage, on the contents of the *Bne Zion,* a religious moral textbook written in German by Herz Homberg in 1812. The most far-reaching step toward Germanization was the decree of January 22, 1820, which stated that after a specific time all worship in the synagogue had to be held in German or in the vernacular.

The meddlesomeness of the government in Jewish communal affairs was indicated by an order of 1812 which prohibited collecting gifts for the poor in Palestine. In 1836 the government decreed that after ten years no rabbi should be appointed who had not taken an academic course. Inducements to abandon the traditional way of living were continually offered by the government, as for instance by the law of March 24, 1841, which permitted Jews who would abandon their distinctive dress and acquire an elementary school education to live in villages and engage in liquor traffic.

The burdensome system of taxation prevailed. The tax for kosher meat introduced in 1784 was increased in 1789, in 1810 and in 1816 and made meat a luxury for the poor. Even more unbearable was the candle tax, introduced in 1797, which levied taxes on Sabbath, Yahrzeit, and Hanukah lights, as well as on candles lighted at weddings and synagogue services. Jews were forced by the tax farmers to pay the tax whether or not they lighted the candles. In 1811, in retaliation against Saxony, which introduced a poll tax on Austrian Jews, a similar *Geleitzoll* was levied on Jews coming from the kingdom of Poland. It survived until March 7, 1851.

Economic restrictions continued. The prohibition of 1802 against Jews' engaging in pharmacy and medicine in parts of Galicia was extended to the entire province in 1829. Jews were further prohibited, in 1806 and 1820, from selling Christian religious objects and pictures. Later some respite was given, as, for instance, the abolition in 1846 of the numerical limitations of marriages in Lwów. But generally speaking, the status of the Jews remained unchanged until 1848.

Hasidism. The major expression of the struggle of the Jewish masses against the government's policy was the Hasidic movement. The Zaddikim (wonder rabbis) Elimelech of Lezajsk, Jacob Isaac Horowitz of Lancut (later Lublin), Israel of Kozienice and others established deeply entrenched dynasties. Hasidism spread rapidly, so that by the middle of the 19th cent. Galician Jewry became predominantly Hasidic, and all opposition was given up by the Mithnaggedim, who cooperated in the struggle. The resistance of the Hasidim was expressed in increased piety and mass evasion of the draconian laws. Sometimes there was a resort to violence against individuals and institutions as well as recourse to the practice of excommunication (*herem*). They dispensed with the civil registration of marriages. Recourse to government courts was avoided. Synagogue taxation was evaded by means of secret worship in private homes (Minyanim). The candle and meat taxes were resisted by means of the excommunication of the tax farmers.

At first the government hoped to counteract Hasidism through enlightenment. But as the movement continued to spread, more drastic measures were undertaken, particularly during the period of reaction. At the same time, the government, aware of the usefulness of this obscurantist and other-worldly movement to a regime of absolutism, resisted the suggestions of the Maskilim for more drastic measures and did little to raise the cultural level of the Jews, the only remedy against Hasidism.

Pressure for persecutions came from the Maskilim. Most active in this respect were Herz Homberg and Joseph Perl, whose book on Hasidism, although forbidden to be printed, was the government's main source of information on the movement. Persons engaged in sending money to Palestine, in smuggling in Hasidic



A Jewish wedding in Galicia. From a painting by W. Stryowski

books, and in praying in illegal prayer-houses were arrested. Records of names and activities of Hasidim were kept by local police officers. The major waves of investigations, decrees and persecutions occurred in 1817 to 1818 and in 1826 to 1827.

As part of the campaign against Hasidism and as an expression of its policy of Germanization, the government launched persecutions against Hasidic, Cabalistic and Yiddish books. In 1785, a decree was promulgated which forbade the printing of Jewish books containing "devil exorcism and similar things." Herz Homberg, Hebrew censor from 1787 on, went further than the government in his attempts to restrict the publication of Hebrew religious books. In 1800, an imperial order forbade the importation of all religious books, both in Hebrew and in Yiddish, beginning with 1802. The printing of Yiddish books was forbidden in 1819 because of the Germanizing policy. These prohibitions were rescinded in 1848, were again enforced in 1851, and ceased with the liberal course which began in 1861.

The Year 1848. The Revolution of 1848 introduced a new period in the history of Galician Jewry, by ushering in a shortlived emancipation for all the Jews in Austria. In this revolution the Jews in Galicia sided wholeheartedly with the Poles. Jews participated in the various deputations sent to the local governor and the emperor, which included demands for national autonomy in Galicia as well as for equality for all. Several Jews were members of the Polish National Council. Younger Jews joined the National Guard, and some were promoted to positions as officers. Separate Jewish companies were organized in Cracow and Lemberg. Jews were also elected to the city councils and to the Austrian parliament. Rabbi Ber Meisels was elected as representative from Cracow and joined the Polish opposition faction at the Kremsier parliament. Maskilim joined Polish patriotic clubs or organized their own patriotic societies. The enthusiastic unity between Jews and Poles laid the foundations for the Polonization of the Jews. The Hasidim, objecting to enlightenment, centered their attacks on the progressive Kreisrabbiner of Lwów, Abraham Kohn, whom they finally put out of the way by poisoning him and his family in 1848. The enthusiasm engendered by the revolution did not, however, reconcile most of the Poles to the concept of Jewish equality, and anti-Semitism continued to exercise a potent influence in cases of election to various offices.

The New Reaction. With the resumption of the course of reaction in Austria, which found its expression in the abolition, in 1851, of the liberal 1848 constitution, Galician Jewry lost its recently acquired equality. Immediately afterwards, the old restrictions, with the exception of the Leibzoll, were reintroduced. Two recently appointed Jewish faculty members of the University of Lwów were forced to resign. Residence and business restrictions were restored in Lwów and Sambor, and the enforcement of an ancient ghetto restriction was demanded in Tarnów in 1859. Jews were discriminated against in the municipal statutes. The prohibition against their acquiring land was reintroduced for the whole of Austria in 1853 and was retained in Galicia until 1867. Together with the reactionary pressure from the outside came the victory of Hasidism. Rabbi Ber Meisels was forced to relinquish his post in Cracow, and the ultra-Orthodox Rabbi Simon Schreiber was elected in his stead. The new Hasidic dynasties of Nowy Sacz (the Halberstams), Belz (the Rokeachs), Sadagora, Czortkow and Husiatyn (all Friedmans of Ruzany) ruled most communities.

The Emancipation. The period of reaction lasted until 1859, when the ministry of Goluchowski permitted to the Jews settlement in the rural areas, abolished marriage restrictions and, through the abolition of the guilds, gave them the right to engage in all occupations and to free residence except in certain districts of Lwów and Cracow. An imperial ordinance of 1860 gave to Jewish graduates of lower middle and trade schools the right of land ownership. In the same year, Jews obtained the right of passive and active election to the Galician Diet, and four Jews obtained seats at the first election of 1861. Finally, the Austrian constitution of December 21, 1867, abolished all restrictive laws against the Jews. The Polish conservative parties and the Ruthenian deputies in the Galician Sejm (for example, in the debates of December 28, 1865, March, 1866, and September 30, 1868) resisted the Austrian government's effort to grant complete equality to Jews; as a result, the latter opposed Galician autonomy. Franciszek Smolka and Stanislaw Tarnowski were the outstanding Poles who fought for Jewish equality.

The struggle for emancipation did not end with the

constitution of 1867, for in many cases its provisions remained a dead letter, while local laws and ordinances were framed with the purpose of restricting Jewish rights. Attempts at official restriction were made in the Galician Diet by Deputy Teofil Merunowicz in 1880 to 1881. He succeeded in restricting communal autonomy without the protest of the Polonized Jewish deputies. As in other provinces, blood libels were resorted to in order to arouse anti-Semitism. The most notorious among these was the Ritter-Stochlinski case of 1882 to 1886. Equally galling was the practice of kidnapping Jewish girls and lodging them in Catholic convents from which there was no escape as the government refused to encroach on the privileges of the Catholic Church. The most notorious of these cases was the kidnapping of Michaline Araten in 1899.

In the struggle between the Poles and the Ukrainians, the Polish People's Party, the leader of the ultra-nationalists and Catholics, adopted an openly anti-Jewish and anti-Ukrainian platform. Cooperative societies were organized for the purpose of conducting an anti-Jewish boycott. A Catholic convention of landlords and clerics in Cracow in 1893 proclaimed the "Christian" boycott as the proper expression of Catholic Polish patriotism. The elections to the Reichsrat were utilized for anti-Semitic agitation. In 1898 the Jesuit priest Stojalowski, candidate of the People's Party, precipitated several pogroms in the district of Sanok.

The Enlightenment. By the beginning of the 19th cent., the Haskalah movement penetrated Galicia. Its first stage was marked by the consolidation of the Maskilim into a small group and by their devotion to Biblical and Talmudic studies. The second stage was strongly under the influence of Germanization; the third stage began with Polonization and ended with the victory of Zionism. This stage witnessed the growth of modern Hebrew literature. The leading Maskilim included Solomon Buber, Hayim Nathan Dembitzer, Isaac Erter, Reuben Fahn, Shalom Kohn, Joseph Kobak, Nachman Krochmal, Meir Letteris, Isaac Mieses, Joseph Perl, Solomon Loeb Rappoport, Abraham H. Schorr and Joseph Kohen Zedek. The earliest publications were the *Bikkure Haittim* and *Kerem Hemed;* later there appeared the *Jeshurun* and *Hehalutz.*

Polonization. In the 1860's, as a result of the struggle for Galician autonomy and the predominant role of the Poles in that region, the "enlightenment" movement among Jews began to lose its German character and to assume a Polonizing tendency, most visible in Jewish participation in the Polish insurrection of 1863. It was in that decade that the Society of Israelites for the Spread of Enlightenment and Citizenship among the Galician Jews was organized for this purpose. The increasing anti-Semitism among the Poles brought a temporary halt to Polonization as the Jews leaned for support on Vienna and as a result retained their preference for German culture. Thus, the Shomer Israel movement, active in the 1870's, had as its aims enlightenment and the protection of Jewish rights through cooperation with the German centralists in the Austrian parliament and with the Ruthenian minority in the Galician Sejm, with whom they joined in formal cooperation in 1873. This brought about a crystallization of Polish anti-Semitic activities through the "economic war" led by Dobrzanski and aided by the autonomous authorities, and which found its expression in a series of boycott activities.

Polonization, however, was inevitable with stabilization of Galician autonomy. In 1877, Dr. Bernard Goldmann organized the Dorshe Shalom society and established the periodical *Zgoda* (Agreement) as a counter measure to the Germanizing *Shomer Israel.* In 1880, the periodical *Ojzyzna-Hamazkir* (Fatherland-The Recorder) was founded, and two years later the Agudath Ahim (Society of Brothers) was organized for the propagation of the idea of assimilation to Polish culture, agriculture and "good citizenship" among Jews. At the same time, a new generation grew up trained in Polish schools. Outstanding among them were Alfred Nossig, Herman Feldstein, Nathan Loewenstein, Tobias Aschkenase and others who propagated Polonizing enlightenment, established libraries and educational societies of clerks and salesmen, and introduced the celebration of Polish national holidays in the synagogues. They also continued their Haskalah tradition in the Hebrew section of the *Ojzyzna.* Soon, however, the assimilationists lost out to Jewish nationalism.

Hasidism, however, continued the struggle against enlightenment. Though torn by dynastic rivalries, which came to a head in the notorious kidnapping of the Zaddik Ber Friedmann (Sadagora dynasty) in 1868, the Hasidim exercised much influence. Their battle, which centered about the control of the communities, was led by the Mahzike Hadath (The Upholders of the Faith) organized by Rabbi Schreiber about 1880. A conference of the Orthodox held in Lwów in 1882 insisted on the *Shulhan Aruch* as the sole basis for communal organization. The Hasidim were sufficiently influential to exclude Galicia from the new community statutes passed for the whole of Austria in 1890, and on a number of occasions, the last as late as 1907, they prevented the establishment of a rabbinical seminary in Lwów. At the same time, the close economic connection between the wealthier Hasidim and the Polish landowners, as well as their mutual interest in the status quo, caused the Hasidic masses to vote in all elections for the Polish conservative parties. In return, the Poles permitted a few assimilationist Jews to be elected to the Reichsrat and the Galician Diet, where they joined the Polish groups but did little to improve the situation of the Jews.

The Rise of Nationalism. In the meantime, the Ukrainian problem came increasingly to the fore. The Ukrainians looked with disfavor upon the Jews who cooperated with the Poles through voting for them and registering nationally as "Poles of the Mosaic Religion." The Ukrainians agreed with the national Jews, the autonomists, the Zionists and the Socialist separatists that the Jews should be considered a national group. The problem came to a head in 1906, when, under the influence of the Russian revolution, the Austrian government embarked upon an electoral democratic reform on the basis of national representation en bloc by eight recognized nationalities. The Jews were not recognized as a nation. In the Reichsrat election of 1907 the Poles were willing to make a deal permitting the election of some Jewish candidates in some districts, provided that those elected join the

Polish circle. They were joined by the assimilationists and the Hasidim. The nationalist Jews united with the Ukrainians and Social Democrats, and elected, in spite of interference by the provincial government, three representatives of the Jewish National Party from Galicia and one in Bucovina. These formed a Jewish Club in Parliament, where they valiantly defended Jewish rights. In addition, ten assimilated Jews were elected, most of whom joined the Polish Club, and helped elect an anti-Semite Reichsrat president.

A similar struggle took place in the Galician Diet, where some of the Polonized Jews, commonly called Polnische Hausjuden, joined the Polish clerical parties. In the census of 1910 half of Galicia's Jews in protest registered Yiddish as their mother tongue in spite of threats of punishment by the government and the Poles. The massacre in Drohobycz on June 19, 1911, when twenty Jews were killed by the police during a demonstration against the connivance of the authorities in preventing Zionists from voting for the Reichsrat, sharpened this struggle. The nationalists lost out in this election, but seven assimilationist and a number of Jewish socialist members of the Polish Socialist Democrat Party (P. P. S. D.) were elected. The aftermath of this struggle came further in 1911, when 16,000 Jewish families lost their livelihood because of their exclusion from the salt and wine monopoly. A demonstration of thousands of starving Galician Jews in Vienna was of no avail.

Because of these victories in elections, assimilation received a new lease on life. About 1905 schools known as the Goldmann schools were established and competition was launched in the field of mass education by creating libraries and reading rooms. The assimilationists also began in 1907 the publication of a new weekly, *Jednosc*. A middle road between the assimilationists and Zionists was maintained by the Jewish Independent Party, centered in the Cracow region and called into existence by Dr. Gross (about 1901).

Together with the rising Zionist and nationalist sentiments, Polonization continued as a sociological factor. Jews flocked to Polish educational institutions to the extent that in 1903 they constituted 25 per cent of the students at the University of Lwów and 14 per cent at the University of Cracow. By 1910, 58 per cent of all the lawyers and 29.9 per cent of all the physicians in Galicia were Jews. In spite of restrictions, Jews attained positions of prominence in the civil services, in the universities and in Polish cultural life.

Jewish nationalism in Galicia did not assume the tendency of Hebraization and Yiddishization, as was the case in Russia and Poland. Most of the Jewish children attended Polish schools, and there were no full-time Jewish schools in the Hebrew or Yiddish language. While during the decade preceding the World War there was a tendency towards Ukrainization in Eastern Galicia, it was on a purely linguistic basis and could not be considered assimilationist from the national point of view. The extent of Polonization is shown by the fact that in the census of 1931, 25.4 per cent of the Jews in Galicia failed to declare Yiddish or Hebrew as their mother tongue.

Zionism. A Chovevei Zion society was established about 1874 in Przemysl in connection with the Montefiore Memorial (*Mazkereth Mosheh*). The Hibbath Zion movement developed under the influence of the Russian pogroms in 1881 and 1882 and the migration of Russian Jews through Galicia and the Russian Jewish students in Vienna. The Kadimah student societies soon branched out into Galicia, and the periodical *Selbstemancipation*, founded by Nathan Birnbaum, was circulated. In 1882 the Mikra Kodesh society was founded in Lwów by Dr. Bierer, Dr. Korkis, Dr. Walz and Adolf Stand, later all Zionist leaders. Similar societies were established in all larger Galician cities. Dr. Alfred Nossig became converted to Zionism, and became the chief theoretician of Jewish nationalism, while its practical leadership included a galaxy of gifted young intellectuals headed by Joshua Thon and Marcus Ehrenpreis. The Syon society initiated a popular movement through continuous visits of leaders to the provinces, the celebration of festivals and the establishment of societies. *Przyszlosc* (The Future), a Zionist periodical, began to appear in Lwów in 1890. In 1893 a score of Galician Zionist societies participated in the Vienna Conference. In 1898 the first Galician colony, Mahnayim, was founded following the organization of the Ahavath Zion society for the purchase of land in Palestine.

The coming of Theodor Herzl turned Zionism into a strong political mass movement by teaching the traditionally minded Jews to think in political terms. Soon the weekly *Wschod* (The East) and several Yiddish dailies appeared. While during the first few years following the rise of political Zionism the greatest emphasis was placed on Palestine, the Zionist movement soon reverted to the local national struggle in which Zionists cooperated with the autonomists and Ukrainians. The Hashomer Hatzair originated in Galicia during the first World War.

The Economic Situation. Throughout the Austrian occupation, Galicia remained a predominantly agrarian country, with the land concentrated mainly in the hands of large landowners. The earnings and the standard of living were very low. Industrially the land was backward and served as a colony for the finished products of West Austrian industry. The Jews were even more adversely affected because of occupational restrictions and the burden of special Jewish taxation. For instance, the *Sondersteuer* (special tax) collected from 400,000 Jews in 1847 amounted to 700,000 guldens. Early efforts to aid Jews economically were unsuccessful. The experiment made by Joseph II to settle Jews on land about 1786 was a fiasco because of the poverty of the soil and the inefficiency of Austrian officialdom. Efforts of the Maskilim to improve the situation were fruitless.

A memorandum presented by the Agudath Ahim in May, 1890, to the Polish Circle in the Austrian parliament revealed that only 1% of the Galician Jewish families had an income of over 20,000 guldens annually; only 4% averaged from 10,000 to 20,000; 10% between 200 and 500; 25% less than 200 annually; the rest, constituting 60%, lived almost completely on charity.

By the end of the 19th cent. the situation was improved through the efforts of the Baron de Hirsch Foundation, the Austrian and German Hilfsvereine and the Jewish Colonization Association. The de Hirsch

Foundation established a chain of schools, including some trade schools. The ICA established an agricultural training school; the chain of cooperative credit societies organized with its aid had 689 units in 1908.

The census of 1910 revealed that 77% of the Jews in Galicia earned their livelihood in industry, trade, commerce, and traffic. 10.72% were engaged in agriculture, and 12.3% in labor. The continuous decline of the economic situation of the Jews, due largely to Polish anti-Semitism and to cooperative tendencies among Ukrainians and Poles, was reflected in the increase of their emigration.

The Labor Movement. The bakers' strike in Lwów in 1886 was the first strike on record in which Jewish workers participated. Of greater significance was the renowned strike of the Tallith (prayer-shawl) workers in Kolomyja in the fall of 1892, whose trade union established its own synagogue. The same as in Russia, the decade of the 1890's saw the beginning of an organized Jewish labor movement.

The first report of a Jewish labor organization dates back to October, 1891, when an effort to organize one in Lwów came to naught as those present at a meeting called for this purpose decided to join the Polish Sila.

In 1892 a workers' society, Yad Hahazakah (The Strong Hand), was established in Lwów. Similar societies were founded in Cracow, Kolomyja and Stanislawów. An attempt to establish an independent Yiddishe Arbeiter Partei (Jewish Workers' Party), to be the Jewish section of the planned federative socialist party, was made by the Yad Hahazakah in July, 1892, and the publication of an organ, the *Yiddishe Arbeiter Shtimme* (Jewish Workers' Voice), was soon afterwards launched by this group. In 1893 the Social Democratic Party began to issue a Yiddish organ, *Der Arbeiter*. All these smaller societies soon became integrated in the Polish Socialist Democratic Party (P.P.S.D.), which attracted many Jewish workers and Polonized intellectuals, had a polonizing policy and showed little interest in its Jewish membership.

The demand for a separate Jewish workers' organization was strengthened by the rising nationalism in Galicia and by the organization of the Russian Bund in 1897. As a counter-measure, the P.P.S.D. began to publish, in 1899, its Yiddish organ, the *Yiddisher Folksblat*. Unsuccessful efforts were made, at the conventions of the P.P.S.D., to bring about the establishment of a separate Jewish section, with the result that many of its Jewish adherents left it to establish, on May 1, 1905, the Zydowska Partja Socjalistyczna (Jewish Socialist Party), a counterpart of the Bund, which emphasized its adherence to the federative concept of Austrian Socialism. After many difficulties the Z. P. S. was recognized by the Austrian Socialist Party. Following a protracted struggle against the later established Jewish section of the P.P.S.D., which continued the publication of its Yiddish organ under the new name of *Yiddishe Arbeiter Zeitung*, the Z. P. S. became the strongest Jewish labor group in Galicia. From 1905 on it published the Yiddish weekly, *Sotsial Demokrat*, in Cracow, later in Lwów. In 1911 it united with the Jewish section of the P.P.S.D. The trade union movement continued to be weak, and in 1910, the peak of organization, there were only 8,000 organized Jewish laborers and white collar workers.

The same period witnessed the evolution of Zionist labor ideology. Organizations of laborers and white collar workers combining trade union and Zionist activities sprang up in the 1890's in Vienna and Galicia under different names (Ahva, Ahdut). In 1903 they began to issue *Der Yiddisher Arbeiter*, which emphasized the national Zionist viewpoints, as well as concern with the declassed of all origins rather than solely with the proletariat, as was the case among the Russian Poale Zion. A conference of these groups held in Cracow in 1903 brought into existence the Society of Jewish Commercial Employees and Workers of Galicia. An all-Austrian conference of these groups in Cracow in 1904 created the Galician Poale Zion, which emphasized the special interest of the Jewish workers, and considered itself an integral part of the Zionist movement and of the Zionist Congress. Under the influences of their leaders, Berl Locker, Max Rosenfeld and Kaplansky, Jacob Kenner and Gross, the Galician Poale Zionist never left the Zionist Congress as did the Russian followers of Borochov. They also led the trade union movement in the smaller cities. Several unsuccessful attempts were made to unite the Poale Zion with the Z. P. S.

The World War. Galicia's Jewish population suffered horribly in the wake of the Russian invasions during the first World War. Mass deportations of Jews followed the entry of the Russian soldiery. Synagogues were destroyed. Pillage, murder and rapine, particularly by Cossacks, as well as denunciations by Poles and Ukrainians, were of common occurrence. As a result, about 450,000 Jewish refugees fled to other provinces of Austria, where they were not too well received.

A new chapter of martyrdom was introduced with the struggle between the Ukrainians and Poles in 1918. The Jews of Eastern Galicia declared themselves as neutral in this struggle. Local Jewish national councils, organized by the Jewish communities and recognized by the Ukrainian government, became the organs of Jewish communal autonomy. At the same time, Jewish soldiers and officers of the Austrian army organized themselves into Jewish militia units to protect Jewish rights, and were recognized as official bodies by the Ukrainian government. The first session of the Jewish National Council took place in December, 1918, in Stanislawów. It affirmed the neutral stand of the Jews. In spite of the fact that the Jews protected the Polish officials from the wrath of the Ukrainians, the Poles were adamant against this policy of Jewish neutrality and insisted upon Jews' declaring themselves in favor of Poland in this predominantly Ukrainian region. On the other hand, under the influence of the Petlura regime, the Ukrainians began to stage pogroms against Jews in a number of localities, particularly Stryj, Kolomyja, Felsztyn and Tarnopol. The capture of Lemberg by the Poles resulted in a bloody massacre on November 22 to 23, 1918. The Polish conquest of this region brought an end to Jewish autonomy.

Noted Galician Jews. The early contributions of Galician Jews to Jewish culture are described in the article dealing with Haskalah. It remains here to describe their influence on the more modern aspects of Jewish life. The relative liberalism of Austria as com-

pared with that of Czarist Russia, the opportunities for higher education, the cultural interchange due to the national struggle between the Ukrainians and the Poles, the internal struggle of the westernized elements against Hasidism, all combined in producing a generation of educated Jews who presented a synthesis of Judaism and Western civilization. Because of this, Galician educated Jews were fully qualified to be leaders of Jewish communal life in independent Poland.

The following were most prominent in politics: Nathan Buchsbaum, Leon Reich, Henryk Rosmarin, Emil Sommerstein, Joshua Thon, Ignaz Schipper, Michael Ringel, Fischel Rotenstreich and Ignaz Schwarzbart. The modern Hebrew writers of Galician origin include S. J. Agnon, Asher Barash, Jeremiah Frankel, Uri Zvi Greenberg and Gabriel Talpir. Renowned in Yiddish literature are the names of Melech Chmielnicki, Reuben Eisland, Jacob Mestel, Naftali Gross, Nahum Bomze, Moses Loeb Halpern, Rachel Koven, David Königsberg, Mendel Neugröscher, Israel Ashendorf, Melech Ravitch and Ber Horovitz. Outstanding in Polish letters are Zygmunt Bromberg-Bytkowski, Joseph Witlin, Moses Szymel, Bruno Winawer, Marjan Hemar, Roman Brandsteter, Samuel J. Imber, Max Bienenstock, Bruno Jasienski and Sidor Rey. Among the contributors to Polish scholarship the following are the most prominent: Wilhelm Feldman, Simon Askenazy, Maurycy Allerhand, Ludwik Gumplowitz and Henryk Biegeleisen.

The major contribution of Galician Jewry is in the field of Jewish scholarship, particularly history. The most prominent Galician Jewish scholars in the United States have been Gershom Bader, Salo W. Baron, Zevi Diesendruck, Solomon Gandz, Jacob Z. Lauterbach, Raphael Mahler, Jacob Mann, David Neumark, Isaiah Sonne, Shalom Spiegel, Aryeh Tartakower and Abraham Weiss. Outside of the United States eminence in scholarship has been attained by Victor Aptowitzer, Majer Samuel Balaban, Simon Bernfeld, Abraham Brawer, Martin Buber, Zebi Hirsch Chajes, Mordecai Duschak, Filip Friedmann, Mathias Mieses, Nathan M. Gelber, L. B. Namier, Emanuel Ringelblum, Solomon Rubin, Ignaz Schipper, Moses Schorr, Edmund Stein, Harry Torczyner and Bernhard Wachstein.

See also: CRACOW; HASIDISM; HASKALAH; POLAND.

ABRAHAM G. DUKER.

Lit.: An-ski, S. Z., *Der Yiddisher Churban,* vols. 1 to 3 (1921-22); Bader, G., *Medinah Vahachameha* (Galician Jewish Celebrities; 1934); Balaban, M., *Dzieje Zydow w Galicyi* (1916); Ben-Dow, J., *Der Lemberger Juden Pogrom* (1919); Bloch, J. S., *My Reminiscences* (1923); Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vols. 8, 9 and 10 (1929); Fahn, R., *Geshichte fun der Yiddisher National Oitonomie in'm Period fun der Maariv-Ukrainisher Republik* (1933); Feldman, W., *Stronnictwa i Programy Polityczne w Galicyi 1846-1906* (2 vols., 1907); Friedmann, Filip, *Die galizischen Juden im Kampfe um ihre Gleichberechtigung* (1929); Kreppel, J., *Juden und Judentum von heute* (1925); Landau, S. R., *Fort mit den Hausjuden (Der Polenklub und seine Hausjuden)* (1907); Mahler, R., "The Austrian Government and the Hasidim," *Jewish Social Studies,* vol. 1, No. 2 (1939); idem, "Censorship of Hasidic, Kabbalistic and Yiddish Literature in Galicia," *Journal of Jewish Bibliography,* vol. 1, Nos. 2 and 3, Jan.-April, 1939; Rubstein, B. Z., *Galitsie un ir Bafelkerung* (1923); Tartakower, A., *Toledoth Tenuath Haobedim Hayehudith* (3 vols., 1929-31); Tennenbaum J., *Zydowskie Problemy Gospodarcze w Galicyi* (1918); articles by J. Bross, K. Einängler and S. Blum in the Yiddish Scientific Institute's *Historishe Shriften,* vol. 3 (1939); *Encyclopaedia Judaica,* vol. 7 (1931) cols. 68-69 (and the literature cited there).

GALICIAN JEWS OF AMERICA, UNITED, American organization whose purpose is to aid the Jews of Galicia. It is also called the Galizianer Verband.

At the close of the 19th and the beginning of the 20th cent. there was a mass hegira of Jews from Galicia, an eastern province of the old Austrian Empire, to the United States, particularly to the East Side of New York city. The Galician Jews with their clannish Hasidic background, for the most part men without families, found themselves in a strange environment, and naturally gravitated to one another; by the process of selection they grouped themselves into societies of common interest which bore the names of the townships of their birth. These were the *landsmanshaften.* The major object of every such Galician society was to provide burial on "holy ground" and to maintain a congregation; they served also as community centers.

It was found, however, that these congregations alone could not solve a number of problems (especially that of health) which arose among the immigrants. Nor could the Galicians play a significant part according to their numerical proportion in the Jewish community of New York city without a centrally organized body.

In May, 1904, a conference of the Galician societies (*landsmanshaften*) was convened, and the Galizianer Verband was organized. The first president was Jacob Pfeffer, while Solomon Neuman and David Salpeter were elected vice-presidents.

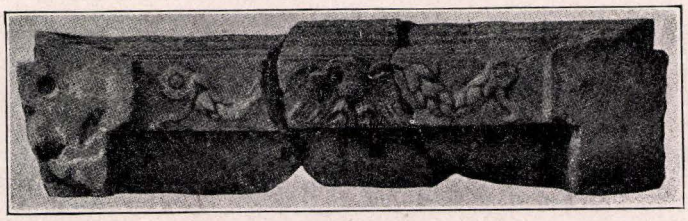
The conditions among Galician Jews were much improved through the Verband, which at first furnished only local help in New York. Later, however, many townships in Galicia which had been virtually destroyed by conflagrations were aided by the Verband in their reconstruction.

The Verband helped send tuberculosis sufferers to sanatoriums in Denver, and also secured suitable employment for members in New York to prevent aggravation of cases of tuberculosis. In 1908 the organization established the Har Moriah Hospital in New York, which served without fee distressed members of the various Galician societies. With the decentralization of East Side Jewry after the World War, the financial support for this institution waned; in 1929 the hospital was closed.

From then on the Verband continued to decline, and in 1932 the organization was disbanded.

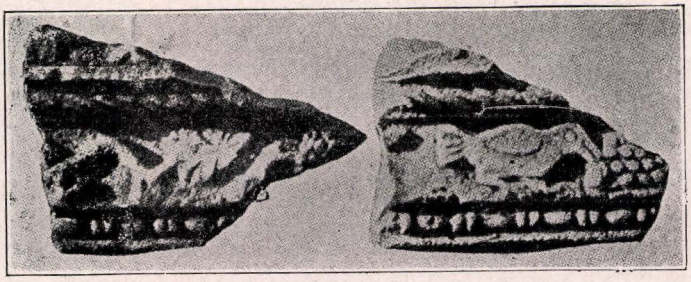
With the rise of Hitlerism in 1933 and its effects on Eastern Europe, the economic plight of the Galician Jews (in what was then Poland) became desperate. A group led by Sol Low reorganized the Verband in 1936 as the United Galician Jews of America, to aid the Jews of Galicia in their economic struggle. Low was elected president, which post he held until 1940 when Samuel Goldstein became head of the organization. Headquarters are maintained in New York city; branches are in Cleveland and ten other cities. Costs are defrayed by individual memberships and by the 260 affiliated Galician socie-







At left, gateway fragments from the ancient synagogue at Galilee; above, top of a column in the same Galilean synagogue



ties. The organization publishes an annual, *Der Galizianer*.

The revived organization succeeded in bringing Galician Jews out of "Greater Germany" and in locating missing relatives. It also worked through the Joint Distribution Committee and the National Refugee Service, in aiding Galician refugees.

WILLIAM KATZ.

GALILEE (Hebrew *Hagalil*, "the circle, district"), name used to designate the northernmost of the three provinces of Palestine in Hasmonean times (*I Macc.* 5:17); it was roughly equivalent to the territory of the four tribes of Asher, Naphtali, Zebulun and Issachar at the time of the Israelite settlement. This territory was known by its Hebrew name from the time of Joshua until the Babylonian Exile; it formed part of the territory of the northern kingdom, and was seized first by Syria and then by the Assyrians before the downfall of Israel. At the end of the period of the Second Temple the boundaries of Galilee, according to Josephus, were: in the north, the territory of Tyre; in the east, Hippos and Gadara, as well as Gaulanitis and the territory of Agrippa; in the south Samaria and the territory of Scythopolis (Beth-shean); in the west, the territory of Ptolemais and Carmel. The division of Galilee into two parts (Upper and Lower), familiar to us from Josephus, is recognized in the Talmud, which adds a third, the valley. The first was bounded by Kefar Hananiah (Kefr Anan); the second included all that part of Galilee in which the sycamore would grow; the third was the district of Tiberias (*Shebi.* 9:2).

Galilee was an unusually well-wooded and well-watered country. The soil, especially of the valley of Gennesaret, was renowned for its fertility. Olive-oil, wheat, barley, figs, grapes, wines, pomegranates, honey and flax were so abundant as to leave a considerable surplus to be exported. The fisheries of the Sea of Galilee, centering in Tarichaea and Bethsaida, were famous. Because of its astonishing fruitfulness, its many resources and its hardy population, Galilee was considered second only to Jerusalem in richness and power.

The Israelites, in their conquest of Canaan, never succeeded in completely expelling the native inhabitants of Galilee, so the region was known as one of mixed population. After the Assyrian conquest, the deportation of the Israelites and the importation of foreign peoples, the population became largely non-Israelite. Jews began to settle there in the time of the Second Temple, but were so few in number in the latter part of the 2nd cent. B.C.E. that Simon the Maccabee found it more expedient to bring them all back to Jerusalem than to leave them exposed to attack by non-Jews (*I Macc.* 5:23). His successor, John Hyrcanus (135-104 B.C.E.), however, extended the territory of the Jewish state to include Galilee, and this must have stimulated a large Jewish emigration into the fertile province. During the 1st cent. C.E., on the evidence of Josephus, the population was predominantly Jewish. Although it is probable that the statement of Josephus that Galilee contained over 200 cities and villages, the smallest of which numbered above 15,000 inhabitants, is an exaggeration, it is clear that Galilee was densely populated and was dotted with flourishing cities. Lying on or near the Sea of Galilee (Lake Chinnereth) were Tiberias, Bethmaus, Tarichaea, Hippos, Gamala, Gergesa, Chorazin, Bethsaida, Capernaum, Magdala and Arbela; between the Jordan and the sea-coast were Gischala, Kadesh, Safed, Caesarea Philippi, Cana, Ramah, Gabara, Jotapata, Japha, Gabatha, Zahulon, Hazor, Rimman, Nazareth, Tabor and Sephoris; in the south was Beth-shean (Scythopolis).

The Jews of Galilee in the time of the Second Temple were not observant of all the religious laws and customs as established by the Jews of Jerusalem. They did not carefully observe laws of ritual purity



Excavated remnants of the ancient synagogue at Capernaum, Galilee. From a photograph by H. S. Sonnenfeld

and of the tithes; hence they were dubbed Am Haaretz, or "ignorant." Their pronunciation of Hebrew was different from that of the Jews of Judea, and a Galilean was easily recognizable as soon as one heard him speak (*Mark* 14:70). Talmudic sources mention that they failed to distinguish between the letters Aleph, Ayin, Heth and He (*Erub.* 53b). Whereas the Judeans pronounced the vowel Kametz as *a,* the Galileans sounded it as short *o;* these differences have survived in the Sephardic and Ashkenazic dialects. Whereas the Judeans were often peace-loving and willing to submit to foreign rule, the Galileans were fiercely nationalistic and were the chief support of the rebels in the Great War against Rome (66-73).

Though Galilee was devastated at the fall of the Second Temple, it soon recovered, and after the failure of the Bar Kochba revolt and the fall of Bethar (135 C.E.) it became the center of Jewish life as the rabbis shifted their academies to Tiberias and the nearby cities of Shafram, Beth-shearim and Sepphoris. Tiberias became the seat of the Sanhedrin, and it was here that the Mishnah was put into its final form by Judah Hanasi (about 200 C.E.).

The Jewish population of Galilee continued large until the 6th cent., when it gradually decreased because of persecution by the Byzantine emperors. It increased in numbers during the period of Arab rule (7th cent. on) until the Crusades (1096 on), when many communities were destroyed. A new influx of the Jews resulting from the Spanish Inquisition (15th and 16th centuries) and the Chmielnicki massacres in Poland (1648) resulted in a revival of the Jewish settlement, and Tiberias and Safed became two of the four holy Jewish cities in Palestine (the others were Hebron and Jerusalem).

In modern times Galilee has become a region of flourishing Jewish agricultural colonies, particularly in the region around the Sea of Galilee (see the map of the colonies in vol. 3, p. 269). Most of these raise wheat and other grains, as well as sheep and poultry, in contrast to the fruit-growing colonies further south. So important has Galilee grown in the movement of Jewish colonization that it has become the goal for the pioneers, and one of the most popular of the workers' songs starts with the words, *Mi yibneh Hagalil?* ("Who will build up Galilee?").

MORRIS LEHRER.

Lit.: Conder, *A Handbook to the Bible,* 301 et seq.; Merrill, *Galilee in the Time of Christ;* Schürer, Emil, *A History of the Jewish People in the Time of Jesus Christ,* vol. 2, p. 9 et seq.; Smith, G. A., *The Historical Geography of the Holy Land,* 413 et seq.; Horowitz, I. S., *Eretz Yisrael Ushechenotheha* (1923) 204 et seq.; *Zeitschrift des Deutschen Palästina-Vereins,* vol. 35, p. 162; Marmorstein, A., "The Economic Condition of the Jews in Galilee at the Time of Rabbi Johanan bar Nappaha and a Generation Afterwards," *Jakob Freimann Festschrift* (1937) 81-92.

GALLAH, *see* PHRASES, POPULAR.

GALLIA, BELA, jurist, b. Kecskemét, Hungary, 1870. In rapid succession and soon after passing his bar examinations, he became judge in various civil courts specializing in commercial and financial lawsuits, eventually rising to associate justiceship of the Royal Hungarian Supreme Court. He also contributed extensively to law journals. In 1909 he was made editor of an important regular supplement to the *Jogtudományi Közlöny,* reviewing and interpreting vital decisions in the field of commercial litigation. His principal published work (1895) treats of the laws governing marriage, state registries of birth, and of the religious problems among children. Another well known book by Gallia (1904) sheds light upon laws affecting credit associations.

GALLICO, ABRAHAM JAGEL BEN HANANIAH OF MONTSELICE, scholar and author of the 16th and 17th centuries. He lived in Ferrara, Venice and other cities of Italy, where he seems to have been a tutor to the children of rich Jewish families. He has been sometimes erroneously identified with the convert, Camillo Jagel, a censor of Hebrew books. Gallico is best known for his *Lekah Tob* (Venice, about 1595), the first Jewish catechism, though it is not entirely in the form of a catechism. It was apparently intended as a textbook in the Jewish religion and as a defense of Judaism to be read by Christians. Gallico regards Faith, Hope and Love as the three basic elements of religion; he enumerates seven principal sins, which he contrasts with seven principal virtues. The work was frequently translated: into Latin by De Veil (London, 1679), Carpzov (Leipzig, 1687), Odelhius (Frankfort, 1691), Hermann van der Hardt (Helmstedt, 1704) and Buxtorf (still in manuscript); into Yiddish by Jacob Levi (Amsterdam, 1675) and others (Vilna, 1884); into German by Bock (Leipzig, 1694) and Anton (Braunschweig, 1756). Gallico's other works include *Beth Yaar Lebanon,* a sort of encyclopedia in 4 vols.; *Ge Hizayon,* a description of visionary experiences; *Moshia Hosim,* on rules of conduct and prayer in time of an epidemic. Only portions of these have been published.

GALPERN, JACOB M., *see* HALPERN, JACOB M.

GALSTON, CLARENCE G., judge, b. New York city, 1876. He studied at the College of the City of New York (B.S., 1895) and at New York University (LL. B., 1899; A.M., 1900). He was an instructor in mathematics, psychology, and logic at the College of the City of New York for several years. In 1899 he was admitted to the New York bar and practiced law in New York city.

He was special counsel on patent matters for New York city (1912-1929). For several years he lectured on patent law at Brooklyn Law School. During the World War he was a special United States District Attorney in charge of matters relating to the draft. He was appointed a judge of the United States District Court in 1929.

Galston was president of the Woodmere (N. Y.) Academy from 1914 until his elevation to the bench and from then on was president emeritus.

GÁLSZÉCS, *see* SECOVCE.

GALUTH ("exile"; in Yiddish, Goless), a Hebrew word used among Jews to express the situation of the Jews, without a land of their own and scattered among the nations of the world, subject to persecution and oppression and treated like aliens. In contrast to the term Diaspora ("dispersion"), which merely indicates the spread of the Jews throughout the world in a more or less voluntary movement of migration, Galuth implies the compulsory banishment of the Jews from their own original homeland. It reflects the sorrow and the shock caused by the destruction of the Temple, the breaking up of the Palestinian settlements as a result of the Great War against Rome (66-73) and the Bar Kochba revolt (132-35), when thousands of Jews were sold as slaves and compelled to begin life anew in foreign surroundings. They remembered the warnings of the prophets that because of their sins they would go into exile; and into their liturgy they introduced prayers expressing the thought that "because of our sins we have been exiled from our country" and the hope of a future return.

In the centuries that followed, the strength of the concept of Galuth waxed or waned according as the Jews themselves were subjected to oppression or granted freedom. In those countries where they enjoyed a comparative measure of equal rights, the feeling that they were in exile faded away; when storms of oppression beat upon them, the feeling of dwelling in Galuth gained new force. Again and again movements arose for a return to Palestine and the revival of the Jewish state. Pious Jews and travelers felt a mystic desire to visit Palestine, the land of their fathers that would never be alien to the Jew. In the 17th and 18th centuries, when the Jews of Eastern Europe became bitterly conscious of their reduction to an inferior status, the Yiddish expression, *Azoi lang vi der yiddisher goless* ("As long as the Jewish exile"), conveys a note of dejection, endurance, and hope for an eventual release from oppression.

Reform Judaism, especially in its early stages, rejected the idea of Galuth, and looked instead to the eventual emancipation of the Jews in the countries in which they live. Zionism, on the other hand, accepts and emphasizes it, making it the basis of its plans for the creation of a homeland for the Jews of the world.

GALUTH MIDRASH, *see* MIDRASH GALUTH.

GALVESTON, city in Texas located on the Gulf of Mexico. Its population in 1940 was 60,862, including about 1,100 Jews. The leading port of Texas and the headquarters of a customs district, Galveston was founded in 1836 and named after Bernado de Galvez, the governor of Louisiana in 1782. The first Jews settled in the city in 1840.

In 1852 the Jewish Cemetery Association was organized with a plot of ground donated for burial purposes by Isadore Dyer, at whose house the first



Exile. From a painting by Leopold Pilichowski



Exile, sculptured by Jules Butensky



Galuth. From a painting by Samuel Hirszenberg



Exile. From an etching by William Auerbach-Levy



Exiled to Siberia, sculptured by Isaac Itkins



Synagogue and community house of Congregation B'nai Israel at Galveston, Texas

Jewish services were held four years later. During the next decade an appreciable number of Jews settled in Galveston, and the Hebrew Benevolent Society was organized and chartered (1866); its first members were L. Block, Leon Blum, Isadore Dyer, I. Fedder, J. W. Frank, I. C. Levy, J. Lieberman, and J. Rosenfield. To supplement the Dyer donation, a new burial ground was purchased in 1866 and a third cemetery was established in 1897.

In 1868 Congregation B'nai Israel (Reform) was organized; it was chartered in 1870 with the following members: J. Blum, Leon Blum, Isadore Dyer, I. Fedder, J. W. Frank, S. Heidenheimer, C. Kahn, M. Kopperl, A. Kory, D. C. Labatt, I. C. Levy, S. E. Loeb, D. Wenar. The temple was dedicated in 1870, and twice enlarged, having pews for 764 worshipers. The rabbis who served Congregation B'nai Israel were Alexander Rosenspitz (1868-71), Abraham Blum (1871-85), Joseph Silverman (1885-88), and Henry Cohen (1888-).

Orthodox services were first held in Galveston about 1887. In 1894 an Orthodox congregation known as the Young Men's Hebrew Association was organized, and a synagogue was erected the following year. The Bikur Cholim Society (Orthodox, largely of Austrian origin) built a synagogue in 1905. The two Orthodox congregations were amalgamated as Beth Jacob in 1931; Louis Feigon (1931-) was rabbi in 1941. Both congregations have women's auxiliaries and cultural organizations. Galveston has two cemeteries where Orthodox rites are observed, one belonging to Beth Jacob, the other to the Independent Order B'rith Abraham.

In January, 1928, the cornerstone of the Henry Cohen Community House of Congregation B'nai Israel was laid, and the building was dedicated on November 18th of that year. The edifice cost more than $94,000, and the inscription on the cornerstone reads: "Erected in honor of Dr. Henry Cohen's forty years service as rabbi in this community."

The Ladies Hebrew Benevolent Society was organized in 1870; Mrs. Caroline Block (d. 1902) was its president for thirty years. The Ladies Aid Society (Orthodox) was established in 1904; Mrs. Joseph Bonart, its founder, was still serving as president in 1941. Leo N. Levi (d. 1904), president of Congregation B'nai Israel from 1887-99, organized the Temple Society. Galveston has also a B'nai B'rith Lodge (organized 1874), a Council of Jewish Women section (1913), a Zionist Organization (1898), Senior and Junior Hadassah and other cultural organizations. The United Jewish Welfare Association was established in 1936.

In the West Indian hurricane which ravaged Galveston on September 8, 1900, forty-one Jews were among the 8,000 persons who lost their lives. Temple B'nai Israel was one of the five places of worship left standing after the storm.

In 1907 Jacob H. Schiff established and underwrote the Jewish Immigrants' Information Bureau, with headquarters in Galveston, for the distribution of immigrants in sparsely settled districts of the West and Southwest. This was the "Galveston Movement." The Bureau ceased functioning at the outbreak of the World War in 1914, but during the period of its existence it found locations for about 10,000 persons.

Michael Seeligson (d. 1868) was mayor of Galveston in 1853. Isaac Herbert Kempner was Commissioner of Finance in the Galveston Commission form of government (1914), mayor (1917-19) and the president of the Galveston Cotton Exchange and Board of Trade. In 1940 his son, Harris L. Kempner, headed the Exchange. Adrian F. Levy was mayor for two terms (1935-39). In the older form of city government a number of Jews were aldermen.

Leon Blum (d. 1906), Harris Kempner (d. 1894) and Marx Marx (d. 1909) were eminent citizens and large contributors to charities, irrespective of creed or color. Morris Lasker (d. 1916), after whom the Lasker Home for Homeless Children and the Lasker Playground in Galveston were named, was a member of the state senate and an outstanding philanthropist; the Lasker loan fund for Jewish students of Texas commemorates his life-work and altruism. Kempner Park was donated to the city by the Kempner family. Isidore Lovenberg (d. 1917) was a member of the School Board from 1887 on, and its president from 1904 on. Lovenberg was also president of the Galveston Orphan Home, a non-sectarian institution, for many years, and honorary secretary of the Galveston Public Library for more than a decade. Lovenberg Junior High School (1934) bears his name.

John Neethe (d. 1937) was president of the Galveston School Board. Robert I. Cohen (d. 1934) was president of Congregation B'nai Israel from 1905, and was a leading citizen. Rosanna Osterman (d. 1866), known for her philanthropic interests, left the bulk of her fortune to charity. Kopperl Park was named in honor of Isabella Kopperl, an ardent communal worker. Moritz Kopperl reorganized the Gulf, Colorado and Santa Fe Railroad in the early 1880's. Harry I. Cohen was editor and publisher of the Galveston *Tribune* from 1921 to 1926.

HENRY COHEN.

Lit.: Cohen, Henry, *Publications of the American Jewish Historical Society,* No. 2, p. 139; No. 4, p. 9; *The Kallah,* publication of the Texas rabbis, vol. 1, p. 24; vol. 2, p. 31; Reports of the Congregation B'nai Israel of Galveston; Reports of the Hebrew Benevolent Society of Galveston; extracts from Galveston *Daily News* and Galveston *Tribune,* and special newspaper issues, Nov. 19, 1928; Ousley, C., *Galveston in 1900* (1900).

GAM ZU LETOVAH, *see* PHRASES, POPULAR.

GAMA, GASPARD DA, mariner and interpreter, b. Posen, Poland, before 1450; d. Calicut, 1510. Gama's original Jewish name as well as the details of his history are unknown; the name by which he became known was given him by Vasco da Gama, in recognition of Gaspard da Gama's acceptance of Christianity.

Local persecutions appear to have driven Gama and his parents from Posen. They made their way to Spain, where the child learned the language which was later to serve him well. Eventually they wandered eastward to Alexandria. As a young man, Gama started on a solitary journey to India, but was captured en route and sold as a slave. He probably obtained his freedom by accepting Mohammedanism, and became a shipowner in Goa, a city south of Bombay. In the meantime, however, he had married a Jewish wife, either in Goa or Cochin.

In September, 1498, Vasco da Gama, on his way back to Europe from his voyage to India, put in at the island of Anchediva, sixty miles from Goa. A small boat came out to meet him, and on it was a tall, bearded man who spoke Spanish. Suspicious of his visitor's purpose, the explorer ordered him hauled on board, put in chains, and flogged. The visitor admitted that he had been sent by Sambajo, the Arab prince of Goa, to appraise the strength of the exploring party, and said that he was a Jew who had been forced to accept Mohammedanism. Believing that the Jew's knowledge of the Indian ocean and of languages would be useful, the explorer promised to release him if he would accept Christianity. The visitor consented, and Gama gave him his own name.

Taken to Portugal, Gaspard da Gama became a favorite of King Manuel I. When a fleet under Pedro Alvares Cabral was fitted out in March, 1500, for a general expedition in search of new territory, the king ordered Cabral to take Gama along as a special adviser. Gama's services included advice which facilitated the finding of Brazil; he also directed Cabral, on the same voyage, to a good harbor at Cochin, and carried on successful negotiations with the king of Melinde on the African coast. During its return voyage, the Cabral expedition met an outward bound fleet, of which Amerigo Vespucci was one of the captains. Vespucci had been told of Gama's abilities, and also called on him for information. In a letter written to the Medici on June 4, 1501, Vespucci praised Gama for his proficiency in languages and for his knowledge of the lands visited. The next year Gama sailed from Portugal again, in another expedition led by Vasco da Gama. During this voyage Gama found his wife still in Cochin. She refused to leave the Jewish faith and would not accompany her husband to Portugal. They remained on good terms, however, and he visited her whenever he was in Cochin.

In 1505, Gama traveled to India still another time, with Francisco d'Almeida, the first Portuguese viceroy. This time Gama remained in India. He probably was killed during the Portuguese attack on Calicut in 1510.

LIBBY BENEDICT.

Lit.: Herrman, Louis, *A History of the Jews in South Africa* (1935) 22-27; Kayserling, *Christopher Columbus;* Mendelssohn, Sidney, "Jewish Pioneers of South Africa," *The Jewish Historical Society of England, Transactions,* vol. 7, pp. 183, 203-4.

GAMALA, fortress in Upper Galilee, north of Tibnis, mentioned by the Mishnah as one of the six cities surrounded by a wall from the time of Joshua, and home of the Zealot Judas ("the Galilean"). The old name is preserved in the modern name Jebel Jamle, which is borne by a nearby hill, while its location is more correctly associated with El-Jehudja.

Gamala in Galilee is not to be confused with the Gamala described by Josephus as situated in lower Gaulanitis, opposite Tarichaea on the Transjordanian side of the Sea of Galilee. Its location on the top of a hill shaped like a camel *(gamal)* made it an impregnable fortress.

The earliest reference to the city is the account of its capture by Alexander Jannaeus (126-76 B.C.E.). Gamala played a significant part in the Jewish War against Rome (66-73 C.E.). The inhabitants were at first loyal to Rome, but later on joined the rebellion. Because of its impregnable position, Gamala became one of the foci of the insurrection, but the fortress was finally taken and destroyed by Vespasian in 68 C.E. after a long and difficult siege. The ruins of the fortress are to be found a little to the south of Jamle, in Tel el-Ehdeb.

Lit.: Boettger, *Topographisch-historisches Lexicon zu den Schriften Flavius Josephus,* 124; Klein, S., *Eretz Yisrael,* 70, 77; idem, *Neue Beiträge zur Geschichte und Geographie Galiläas* (1929) 8, 38.

GAMALIEL I (also called Hazaken, "the Elder," to distinguish him from his grandson, Gamaliel II), the first Tanna to receive the honorary title of Rabban (literally, "our teacher"). According to a Tannaitic tradition mentioned in *Sab.* 15a, he was Nasi (head of the Sanhedrin) in the last decades before the destruction of the Temple (70 C.E.) and was a grandson (or son) of Hillel. His name is not frequently mentioned in the legal discussions, probably because his opinions were incorporated into those of the School of Hillel. Moreover, it is possible that many of his statements were erroneously attributed to Gamaliel II. Gamaliel showed himself a true descendant of Hillel in his recognition of the needs of the time and in his leniency in legal matters (*Orlah* 2:12; *R.H.* 2:5). He was especially solicitous for the rights of women, and enacted several important measures in their favor. Thus he permitted a woman to remarry even if there were only one witness to testify that her husband had died (*Yeb.* 16:7), and, in general, he was more sympathetic toward the claims of women than were many of his contemporaries (*Keth.* 10b). He limited the husband's right to retract a divorce (*Git.* 4:2) and facilitated the collection by a widow of her Kethubah (marriage portion) from her husband's estate (*Git.* 4:3).

Many of his rulings were based on the idea that law must be construed in such a way as to promote the common good (*mipne tikkun ha'olam,* "for general improvement"). This as well as the similar principle of promoting amity (*mipne darche shalom*) proved to be very fruitful in the later Halachah (*Git.* 4:6; 5:8-9; 53a and elsewhere).

On the other hand, in matters of ritual purity and the like, when it was not a question of human rights, Gamaliel was very strict (*Bech.* 38a). When his daughter (or, according to another version, his granddaughter) married Simon ben Nethaneel, a priest, he made a special agreement with the bridegroom that the family would observe all the Pharisaic laws of purity (*Tos. A. Z.* 3:10). He objected to having the Bible translated, and had a copy of a translation of *Job* hidden away in the Temple Mount (*Tos. Sab.* 13:2; *Sab.* 115a).

His favorite saying was the maxim (*Aboth* 1:16): "Choose a teacher, avoid doubt, and do not give tithes by estimating the amount." He was so much respected that a later saying had it: "With the death of Gamaliel the respect for the Torah ended, and purity and abstinence (*perishuth*) vanished" (*Sotah* 9:15). Even Paul believed that he could strengthen the impression made by his address to the Jews by mentioning that he had once sat at the feet of Gamaliel (*Acts* 22:3).

Gamaliel is probably identical with the Pharisee of the same name, of whom *Acts* 5:34-39 relates that he was a teacher of the Torah, beloved by the people, who, at the trial of the indicted disciples of Jesus, advised their release, because if their work was human it would come to naught, but if it was divine, it would be useless to combat it. Christian legend, therefore, has made him a saint. ROBERT GORDIS.

Lit.: Frankel, Z., *Darche Hamishnah* (1923) 57-59; Hyman, A., *Toledoth Tannaim Vaamoraim* (1910) 305-10; Weiss, I. H., *Dor Dor Vedoreshav,* vol. 1, pp. 188-90; Foakes-Jackson, *Josephus and the Jews,* 261-63.

GAMALIEL II (frequently called "Rabban Gamaliel of Jabneh," to distinguish him from his grandfather, Gamaliel I), Nasi of the Sanhedrin at Jabneh and head of the Jewish community in Palestine for about three decades, from 80 to 110 C.E. The destruction of Jerusalem by Titus in 70 C.E., besides sounding the death-knell of Jewish independence, was an almost fatal blow to Jewish spiritual survival as well. The Temple, the religious center, and the Sanhedrin, the supreme deliberative body of the Jewish people, were destroyed, and the danger of disintegration and assimilation was acute. To prevent such a calamity, Johanan ben Zakkai established an academy at Jabneh, and labored to win for it the central authority formerly enjoyed by the Temple and the Sanhedrin.

His successor, Gamaliel II, strove to carry this policy forward. Johanan ben Zakkai had largely succeeded in achieving unquestioned authority for the Jabneh academy; Gamaliel set himself the task of bringing about unity within it, and obedience to its duly constituted head. Unfortunately, Rabban Gamaliel did not possess the outstanding scholarship and the gracious tact of Johanan ben Zakkai. When disagreements as to matters of law occurred between Gamaliel and various members of the academy, he attempted to ride roughshod over their opinions, by insisting upon his authority as Nasi. He employed the ban against one of the most celebrated sages of the day, his own brother-in-law, Eliezer ben Hyrcanus (*B.M.* 59b), and was severely criticized by the wealthy and prominent Dosa ben Harchinas for a decision (*R.H.* 2:8-9). Akiba, too, was severely reprimanded by the Nasi several times for contravening his opinions (*R.H.* 1:6; *Ber.* 37a; *Tos. Betz.* 2:8; see Weiss, I. H., *Dor Dor Vedoreshav,* vol. 2, p. 77).

Especially bitter was his conflict with the genial Joshua ben Hananiah. Two witnesses who had come to testify to the appearance of the new moon were accepted by Gamaliel, but Dosa and Joshua felt certain that an error had been made, and they openly expressed their disbelief in the witnesses. Thereupon Gamaliel ordered Joshua to appear before him in his

work-clothes on the day that was Yom Kippur according to Joshua's calculations. Hurt to the quick by this indignity, Joshua nevertheless submitted to this decree, when Akiba persuaded him that the unity of Israel was at stake, and not the petty pride of the Nasi. When Joshua accordingly made his appearance with staff and bag, Gamaliel rose, kissed him, and said: "Welcome, my master and pupil! My master in wisdom, and my pupil in that you have obeyed my word" (*R.H.* 2:8-9). Nevertheless, other disagreements ensued between the Nasi and Joshua, wherein Gamaliel deeply insulted the great scholar (*Ber.* 27b).

At length the members of the academy could brook this state of affairs no longer, and it was decided to remove Rabban Gamaliel from his position. In his place Eleazar ben Azariah was chosen. At that time (*bo bayom,* "on that day") many important decisions were reached. The canon of Scripture was officially defined, and the tractate *Eduyoth* was redacted (*Ber.* 27b, 28a). Gamaliel had been very rigorous in excluding young and immature students from the academy, but now the doors were opened, and a hundred new students were admitted. Gamaliel, even after his deposition, continued to attend the sessions of the academy. When he apologized for his harshness, Joshua himself secured Gamaliel's reinstatement, with the single proviso that Eleazar ben Azariah preside one week a month (*Berachoth, ibid.; Yer. Ber.* iv, 7c, d).

That Gamaliel's actions were not dictated by personal vanity is evident from his warm welcome of Joshua when the latter obeyed his injunction. In his controversy with Eliezer ben Hyrcanus Gamaliel summarized his standpoint in the following words: "Lord of the universe, it is manifest unto Thee that not for my honor, or the honor of my father's house, have I done this, but for Thy sake, that dissension may not prevail in Israel" (*B.M.* 59b). Equally characteristic was Gamaliel's reply to two scholars who were loath to accept a position of importance in the community: "Do not think that dominion is being offered to you; on the contrary, slavery is being tendered to you, perpetual enslavement to the needs of your people" (*Hor.* 10a).

Another noteworthy achievement in attaining unity was the decision, reached by Gamaliel and his academy, to accept the opinions of the school of Hillel where they disagreed with those of the school of Shammai (*Yer. Ber.* i, 3b; *Erub.* 13b). In this way a long-standing source of dispute, which antedated the destruction of the Temple, was brought to a close. Thus Gamaliel finally consummated the unity of traditional teaching and the recognition of the supreme authority of the Patriarch.

By establishing his right to fix the calendar, and so to determine the festivals, Gamaliel assured the unity of Jewry, not only in Palestine but also in the Diaspora. He definitely established the obligation of reciting prayers thrice daily, insisting, against much opposition, that this recitation was compulsory (*Ber.* 4:3; *Ber.* 27b). Under his direction, the Eighteen Benedictions were rearranged by Simeon Hapakuli (*Ber.* 28b; *Meg.* 17b), to suit the changed conditions after the sacrificial cult had come to an end. The prayer against the "Minim," informers and Judeo-Christians, was inserted at this time by Samuel Hakatan (*Yer. Ber.* iv, 8a). Similarly, the destruction of the Temple had abolished the Paschal sacrifice, and Gamaliel was instrumental in establishing the Seder service in its stead (*Pes.* 10:5).

Indeed, it was through the efforts of Gamaliel II that the office of Patriarch (head of the Sanhedrin) attained official status. His position as the head of the Jewish people was confirmed by the governor of Syria (*Eduy.* 7:7). Jewish sources speak of a journey by Gamaliel, in the company of Joshua, Eleazar ben Azariah, and Akiba, to Rome (*Sifre Deut.* 43; *Mak.* 24ab). Graetz has suggested that this was a delegation to Emperor Domitian to avert anti-Jewish legislation. His official duties took him all over the country, and we hear of Gamaliel in Ecdippa, Emmaus, Lydda, Tiberias, Jericho, and the Samaritan country, as well as in his official residence at Jabneh.

Because of his position as representative of the Jewish community to the government, the restrictions against "Greek wisdom" were somewhat relaxed in the case of his family (*Tos. Sotah* 15:8; *Sotah* 49b). When he was attacked for bathing in a bathhouse at Acco that was graced by a statue of Aphrodite, Gamaliel's answer that such a statue was not an idol made evident his common sense and moderation (*A.Z.* 3:4). With equal vigor he objected to superstitious practices which had become hallowed through age (*Tos. Sab.* 7:5; *Ber.* 53a). His official standing and his frequent travels brought him into contact with heretics and Christians, and many stories of his encounters with both are to be found in Jewish literature (*A.Z.* 4:17; *A.Z.* 54b; *Midrash Ex.* 30:9). Once two Roman officers were sent to examine the Torah. They pronounced it excellent in every respect except in that it permitted certain legal disabilities of the Gentiles. Thereupon Rabban Gamaliel ordained that even this inequality between Jew and Gentile be removed (*Sifre Deut.* 344; *B.K.* 38a; *Yer. B.K.* iv, 14b).

Nevertheless, when he felt that true religious issues were at stake, he was very severe, especially upon himself. Thus he refused to avail himself of the bridegroom's exemption from saying the prayers (*Ber.* 2:5; for other examples see *Betz.* 2:6; *B.M.* 5:8). Although his contemporaries were most keenly aware of his harsher traits, he was, in reality, very compassionate to the suffering (*Sab.* 104b; *Midrash Lam.* 1:2; *Lamentations Zuta* 1:2). The death of his favorite pupil Samuel Hakatan evoked a beautifully impressive elegy from Gamaliel:

> "For him it is fitting to weep, most proper to mourn,
> For kings leave their crowns when they die, the wealthy their gold;
> But he has departed this earth, and Wisdom is gone"
> (*Semahoth,* chap. 8).

Another gentler aspect of his character is revealed in a story told in the Midrash: When his daughter was married, he blessed her: "May God grant that you never return here." When her first son was

born, his prayer was: "May you never cease crying 'Alas.'" When his daughter remonstrated with him that he had twice wished her evil, he answered: "No, my daughter, twice I blessed you. Hoping that peace might dwell in your new home, I prayed that you might never have to return to this house. As for my second wish, I prayed that 'Alas' might never cease from your lips—'Alas, my son has not yet eaten, Alas, my son has not yet drunk, Alas, my son will be late for the house of study'" (*Midrash Gen.* 27).

During his time, fashion dictated that funerals be very elaborate. It frequently happened that families were ruined by the expense. Rabban Gamaliel therefore ordered that he be buried in plain, white garments, without pomp; thus a more wholesome precedent was established (*Tos. Nid.* 9:17; *Keth.* 8b). Thus to the very end the deep concern of Rabban Gamaliel for his people—the keynote of his character—was plainly manifested. ROBERT GORDIS.

Lit.: Frankel, Z., *Darche Hamishnah* (1923) 69 et seq.; Weiss, I. H., *Dor Dor Vedoreshav,* vol. 2, pp. 71-81; Hyman, A., *Toledoth Tannaim Vaamoraim* (1910) 310-18; Finkelstein, L., *Akiba* (1936); Bacher, W., *Die Agada der Tannaiten,* vol. 1, pp. 78-100; Graetz, H., *History of the Jews,* vol. 2 (1927) 334 et seq.; Bader, G., *The Jewish Spiritual Heroes,* vol. 1 (1940) 199-211; Schechter, S., in *Jewish Quarterly Review* (1898) 654-59.

GAMBLING. There are no definite references to gambling in the Bible. There is a story of a wager made between Samson and the Philistines (*Judges* 14:12-19), but this is connected with the guessing of a riddle, and hence is rather a prize for a game of skill. There are also numerous references to the use of the lot, which was employed not only to determine the divine will and discover culprits (*Josh.* 7:16-18; *1 Sam.* 14:38-42), but also to divide an inheritance (*Josh.* 15:1 et seq.) or to settle a dispute (*Prov.* 18:18). But in all the denunciations made by the prophets against the vices of the Israelites, such as drunkenness and immorality, there is no reference to games of chance, so it is probable that it was not until they came under the influence of Greek and Roman civilization after the 4th cent. B.C.E. that any Jews began to indulge in gambling. This supposition is strengthened by the fact that the Talmudic term for gambling is *kubya,* a loan-word from the Greek *kubeia,* "dice-playing."

Two kinds of gambling are mentioned with especial reproach in the Talmudic literature—dice-playing and pigeon-racing. The former was the ordinary gambling game played with dice; the latter was apparently some form of betting on the flight of pigeons. The reason given for the disapproval was that such pastimes do not further the interests of society (*Sanh.* 24b). On the other hand, such harmless games of chance as drawing lots to determine who should get the portions into which the chief dish at a meal was divided were regarded as even socially advantageous, since they prevented disputes. Actual gambling where money was staked was regarded as little better than robbery. While a gambling debt was regarded as no less valid in law than any other debt, the weight of moral opinion among the rabbis was against those who profited by gaming. Accordingly, gamblers are included among those who are regarded as unsuitable witnesses in a Jewish court of law (*Sanh.* 3:3; *R.H.* 1:8).

The Talmud records one interesting instance of a wager of 400 zuz between two individuals, one of whom bet that he could succeed in making Hillel angry, and lost after three attempts (*Sab.* 30b).

Not much is known about gambling by Jews during the Middle Ages. There are references not only to dice-playing, but also to such guessing games as "odd and even," "whole or half" and "back or edge" (played by throwing a knife in the air and betting as to which side would fall uppermost), as well as of a primitive form of roulette. The amounts staked were small sums, and such pastimes seem to have been regarded as harmless.

Card-playing became common among the Jews in the 15th cent. and assumed such proportions that it soon came to be regarded as a dangerous vice. The communal authorities on more than one occasion passed laws excommunicating any member of the community who indulged in card games. Leon Modena, of the 16th cent., was only one of the talented individuals who developed a passion for games of chance, a passion which seriously interfered with his career. He both wrote against gambling and defended it. Still others made vows, under severe penalties, to abstain from any further games of chance. Moral books denounced gambling in no uncertain terms. Yet it is improbable that the Jews, especially those with some means, refrained from what they regarded as a pleasant and harmless pastime. The ordinary Jew continued to play on festivals and in his leisure; the more rigorous moralists continued to denounce gambling as sinful. Thus, as late as the 18th cent., a Hasidic rabbi declared that the reason why a certain Scroll of the Law required so many corrections was because it had been purchased from the "rake-off" money in a card game.

An interesting story of the 16th cent. relates how a Jew wagered a pound of his own flesh against the 1,000 crowns of a Christian that the report that Drake had plundered St. Domingo was not true. He lost, and the winner was insisting on the payment of the bet when Pope Sixtus V interfered and condemned both parties to serve in the galleys, or else pay a fine.

During the 18th and 19th centuries the Jews of Europe were especially fond of buying tickets in the various lotteries that were run by the governments or licensed corporations. Even the poorest, women as well as men, would often indulge in such speculations, buying one sixteenth or one twenty-fourth of a ticket in the hope of getting a rich prize. Jews continued to subscribe to such lotteries until they were abolished in the course of the 19th cent.

In modern times, Jews have tended to indulge in such forms of gambling as are current with their neighbors. They are seldom spectacular plungers, but generally prefer small stakes, particularly if the game is among friends and involves some degree of skill as well as luck. Few Jews, however, are professional gamblers, nor can it be said that their gaming among themselves has reached the proportions of a vice.

SIMON COHEN.

Lit.: Abrahams, I., *Jewish Life in the Middle Ages* (1896) 390-97; Rivkind, I., in *Tarbitz,* vol. 4, pp. 366-76; *Horeb,* vol. 2, pp. 60-66; Marcus, Jacob R., *The Jew in the Medieval World* (1938) 274, 370-72, 418-21.

GAMES. In the early period of the history of the Jews, athletic sports and dances were the chief means of recreation. With their contact with Greek civilization in the 4th cent. B.C.E., and still later with their dispersion throughout the Roman world, the Jews became familiar with a number of less vigorous amusements, some of which became great favorites with them. while others became part of the regular observance ot Jewish holidays or annual occasions. Among those frequently mentioned in Jewish literature are the following:

1. *Dice Throwing* (*kubya*). This seems to have been a form of game among Jews in the Talmudic period, and was apparently the same as the Greek and Roman game, played with four-sided dice, and based on various combinations. This game never came into great favor, as it was attacked by the rabbinical authorities; being pure chance, it failed to appeal to the Jewish mentality. Jews also played dice in Europe in the Middle Ages.

2. *Card Playing.* Card playing, however, has been a favorite among Jews ever since they learned it in the Middle Ages (about the 15th cent.), especially those card games which require a considerable degree of memory and tactical skill. Though the pious and learned might disdain such games as being vain and useless, the average European Jew found card playing an agreeable and harmless pastime. In modern times, Jews have been particularly fond of such games as pinochle, skat and shtuss, and have carried off a number of prizes in bridge championships and tournaments. Card playing was often part of the celebration of Hanukah and was held on the eve of Christmas, when it was not customary to study the law.

An interesting connection between card-playing and religion is found among the Portuguese Marranos. These secret Jews, who lived under the shadow of the Inquisition, were compelled to disguise their meetings for worship under the guise of social pleasures. Accordingly, on two or three occasions during Yom Kippur, they would suspend the services, set out tables, and spend part of the time in card-playing. The custom became so ingrained that in the 20th cent., when the Marranos again could practise Judaism openly, they opposed the abolition of the Yom Kippur card game, regarding such a measure as an attempt to break down the barriers of the Jewish faith.

3. *Chess and Checkers.* Chess became a favorite game among Jews in modern times, as is attested by the number of skillful Jewish players. Checkers has had its votaries among them, but not to the same extent.

4. *Kwittlech.* This is a card game of a special type played by students in the Heders and Yeshivas in Eastern Europe. There are twenty cards, bearing numbers from 1 to 20; the numbers 5, 10, 15 and 20 bear a special mark and are known as "crowned cards" (*gekreinte*). Each player puts down a card and the highest number wins, except in the case of the "crowned cards," which are trumps and can take even the largest numbers. The winner is the player who has the greatest number of cards at the end of the game.

5. *Nut Games.* There are a number of games played with nuts, which were very popular among children because they were permitted on the Sabbath and festivals. Passover and Sukkoth are the favorite occasions for such sport. One variety is that in which a nut is thrown against a pile of other nuts to see how many it can knock down.

6. *Tsheichen* (probably derived from a Polish word meaning "to throw" or "to shake"). This is a game played in Eastern Europe and consists of throwing stones or small bones.

7. *Dreidel or Trendel.* This is a small, four-sided top, with Hebrew letters on each of its sides. According as the top falls in the spin, the spinner wins half or whole of the stake, must make an additional contribution to the stake, or suffers neither gain nor loss. The modern "put and take" top is derived from this game.

8. *Selner.* This is a soldier game played by the Heder boys on Lag Beomer (Iyar 18), a school holiday. The school is divided into two sides, the Jews against the Syrians or Romans. Since the Jews, naturally, are victorious, the two groups change sides after every game, to avoid hard feelings. After the game there is a great deal of singing and dancing.

9. *The Samech Pe Game.* This is a game of chance based on the fact that in the books of the Hebrew Bible, especially the Torah, the letters Samech and Pe are used to indicate certain breaks in the text. One player chooses Samech, the other, Pe, and the game is to see which of these letters occurs most frequently in a given portion of the Bible text.

10. *Pasuk Game.* This is at least as old as the Middle Ages. The first player recites a verse (*pasuk*) from the Bible, which the next player must cap with a verse beginning with the last word of the one chosen by the first player. The next player does the same, and so on. Since the game requires an intimate acquaintance with the text of the Bible, it was as much a pedagogical exercise as a game.

11. *Kattoves.* This game was played in Germany as early as the Middle Ages, and is based on the text of the Bible or Talmud. Each of the letters of the Hebrew alphabet has a numerical value. One of the players, by transposing, displacing or omitting words or letters of a certain sentence in the Bible or Talmud, sets a problem the solution of which is obtained by the combined addition or subtraction of the numerical value of given words or letters. Since the game is usually played on Hanukah, the key number is usually forty-four, the total number of candles which are lit during the eight days of Hanukah. The problems posed are often very intricate and so it is indulged in only by advanced Talmud students.

12. *Miscellaneous.* In modern times there are a number of special varieties of games played by non-Jews, such as Hebrew anagrams and cross-word puzzles, or games based upon knowing Bible characters or ceremonial observances.

See also: ATHLETICS; CHESS; TRENDEL.

MARTIN KANDEL.

Lit.: Berliner, *Aus dem inneren Leben der deutschen Juden im Mittelalter* (1871); Abrahams, I., *Jewish Life in the Middle Ages* (1932); Rappaport, S., in *Menorah* (Vienna), vol. 4, p. 673 et seq.; Loewe, H., in *Soncino-Schriften* (1930).

GAMES OF CHANCE, *see* GAMBLING.

GAMORAN, EMANUEL, educator, b. Beltz, Russia, 1895. He came to the United States in 1907, where he studied at the Rabbi Jacob Joseph School (1907-10), the Teachers Institute of the Jewish Theological Seminary (1910-13), the College of the City of New York (B.A., 1917) and Teachers' College, Columbia University (M.A., 1919; Ph. D., 1924). During the years 1917 to 1921 he occupied various supervisory positions with the Bureau of Jewish Education in New York city; from 1921 to 1923 he was principal of the Washington Heights Hebrew School and was an instructor in the Israel Friedlaender Classes of the Jewish Theological Seminary. In 1927-28 he was president of the National Council for Jewish Education, and since that time has served on its executive committee. He has also been an active member of the Zionist Commission on Education, a director of the Board of Religious Education Association, and a member of other national bodies for educational and social service.

In 1923 Gamoran was appointed educational director of the Commission of Jewish Education established by the Central Conference of American Rabbis and the Union of American Hebrew Congregations. In this position he has contributed towards the improvement of American Jewish education through the enrichment of the curriculum of the Reform Jewish religious school, and through the production of an eminent series of textbooks. These textbooks and other educational literature which he planned and edited cover the needs of a wide range of age groups which include, besides the twelve grades of the religious schools, also the kindergarten and adult groups, and teachers' aids. Thus the course of study of this religious group has been lengthened in years, and incidentally in the number of hours per week.

In addition to stimulating many a teacher and author to produce modern graded texts for the several subjects of the curriculum, Gamoran himself, in collaboration with Abraham H. Friedland, published a series of scientifically graded Hebrew texts and work-books (entitled *Gilenu* and *Torah-Li*) for little children which gradually prepare them for the study of the Bible in the original. He has organized and conducted teacher institutes for the Union all over the country. He has lectured widely, conducted surveys and investigations and written on many phases of American Jewish education. He has contributed Hebrew and English articles to many religious and educational magazines and books, including *Jewish Education, Religious Education,* and *Shebile Hahinuch.*

His first book, *Changing Conceptions in Jewish Education* (1924), has served as the basis for his subsequent writings and activities. He has written smaller books entitled *An Introductory Course in Education; A Survey of 125 Religious Schools; Methods of Teaching the Bible; Methods of Teaching Jewish History; Teacher Training for Jewish Schools;* and contributed a chapter in Lotz and Crawford's *Studies in Religious Education.* He has served since 1932 as editor of *The Jewish Teacher,* published in Cincinnati.

ISRAEL S. CHIPKIN.

GAN EDEN, *see* PARADISE.



Bird Stein Gans

GAN HAYIM, GAN SHLOMO, GAN SHMUEL, *see* COLONIES, AGRICULTURAL.

GANDZ, SOLOMON, mathematician, b. Austria, 1887. He took his Ph. D. degree at the University of Vienna in 1911 and his rabbinical degree at the theological seminary of that city in 1914. From 1915 to 1923 Gandz taught Jewish theology and history in Viennese gymnasia. The following year he came to New York city, to serve as librarian and professor of Arabic and medieval Hebrew at Yeshiva College. He retained this post until 1935. During 1936 and 1937 Gandz was a Guggenheim fellow, doing research in Italy and the Scandinavian countries. Gandz' published works included many studies on the history of ancient and oriental mathematics in various European and American scientific publications. From 1912 to 1915 he was the editor of *Monumenta Talmudica.* He published *Mishnath Hamiddoth,* the first Hebrew and Arabic geometry (1932). He was associate editor of *Isis,* a scientific journal published in Brussels until 1940.

In *Osiris,* the supplementary volume issued by *Isis,* Gandz contributed *The Origin and Development of the Quadratic Equations in Babylonian, Greek and Early Arabic Algebra* (vol. 3, 1937); *The Algebra of Inheritance* (vol. 5, 1938), and *The Dawn of Literature* (vol. 7, 1939).

GANEAM, *see* COLONIES, AGRICULTURAL.

GANEF, *see* PHRASES, POPULAR.

GANS, BIRD STEIN, educator and founder of the Child Study Association of America, b. Allegheny City, Pa., 1868. Mrs. Gans was educated in New York city, studying at Teachers' College, at the New School for Social Research and taking a law course at New York University. In 1896, she



Eduard Gans

conceived the idea of providing unofficial instruction in child psychology for mothers. She was herself baffled by the problems of bringing up two small children, and sought the advice of Felix Adler. As the result of their conference, Mrs. Gans undertook the leadership of a group which studied child psychology from the parents' point of view.

This was an innovation in the field of child study, and to the first group there were added, within the following few years, three other chapters in New York city. The fifth group was established in Baltimore. When chapters began to spring up in other cities, the Federation for Child Study was formed, and Mrs. Gans became its first president. She retained this leadership for thirty-five years, until 1933, at which time she became honorary president. In the interim the organization had changed its name to the Child Study Association of America (1924). With the increased interest in child psychology throughout the country, many educational centers undertook the assistance parents and teachers required in their study. By 1941, therefore, the Child Study Association of America had become a directive, experimental organization, no longer carrying on its work through affiliated branches, but sending research material to groups which asked for it. Approximately 100 groups were being assisted in 1941.

In 1929 Mrs. Gans went to England and helped launch the parental education movement there. She had organized groups in Japan in 1924. She was one of the original members of the National Board of Review (for motion pictures) and served on the executive committees of many organizations concerned with the welfare of youth. In 1926 Mrs. Gans received a certificate of award from the Sesquicentennial Exposition in Philadelphia for her contribution to parental education. She was given the medal for distinguished service by *Parents' Magazine* in 1929.

GANS, DAVID BEN SOLOMON, Jewish chronicler and astronomer, b. Lippstadt, Germany, 1541; d. Prague, 1613. He studied rabbinics at Bonn, Frankfort and Cracow. A pupil of Rabbis Löwe ben Bezalel and Moses Isserles at Prague, he took up astronomy, mathematics and geography, and worked in the Prague observatory. This brought him into contact with Kepler and Tycho Brahe; it was at the latter's request that he translated the Alfonsine tables from Hebrew into Latin. He wrote a great astronomical and mathematical work, *Nehmad Venaim* (Jessnitz, 1743); various other cosmographical works are attributed to him. Not only was his application to secular studies unusual for his time, but he was also the first German Jew to take an interest in history. He wrote a chronicle, *Tzemah David* (Prague, 1592), which went through several editions and was often translated. The work is mostly a compilation of earlier chronicles, and its historical value is small except when Gans describes contemporaneous events. His work was not appreciated by his Jewish contemporaries, but it was used by Jacques Basnage in his history of the Jews.

Lit.: Graetz, H., *History of the Jews,* vol. 4 (1927) 638-39; vol. 5 (1927) 196; Abrahams, Israel, *Jewish Literature* (1899) 220-21; Dubnow, S., *History of the Jews in Russia and Poland,* vol. 1 (1916) 201.

GANS, EDUARD, jurist and author, b. Berlin, 1798; d. Berlin, 1839. The son of prosperous Jewish parents, he studied law, philosophy and history at the Universities of Berlin, Göttingen, and finally of Heidelberg, where he became thoroughly imbued with Hegel's philosophy. In 1820, after receiving the doctor's degree, he returned to the University of Berlin as lecturer on law. He soon came into conflict with the dominant historical school of jurisprudence founded by Savigny, who regarded law not as the creation of the will of individuals but rather as an emanation of the Volksgeist, as the natural outcome of the consciousness of the people, like their social habits or their language. This conflict found expression first in his *Scholien zu Gains* (1821), then even more definitely in his most significant work, *Das Erbrecht in weltgeschichtlicher Entwicklung* (4 vols., 1824-35), and became especially acute in his *System des römischen Zivilrechts im Grundriss* (1827) and *Über die Grundlage des Besitzes* (1839); in both he attacked Savigny's theory of legal possession.

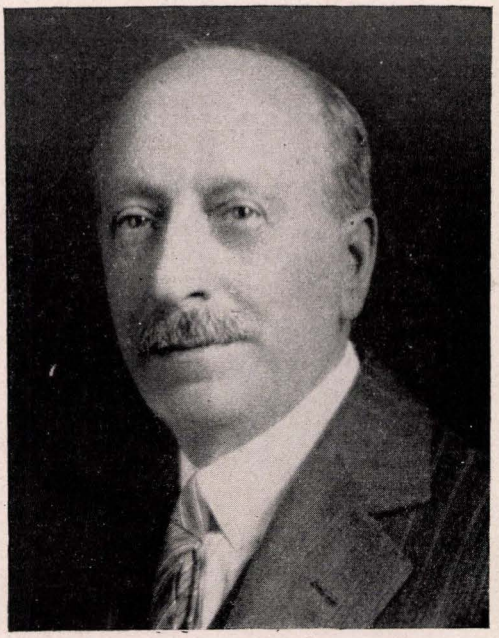
Gans criticized the historical school for its preoccupation with the details of historical research and transcended its teachings in his systematic conception of law and legal history, in his insistence upon speculation as well as historical research and in his interest in universal legal history. He helped to disseminate Hegel's philosophy by editing the *Jahrbücher für Wissenschaftliche Kritik* (1827 et seq.) and encouraging the publication of Hegel's complete works, contributing an admirable preface and editing the *Vorlesungen über die Philosophie der Geschichte* (1834-37).

Gans played an important part in the movement aiming at a reform of all Jewish life. Together with Leopold Zunz and Moses Moser, he founded the Verein für Cultur und Wissenschaft der Juden in 1819, which aimed at demolishing the wall of separation dividing Jew from Christian, and the Jewish world from the European. He served as president of the society, lectured in its "scientific institute" and wrote treatises in its periodical *Zeitschrift für die Wissenschaft des Judentums,* including an essay on the principles of the Mosaic and Talmudic

law of inheritance, which later formed a chapter in the above-mentioned *Erbrecht*. In 1825, after the dissolution of the society, when he realized that all his attempts to achieve an academic career as a Jew were in vain, Gans, like many other members of the society, went over to Christianity, a step for which he was bitterly criticized by Heinrich Heine. In the following year he was appointed assistant and, in 1828, associate professor in the University of Berlin faculty of law. His lectures were particularly popular; however, the liberality of his views on political matters drew upon him the displeasure of the Prussian government, which repeatedly banned his course of lectures on the history of the previous fifty years (published as *Vorlesungen über die Geschichte der letzten fünfzig Jahre* (1833-34, incomplete). Gans' keen political sense was exemplified in his *Beiträge zur Revision der preussischen Gesetzgebung* (1830-32) and in his two collections of essays, *Vermischte Schriften juristischen, historischen, staatswissenschaftlichen und ästhetischen Inhalts* (1834) and *Rückblicke auf Personen und Zustände* (1836).

MORRIS LEHRER.

Lit.: *Allgemeine Deutsche Biographie*, vol. 8, pp. 361-62; *Allgemeine Zeitung des Judentums*, 1871, p. 124; 1928, p. 420; Graetz, *History of the Jews*, vol. 5 (1927) 583-88.



Isaac Gans

GANS, ISAAC, merchant and civic leader, b. Baltimore, Md., 1860; d. Washington, D. C., 1940. In 1882 he became general manager of the Landsburgh Brothers department store in Washington, a position which he held until 1901, when he became treasurer and general manager of Saks and Company. He retired in 1933. A leader in every civic activity in the nation's capital for more than fifty years, he was honored by the American Legion on his seventy-fifth birthday when that organization, at its national convention, named him as one of the nation's five outstanding citizens. The United States Army Band dedicated a march in his honor. At various times he served as president of the Washington Chamber of Commerce, the Salvation Army and the board of trade. He was also a member of the executive committee of the Boy Scouts, a member of every presidential inaugural committee from 1900 to 1936, a member of the alcoholic beverage control, chairman of the District of Columbia Parole Board and vice-president of the National Retail Clothiers Association.

GANZ, RUDOLPH, pianist, conductor and educator, b. Zurich, Switzerland, 1877. He received his musical education at the Zurich Conservatory and at the conservatories of Lausanne and Strasbourg, and privately with Busoni in Berlin. In 1899, his debut as concert pianist took place in Berlin when he performed three concertos with the Berlin Philharmonic. One year later, he came to the United States to succeed Arthur Friedheim as head of the piano department of the Chicago Musical College. Not until 1902 did he make his American debut, in Chicago, and not until 1906 did he appear in New York. After this, however, his concert performances in the United States were frequent, his position among concert pianists in America having been established by virtue of his comprehensive technique, astute intelligence, and fine intuition.

In 1921, Ganz was guest conductor with the St. Louis Symphony Orchestra. His musicianship, scholarship and taste gained him the permanent conductorship of the orchestra, and he retained this post for six years. He resigned to become director of the Chicago Musical College, of which he became president in 1934. His work as educator, however, did not remove him completely from the ranks of conductors. He gave many guest performances with major orchestras throughout the country. In 1939, he succeeded Ernest Schelling as conductor of the children's concerts of the New York Philharmonic Symphony Orchestra.

Ganz was honored with degrees from several American universities. He was decorated by France as an officer of the Legion of Honor.

He composed more than two hundred songs, as well as many larger works, including a symphony, a *Konzertstück*, for piano and orchestra, and a suite entitled *Animal Pictures*.

GANZFRIED, SOLOMON, Talmudical codifier and rabbinical author, b. Ungvar (now Uzhorod, Czechoslovakia), 1804; d. Ungvar, 1886. He studied at the Yeshiva of Zebi Hirsh Heller (Hirsh Harif) at Bonyhád, engaged for a while in commerce, but accepted a call to the rabbinate of Brezovica in 1830, which position he filled until 1849, when he became Dayan of Ungvar. In 1869 he was appointed a deputy of the Jewish congress at Budapest. Ganzfried wrote numerous ritual treatises. His greatest service to the Jewish Orthodox layman was his abridgement of the *Shulhan Aruch* (*Kitzur Shulhan Aruch*, Warsaw, 1864), which went through many reprints, editions, translations and paraphrases; it was translated into

English by Gerald Friedlander (London, 1915) and by Hyman E. Goldin (New York, 1928).

Lit.: Brody, in Gräber, *Otzar Hasifruth,* vol. 3, part 4, pp. 55-61; Hones, *Toledoth Haposekim,* 509-10.

GAON AND GAONIC PERIOD. Gaon (plural Geonim, literally "eminence," "power," "splendor," "excellency"; perhaps originally *ge'on ya'akob, Ps.* 47:5; more exactly, *rosh yeshibath ge'on ya'akob*) was the title of the presidents of the Babylonian academies in post-Talmudic times, from about 589 C.E., when Mar Rab Hanan became the first Gaon of Pumbeditha, to shortly after 1038 C.E. The first Gaon of Sura was Mar ben Mar Rab Huna, who assumed office in 591 C.E. This period in Jewish history is therefore known as the Gaonic era and embraces about 450 years. For some time the title is said to have been the exclusive property of the head of the academy of Sura; later, perhaps in the second half of the 8th cent., it was bestowed also upon the Resh Methibta at Pumbeditha; thus from then on there were two Geonim at the same time, each insisting on the superiority of his own academy.

The Gaon was the head of the academy as well as the recognized spiritual head of Judaism as a whole. After his death his office would usually be given to his assistant, the Ab Beth Din or Dayyana di Baba; but often minor members of the council of elders (the "first row" of the academy) were elected to the Gaonate. The election of a Gaon had to be ratified by the exilarch; on the other hand, the Gaon had the deciding vote in the choosing of a new exilarch.

The Gaonate was mostly transmitted from member to member in a small circle of families, known for their noble lineage and learning. The jurisdiction of both offices was regulated by custom; nevertheless the exilarch and the Gaon often struggled with each other for the privilege of appointing judges in individual communities, a matter which involved considerable revenues; in such contests the exilarch would appeal to his descent from David, while the Gaon would point to his traditional authority. Sometimes the Gaon of one academy would be removed by the exilarch, with the support of the Gaon of the other academy. The dissensions within the academies were sometimes used by the exilarchs in order to set up a rival to a Gaon who displeased them. At other times the Geonim of both academies united in order to depose the exilarch.

In spite of repeated disputes and jealousies between the two academies, the Geonim managed to maintain their authority over Judaism as a whole. In all disputed questions of ritual and civil law their decision was accepted as authoritative even by the most remote communities of Europe and Africa. Inquiries on legal matters were usually accompanied by considerable donations for the benefit of the academies. These and the regular communal taxes and rents in the Orient enabled the Geonim to maintain their academies in splendid style and to appear with appropriate external pomp.

About 900, however, the material prosperity of the Gaonate appears to have passed its zenith. The later Babylonian Geonim, even those of the greatest eminence, had to struggle hard to keep their academies in existence. In addition to their own continuous intercollegiate disputes and the internal dissensions which vexed them, the academy which was founded in Palestine towards the end of the 9th cent. caused them much trouble. The heads of the latter institution also claimed the title of Gaon, and are therefore known as the "Palestinian Geonim"; they gained wide recognition in Syria, Egypt, Italy, Lorraine and other countries. *Megillath Abiathar,* the work of one of these Palestinian Geonim, sheds much light upon this period of Jewish history. The organization of that academy was similar to that of the Babylonian ones.

The most potent cause of the decline of the authority of the Babylonian Geonim was the spread of Talmudic study in the Jewish communities of the West and the founding of new Talmudic schools in these countries. The scholars of these academies were no longer willing to recognize the supremacy of the Geonim and insisted on teaching the Jewish law according to their own interpretation. Sherira, the Gaon of the academy at Pumbeditha (968-998), sought unsuccessfully to subordinate the scholars of the West to the guidance of the Geonim. Soon after the death of his son Hai, "the last of the Geonim," in 1038, the Gaonate became extinct. The communities outside of Babylonia lost contact with the old academies; such men as Samuel ben Ali at Baghdad, about the second half of the 12th cent., though styling themselves Geonim, were of local importance only.

An interesting feature of the academies was the observance of the "Kallah" months of Adar and Elul during which time both resident students and outside visitors gathered in the academy for common study. In front of the presiding Gaon and facing him were seated seventy members of the academy in seven rows of ten persons each. Unordained members of the academy sat behind the seven rows of the elders. Reports were made of work studied during preceding months and were followed by discussions. Students below par in scholarship were censured by the Gaon. At the end of the Kallah session assignments for home study until the next session were made. Questions received from the Diaspora were discussed, and the decisions were recorded and despatched. Occasionally the authority of the Gaon overruled Talmudic laws; thus, the measures taken in the case of a refractory wife during the time of Mar Rab Huna differed radically from those of the Talmud (*Keth.* 62b).

The activity of the Geonim was devoted to the precise interpretation and development of the Talmudic law, so that Gaonic literature is essentially Halachic or legal; their schools were recognized as highest academies and supreme courts of Judaism. Jehudai Gaon, head of the school of Sura, about 760, and others attempted to systematize and codify the Talmudic law. Others, such as Zemah ben Paltoi, Gaon of Pumbeditha (872-890), undertook also philological research into the language of the Talmud. Still others, such as Kohen-Zedek I (about 840) and Amram (about 860), were occupied in fixing the order of the liturgy. Saadia (928-942) and Samuel ben Hophni (d. 1013), both of Sura, made great con-

tributions to Biblical exegesis; Hai also advanced the exegesis of the Mishnah, and both he and Saadia wrote many valuable books. The responsa literature of the Geonim, i.e. the numerous judicial opinions and decisions given by them in reply to inquiries from various communities, is especially rich. Many of the Geonim, and Saadia in particular, wrote polemical treatises against the Karaites and other schismatics. Beginning with Saadia, the Geonim cultivated also dogmatic theology and religious philosophy; among those who wrote on this subject were Aaron ben Sargado of Pumbeditha (about 950) and the aforementioned Samuel ben Hophni. The Geonim generally wrote their works in Aramaic, and later in Arabic, but frequently employed also Hebrew. An authentic account of the names, chronological order and terms of office of the Geonim of both academies is found in the "Epistle" of Sherira, the next to the last Gaon of Pumbeditha, which gives also a description of the Babylonian academies (best edition by B. Lewin, Haifa, 1921).

See also: BABYLONIA; KALLAH. LEON NEMOY.

Lit.: Graetz, *History of the Jews,* vol. 3, pp. 90-100, 118-19, 136-37, 177-79, 187, 233; Harkavy, various works; Eppenstein, *Beiträge zur Geschichte und Literatur im gaonäischen Zeitalter* (1913); Poznanski, *Babylonische Geonim* (1914); Schechter, *Saadyana* (1902); Ginzberg, *Geonica;* Mann, J., in *Jewish Quarterly Review,* New Series, vol. 10 et seq.; also in *Poznanski-Gedenkbuch,* Hebrew part, pp. 18-32; Tykocinski, *Die gaonäischen Verordnungen* (1929); Mann, *Jews in Egypt;* idem, *Studies in Jewish Literature and History,* vol. 1; Lewin, B., *Otzar Hageonim* (2 vols., Haifa, 1928, and Jerusalem, 1930).

GAON OF VILNA, *see* ELIJAH VILNA.

GARCIA DA ORTA (sometimes Latinized to Garcia ab Horto and hence Garcia del Jardin), founder of tropical medicine, b. Elvas, Portugal, about 1490; date of death unknown. According to the investigations of the Portuguese scholar Augosto da Silva Carvalho he came of a Marrano family. In his boyhood Garcia was on good terms with the family of Don Fernão de Sousa, who was descended from a natural son of King Alfonso III. He studied medicine at the Spanish universities, both at Salamanca and at Alcala de Henarez. For several years he worked as a village doctor near his native town, and then was a lecturer of mathematics at Lisbon University.

In 1534 he accompanied his friend Alfonso de Sousa, as the latter's personal physician, to Portuguese India when Sousa was made governor there. Here Garcia became head physician. He traveled extensively throughout India, studying the plants from which drugs were derived and making inquiries of native physicians and those of neighboring countries, such as Persia, Malay and Bengal. He kept his position as chief surgeon of the colony even under the succeeding governors, residing mainly at Goa. During his stay in India, he enjoyed the intimate friendship of the greatest Portuguese poet Luiz de Camoëns, who dedicated several poems to him.

In 1563, at Goa, Orta published his chief medical work *Coloquios dos simples e drogas.* This book, written in the form of dialogues, shows him to be a calm impartial observer, untouched by the embittered religious struggles of his time. In his skepticism and scientific attitude, he resembles Michel de Montaigne, who was also the offspring of a Marrano family, and to a certain extent, Marcel Proust. The book, which contains invaluable scientific observation, provides the first description of Asiatic cholera. It became widely known when Carlos de l'Ecluse translated it into Latin under the title *Aromatium et simplicium et aliquot medicamentorum apud Indos nascentium historia* (Ambers, 1567). Translations into other languages were based on this Latin version.

Lit.: Ficalho, Conde de, *Garcia da Orta e o seu tempo* (1886); *Garcia da Orta, Colloquies on the Simples and Drugs of India* (trans., with an introduction and index, by Sir Clements Markham, 1913); Carvalho, Augosto da Silva, *Garcia da Orta* (1923).

GARDEN OF EDEN, *see* EDEN, GARDEN OF; PARADISE.

GARDNER, SAMUEL, violinist and composer, b. Elisavetgrad (now Kirovo), Russia, 1891. When he was still an infant, his family fled from the pogroms in Russia and came to the United States. In his seventh year he began to study the violin. Two years later, he became a pupil of Charles Martin Loeffler. He was then enrolled in the Institute of Musical Art, where his teachers included Franz Kneisel. Soon after graduating, in 1913, he made his concert debut in New York. For the next few years, Gardner was more prominent as a performer in chamber-music ensembles than as concert violinist. In 1914, he joined the famous Kneisel Quartet. Subsequently, he was a member of the Elshuco Trio and the Letz Quartet. In 1918, he returned to a career as virtuoso by undertaking an extensive, and successful, tour of the United States. Since then he has been teaching the violin at the Institute of Musical Art.

He has been prominent as a composer. In 1918, his *Quartet in D-Minor* won the Pulitzer Prize. *New Russia,* for orchestra, was awarded the $500 Loeb prize somewhat later. He composed also a violin concerto (which he introduced, in 1925, with the New York Philharmonic Orchestra), a piano quintet, a *Hebraic Fantasie,* for piano and string-quartet, *Broadway* (a symphonic-poem), and many pieces for the violin, one of which, *From the Canebrake,* is prominently featured in the repertory of many concert violinists.

GARMENT TRADE, *see* NEEDLE TRADES.

GARMENTS, CUTTING OF, RENDING OF, *see* MOURNING AND MOURNING CUSTOMS.

GARY, a city in Indiana, located on Lake Michigan about twenty-five miles southeast of Chicago. In 1941 there were 2,500 Jews in Gary, out of a total population of 111,719.

The building of the city was commenced in 1906 by the United States Steel Corporation. Most of the Jewish settlers were from Chicago and the vicinity, chiefly of Russian and Hungarian origin. About half of them came originally from abroad, while the rest were born in the United States as children of immigrants. Hardly half a dozen families were of German Jewish stock.

Among those who settled in Gary in 1907 as merchants were Max Bernstein, Morris Kahan, and Joseph Morris. They founded the Orthodox congregation

Pinchas Ahavas Achim in 1908. It met first in a store. The first synagogue was built the following year. The first rabbi was A. Oswald, who was succeeded by Benjamin A. Daskal, Schuman Hyman, Samuel Sachs, Isaac Siegal, Simon G. Kramer, and Harold Berger. In 1941 the rabbi was Julius L. Siegel. When the new synagogue was built at 8th and Connecticut Streets in 1913, its name was changed to Temple Beth El. The membership in 1941 was about 175.

The Reform congregation, Temple Israel, was organized in 1910 by Harry Alschuler, William Feder and Louis H. Glueck. The temple was built at Adams and Fifth Streets in 1917. In its early years the congregation was aided by Rabbis Joseph Stolz and Tobias Schanfarber of nearby Chicago; the first permanent rabbi was Joseph Henry Stolz (1912-13). He was succeeded by Rabbis Harold F. Reinhart, Jacob Meyer, J. Max Weis and Peiser Jacobs. The rabbi in 1941 was Garry J. August. Temple Israel had then about one hundred members.

In addition to these religious organizations, there was in 1941 the Hebrew Educational Alliance (organized in 1913) which maintained a Talmud Torah which in 1941 had four teachers and about one hundred pupils. There was also a Zionist Organization (founded in 1910), and a local group of the Hadassah. The Gary Jewish Welfare Federation was organized in 1940.

Most of the Jews of Gary were (1941) merchants and professional men; few were employed by the United States Steel Corporation which operated the only important industrial plants. The Jewish community, lacking the traditions and old families of older communities, was more democratic and progressive than most others of its size. GARRY J. AUGUST.

GASCONY, an ancient province in the southwest of France, bounded by the Atlantic Ocean, the Pyrenees and the Garonne River. It is probable that Jews lived in Gascony during the last centuries of the Roman domination. There is a legend that three ships, loaded with Jews fleeing conquered Jerusalem, without captain and crew, were driven by the wind to southern Gaul. One ship arrived at Lyon, the second at Arles, the third at Bordeaux. However, this legend resembles so greatly that of the four captives from Babylonia that it is not given credence.

As long as the Visigothic kings belonged to the Arian creed, the situation of the Jews was favorable. With the conversion of the kings to Catholicism the status of the Jews declined, as the edicts of the successive councils show. There was no change when the Merovingian kings conquered the south of France. A gold ring of this period, unearthed in Bordeaux, shows the engraved name, Aster, corresponding to Esther, and the familiar symbol of the seven-branched candlestick. Similar findings have been made in North Africa, Naples, and other places in the Mediterranean basin. King Dagobert of France (628-638) ordered all the Jews of his kingdom to accept baptism or suffer banishment. This decree was not carried out in the southern part of France; for the repetition of the old restrictions from the Visigothic rule in a capitulary (royal ordinance) indicates that Jews must still have been living there. In 857 the Jews of Bordeaux were accused of betraying the city to the Normans, who burned it.

During the Carolingian period, Jews who resided in the ports of southern France, Marseille, Arles and Bordeaux engaged in importation of goods, such as silk, papyrus, precious metals and spices. There were many Jewish shipowners, like the Jewish *navicularii* in the Egyptian Alexandria. Some Jews served as financial and business agents of kings and of their vassals.

In 1152, through the marriage of Eleanor of Aquitaine with Henry of England, Gascony became one of the English possessions on the continent. It remained a storm center, because the nobility inclined towards the French allegiance, while the merchant class favored the English connection. The English kings, especially Edward I, protected the Jews from the burden of arbitrary taxes and from the accusation of usury leveled at them by the church. In 1281 the Jews formed a corporation of their own, Communitas Judaeorum Vasconiae, an interesting example of Jewish autonomy. During the 13th cent. and at the beginning of the 14th, Jews were extensively engaged in commerce in the important cities. An order expelling them (1305) was not carried out. On the contrary, their autonomy was maintained. After 1315 the Jews were expelled and recalled again and again. There is reason to believe that the expulsion orders were not always carried out. The greatest catastrophe they suffered was the Crusade of the Shepherds (*gezerath haro'im*) in 1320. The Jewish historian, Joseph Hakohen, in his *Emek Habacha* (Valley of Tears), says that only a few Jews, escaping to Spain, survived the awful persecutions. The majority preferred death to baptism, and the only ones who submitted to compulsory baptism were children.

The cruelties were ended when the clergy and nobility recognized the imminent danger of such unrestrained hordes. Soon, new Jewish communities sprang up; but 1394 brought another expulsion. Nevertheless, we find Jews in Gascony during the succeeding centuries, especially in the larger cities. Their number was steadily increased by refugees from Spain and Portugal. Many of the exiled turned to Bordeaux. Later on, a stream of Marranos arrived in Gascony, because of its nearness to the Iberian peninsula. Antoinette de Louppes, mother of Michel de Montaigne, was a member of this group, which for many years remained isolated from both Jews and Christians. Their complete assimilation took several generations. Montaigne tells of the hardship of the Jews expelled from Spain in his *Essais*.

In addition to Bordeaux, the cities of Biarritz, Bayonne, Bidache, Sain-Jean-de-Luz had important Jewish communities. Several edicts of French kings recognized their position and gave them protection. Letters patent were issued, authorizing assembly and the election of syndics and adjoints. Immediately before the French Revolution there were different communities of Portuguese, German and Avignonese Jews, which sometimes engaged in bitter internal dissension. In 1776 the Jews of France received full liberty of religious service, and in 1791 the rights of citizenship. Since that time the history of the Jews of Gascony has merged with that of the Jews of France.

See also: BAYONNE; BORDEAUX. WILLIAM STEIN.

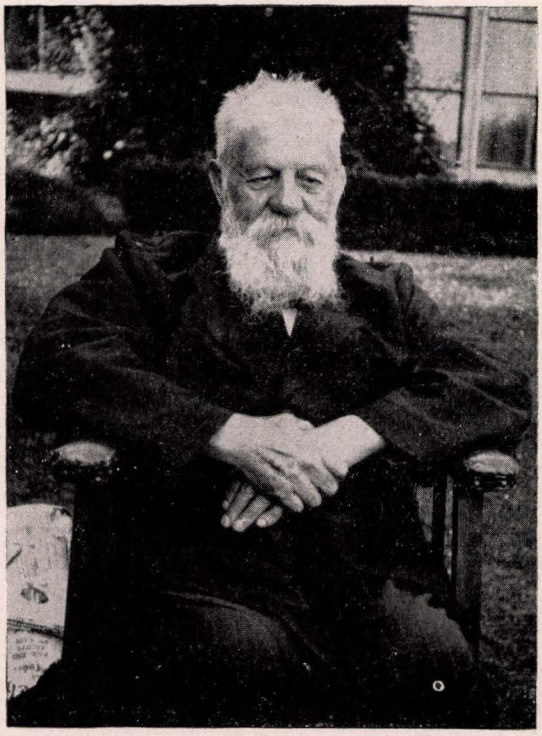
GASSNER, MORDI, painter, b. New York city, 1899. He conceived the ambitious design of portraying in a series of murals the modern era, and was awarded a Guggenheim fellowship to work at the project (1929-30, fellowship renewed 1930-31). The Brooklyn Institute of Arts and Sciences Museum published a brochure in 1932, *Mordi Gassner; Several Elements of a Mural Monument to Modern Culture,* with a foreword by John Sloan, containing a number of reproductions of the cartoons for the proposed murals. According to Sloan, Gassner was the first to succeed in interpreting the sciences in art.

A mural by Gassner, depicting Biblical scenes, is in the Temple House of Congregation Beth Elohim, Brooklyn, N. Y. Another mural is in the Granada Hotel of Brooklyn. Portraits by him are to be found in the Long Island Court House, Long Island City, N. Y., and St. Elizabeth's Hospital, Richmond, Va. A portfolio of his lithographs, *Six Wild Animals,* was published in 1937.

GASTER, MOSES, scholar, Zionist and communal leader, Haham (Chief Rabbi) of the Sephardic communities of England, b. Bucharest, Roumania, 1856; d. near Abingdon, England, 1939. Attracted, after his graduation at Bucharest in 1874, by the growing movement of "Jewish science" in Germany, and without any thought of an immediate rabbinical career, Gaster proceeded to the Theological Seminary at Breslau, where he received his rabbinical diploma in 1881 and became the favorite pupil of Heinrich Graetz, whom he assisted in the preparation of his celebrated *History of the Jews.* At the same time, however, he continued an earlier interest in Roumanian philology and folklore, then virgin fields, and in 1877 was awarded the degree of Ph.D. for a thesis which revolutionized the entire study of the Roumanian language.

Returning to Bucharest in 1880, Gaster devoted himself almost exclusively to the study of native and Jewish folklore, becoming one of the pioneers of the comparative method. Soon acknowledged as the leading authority in the field, in 1881 he was appointed lecturer in Roumanian history and literature and in comparative mythology at the University of Bucharest, inspector-general of schools and member of the examining board for Roumanian teachers. These positions he retained until 1885, meanwhile receiving the signal honor of election to the Atheneu, the supreme scientific institution of the country, an honor accorded to but one Jew before him. "Gaster," wrote the periodical *Romania* on February 14, 1884, "has raised the institution to the dignity of an academy." In 1883 appeared his important work, *Literatura Populara Romana* (The Folk-Literature of Roumania), which created a profound impression both at home and abroad. This was followed, seven years later, by his monumental *Crestomatia Romana,* the fruit of ten years' labor, which is still regarded as a classic, and to which Gaster was still adding at the time of his death in 1939. To the same period belong also his translation of the Hebrew prayer-book into Roumanian and a notable series of contributions on Jewish themes to the *Annuarul Pentru Israeliti,* from its first issue in 1879 to its last in 1897.

Academic studies, however, by no means exhausted the range of Gaster's activities. He also took a prominent part in projects for the settlement of Jews in Palestine and helped to establish the early agricultural colonies of Zammarin (now Zichron Jacob) and Rosh Pinah. In 1885 his energetic championship of the rights of Roumanian Jews led to his expulsion from the country, along with ten others. Coming to England, he was soon appointed, through the instrumentality of Professor Friedrich Max Müller, to the Ilchester Lectureship in Greco-Slavonic Literature in the University of Oxford, a position which was renewed five years later. The lectures which Gaster then delivered were subsequently published by the trustees, and earned for him a secure position in English scholarship and, as a result, election to the office of Haham (Chief Rabbi) of the historic Sephardic Congregation of London.



Moses Gaster. From a photograph by A. Lazareanu

Until the end of his life, Gaster devoted himself to scholarly and Jewish interests. It was to his persistence and enthusiasm that the Sephardic community, then suffering a decline, owed its revival. He prepared a new edition of its prayer-book, wrote its history, initiated a movement to conserve and publish its records, and presided over the impressive bicentennial celebrations in 1901. In the scholarly world, Gaster distinguished himself especially in the field of folklore, becoming president of the English Folk-lore Society and the recognized authority on the migration of tales and legends. Other branches of learning, however, also engaged his attention. He was one of the great scholars of gypsy lore of his generation, contributing the article on this subject to the eleventh edition of the *Encyclopaedia Britannica,* and he also published a series of noteworthy studies on the Apocrypha and on early magical literature. For many years he was a vice-president of the Royal Asiatic Society, representing that body at the Oriental congresses in Rome and Hamburg

and also at the bi-centenary of the Prussian Academy of Science in 1900. To its *Journal* he contributed, for over forty years, a series of valuable monographs, dealing especially with the lore and literature of the Samaritan sect which he largely recovered from oblivion and with whose priests he maintained an unbroken correspondence until his death. He was also a champion of the Yiddishist movement, being a founder-member and honorary president of the Vilna Yiddish Scientific Institute and being later elected a member of the Royal Society of Literature for his paper introducing Yiddish letters to the British public.

Nor was Gaster less active in the sphere of Jewish politics. A Zionist before Herzl, and an active member of the early Chovevei Zion group, he was among the first of European rabbis to rally to the national Jewish movement. It was he who introduced the "cultural line" into the program of the movement at the Second Congress, and he was vice-president of that assembly and of the Third, Fourth and Seventh Congresses. Gaster it was also who organized the English Zionist Federation in 1907, becoming its first president, and it was to his inspiration that the University Zionist movement in England owed its inception. He also took a leading part in the negotiations which led to the issuance of the Balfour Declaration in 1917, the preliminary meetings between Zionist and British officials being held in his home at London. Later, however, coming into conflict with the policies of Chaim Weizmann, he retired from active Zionist work, repeatedly warning the Jewish masses that the new settlement in Palestine was being built upon inadequate guarantees.

Gaster retired from the office of Haham in 1918, when his sight failed. His subsequent career was, indeed, a notable triumph over this handicap. Aided by a prodigious memory and by the devotion of his wife, Leah Lucy, a daughter of Michael Friedländer, whom he had married in 1890, Gaster continued to produce a memorable series of studies and to take an active part in communal affairs. He was one of the prime supporters of the movement for boycotting German goods initiated in England shortly after the rise of the Hitler regime, at a time when such pronounced opposition was being discountenanced by the official representatives of English Jewry.

Gaster was the owner of one of the largest and most important private libraries in Europe, especially distinguished for its rich collection of Hebrew manuscripts and rare prints (many of which were transferred to the British Museum in 1918), unique works of Samaritan literature (all carefully transcribed by Gaster and his son, A. E. Gaster) and exhaustive material on European folklore. Despite his blindness, it was said that Gaster knew the place on his shelves of every one of his 40,000 volumes.

Gaster was distinguished also for his remarkable powers as a linguist and orator. He could converse fluently in a dozen languages and possessed an astonishing richness of diction and a happy and charming prose style.

In the versatility of his achievements, Gaster was acknowledged to be among the greatest scholars of his time, while the intensity of his passion for and devotion to the causes of his people place him undoubtedly among the foremost Jews of the 20th century.

EDWARD HERBERT.

Lit.: Jewish Encyclopedia, vol. 5, p. 474; Wininger, *Grosse Jüdische National Biographie,* vol. 2, p. 389; *Occident and Orient,* Gaster anniversary volume (1936) 1-36; *The Times* (London), March 6, 1939; *The Jewish Chronicle* (London), March 10, 1939; a bibliography of Gaster's writings, by Dr. Bruno Schindler, will be found in the volume *Occident and Orient,* presented to him in 1936 on the occasion of his 80th birthday.

GASTER, THEODOR HERZL, Orientalist and specialist in comparative religion, son of Moses Gaster, b. London, 1906. After graduating in classics at the University of London, where he was elected Postgate Prizeman in Comparative Philology in 1928, he turned his attention to the study of Oriental languages and religions. Unaided, and with the encouragement of his father and later on also with that of his wife, he eventually succeeded in mastering not only all the principal tongues of the ancient East but also several modern languages. In charge of Semitic antiquities at the Wellcome Museum, London, from 1928 to 1931, he devoted himself especially to the elucidation of the Canaanite literature recently discovered at Ras Shamra, North Syria, and in a series of monographs published in the leading Oriental journals, offered new interpretations of it in the light of a wide range of comparative material.

In 1936 Gaster was awarded the M.A. degree of London University for a thesis demonstrating that the Ras Shamra texts were really monuments of lost Semitic drama and the prototypes of modern theatrical forms. At the same time he achieved the first decipherment of the earliest form of Hebrew writing, then but recently unearthed at Tell Duweir, Palestine, and subsequently published a full-length study on early Hebrew paleography.

Returning to the Wellcome Museum in 1937, Gaster organized the Egyptian and Near Eastern section of the collections, acting at the same time as Honorary Lecturer in Old Testament Archaeology at New College, London. He also lectured on the literature of the Ancient East at the Institute of Archaeology, London. Among other scientific works, Gaster has published a Hebrew translation, with commentary, of the *Third Book of Maccabees* and a number of essays on Biblical and ancient Oriental themes. Gaster is known also as a verse translator of modern Hebrew poetry, while his feuilletons and book-reviews were a feature of the now defunct *Jewish Daily Post* (1935). Since the death of his father in 1939, he has specialized also in the literature of the Samaritans, with whom he maintains a regular correspondence in their own dialect.

Gaster came to the United States in 1939 and became a member of the research staff of the Library of Jewish Information of the American Jewish Committee, where he served until 1941, when he was appointed editorial secretary of the Institute of Jewish Affairs.

GATH, one of the five chief Philistine cities, governed by a ruler called *seren* (*I Sam.* 27:2), and the birth-place of the giant Goliath. It was fortified by Rehoboam, and was destroyed before the Babylonian Exile. Gath is now generally identified with the mounds of Tell es-Safi or Arak el-Menshiyeh. In the Middle Ages Ramleh was identified with Gath.



Sketch of ancient Gaza, city of the Philistines. Reproduced by courtesy of the Union of American Hebrew Congregations

GATH RIMON, *see* COLONIES, AGRICULTURAL.

GATIGNO (also Gatinho and Gatenyo), a family of rabbinical scholars, which first appeared in Spain and Portugal in the 14th cent. and settled in Turkey after the expulsion of the Jews from Spain. The origin of the name Gatigno is apparently traceable to the former French district of Gatînes. One of the earliest known progenitors of the family was Solomon Astruc Gatigno, who wrote *Midreshe Hatorah* (published at Berlin, 1899), a commentary on the Pentateuch. Ezra ben Solomon Gatigno, frequently identified with Solomon Astruc Gatigno, seems to have been his son; he wrote a supercommentary explaining all the difficult passages in Abraham ibn Ezra's commentary on the Pentateuch; the manuscript is in the Oxford Library. Hayim ben Samuel Gatigno was a copyist and proofreader in Italy in the middle of the 16th cent.

From the 18th cent. on the surname Gatigno was borne by eminent rabbis of Smyrna and Salonika. Eliakim ben Isaac Gatigno (d. 1795) officiated as rabbi in Smyrna, and wrote *Toafoth Reem,* a supercommentary to Elijah Mizrahi's commentary to Rashi; *Agurah Beoholecha* (responsa, Salonika, 1781); and *Yitzhaḳ Yeranen,* notes (novellae) to Maimonides' *Mishneh Torah* (Salonika, 1785). His son, Hayim Isaac Gatigno (d. about 1800), also served as rabbi at Smyrna. Isaac ben Eliakim Gatigno wrote *Beth Yitzhaḳ* (Salonika, 1792), novellae to Maimonides' *Mishneh Torah,* and *Beth Moed* (Salonika, 1839), novellae to the tractates *Maḳḳoth* and *Moed Katan.* Hayim Abraham ben Benveniste Gatigno (d. 1730), a grandson of the Cabalist Abraham Gatigno, wrote *Tirath Keseʃ,* a homiletical exposition of the Pentateuch (Salonika, 1736), and *Tzeror Haḳeseʃ* (Salonika, 1756), a collection of responsa and novellae to miscellaneous Talmudical topics and to Maimonides' *Mishneh Torah.* Benveniste or Mercado ben Abraham Gatigno wrote *Terumath Keseʃ,* which appeared jointly with the work of his son Abraham under the title *Matzreʃ Laḳeseʃ* (Salonika, 1867). Abraham ben Benveniste Gatigno (d. 1895) published *Tzel Haḳeseʃ;* he was elected Hacham Bashi of Salonika in 1875, and founded the first modern Jewish school in Salonika.

Lit.: Azulai, H. J. D., *Sefer Shem Hagedolim* (1921); Franco, M., *Essai sur l'histoire des Israélites de l'empire ottoman* (1897).

GAUNSE, JOACHIM, mining expert of the 16th cent. He is known only from certain English documents from the reign of Queen Elizabeth. He was one of the foreign experts who were invited to England to develop the mining industry there. He first came to England in 1581 and so impressed the authorities with his knowledge of the best methods of extracting copper and lead from the ores that he was employed at the mines at Keswick in Cumberland, Neath in Wales, and probably in Cornwall. In 1589 he is reported as living at Blackfriars, London. In the same year, while he was in Bristol, a Christian minister, Richard Curteys, being informed that Gaunse was an infidel, addressed him in both Hebrew and English, and asked him if he believed in the divinity of Jesus, to which Gaunse replied in the negative. On being interrogated before the mayor and the magistrates, he stated that he was a Jew, born in Prague, and that he had never been converted to the Christian religion. The Bristol authorities arrested him and sent him to the Privy Council in London with a sworn complaint against him for infidelity; however, no record is found of any action taken as a result of this complaint, and it is probable that none was ever taken.

Lit.: Abrahams, I., "Joachim Gaunse: A Mining Incident in the Reign of Queen Elizabeth," *Transactions of the Jewish Historical Society of England,* vol. 4 (1903) 83-101.

GAZA (the Greek transcription of the Hebrew *'azzah*), one of the five chief Philistine cities, the southern boundary of Israel at the time of Solomon (*I Kings* 5:4). In the Hellenistic period Gaza was a Greek city; it was destroyed by Alexander Jannaeus and rebuilt by the Romans. It was noted for its fairs. Even after the destruction of the Temple, as is attested by several Talmudical passages and inscriptions,

Jews dwelt in Gaza, just as they did in the Arabian period (Masorites). Napoleon captured the city in 1799 and most of the Jews left the city. During the World War (1917) the region of Gaza was the scene of great battles. In 1941 Gaza (the Arabian Ghazzeh) was an active commercial city dealing principally in barley, with approximately 18,000 inhabitants, almost all of whom are Arabs.

In 1938 Jews again lived in Gaza for a short time; these consisted of workmen erecting the power lines of the Palestine Electric Corporation for the electrification of the city. In 1940 the administration of the Jewish settlements in the district of Gaza was transferred from the district office at Tel-Aviv to the office at Gaza, with another government office at Beer-Tuvia.

GAZA, NATHAN OF, *see* GHAZZATI, NATHAN BENJAMIN LEVI.

GEBIHA BEN PESISA, champion of the Jews, frequently mentioned in the Alexander the Great legend. His name, which means something like "hump," may have been given him because he was a hunchback. Once he had an argument with a man who, disbelieving in the resurrection, said: "If he who lives dies, how can he who has died live again?" Gebiha answered: "If that which has not yet existed comes to life, how much the more will that which was already in existence come to life again?" His opponent then threatened to beat his back straight because Gebiha had called him a miscreant. "If you can accomplish that," was Gebiha's witty reply, "you may set up as a famous physician and gain much money" (*Sanh.* 91a; cf. *Megillath Taanith* 3 and *Midrash Gen.* 61:7, where this threat is uttered by Alexander in another connection). He is said to have defended his people with great skill against the other nations which appeared before Alexander to accuse them. One of the many stories current about him may be repeated. The Egyptians appeared and demanded restitution of the gold and silver which the Israelites had carried out of Egypt, according to their own account (*Ex.* 12:35-36). "Very well," said Gebiha ben Pesisa, "your claim is allowed, but since you invoke the testimony of the Torah, how about paying for the enforced labor of the six hundred thousand Israelites over a period of 430 years?" (*Megillath Taanith* 3).

Lit.: Goldin, H. E., *Book of Legends,* vol. 3, pp. 21-24; Bialik, C. N., and Rabnitsky, J. H., *Sefer Ha-aggadah,* vol. 1, book 2, p. 104; book 3, p. 65.

GÉDALGE, ANDRÉ, composer and theorist, b. Paris, 1856; d. Paris, 1926. He was a pupil at the Paris Conservatory, winning the Second Prix de Rome in 1886. In 1905, he was appointed professor of counterpoint and fugue at the Paris Conservatory, where his influence was felt by a generation of French musicians who studied under him, among them such famous French composers as Ravel, Florent Schmitt, Milhaud and Honegger. He composed many works in almost every field, including symphonies, concertos, orchestral suites, chamber-music works, pieces for the piano, an opéra-bouffe (*Pris au Piège*), and a lyric drama (*Hélène*). Despite his creative fecundity, his permanent contribution to French music was as a theoretician, and his most important work is a *Treatise on the Fugue* (Paris, 1904).

GEDALIAH, governor of Judea after the destruction of the First Temple. His father, Ahikam, may be the same person as the Ahikam ben Shaphan who protected Jeremiah (*Jer.* 26:24). He was certainly of a noble family, and one which had not been implicated in Zedekiah's rebellion against Nebuchadrezzar, as is shown by the fact of his appointment as governor. As soon as he became governor he attempted to restore the scattered Jewish community, assuring them that they had nothing to fear if they would accept the Babylonian rule. However, after a brief period of governorship, he was assassinated by Ishmael ben Nethaniah, a member of the Jewish royal house; the larger part of the Jews thereupon, in despair, emigrated to Egypt.

The death of Gedaliah was regarded as so great a calamity that the day on which it occurred, the 3rd of Tishri, was observed as a fast (*Tzom Gedaliah*) which is still kept by Orthodox Jews. The fast begins in the morning, and does not require all the rigorous rites and practices observed on the 9th of Ab (Tishah Beab). The prayer *Anenu* ("Answer us") is inserted in the recitation of the Eighteen Benedictions (Shemoneh Esreh); the section read from the Torah consists of *Ex.* 32:11-14 and 34:1-10; the prophetical portion (Haftarah) is *Isa.* 55:6 to 56:8.

GEDALIAH BEN JOSEPH IBN YAHYA, *see* IBN YAHYA, GEDALIAH BEN JOSEPH.

GEDERA, *see* COLONIES, AGRICULTURAL.

GEE, ROBERT, war hero and member of Parliament, b. England, 1876. He served for twenty-two years in the Royal Fusiliers, and was commissioned a captain in 1915. Gee was awarded a Victoria Cross for conspicuous bravery in action at Masnières, near Cambrai, on November 30, 1917. Finding himself taken prisoner by a strong enemy force which captured a brigade headquarters and an ammunition dump, Gee escaped after killing one of his captors with a spiked stick. He then organized a party of the Brigade Staff, and with the support of two companies of infantry, attacked the enemy. After the section had been cleared, Gee found one enemy machine gun still in action on the outskirts of the village. With a revolver in each hand, and followed by one man, he rushed and captured the gun, killing eight of the crew. Though wounded, he refused medical attention until he was satisfied that the defense was organized.

Gee served two terms in Parliament, representing East Woolwich from 1921 to 1922 and the Bosworth Division of Leicester from 1924 to 1927. Later he moved to Australia, where he was living in 1941.

Lit.: Adler, Michael, "The Story of British Jewry in the War," in *American Jewish Year Book,* vol. 21, p. 107.

GEFFEN, IRENE ANTOINETTE, lawyer, b. Cape Town, South Africa, 1897. She was the first woman to be admitted to the bar in South Africa (1923). She lectured on psychology and education

at the Witwatersrand University, and represented South Africa on the Committee on Nationality for Married Women, of the International Alliance of Women for Suffrage and Equal Citizenship. In 1928 she published *The Laws of South Africa Affecting Women and Children*. In 1921 she married Max Geffen, a Cape Town solicitor; since then they have both been active in Jewish affairs.

Lit.: The South African Jewish Year Book (1929) 319.

GEHAZI, servant of the prophet Elisha, rather than his disciple, since it is clear that his relation to the prophet Elisha was not the same as that of Elisha to Elijah. In three separate narratives he is depicted as a shrewd and rather unscrupulous person. With more practical insight than the prophet himself possessed, he advised his master as to the best way in which to recompense the hospitable Shunammite woman (*II Kings* 4:8-37). He extorted money and gifts from Naaman, whom Elisha had healed of leprosy, whereupon the prophet punished him with the same disease (*II Kings* 5:20-27). He appeared in a better light when he gave King Jehoram an accurate account of the miracles wrought by his master (*II Kings* 8:4-6).

GEHINNOM, the Hebrew name for hell, that is, the place of punishment for the souls of the wicked after their death. It was taken over into the New Testament in the Greek form *geenna;* from this the English term Gehenna as a name for hell is derived.

1. In the Bible. The Bible speaks of a valley near Jerusalem, at present identified by most scholars with Wadi er-Rahâbi, the northwestern branch of the valley which extends to the southeastern corner of the city, under the following names: *Ge ben Hinnom* (*Josh.* 15:8; 18:16; *II Kings* 23:10; *Jer.* 7:31-32; 19:6; 32:35); *Ge Hinom* (*Josh.* 18:16; *Neh.* 11:30); and simply *Ge* (*Jer.* 2:23; *II Chron.* 26:9; *Neh.* 2:13,15; 3:13). The passages from *Jeremiah* indicate that the valley was the location of a shrine to Baal known as Topheth, where child sacrifice took place. Josiah was said to have defiled the shrine at the time of his reformation (621 B.C.E.), but after his death the idolatrous rites apparently continued to be practiced, for Jeremiah declared that the place which had thus been defiled would in the future be called the Valley of Slaughter, by which he probably meant that it would become strewn with dead bodies at the time of the capture of Jerusalem. According to another opinion, this valley of Hinnom was actually used as a burial place in the Biblical period, especially after the Exile, mainly for such as did not receive, for some reason or other, burial in regular burial-places; perhaps it was also a place of execution and a place where carcasses were burned (*Jer.* 31:40). Thus, while nowhere in the Bible is Gehinnom, the Valley of Hinnom, used in the meaning of "hell," the place was regarded as accursed, and was associated with fire and death.

2. In Post-Biblical Literature and Theology. During the post-Exilic period, with the development of a definite doctrine of eschatology, the idea of a hell as the place of punishment for sinners became a part of the popular belief. Gehinnom was first regarded as the entrance to hell, and then became a term for hell itself. It was not the only name, for the Talmud gives no less than eight synonyms: Sheol, Abaddon, Beer Shahath, Bor Shaon, Tit Hayaven, Tzalmaveth, Eretz Hatahtith and Tofteh (*Erub.* 19a). Such was the ill fame of the accursed Valley of Hinnom that *Isa.* 66:24, which refers to the everlasting burning of the carcasses of the wicked, was taken by the rabbis (*ibid.*) to refer to Gehinnom.

The appearance of Gehinnom as well as its manner of functioning were not uniformly conceived by the Jews. The Sadducees rejected the entire belief in heaven and hell. The Essenes believed only in the immortality of the soul and conceived of Gehinnom as a dark, tempestuous den in which the souls of the wicked were subjected to never-ceasing punishments. The Pharisees regarded Gehinnom as an everlasting prison in which the wicked will remain after death (Josephus, *Antiquities,* book 18, chap. 1; *Jewish War,* book 2, chap. 8).

The Apocrypha and Pseudepigrapha contain more graphic and specific descriptions. According to *I Enoch* Gehinnom is a fiery abyss (90:26), a fiery furnace (98:3) or a bottomless fiery pit (108:1) filled with the smell of sulphur (67:6). *The Book of the Secrets of Enoch* goes into greater detail, describing Gehinnom as a place of cruel darkness filled with all manner of tortures—murky fire, a fiery river, frost, ice, thirst and shivering (10:2-3). Its guardians are like "serpents, and their faces like lamps that are gone out, their eyes like darkened flames, and their teeth naked down to their breasts" (42:1).

The rabbis of the Talmudic and Midrashic periods elaborate on this theme. Gehinnom, as well as Gan Eden (Paradise), was created before the universe, and its fire on the second day (*Pes.* 54a). It is the fiery furnace that Abraham saw when he made his covenant with God (*Gen.* 15:17-18; *Mechilta* to *Ex.* 20:18). Its fire never goes out (*Tos. Ber.* 6:7) and is sixty times as hot as an earthly fire (*Ber.* 57b). It is 216,000 times as large as the entire earth, according to some authorities, but infinite according to others (*Pes.* 94a; *Taan.* 10a). It is located in the extreme west and "the sun is red . . . in the evening because it passes over the entrance to Gehinnom" (*B.B.* 84a); it is above the firmament or behind the dark mountains (*Tamid* 32b). It has three entrances: one in the valley of Hinnom where its smoke ascends between two palms, a second in the desert where Korah and his company were swallowed up by the earth, and a third in the sea (*Erub.* 19a; *B.B.* 74a; *Sanh.* 110a). Gehinnom is divided into seven compartments (*Sotah* 10b); two are snares, the third is fire, the fourth brimstone, the fifth wind, and the last two are flames (*Midrash Psalms* 11:5). Despite the prevalence of fire and flame, Gehinnom is pitch dark (*Midrash Gen.* 33:1; *Yeb.* 109b). In charge of Gehinnom is the angel Dumah (*Midrash Psalms* 11:6, who is constantly seeking more and ever more victims (*Sab.* 104a).

The Apocryphal and Pseudepigraphical authors do not grade the wicked. Men are either good or bad, and the latter are condemned to eternal torture in

Gehinnom (*Secrets of Enoch* 8:7; *IV Maccabees* 10:11,15; 12:12; 13:15; *II Esdras* 7:99). Morover, once the wicked have died, there is no help for them; righteous relatives and friends can not intercede in their behalf, nor can they themselves repent and be saved. Their everlasting doom is inescapable (*II Esdras* 7:103-5; *II Baruch* 85:12-13). To make their fate even worse these unfortunate souls will be permitted to observe the contrasting fortune of the righteous before going to their own abodes (*II Esdras* 7:101), where they will be subjected to seven different types of punishments before entering Gehinnom permanently (7:81-87) after the final Day of Judgment which marks the end of this age and the beginning of eternity (7:113).

The rabbis believed in retribution as fully as their predecessors (*Aboth* 4:29). The punishment of the wicked, they felt, was bound to be severe. But it was also to be just. The sins of each sinner were to be mentioned to him, so that he himself would recognize and accept the fairness of the judgment (*Sifre* 133a; *Pesikta* 307, to *Deut.* 32:4). The rabbis, moreover, were repelled by the stringency of the judgment described in the apocalypses. Only a few extreme cases were regarded as forever doomed. The ones singled out for such dishonorable mention are those who commit adultery, shame their neighbors, or vilify them (*B.M.* 58b). Even the stern Shammaites recognized an intermediary group of sinners who would merely suffer temporarily and then ascend from Gehinnom. The more lenient Hillelites set a limit of twelve months for all but the most wicked of men, who not only sin but also lead others astray (*R.H.* 16b-17a; *Tos. Sanh.* 13:3 et seq.). The one year limit is generally accepted in the Talmud and Midrash (*Eduy.* 2:10; *Sab.* 152b; *Midrash Lam.* 1:12). When a belief arose that the recitation of the Kaddish delivered the one on whose behalf it was recited from Gehinnom, an eleven month limit was set for its recitation on the theory that no Jew could have been so wicked that he would have been condemned to a full twelve months in Gehinnom (*Masecheth Kallah,* edit. Nathan Coronel, 1864, pp. 4b-5a; *Shulhan Aruch, Yoreh Deah* 376, note of Isserles). Moreover even the condemned souls were permitted to rest on the Sabbath (*Midrash Gen.* 11:5) and might gain surcease from their sufferings through the intercession of the righteous, and the recitation of prayers such as the Shema (*Erub.* 19a; *Ber.* 15b; *Yalkut Shimeoni* 593 to *Mal.* 3:21). Nor did the rabbis regard escape from Gehinnom as difficult. In the first place, they maintained, few deserve Gehinnom, as even the least among Jews is full of good deeds (*Erub.* 19a). Secondly, the condemned souls may repent directly before entering Gehinnom; thirdly, Jews are protected by circumcision, the sign of their covenant with God (*Yalkut Shimeoni, Bereshith* 108 to *Gen.* 24:2; *Tanhuma, Lech Lecha* 20). Fourthly, the study of the Torah will keep them from the fires of Gehinnom (*Hag.* 27a). Even such arch sinners as the generations of the Flood, of the dispersion from the Tower of Babel, and of the wilderness, or the people of Sodom, the company of Korah, Achan, the Ten Tribes, and the wicked king, Manasseh, will not suffer eternal punishment, but will eventually be released or completely destroyed (*Midrash Gen.* 28:9; *Sanh.* 103a). Moreover those who suffered in this world through poverty, unhappy marriage, or severe illness are exempt from Gehinnom (*Erub.* 41b).



Abraham Geiger

Later Jewish thought on the subject is no longer so definite. Cabalists rely on metempsychosis more than on Gehinnom to punish the wicked and purify the sinful souls (*Zohar, Ex.* 96b-97a,99b; Manasseh ben Israel, *Nishmath Hayim* 10, 11, 13, 14). Even Orthodox thinkers of modern times, under the influence of rationalists like Maimonides, declare that Gehinnom is merely a figure "to express our idea of the existence of a future retribution, and must not be taken literally" (M. Friedländer, *The Jewish Religion,* 223). This, too, is the attitude of Reform Judaism.

See also FUTURE LIFE. MORDECAI I. SOLOFF.

Lit.: Bertholet, F., "The Pre-Christian Belief in the Resurrection of the Body," *American Journal of Theology,* vol. 20 (1916) 24-30; Blau, L., in *Jewish Encyclopedia,* vol. 5, pp. 582-84; Cohen, A., *Everyman's Talmud,* 392-406; Pool, David de Sola, *The Kaddish,* 102-5.

GEIGER, ABRAHAM, rabbi, scholar and leader in the Reform movement in Germany, b. Frankfort, Germany, 1810; d. Berlin, 1874. He entered the University of Heidelberg in 1829, and then that of Bonn, where he studied the classics, history, philosophy and Arabic literature. At Bonn he had an intimate and stimulating relationship with Samson Raphael Hirsch, who was to become his opponent in later years. His dissertation *Was hat Mohammed aus dem Judentum aufgenommen?* was awarded a university prize in 1832; in the same year he was elected rabbi of Wiesbaden.

In 1837 he summoned to Wiesbaden the first convention of rabbis inclined toward Reform; this accomplished little, but paved the way for future conferences. In 1838 the Breslau Jewish community elected him as its second rabbi. This aroused the opposition of the Orthodox first rabbi, Salomon Tiktin, and he and his followers strove to prevent the naturalization of Geiger as a Prussian subject, which was necessary before he could assume the position. However, the government declined to interfere; Geiger was naturalized in fifteen months, and entered upon his new position at the beginning of 1840. The oppo-

sition still continued, and resulted in the collection of the opinions of a number of rabbis, as to the right of a rabbi to freedom of thought and investigation. When Tiktin died in 1843, Geiger was elected first rabbi, but the opposition persisted, even after Tiktin's son was elected second rabbi. In 1849 the dispute was settled by organizing two separate congregations, one Reform and the other Orthodox; these merged again in 1856.

In the meantime, Geiger played an important part in the rabbinical conferences at Brunswick (1844), Frankfort (1845) and Breslau (1846), called to discuss reforms in Jewish ritual, and maintained a vigorous debate with Zacharias Frankel, the representative of the Conservatives, on the issues raised. In 1854 he published his prayer-book, *Israelitisches Gebetbuch,* embodying Reform principles. In the same year the Breslau seminary was established; Geiger, who had been the leading proponent of the project, hoped to be chosen its director. However, he was regarded by the majority as too radical and, to his great disappointment, Frankel was chosen instead. In 1863 Geiger became rabbi of his native city Frankfort, but was unable to realize his plan of founding a school for Jewish studies there; in 1870 he became rabbi in Berlin. In 1872 he became a lecturer at the newly founded Lehranstalt für die Wissenschaft des Judentums.

Geiger was the leader of the second generation of the Reform movement. Avoiding the errors of his predecessors, who had reduced the religious side of Judaism to a philosophy, he insisted upon the positive and evolutionary development of Judaism, which in his opinion had reached its highest point in the teachings of the prophets. "We wish to be," he said, "we should be children of our own time, and as children of our own time we must strive to realize for our contemporaries the true standpoint of Judaism, which has never been content to be a faith divorced from life or a practice at variance with belief" (*Wissenschaftliche Zeitschrift für jüdische Theologie,* vol. 2, p. 220). He applied to the Orthodox party, who made the Talmud the court of final appeal, the term "Talmud-Karaites."

In his formulation of the beliefs of Judaism he admitted the idea of revelation, in a spiritual sense, but rejected the doctrine of a personal Messiah. He fought for a modified and less burdensome form of the ritual and for the omission of such forms as had outgrown their usefulness. Thus he insisted on the retention of the Jewish Sabbath, but held that consecration was its fundamental purpose rather than rest. He agreed to the abolition of the second days of the holidays, the omission of prayers for the restoration of the Temple and for the return to Zion, and for the exclusion from the liturgy of those elements which had been added in the Middle Ages; he even characterized circumcision as a "barbarous and bloody rite."

In the discussion as to the language of the services he stated that services should be conducted in one's own mother tongue, since this was the language of the heart; he personally confessed that a German prayer aroused him to deeper devotion than a Hebrew prayer, although Hebrew was his second mother tongue. On the other hand, he opposed the radical alteration in the prayer-book issued in 1843 by the Frankfort Society of the Friends of Reform, and in his own community he preferred to wait for a decision approved by the majority. He resisted the attempt to form a separate Reform congregation, regarding himself as rabbi of the entire community; he was therefore content to begin a campaign of education by means of writings and of establishing societies for study, and in the meantime to continue the traditional practices. In this manner Geiger gave the Reform movement of his era a scientific foundation and a definite impetus and his scholarship gave it weapons for attack and defense.

In Jewish scholarship Geiger was surpassed only by Leopold Zunz and S. J. Rapoport. His investigations carried him into almost every field of Jewish studies. His *Urschrift und Übersetzungen der Bibel in ihrer Abhängigkeit von der inneren Entwickelung des Judentums* (Breslau, 1857) was a valuable contribution to Biblical criticism and to Jewish history of the period of the Second Temple. His essay "Sadduzäer und Pharisäer" (*Jüdische Zeitschrift für Wissenschaft und Leben,* vol. 2, pp. 11-54), with its proof that the Pharisees were really the progressive and the Sadducees the conservative party, reversed the previous judgments on these sects. His *Lehr- und Lesebuch zur Sprache der Mischna* (Breslau, 1845) is one of the best attempts to teach the Mishnah from the modern point of view. In addition, he wrote *Parschandatha, die nordfranzösische Exegetenschule* (Leipzig, 1855); *Leo da Modena* (Breslau, 1855); *Das Judentum und seine Geschichte* (1864-71). He was a steady contributor to the *Zeitschrift der deutschen morgenländischen Gesellschaft.* He founded and edited two Jewish scientific magazines, *Wissenschaftliche Zeitschrift für jüdische Theologie* (1835-38) and *Jüdische Zeitschrift für Wissenschaft und Leben* (1862-75), to which he contributed hundreds of articles, and in which he published most of his writings on religious subjects. In 1910, on the hundredth anniversary of his birth, his son Ludwig, in collaboration with others, published a memorial volume, *Abraham Geiger, Leben und Lebenswerk.*

SIMON COHEN.

Lit.: Geiger, Ludwig, in *Abraham Geiger, Leben und Lebenswerk* (1910) 1-204; Schreiber, *Abraham Geiger* (1880); Philipson, David, *The Reform Movement in Judaism* (1931); Schechter, Solomon, *Studies in Judaism,* Third Series (1924) 47-83; *Jewish Encyclopedia,* vol. 5, pp. 584-87.

GEIGER, LAZARUS, philologist and philosopher, nephew of Abraham, b. Frankfort, Germany, 1829; d. Frankfort, 1870. He made researches into the history and origin of languages, in which study he was the first to apply the doctrine of evolution. According to him, the development of reason is closely bound up with language; thus language is the source of reason. These ideas are expressed in *Über Umfang und Quelle der erfahrungsfreien Erkenntnis* (Frankfort, 1865) and *Ursprung und Entwicklung der menschlichen Sprache und Vernunft* (Stuttgart, 1868), his chief work. His *Zur Entwicklungsgeschichte der Menschheit* was published posthumously (Stuttgart, 1871-72; English trans., *History of the*

Development of the Human Race, London, 1880). In it he maintained the view that central Germany was the original home of the Indo-Germanic peoples. Unlike his more famous uncle, Lazarus Geiger remained an adherent of Orthodoxy and an opponent of reforms. When the Frankfort synagogue installed an organ, he assailed it in *Terzinen beim Fall der Synagoge zu Frankfort-am-Main.* From 1861 on Geiger taught at the Frankfort Philanthropin.

Lit.: Rosenthal, *Lazarus Geiger* (1884); Peschier, *Lazarus Geiger* (1871).

GEIGER, LUDWIG, historian of literature and culture, son of Abraham, b. Breslau, Germany, 1848; d. Berlin, 1919. While continuing his studies in history and literature in Paris, he translated into German Renan's works *Vie de Jesus, Paulus,* and *L'antichriste.*" In 1873 he became an instructor in German literature at the University of Berlin, his thesis being *Urteile griechischer und römischer Schriftsteller über Juden und Judentum,* and in 1880 he became assistant professor there.

Geiger's works in his special field dealt with the period of Humanism and the Renaissance, the period of Weimar classicism and the late romantic period in German literature. These works include: *Johann Reuchlin* (1870); *Petrarca* (1874); *Renaissance und Humanismus in Italien und Deutschland* (1882); *Goethe in Frankfurt am Main* (1889); *Goethe und die Seinen* (1908); *Aus Alt-Weimar* (1897); *Das junge Deutschland* (1907); *Goethes Leben und Schaffen* (1909). He wrote a number of works on the history of the Jews in Germany, including: *Das Studium der hebräischen Sprache in Deutschland vom Ende des fünfzehnten bis Mitte des Sechzehnten Jahrhunderts* (1870); *Geschichte der Juden in Berlin* (2 vols., 1870); *Die deutsche Literatur und die Juden* (1910). He also published the posthumous works of his father (4 vols., 1875-76) and his correspondence.

From 1886 to 1892 Geiger was editor of the *Zeitschrift für die Geschichte der Juden in Deutschland,* and from 1909 on also of the *Allgemeine Zeitung des Judentums.* He edited the *Goethe-Jahrbuch* (1880-1903), the *Vierteljahrschrift für Kultur und Literatur und Literatur der Renaissance* (1885-86), and (together with M. Koch) the *Zeitschrift für vergleichende Literaturgeschichte und Renaissance-Literatur* (1887-91). He was a member of the council of the Jewish community of Berlin, and in 1908 became a privy councillor. He also belonged to various Jewish scientific societies. In 1918, on the seventieth anniversary of his birth, his friends and co-workers published *Beiträge zur Literatur- und Theatergeschichte,* a collection summarizing his literary career.

GEIGER, MORITZ, formerly associate professor of philosophy at the University of Göttingen, Germany, nephew of Lazarus, b. Frankfort, Germany, 1880; d. Poughkeepsie, N. Y., 1937. As regards his philosophy, he was a follower of Husserl and Lipps, and was regarded as one of the leading minds in the modern phenomenological movement. He was co-editor of Husserl's *Jahrbuch für Philosophie und Phänomenologische Forschung,* in the first volume of which (1913) his "Beiträge zur Phänomenologie des ästhetischen Genusses" appeared; in 1921 he gave a more comprehensive survey of the main forms of modern systematic "esthetics" in Hinneberg's *Kultur der Gegenwart; Zugänge zur Ästhetik* appeared in 1928.

Geiger was considered one of the most ingenious and representative students of scientific esthetics of the present era. He defended Einstein's theory of relativity in *Die philosophische Bedeutung der Relativitätstheorie.* In his "Fragment über den Begriff des Unbewussten und die psychische Realität" (published in Husserl's *Jahrbuch*) he rejected psychology as mere "knowledge of consciousness" and proclaimed an "immanent realistic" psychology in which not mere "experiences," but all the "real happenings of the ego" are considered the "original material" of psychology, resolutely surpassing the treatment of the unconscious within the merely "inferred psychic realism" of Lipps, Windelband or Hellpach. His work *Systematische Axiomatik der euklidischen Geometrie* (1924) gave evidence of his interest in the philosophy of mathematics.

From 1933 until his death in 1937 Geiger was a professor of philosophy at Vassar College, in Poughkeepsie, N. Y.

Lit.: Überweg-Heinze, *Grundriss der Geschichte der Philosophie,* vol. 4, p. 151.

GEIRINGER, KARL, musicologist, b. Vienna, 1899. After studying music history in Vienna with Guido Adler, and in Berlin with Kretzschmar, Sachs and Johannes Wolf, he received his degree in the history of music and art in 1922. In 1930, he became custodian of the historic music collection of the Gesellschaft der Musikfreunde in Vienna. He wrote several notable musicological studies, including a monumental history of the lute in the Middle Ages (1932). He is the author also of biographies of Haydn and Brahms, the latter of which was published in the United States (1936); compiler of a catalogue of musical instruments in the Salzburg Museum; a member of the committee to publish the monumental *Denkmäler der Tonkunst in Österreich;* and editor of many classics of old music, including Pergolesi's *La Serva Padrona* and forgotten works by Boccherini, Caldara, Gassmann, Wagenseil, Haydn and Stamitz. In 1940, Geiringer settled in the United States.

GEISMAR, GÉDÉON, French general, b. Dambach, Lower Rhine, 1863. He settled in Paris at a later period. In 1885 Geismar became a lieutenant in the artillery and professor of the German language in the École d'Application d'Artillerie in Fontainebleau. In 1895 he came as captain to the Academy of War, and in 1905 became commandant of a squadron and in 1911 chief of the general staff of the third army corps, which at that time was commanded by a Jew, General Valabrègue. During the World War, in October, 1914, Geismar received the command of the 44th artillery regiment, became colonel in 1915, and commandant in 1916 of the fourth army corps. In February, 1918, he became a brigadier-general, and after the war, in 1919, he was appointed commander of the 21st army corps in Epinal. In 1921 he was put on the retired list and simultaneously appointed commander of the Legion of Honor. A street in his native city is named after him. Geis-



Nathan Michael Gelber

mar took great interest in Jewish questions and in Zionism. In Paris he served for a time as president of the Jewish National Fund in France.

GELBER, LIONEL, historian, b. Toronto, Canada, 1907. The first Canadian Jew to be awarded a Rhodes Scholarship, he studied at Upper Canada College and the University of Toronto, graduating from the latter institution with a Bachelor of Arts degree in 1930. He received a Rhodes Scholarship, and in 1933 graduated (B.L.) from Balliol College, Oxford; for several years afterward he pursued his studies in England. In 1938 the Oxford University Press published his book, *The Rise of Anglo-American Friendship,* which was highly praised by British, American and Canadian authorities and critics. In 1940, he was invited by the publishers of the Oxford Contemporary Pamphlets series to write a brochure on the course of the war between Great Britain and Germany. It was published in the summer of 1940.

GELBER, NATHAN MICHAEL, historian, b. Lemberg, Poland, 1891. He has been chiefly engaged in the investigation of the history of the Jews of Poland and of the forerunners of Zionism. He wrote: *Die Juden und der polnische Aufstand 1863* (1923); *Aus zwei Jahrhunderten* (1924); *Die polnische Judenfrage am Ausgang des achtzehnten Jahrhunderts; Zur Vorgeschichte des Zionismus* (vol. 1, 1927); *Österreich und die Damaskusaffaire* (1927); *Judenstaatsprojecte, 1695-1845* (1927); "The Council of Four Lands in the Years 1739-1753" (in *Zion,* vol. 2, 1936-37, pp. 153-84, 333-46).

GELLER, TODROS, artist, b. Vinnitza, Russia, 1889. He was educated first in Vinnitza, then he took art courses in a private academy in Odessa. In 1906 the family was forced to leave Russia, because of the pogroms, and migrated to Montreal, Canada. Here Geller continued his art studies, and worked as a photographer.

From 1910 to 1915 Geller lived in Winnipeg, then he moved to Chicago, where he studied further at the Chicago Art Institute, under Leopold Seyffert, George Bellows, John Norton and others. His work has been in several fields—oils, woodcarving, woodcuts and etchings. But throughout most of it runs the Jewish theme; he portrays not only the European world he remembers, but the contrast between the older European generation and the younger Jews of the western hemisphere.

The Buckingham Collection, at the Chicago Art Institute, has Geller's seven woodcuts, *Jewish Mothers.* His work is represented also in the Tel-Aviv Museum, in the Biro-Bidjan State Museum, and in various synagogues and public buildings throughout the United States. Geller devoted himself also to the expansion of Yiddish culture and Jewish nationalism and provided illustrations for several Yiddish books.

Lit.: Jewish Tribune, July 1, 1927, pp. 3, 16; *B'nai B'rith Magazine,* Feb., 1927, pp. 202-3.

GELLÉRI, MÓR, economist, b. Apátfalva, Hungary, 1854; d. Budapest, 1915. Upon completion of his schooling at Szeged, he removed to Budapest, where he found employment with the National Journeymen's Guild. Here he became editor (1872-76) of three technical journals serving the interests of craftsmen in various fields. In 1879 he launched the *Magyar Ipar és Kereskedelmi Lap,* a journal devoted to the affairs of commerce and industry. Two years later he paved the way for a national exposition of handicrafts by women and for the establishment of the Hungarian Museum of Commerce. In recognition of these services, he was made secretary of the Millennial Exposition and president of the National Journeymen's Guild.

Subsequently Gelléri became president of the Technical Writers' Federation, secretary general of the Hungarian Free Masons, and for twenty-six years editor of their official organ. He was recipient of numerous Magyar and foreign decorations, including the title royal councillor. He was author of many works, among them *A magyar ipar uttöröi* (1887), *Ötven év a magyar ipar történetéböl* (1892), *Sociális*



Mór Gelléri

napikérdések (1902), *Ipartörténeti vázlatok* (1906), *Az ujabb ipari mozgalmak* (1910), *Hetven év a magyar ipar történetéből* (1912), devoted mainly to keen analyses of industrial progress, pioneering, and problems in the course of more than half a century of industrial development in Hungary and abroad. He visited the United States officially during the World's Fair (1904) and recorded his impressions in a lively book entitled *Egy amerikai világkiállitás körül.* He also wrote absorbingly (1906) of Hungary's past thousand years of history.

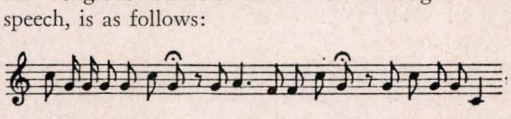
GELLMAN, LEON, editor and communal leader, b. Yampol, Russia, 1887. He came to the United States in 1910 and was educated at St. Louis University. From 1911 to 1917 he was principal of Hebrew schools in St. Louis. In 1918 he became the editor and in 1923 the publisher of the *St. Louis Jewish Record,* and continued in these capacities until 1935. In 1911 he was instrumental in organizing the Mizrahi movement in the United States, of which he became the first executive secretary in 1914. From 1930 to 1935 he was national vice-president of the Mizrachi Organization of America. He was acting national president from 1935 to 1936, and in 1936 he became the national president of the Mizrachi Organization of America. He was co-editor with Dr. Pinchos Churgin of the *Mizrachi Jubilee Publication* in 1935-1936. From 1936 he was editor of *Der Mizrachi Weg.*

GEMAR HATHIMAH, *see* GREETING AND WISH FORMULAS.

GEMARA, *see* TALMUD.

GEMARA NIGGUN. In most of the Yeshivas and other places in which the Talmud is studied it is customary to learn the lesson by chanting the text aloud to a certain definite tune called Gemara Niggun (*niggun* means "singing" in Hebrew). The origin of this custom is probably similar to that of using the musical accents in the reading of the Torah. Since much of the teaching of the Talmud was originally oral and since the subject matter was extremely complex, it was found that the employment of the Gemara Niggun enabled the student to take a greater interest in the study and that he held it better in his memory as a result of such musical aid. Indeed, there is a saying in the Talmud (*Meg.* 32a), "He who reads without sweetness and learns without a chant, of him says the verse in *Ezekiel* (20:25): 'Wherefore I gave them also statutes that were not good.'" We do not know the original tune used for it, but judging from the Gemara Niggun handed down traditionally among the Jews of Eastern Europe from ancient times, it is clear that it can not be identical with the usual Torah melody.

The leading motif of that manner of singing, which was interrupted and expanded through motifs of the religious services and often through ordinary speech, is as follows:



In the same cadence the Maggid holds his speech (Derashah), and it can be heard in the daily colloquial speech of the Eastern European Jews in the form of the much and unjustly ridiculed *Jüdeln.* With reference to certain ritual authors, it became the custom to recite with the Mishnah and Gemara Niggun the prayers of meditation borrowed verbally or in contents from Talmudic literature, especially the Mah Nishtannah in the Passover Haggadah, the Ezehu Mekoman in the daily morning service, the Bammeh Madlikin, and the Pittum Haketoreth in the Friday evening and daily morning service.

In the Torah melody of the high holy days also, reminiscences of the Gemara Niggun which have been merely indicated above may be perceived, particularly since the 15th cent. Jacob ben Moses Halevi reported that the portion from the Torah used to be recited on the high holy days according to the so-called "Stuben-Tropp," i.e. according to the melody customary in private study in the schoolroom or Heder; during the rest of the year the normal mode of the public reading of the Torah was followed.

Copies of the Talmud have been preserved which are provided with accents, in part at least; but it has been pointed out that these are only indicative marks which were used for the purpose of ordering the sentence division, and are therefore more in the nature of punctuation.

See also CANTILLATION.

SAMUEL GUTTMANN.

Lit.: Idelsohn, A. Z., *Songs of the Yemenite Jews;* Ackermann, *Der synagogale Gesang;* Winter, Jakob, and Wünsche, August, *Die jüdische Literatur seit Abschluss des Kanons,* vol. 3, p. 488 et seq.; Zunz, Leopold, *Die synagogale Poesie des Mittelalters,* 113; Berliner, in *Jahrbuch für Jüdische Geschichte und Literatur* (1898) 175; *Jewish Encyclopedia,* vol. 3, pp. 548-49.

GEMATRIA, a method of interpretation by reckoning the numerical values of the Hebrew letters. The word has been derived by some from the Greek *geometria* which, originally applied to measurements only, was extended to cover the entire field of mathematics. Thus in *Yer. Ter.* 5:1, 43c, occurs the statement: "Here we groped in perplexity like blind men using a staff, until we solved it by mathematical reckoning" (*heshbon gematria*). Others, however, suggest a derivation from the Greek *grammateia,* "letter-play," which is certainly more in accord with the actual meaning of Gematria in Hebrew.

The method of Gematria is as follows: Each letter of the Hebrew alphabet has a numerical value. Thus Yod equals 10, He equals 5, and the word *yihyeh* thus equals 30. The Talmud (*Nazir* 4b), citing the expression *kadosh yihyeh* ("he shall be holy"; *Num.* 6:5), uses this computation to give a reason for the statement of the Mishnah (*Nazir* 1:3) that the period of the Nazirite vow must last at least thirty days.

Another striking example from the Haggadah, which uses this method much more frequently, although never to excess, is as follows: According to *Gen.* 14:14, Abraham came to the aid of Lot with 318 servants. 318, however, is the sum of the letters of the name Eliezer (Aleph, 1; Lamed, 30; Yod, 10; Ayin, 70; Zayin, 7; Resh, 200); therefore the 318 servants are actually Eliezer, the servant of Abraham (*Ned.* 32a; *Midrash Gen.* 43:2).

There is also the interesting observation in *Nid.* 38b that *herayon,* "pregnancy," gives the length of a normal pregnancy in the sum of the numerical value of its letters, 271.

An ingenious saying connected with *Gen.* 28:12 is full of significance in its concise brevity. Jacob, in his dream, saw a ladder which reached from earth to heaven. This ladder is Sinai, for *sulam,* "ladder," and *Sinai* have the same numerical value, 130 (*Midrash Gen.* 68:12). The meaning of this equation is clear; the Law revealed from Sinai is the ladder which leads from earth to heaven.

The employment of Gematria was especially favored by the Cabalists. For example, they say: "Why is God called *makom* (literally, "the place")? Because the Tetragrammaton (Yod He Vav He) consists of the numerical symbols for 10, 5, 6 and 5, and the sum of the squares of these numbers (100+25+36+25) is 186, the same as that for *makom* (40+100+6+40). There are a number of more complicated calculations of Gematria in Cabala; thus a letter may be assigned a value equivalent to all the numbers from 1 to its own numerical value; thus Yod equals the sum of the series 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, a total of 55.

In modern times, Gematria is occasionally used in a witty fashion to express an idea or convey a sentiment. The date of a book is given in some appropriate word with the same numerical value as the date. A person celebrating his seventieth birthday might be greeted with the wish that he would live long enough to accomplish the change from "wine" (*yayin,* 70) to "water" (*mayim,* 90). Similar plays on numbers are made on names, festal occasions, or the inauguration of a new year.

See also: ALPHABET; CHRONOGRAM; NUMBERS IN MYSTICISM.

SIMON MOWSHOWITZ.

Lit.: Bacher, W., *Exegetische Terminologie der jüdischen Traditionsliteratur,* vol. 1, p. 127; vol. 2, p. 27; *Jewish Encyclopedia,* vol. 5, pp. 589-92.

GEMILUTH HASADIM, *see* ALTRUISM; PHILANTHROPY.

GEMS (Hebrew, *'eben yekarah* or *'abanim toboth*). The gems which the Hebrews prized and used on crowns, priestly robes and generally for seals of private individuals, were not mined in Palestine, but were imported from Ophir and other countries, especially Egypt. Sapphires, amethysts and turquoises, for example, came from the mines near Sinai.

The Hebrews envisioned the Garden of Eden as being rich in gems (*Gen.* 2:12) and the glorious Jerusalem of the future is depicted as being richly jeweled (*Isa.* 54:11; *Rev.* 21:18). Many gems adorned the robe of the high priest. Two pieces of onyx were set in gold on his shoulders; twelve gems, arranged in four rows, decorated his breastplate (*Ex.* 28:9-12, 17-28). These stones were polished and engraved with the names of the twelve tribes. Their Hebrew names are given, but it is impossible to identify them exactly; and little light is shed upon the subject by the Greek and Aramaic Bible translations, the rabbinical interpretations and the treatises of the church father Epiphanius (4th cent.). D. S. Blondheim (*Les parlers judéo-romans,* 1925, p. lxxv et seq.) has pointed out the extensive agreement of medieval Jewish tradition on this subject.

The following may be regarded as the most likely equivalent of the stones in the breastplate: agate, amethyst, beryl, carnelian, chalcedony, chrysolite, chrysoprase, diamond, emerald, hyacinth, jasper, lyncurion, onyx, sapphire, sardonyx, topaz and turquoise. Another stone mentioned is the *shamir;* this is usually identified with the diamond, but Bochart calls it a corundum. Kunz (*Curious Lore of Precious Stones,* 1913) has two sets of identifications, one for the time of the First Temple, and one for that of the Second.

GENEALOGY, the science of the origin, succession and relationship of families and their individual members; also, a table giving the line of descent of any particular individual or family.

Genealogy as a science arose because man was conscious that he was a link in a long chain of generations. As a rule, it is chiefly families of importance in public life that are studied from the genealogical point of view. However, less important families often take pains to preserve their genealogies, especially in those social levels where class consciousness is strongly developed. Thus all the castes in India, the priestly families of antiquity, and the nobility of Europe, took great pains in tracing out their descent. In a large number of cases an attempt is made to prove that the family has descended from an important historical personage; and where this attempt is unsuccessful, falsifications are sometimes made at the expense of historical truth. Genealogy often uses the graphic method of indicating relationship, the "pedigree," "genealogical table" or "family table."

The Jews have always shown a strong feeling for genealogy. The Bible is full of genealogical lists, and the lists of the ancestors and descendants (*toledoth* is equivalent to "family record") of the famous personages of the Bible, such as Adam, Noah, Abraham, Jacob and his sons, Moses and David, are given there. The first nine chapters of *I Chronicles* consist of genealogical lists; the books of *Ezra* and *Chronicles* were popularly called Sefer Hayuhasin (Book of Descent) because of the lists of families in its second, eighth and tenth chapters. In later ages the priests, in particular, traced their own genealogies with especial care (Josephus, *Life,* 1). The Talmud likewise contains numerous allusions to extant genealogical tables.

After the Second Temple was destroyed and the priesthood lost its paramount position, however, there was a complete decline of interest in genealogy. The aristocracy of the blood was replaced by an aristocracy of the intellect; the view expressed in the sentence of the Talmud (*Hor.* 13a): "An illegitimate who is versed in the Law has precedence over the uneducated priest," became more generally accepted.

The interest in genealogy did not awaken among the Jews until modern times. This was due to the fact that the period between the 14th and 17th centuries witnessed great social and economic shiftings within Jewry. The plague and the persecutions of the 14th cent., the Inquisition and the expulsion of the Jews from Spain, the immigration of the Jews into Poland and the Chmielnicki massacres of 1648

had impoverished the lofty and enriched the lowly. Men who had but lately risen in the world were anxious to prove the legitimacy of their social position. As early as the beginning of the 16th cent. various scholars had already attempted to draw up their own genealogical tables; as a rule they followed the policy of tracing their ancestry back to important learned men, to Tannaim, to personages of the latter part of the Biblical period, even to David himself.

These attempts, however, cannot be properly compared to scientific endeavors to apply the laws of historical research to the study of the relationships of Jewish families and to make genealogy a branch of the science of Jewish history. Such endeavors do not begin until the last decades of the 19th cent.

LEON JULIUS SILBERSTROM.

As a result of the age of enlightenment and the emancipation which followed it, the intellectuals, in abandoning the old forms of religious observances, often drifted away from their families as well. The rapid destruction of the old forms of Jewish family life was further aided by such factors as the wide separation of families, the phenomenon, so characteristic of western Europe, of Jews crowding into the large cities, and the emigration to foreign lands. The older generation remained in the smaller towns, and their grandchildren grew up in larger cities apart from their grandparents, often not even knowing them.

The rise in the social scale, higher education and new intellectual interests, and above all, such factors as change of religion, baptism, mixed marriages and religious indifference created a cultural gulf between ancestors and descendants. In some cases the original lack of piety was intensified into the conscious intention of blotting out all traces of Jewish origin. In most cases where the link between the past and the future had been thus sundered, all the material for family traditions, such as documents, heirlooms and family papers, was also lost; there was danger lest the entire Jewish community might lose the power of establishing the historical knowledge of family relationships. Aware of this peril, and spurred on by individual achievements of genealogical investigators of the last two decades of the 19th cent., such as Brann in Silesia, Dietz in Frankfort, Hock in Prague, and Hensel and Freudenthal with their researches on the Mendelssohn and Gomperz families, modern investigators began to systematize Jewish genealogy.

In 1913 Paul Diamant, Max Grunwald and others founded the periodical *Archiv für Jüdische Familienforschung,* which was published in Vienna for a short time. In 1924 the Gesellschaft für Jüdische Familienforschung, founded by A. Czellitzer, brought about a close association of all Jewish genealogists, created an archive for records of Jewish families, and published a quarterly, the *Jüdische Familienforschung.*

In the United States work on Jewish genealogy was done for the *Jewish Encyclopedia,* by the American Jewish Historical Society, and by Dr. Walter Kraus, who for a short time published the *St. Charles* as a periodical for Jewish genealogy.

The study of Jewish genealogy is usually undertaken either because of interest in one's own family, or for the study of other families in order to learn something about the history of culture, heredity or similar interests. In the former case, it is usually carried on by laymen; in the latter, by historians, investigators of inheritance, genealogists and the like. The society and its archives serve both classes, the layman through advice and guidance in the investigation of his own family, the expert by means of literary references and collection of the material.

The sources of Jewish genealogical study are the following: oral narratives from individuals, marriage contracts, marriage documents (Kethuboth), records kept by the circumciser, wrappings of the Torah (Wimpel) donated in honor of the birth of a child or the like, wills, and the like. Valuable information is often obtained from notes made on the fly-leaf of prayer-books, a custom observed by nearly every Jewish family, by inscriptions on tombstones, and prefaces to books, in which the writer often gives his family tree (Yihus), showing his relation to a famous authority of former times and thus courting the confidence of the reader. The most extensive Jewish family tree ever printed is the genealogical list of all the descendants of Samson Gumpel, known as the "Samson genealogical tree."

See also: BIOGRAPHIES; EPITAPHS.

ARTHUR CZELLITZER.

Lit.: Wellhausen, J., *Prolegomena to the History of Israel,* 211 et seq.; Smend, Rudolf, *Die Listen der Bücher Ezra und Nehemia;* Freund, L., "Über Genealogien und Familienreinheit in biblischer und talmudischer Zeit," *Festschrift Adolf Schwarz,* 163-92; Zacuto, Abraham, *Sefer Yuhasin Hashalem,* edit. Filipowski; Heilprin, Jehiel, *Seder Hadoroth;* Löwenthal, A., in *Jüdische Familienforschung, Mitteilungen der Gesellschaft für Jüdische Familienforschung,* 1925, No. 3, pp. 50-52; Theilhaber, Felix A., in *Archiv für Rassen- und Gesellschafts-Biologie,* 1912, No. 2, pp. 207-13; Dietz, *Stammbuch der Frankfurter Juden;* Hock, S., *Die Familien Prags;* Kaufmann and Freudenthal, *Die Familie Gomperz;* Klein, Samuel, "A Genealogical Record Found in Jerusalem," *Zion,* vol. 4 (1938-39) 30-50, 177-78; Büchler, A., in *Schwarz Festschrift* (1916) 133-62; Freund, L., *ibid.,* 163-92.

GENERAL COUNCIL OF PALESTINIAN JEWRY, *see* VAAD LEUMMI.

GENERAL JEWISH COUNCIL. On June 13, 1938, there was formed in Pittsburgh, Pa., the General Council for Jewish Rights (the name was later changed to General Jewish Council), made up of four constituent agencies: the American Jewish Committee, the American Jewish Congress, the B'nai B'rith and the Jewish Labor Committee.

The Council came into being at the instance of Edgar J. Kaufmann, Pittsburgh philanthropist, as the result of nation-wide friction which had been aroused by the proposal of the American Jewish Congress to conduct a referendum among American Jews on the question: "Do you favor a union of all American Jewish groups engaged in safe-guarding the equal rights of Jews, which shall undertake to create for the defense of such rights a single all-inclusive agency organized on a democratic and representative basis in accordance with American ideals?" As one of the conditions preliminary to the formation of the Council, the American Jewish Congress agreed to withdraw the referendum.

The agreement forming the Council proposed "the

immediate coordination of those activities of the organizations which relate specifically to safe-guarding the equal rights of Jews through the creation of a single body in which each of these respective organizations shall have equal representation, but without affecting the autonomy of any of these organizations and excluding the consideration of questions involving racial, national or religious philosophies."

For nearly two years after the foundation of the Council, its functions were almost wholly advisory and of a coordinating nature. It investigated and reported on "mushroom" organizations which sprang up from time to time. It attempted to control public opinion on such occasions as the Grynszpan affair, the stoppage of immigration to Palestine, and the anti-Semitic campaign of Father Coughlin. It appointed a Public Relations Committee to deal with legislation affecting Jewish rights.

Early in 1940 a plan was presented for the Council to become a cooperative body for fund-raising, budgeting and programing of its four constituents, but after deliberation, the Council decided these proposals were unattainable. It was further decided that the Council should carry on a coordinated public relations program and create a bureau of information to answer inquiries on the programs, activities and practices of the agencies and periodicals which appeal for financial support upon claim of a defense program. On April 7, 1941, the American Jewish Congress withdrew from the Council, alleging "failure of the council to achieve the purposes for which it was formed."

The chairman of the Council since its inception has been Edgar J. Kaufmann. F. R. ADLERSTEIN.

GENESIS, the first book of the Hebrew Bible (also the Vulgate, Septuagint and English versions). The name is taken from the Greek translation (*geneseos*) of the Hebrew word *toledoth,* "generations," in *Gen.* 2:4, "These are the generations of the heavens and of the earth." The Hebrew name of the book, *Bereshith,* is taken from the first word of the Hebrew text, *Bereshith bara 'Elohim,* "In the beginning God created. . . ."

The purpose of the book is to give an account of the origins of Israel; Israel's selection as God's witness and messenger among the peoples of the earth; Israel's peculiar relationship to God which is rooted in the moral greatness and piety of his common ancestors, Abraham, Isaac and Jacob and Joseph; and, finally, how Israel obtained, through God's promises to the Patriarchs, the right of possession of the land of Canaan. An introductory section (1 to 11:26) describes the origin of the world and the races of mankind, especially those related to Israel, and the beginnings of human history and civilization. This section serves as an introduction to the history of Israel (from 12:18 to the end). Thus, Genesis, while it may be regarded as a historical book, is a book whose theme is primarily and essentially religious and resolves itself about a four-fold central theme: (a) God and mankind; (b) God and Israel; (c) God's selection of Abraham and his descendants for His service; (d) God's providence. While the book is thus one of universal scope and significance, it is particularistic in its central theme of Israel as the agent of the universal religious message.

Genesis may be divided into four sections, corresponding to the four general cycles of stories found in the book: (1) primeval history—the narratives concerning the origin of the world, the human race, the Flood, and the peoples of the earth prior to the Call of Abraham (1 to 11:26); (2) the stories of Abraham (11:27 to 25:18); (3) the stories of Isaac and Jacob (25:19 to 36:43); (4) the story of Joseph (37 to 50).

Being a book both of history and of religion, Genesis must be considered in terms of these values. Many problems are thus raised: What portions, and how much, of the book are authentic history? How much is myth and legend? What, if any, are the effects of unauthenticated history, obvious legend, folk-lore and myth, upon the "truth" of Genesis, and especially upon its value as a historical document?

Modern scholarship is generally in agreement that the first eleven chapters are a collection of ancient Israelitish folk-tales, legends and myths, largely derived from Babylonian tradition, giving the answers to some of the fundamental questions that were asked by all peoples, and answered in various terms, but in similar ways, by all peoples in the childhood of the race: How did the world come to be? What is the origin of life, both animal and human? Why do men wear clothes? Why must they work and endure pain? Why must men die? How account for the varieties of language and race? The charming stories of Genesis are a compilation of the beliefs of primitive Hebrews about these questions. While the Hebrew genius made these narratives the vehicles for many moral and spiritual lessons, it must be borne in mind that ancient peoples were not possessed of modern scientific knowledge concerning the origins of the universe in the fields, for example, of geology, astronomy, anthropology, the natural sciences, and the like. It would not be reasonable to expect the ancient writers of Genesis to be in advance of their age in scientific knowledge and, therefore, we should not expect to look upon Genesis as possessing any scientific value for the modern world.

In view of this consideration, there really is no contradiction between Genesis (or, for that matter, the Bible as a whole) and science, but only between primitive, unscientific conceptions of the universe, and modern, scientific knowledge concerning it. The ultimate value of Genesis, therefore, does not lie in its worth or value as a scientific textbook. Its ultimate and permanent value lies in the religious spirit that permeates the Hebrew folk-lore and legends and the spiritual message implicit in them, namely, that all the works of nature and human destiny are the work of God, the One God Who governs the universe. In this regard the Hebrew folk-lore and legends are distinct, and to be differentiated, from those of all other peoples.

The remainder of the book (11:27 to the end), while purporting to be history, is history colored by this religious conviction of its compilers. It is history written with a specific religious purpose, both as to events and individuals. The most plausible warrant for the historicity of the major characters in the book of Genesis would, it would seem, be found in the fact that the major documents of Genesis are parallel accounts of the same traditions.

According to the Bible critics, one of these accounts

(the *J*, or Jahvist document) incorporates the traditions of the southern tribes, and is probably the older, the other incorporates those of the northern tribes (the *E* or Elohist account, probably about a century later). While they differ in detail, they are substantially in agreement as to the major events, thus testifying to the basic historical truth upon which the legends are founded, even though they have been transmitted in the form of legend. The clear delineation of individual character which emerges in the descriptions of the main personalities of the Hebrew legends would also indicate that "a substantial nucleus of historic fact can have been preserved in the historic memory of Israel," particularly in view of consideration of the "safe general maxim that tradition does not invent names or persons." That the Patriarchs and Joseph may have been originally personified tribes, or even Canaanite deities, as some scholars hold; or that these tales reflect the national memory of tribal migratory movements and "other general ethnological phenomena which national tradition has disguised as personal biographies," as is held by others; or whether or not these narratives are "projections into the past of relations subsisting, or conceptions formed, after the final settlement in Canaan," as still others hold—all these theories are in the line of conjecture to which, perhaps, no complete historical evidence and proof can or will be adduced. On the other hand, the fact that the names Abraham (or Abram), Jacob (Jacob-El), Joseph (Joseph-El) and Israel have been found in Babylonian and Egyptian documents; that a fairly good case has been made out for the identification of Amraphel (mentioned in the list of names of the kings against whom Abraham fought (*Gen.* 14) with Hammurabi, the great organizer of the first Babylonian Empire (about 2200 B.C.E.); that there are records in the same sources of Semitic migrations from Canaan to Babylonia and from Canaan to Egypt, all during the period throughout which the Patriarchs are presumed to have flourished—all this would indicate that "while the Hebrew traditions have telescoped the history of centuries into the lives of four generations of patriarchs they have, nevertheless, preserved a correct sequence of (historical) events."

However, the religious value of Genesis does not depend upon either the scientific or the historical accuracy of the legends narrated therein. Whether Abraham lived at the time of Hammurabi or not; or whether he had migrated from Ur or Haran; or whether Jacob actually went down into Egypt; or whether Joseph did or did not occupy the high position described in Genesis:—these are of no significance compared to the spiritual significance of the mission of Abraham and its continuation by his descendants. For the purpose of Genesis is not to serve as a textbook of history or of science. Its purpose is to elaborate the idea that Israel came upon the scene of history as the messenger announcing God and His truth to man.

The history of the compilation of the book of Genesis is the history of the compilation of the Old Testament. Genesis is the product of that long period of literary activity commencing with the first commitment to writing of the legends of Israel in the 9th cent. B.C.E., and extending approximately to the end of the 6th cent. or, possibly, to the middle of the 5th cent. B.C.E.

The stories of the Creation, the beginnings of the human race, and the Deluge—the earliest stories—are probably to be traced back to the common stock of Semitic folk-lore. Whether they originated in Canaan among the Hebrews, or were received directly or indirectly from Babylonia, or whether they were the original creations of the Hebrews even before they entered Canaan—all these are questions to which, as yet, a satisfactory answer has not been given. Palestine occupied a position as the cross-roads of ancient oriental civilization, through which passed the armies and the trade-routes of Babylonians and Egyptians from north to south and south to north, and the commerce from Arabia to the Mediterranean and back again. It is thus possible that, because of contact with probably every people of the ancient world, the indigenous legends of the Hebrews were influenced by the similar legends of many of the peoples with whom they came into contact. And the legends of Genesis are the ultimate product of intra- and extra-Palestinian relations of the Hebrews over a long period of time, before they were written down. Although these legends were originally mythological in character and, as are all myths, were rooted in polytheism, the polytheistic elements were gradually eradicated under the influence of the religious genius of the Hebrew people which culminated in the ethical monotheism of the prophets.

A second group of narratives in Genesis are local traditions of other places which were traditionally associated with the Patriarchs, such as Shechem (12:6), the oaks (terebinths) of Mamre (13:18), Beer-lahai-roi (16:14), Beer-sheba (26:23-25), Beth-el (28:10-22), Mahanaim (32:3), and Peniel (32:24-32). Probably originally Canaanite shrines, they retained their sanctity for the Hebrews after they entered the land.

A third group of legends have preserved the recollection of early events in the history of tribes or clans. Thus, the story of Dinah (chap. 34) possibly refers to a weak clan or tribe whose threatened absorption by native Canaanites was checked by two brother-tribes. Similarly, the story of Tamar (chap. 38) accounts for the disappearance of two Hebrew clans, Er and Onan, while at the same time it preserves the memory of the strengthening of the tribe of Judah by fusion with local Canaanite tribes.

Among the legends which illustrate the relationships between Israel and the neighboring peoples are: the narrative of the pre-natal struggle between Jacob and Esau (25:23), accounting for the traditional enmity between Israel and Edom; the legend concerning the delimitation of the border between Israel and Syria by means of the covenant between Jacob and Laban (31:44-48); while the relationships between Israel and the neighboring Arabian, Aramean, Edomite, Moabite and Ammonite peoples are reflected in such passages as chap. 11; 22:20-24; 25:1-6; chap. 12; chap. 16; chap. 29 and chap. 36.

Before the art of prose writing developed, not only in Israel but also among all peoples, traditions of the people were transmitted through popular song. A perfect example is to be found in *Judges* 5, which describes the event narrated in *Judges* 4. So also in

Genesis, there are popular songs, or, at least, remnants of them, to be found, as in 4:23-24, describing the invention of weapons; 5:29, on the invention of vine-culture; 9:25-27, the song of blessing of Noah's sons. Other examples are to be found in 16:11-12; 24:60; 25:23; and especially the blessing of Jacob by Isaac (27:27-29), of Esau (27:39-40), and Jacob's Blessing upon his sons (49:2-27).

The genealogies of Genesis are a product of the latest stratum of the Genesis stories (*P*, the Priestly Code); and their purpose is to trace the history of Israel and the neighboring, related peoples back to remotest antiquity. These genealogies are unrelated to the earlier (*J* and *E*) records, and are, therefore, unreconcilable with them. They are to be found in chap. 5 (Adam to Noah); chaps. 10 and 11 (the sons of Noah); 11:27-32 (the descendants of Terah); 22:20-24 (the genealogy of Nahor, to whom the tribes traced their ancestry); 25:1-6 (of Keturah, the concubine of Abraham); 25:12-18 (of Ishmael, the son of Abraham by Hagar); 36:1-5; 36:9-14, 15-19, 20-30, 31-39, 40-43 (of Esau and the Edomite tribes or clans); and 46:8-27 (of Jacob's descendants).

Hermann Gunkel's brilliant exposition of the nature of the legends of Genesis is probably the best treatment of this very complicated subject. Here, however, is listed merely a catalogue of that scholar's classification of these legends, and examples to illustrate the various classes:

1. Etiological legends, whose purpose it is to explain something. Thus, the legend of the Fall of Man (chaps. 2 and 3) explains why a man cleaves to his wife; why we wear clothes; why we detest snakes; why the serpent crawls upon his belly; why the peasant has to work in the fields; why women must endure the pangs of birth. So also, the Flood story explains the rainbow (9:12-17) and the recurrence of the seasons (8:21-22), and the legend of the Tower of Babel (11:1-9) accounts for the diversity of languages.

2. Ethnological and ethnographical legends, explaining the relationships of tribes. The heroes of these legends "are frequently personifications of tribes and peoples whose character and history and mutual relationships are exhibited under the guise of individual biography." Thus, the rivalry of Israel and Edom (25:23), the establishment of the frontier between Syria and Israel (31:44-48), why Ishmael became a Bedouin people (21:8-21).

3. Etymological legends, explaining the origins of the names and real meanings of names of races, mountains, wells, sanctuaries and cities. Thus, Babel is so named because God confused (Hebrew *balal*) the tongues of peoples there (11:9); "Jacob" means "heel-holder," because at birth he held his brother's heel (25:26); Beer-sheba is the "well of seven," because Abraham gave Abimelech seven lambs there (21:28-32); Isaac was so named because Sarah laughed (*tzahaḳ*) when told that she would give birth to a son (18:12); Zoar is so named (19:22) because Lot referred to the place as "a little one"; Reuben is so named "because He (the Lord) hath looked upon my affliction" (*ra'ah be'onyi;* 29:32).

4. Ceremonial legends, explaining the regulations of religious ceremonies or customs. Thus, the origin of the Sabbath is explained (2:1-3) by the statement that God rested from the work of creation on the seventh day; the sacred stone at Beth-el was first anointed by Jacob, who used it as a pillow when God appeared to him in his dream (28:11-22); the sinew of the thigh-vein is not to be eaten because God struck Jacob there when He wrestled with him at Peniel (32:33).

5. Geological legends, explaining the origin of localities. The Dead Sea and its desert came into being as a result of the punishment for the sins of the inhabitants of the cities of Sodom and Gomorrah, which once stood there (19:1-29).

In the process of the compilation of the book of Genesis, the ancient traditions of the northern and the southern Israelitish tribes (*E* and *J*) were fitted into the framework of the priestly tradition (*P*) and combined by an editor, or a series of editors, into the form in which we now have it. It is a record, not of the actual history, but of the spiritual history, of Israel—a record of the development out of primitive myth and legend, through centuries of national experience, of the exalted religious, moral and ethical ideals of ethical monotheism, of prophetic Judaism.

See also: BIBLE; HEXATEUCH.

SOLOMON LANDMAN.

Lit.: *The International Critical Commentary* (*Genesis:* Skinner); *The Cambridge Bible* (*Genesis:* Ryle); Gunkel, H., *The Legends of Genesis; A New Commentary to Genesis,* edit., Gore, Goudge and Guillaume; Morgenstern, Julian, *Genesis;* Marston, *New Bible Evidence;* Garstang, John, *The Foundations of Bible History* (1931).

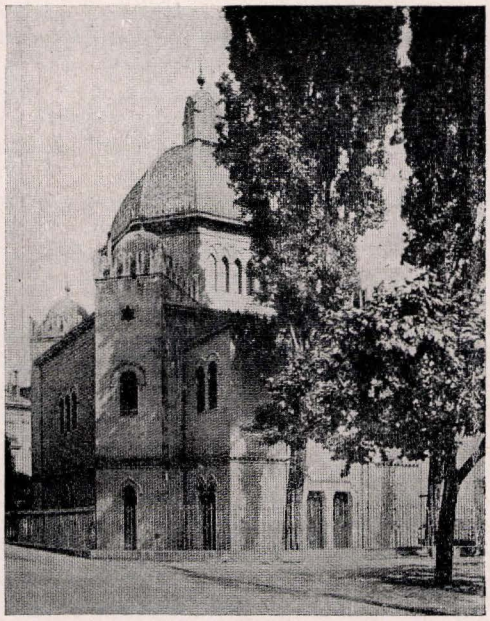
GENESIS, LITTLE, *see* JUBILEES, BOOK OF.

GENESIS RABBAH, *see* MIDRASH GENESIS.

GENEVA (French Genève, German Genf, Italian Ginevra), a Swiss canton and a town, both bearing the same name. In 1941 there were about 2,500 Jews in Geneva, out of a population of 172,000. The settlement of Jews began there probably when Geneva was still a part of Burgundy and when the Jews were expelled from France in 1182. However, there is no record of Jews in Geneva earlier than 1282, when a certain Aginus paid his protection tax to the treasury of the Duke of Savoy. Another reference to Jews in Geneva dates from 1396.

Originally the residences of the Jews in Geneva were scattered among those of the Christians, but in 1428 they were segregated in a Jewish quarter called Cancellum Judaicum or Platea Judaica, now the Rue des Granges and the Place du Grand Mézel. The Jews were under the protection of the Duke of Savoy, hence paid their protection tax to him, and not to the city. Their chief occupation was money-changing. Trading was open to them only in the public market. However, there is some reference to Jewish physicians there in the 15th cent. In 1461 there was a persecution of the Jews due presumably to economic hostility on the part of the merchants and artisans, and in 1488 Jewish physicians were forbidden to practice in the city, and in 1490 the Jews were altogether banished.

There were no Jews in Geneva until 1780, when Jews from Alsace began to settle in Carouge, now part of the city of Geneva, but at that time part of the kingdom of Sardinia. In 1792 Carouge was taken by



The synagogue at Geneva

France, and the Jews then enjoyed civic equality until 1816, when it was joined to the canton of Geneva. Despite repeated considerations by the state council of proposals to admit them to citizenship, their status was that of aliens until 1857. As soon as the right of citizenship was granted them, the Jews of Carouge settled in the city of Geneva. In 1853 the government formally recognized them and gave them a plot for the erection of a synagogue. Josef Wertheimer was elected the first rabbi of the Jewish community of Geneva in 1859. As the seat of the League of Nations, Geneva is the headquarters of the Agence Permanente de l'Organisation Sioniste auprès de la Société des Nations and of the Comité pour la Protection des Droits des Minorités Juives. In October, 1933, the *Revue juive de Genève* (Jossué Jehouda, publisher) began to appear in Geneva.

Lit.: Revue des études juives, vol. 75, pp. 119-39; vol. 76, pp. 7-36, 146-70; vol. 80, pp. 1-41; vol. 83, pp. 63-73; vol. 84, pp. 81-91; Graetz, H., *History of the Jews,* vol. 4 (1927) 103-4.

GENIN, ROBERT, painter, b. Visokoje, Russia, 1884. Self-taught, he painted in Vilna and Odessa. At the age of fifteen he was a teacher of drawing, and in 1902 went to Munich, then to Paris. Here he found a tremendous stimulus, and also later, in Germany, where he was influenced by Marée's treatment of human forms. His various graphic cycles, *Figürliche Kompositionen* (1912), *Die Frau* (1916), and the autobiography *Skizzen und Erinnerungen* (1920), made him famous in Germany. He was noted for his mural frescoes in the Villa Mendelssohn in Berlin-Wannsee and paintings in the museums of Stettin, Cologne and Elberfeld.

GENIZAH ("hiding place, place of storing away"). The stones of an altar defiled by the Greeks was "hidden away" by the Maccabees. The term "hiding" (*genizah*) was used for the withdrawing of books from circulation because they were heretical or for other reasons. Torah scrolls which had become unfit were originally buried, frequently in connection with the burial of great scholars. Later on a special place in the synagogue, either in the cellar or in the attic, was put aside for Torah scrolls which had become unfit, books and other papers with Hebrew writing which were no longer used but, because they contained the name of God, were too holy to destroy. Since in almost every Hebrew book or document the divine name occurs, the term *shemoth* ("names") was used for such material. In the East such a repository was called Genizah. In modern times the term Genizah is particularly applied to the one in the old Ezra Synagogue in Cairo which was built in the 7th cent. on the site of a Coptic church. There, literary remains had been accumulating over a thousand years.

In the diary of Simon van Geldern, Heine's granduncle, there is an entry in 1753: "I have searched in the Genizah." It seems that in the first half of the 19th cent. the Karaite Firkovitch got some old fragments from the Cairo and other Genizahs. In 1890, the Bodleian Library at Oxford, England, began to accumulate its collection of Cairo Genizah texts, nearly 2,700 of which are described in the catalogue by Neubauer-Cowley (1906). In 1891, Dr. Cyrus Adler obtained such fragments, probably the first to come to America. In 1896, the traveler Elkan N. Adler was permitted by the Chief Rabbi of Cairo to take back with him a sack full of these treasures. During the last decade of the 19th cent., a number of old parchment leaves were sold to travelers in the East by dealers who somehow managed to obtain them.

In 1896, the two well-known orientalists, the sisters Mrs. Lewis and Mrs. Gibson, brought to Cambridge a small collection of Cairo Genizah pages, now in Westminster College. They submitted it to Dr. Solomon Schechter for examination. His identification of one of the leaves (May 13, 1896) as the first fragment of the original Hebrew of the apocryphal book of *Sirach,* or Ben Sira, led to his trip to Cairo whence he brought back the bulk of the material to Cambridge; together with Charles Taylor, who had financed the trip, he presented the entire "Taylor-Schechter Collection" to the University Library. The great libraries of the British Museum in London, the Bodleian in Oxford, that of Leningrad, the Jewish Theological Seminary in New York (Elkan N. Adler Collection), Dropsie College in Philadelphia, the Hungarian Academy of Budapest (Collection David Kaufmann), the Consistoire Israelite in Paris, the Municipal Library in Frankfort, the library of the Jewish community in Berlin, and many others, possess numerous fragments from the Cairo Genizah.

Every branch of Jewish literature has been enormously enriched by the discoveries made in these Genizah texts and we may expect many more important discoveries as research goes on. Some of the fragments are palimpsests, that is, they are written over older texts which were rubbed out. These older writings are often of great interest. They include fragments of the Greek translation of Aquila, of Origen's Hexapla (the Hebrew text of the Bible, its transcription into Greek and four Greek translations in parallel col-

umns), as well as parts of the New Testament. These fragments were published by Burkitt, in 1897, and by Taylor, in 1900.

Biblical fragments found in the Genizah have acquainted us with the old Babylonian punctuation and Masorah of the Bible; they prove that the ordinary Tiberian punctuation was preceded by an earlier, more primitive, system of vocalization; they brought to light shorthand Bibles in which the first word of each verse was written out, while of the rest of the words only one letter was copied, that which had the accent.

From the Cairo Genizah has come to light, besides the fragments of five manuscripts of the original Hebrew of *Sirach,* an Aramaic text of the *Testament of Levi.* The Damascus text, which gives us information about an unknown Jewish sect, has been the subject of a whole literature since Schechter published it in 1910.

Except for the oldest dated Talmud text (1123) found in the Genizah, which was published by Schechter in 1896, the numerous Talmud fragments have not yet been examined. The Yerushalmi fragments were published by Louis Ginzberg in 1909. Fragments of lost Tannaitic texts, as well as of older Midrashim have come to light, and many Midrashic texts have been published by Ginzberg, Mann, Marmorstein, Schechter, and Wertheimer.

Discoveries of material of the later Gaonic period (8th to 11th centuries) have particularly enriched our knowledge of this formerly dark period. Responsa collections containing correspondence between the heads of Babylonian academies and scholars of Egypt, Kairwan (near Tunis), Fez, and other North African cities, and Spain, throw light on the economic conditions and the life and activity of the Jews in these countries. Private letters of the Geonim tell of the dire straits under which they were living and of the inner struggles in the academies. Codes formerly known only by title inform us about the influence of the Palestinian Talmud in Babylonia and of the efforts of the Babylonian authorities to change ancient Palestinian customs in that country, since they claimed that such customs were the results of persecutions by the Byzantine rulers.

The Palestinian liturgy, formerly almost unknown, and the triennial cycle of reading the Pentateuch became more familiar through publications of Abrahams, Büchler, Elbogen, Mann, Schechter and others. Secular and religious poetry, of which only a few stray specimens had survived, became accessible. Davidson's discovery of *Mahzor Yannai* (1919) was epoch-making in this field. It was followed by the more extensive collection of Zulai (1938). Through the publications of Brody, Davidson, Schirmann and many others, numerous hitherto unknown poets were discovered; some of them are of considerable importance.

The controversy regarding the calendar between Babylonia and Palestine which caused the two countries to observe the holidays on different days in 921 and 922 was clarified by the remnants of Saadia's *Sefer Hamoadim* (Book of Holidays), a collection of the very sharp controversial writings of both sides.

Saadia was responsible for the victory of the Babylonians and was rewarded by the exilarch by being appointed as head of one of the Babylonian academies —the only foreigner who ever attained this position. Fragments of another work of his give details of his bitter quarrel with the exilarch. Davidson's identification of a fragment of Saadia's treatise against Hiwi al-Balkhi, for the first time, introduces the teachings of this early heretic and Bible critic.

For the first time, there is produced documentary evidence of the existence of Geonim and important schools in Palestine and about their quarrels and difficulties.

Altogether, knowledge of the history of the Jews in Babylonia, Palestine, Egypt, North Africa, Spain, and Italy in that early period is continuously gaining by new publications of these ancient documents. For example, the legend of the "four captives" who were supposed to have spread learning from the Babylonian academy to various African and European countries was destroyed by Schechter's discovery of a letter from Hushiel, one of these "captives," who came to North Africa from Italy, not from Babylonia. A Norman knight who participated in the First Crusade was converted to Judaism in Syria in 1103. He left a prayer-book written in his own hand and a treatise on a contemporary messianic movement. A new Khazar letter discovered by Schechter (1912) throws interesting light on this convert nation. A letter of one of the Geonim with the original seal was discovered by B. M. Lewin, whose publications are a valuable contribution to the knowledge of Halachic writings. A periodical published by him, *Ginze Kedem,* is devoted to discoveries in this field.

Of Maimonides the Genizah yielded not only a number of letters written in his own hand, but also fragments of the first drafts of his great code and of the *Guide to the Perplexed.*

Of important Karaite works found in the Genizah, the publications by Mann and Marmorstein give much new information.

The Cambridge Genizah contains some 12,000 Judeo-Arabic texts from which Hirschfeld selected important items. Goldziher, B. Chapira and others published Arabic texts found elsewhere. Gottheil edited a number of medical and astronomical texts in Arabic.

Booklists from the 11th and later centuries acquaint us with the titles of many lost works and with many authors. Numberless documents throw light on every phase of life and activity of the Jews. The oldest document is dated 750. An early fragment, dated 831, is exhibited in the Museum of the Jewish Theological Seminary.

Extensive collections of Genizah fragments are recorded in: Neubauer-Cowley's *Catalogue* (1906); *Catalogue of Hebrew Manuscripts in the Collection of E. N. Adler* (Cambridge, 1921); Halper, *Descriptive Catalogue of the Genizah Fragments in Philadelphia* (Philadelphia, 1924; 487 numbers). Gottheil-Worrell published the complete text of the Genizah texts in the Freer collection with 50 facsimiles (New York, 1927). Mann, *The Jews in Egypt under the Fatimid Caliphs* (2 vols., 1920-22) and *Texts and Studies in Jewish History and Literature* (vol. 1, Cincinnati, 1931); Ginzberg, *Geonica* (1908) and *Ginze Schechter* (vols. 1-2, 1928-29); Davidson, *Ginze Schechter* (vol.

3, 1928) and some volumes of Assaf are the most extensive publications of Genizah material.

ALEXANDER MARX.

Lit.: Jewish Encyclopedia, vol. 5, p. 612 et seq.; *Encyclopaedia Judaica,* vol. 7, col. 250 et seq.; Schechter, *Studies in Judaism,* vol. 2, p. 1 et seq.; Kaufmann, in *Hashiloah,* vol. 2 (1897) 385-93, 481-90; Halper, in *Hatekufah,* vol. 19, pp. 261-76; vol. 20 (1923) 261-284; Mann, in *Menorah Journal,* vol. 7 (1921) 298-308; Mosseri, J., in *Jewish Review,* vol. 4 (1913) 208-16.

GENNESARET, *see* CHINNERETH.

GENOA, seaport and capital of the province of Genoa in Liguria, Italy. Its population of 608,000 included some 3,000 Jews in 1939, about half of whom had entered Genoa during the previous decade, from Germany, Austria, Poland and Roumania.

Although the earliest record dealing with Jews in Genoa dates from the time of Theodoric (493-526), their settlement probably existed before his reign, since Theodoric is recorded as having confirmed privileges granted to the Jews before his time. There is, however, no specific mention of Jews in Genoa prior to 1134, when there is cited the case of a Jew who had to contribute toward the upkeep of a perpetual light for the image of a saint. At that time and in the following centuries the number of Jews is said to have been insignificant, consisting perhaps of only a few individuals. Among these were Solomon da Salerno and Solomon Blancardo, mentioned in a source dated 1165 as two of the most prominent merchants of the city.

Not until the beginning of the 16th cent. did a Jewish community begin to form in Genoa, although exiles from Spain, in 1492, were allowed temporary refuge. In 1516, most of the Jews were expelled, but in 1524 they were allowed to return to engage in banking and business enterprises. This privilege was renewed several times thereafter—in 1570, 1578, 1582 and 1586. Signs of intolerance began to appear in 1587; the "Jew badge" was introduced. In 1598 the Jews were driven out altogether.

Nevertheless, a Jewish community was re-established in Genoa in 1648, when foreign merchants, regardless of nationality, were allowed to settle there. The Jews numbered about 200 in 1660, and they had to live in the Jewish quarter at the Contrada del Campo.

Among the prominent Jews in Genoa during the 16th and 17th centuries were Judah ben Isaac Abravanel (Leone Ebreo), an exiled Spanish Jew, physician and author; Joseph ben Joshua Hakohen, physician and author, of southern French origin, and Abitur Abba Mari and Abraham Zarfati, rabbis at Genoa in 1680.

In 1737 the destitute Jews were expelled again, while the more prosperous ones, those engaged in useful trades, were allowed to remain. The situation began to improve in 1752, and after the emancipation of 1848 the Jewish community of Genoa grew steadily. In 1931, the Jewish population was about 1,750. The succeeding years brought an increase in Jewish immigrants, whose arrival enriched the cultural, religious and social life of the community. Jewish cultural life centered around the Circolo Ebraico, on Via Passarotti.

Until 1935, the Genoa synagogue, which had a history dating back to 1700, was housed in a small hall on the second floor of an old house. But in May, 1932, the cornerstone for a new synagogue was laid. When it was completed in June, 1935, it had cost 700,000 liras. Riccardo Pacifici, former vice-rabbi of Venice and director of the rabbinical college in Rhodes, was invited to become chief rabbi of Genoa, a post which had been vacant since the death of Giuseppe Sonnino. Among Pacifici's first accomplishments was the organization of the Jewish communities in San Remo and La Spezia, both in Liguria, each with about 100 Jews.

After the introduction of anti-Semitic legislation in Italy (1939), hundreds of German, Austrian and Eastern European Jews who had come to Genoa and established themselves in commerce, industry and the liberal professions had to leave at once. The agricultural school in Albenga, near Genoa, where young German Jews were trained for agricultural work in Palestine, was closed. Scuola Mediterranea, a high school founded in Genoa by Hans Weill, a German Jewish educator, was also closed. DAVIDE KLEINLERER.

Lit.: Marx, in *Jewish Quarterly Review,* vol. 20, pp. 251, 255; Byrne, in *Journal of the American Oriental Society,* vol. 38, p. 176; Hakohen, Joseph, *Emek Habacha;* Staglieno, in *Giornale Ligustico,* vol. 3, pp. 173, 394; Perreau, in *Vessillo Israelitico,* vol. 29, pp. 12, 37, 70.

GENTILE CHRISTIANS, *see* CHRISTIANITY.

GENTILES. Gentiles are persons who are non-Jews by birth and religion. The essential distinction between Jew and Gentile is, however, not one of nationality or race, but of religious belief and moral standards. A convert to the Jewish faith is not regarded as in any sense a Gentile.

1. The Hebrew word *goy* (plural *goyim*) means "nation." In Biblical usage it is applied also to Israel: "Ye shall be unto Me a kingdom of priests, and a holy nation" (*goy kadosh; Ex.* 19:6). In the plural it refers especially to foreign nations; for example, "a light of the nations" (*or goyim; Isa.* 42:6); "Why are the nations in an uproar?" (*lamah rageshu goyim; Ps.* 2:1). Since the people of Israel regarded themselves as the sole guardians of the pure faith, in the midst of a vast world of idol-worshippers, *goyim,* nations, came to mean "the pagan world." Hence arose the use of the word *goy* to mean a non-Jewish individual, without reference to national grouping. Similarly, the Latin word *gentilis,* from which the English word Gentile comes, meant any non-Roman. In imitation of Jewish usage, the Moslems of India and the Mormons speak of those outside their religious community as Gentiles.

2. In rabbinic literature, the word *goy* is a simple designation, and does not carry in itself either favorable or unfavorable connotations. The term *'ummoth ha'olam,* the peoples of the world, or briefly *'ummoth,* frequently (not always) has a more sympathetic connotation. To convey opprobrium, the sources usually employ a term like *'obed kochabim umazzaloth* (abbreviated to *Akkum*), worshipper of stars and planets. However, the fear of censorship has frequently caused these terms to be changed in the texts, so that one is not always sure what the original phrase was. Gentiles are spoken of also as *nochrim,* strangers, and *'aherim,* others (this last chiefly in the Tannaitic Midrashim.)

3. In later colloquial Jewish usage, the implication of contempt that attached to the word *goy* was due to external circumstances. Thus, for example in Poland

and other countries of Eastern Europe, the Jews found themselves surrounded by a populace that was almost entirely illiterate. In view of their own high educational standards, it is not surprising if the word *goy* came to connote an ignorant peasant. In the use of the Yiddish word *shegetz* (feminine, *shiksah*), derived from the Hebrew *sheketz,* abomination, there is an element of humorous exaggeration. This term is frequently used to designate a Jew who is lax in religious observance.

4. The attitude of the Jews and of Judaism toward the Gentile has been misunderstood and frequently misrepresented. Many expressions of hostility, suspicion, and even positive hatred toward Gentiles may be culled from the vast range of Jewish literature. It is not surprising that there should be such utterances. They can be matched twenty times over from every national literature, with their frequent outbursts of ill will toward foreigners. From ancient times to the present, when Hitler justifies the massacre of Poles as "the extermination of vermin" (according to Rauschning, *The Revolution of Nihilism*), such utterances have been commonplace. The Jews, however, had an extenuation which can not always be offered for such coarse expressions of nationalist spirit: for their anti-Gentile remarks date almost invariably from periods when the Jewish people was subjected to severe and cruel persecution. The amazing thing is not that Jewish sources are sometimes bitter toward other peoples, but that the expressions of good will, tolerance, and brotherhood should be so numerous and outspoken.

5. The authoritative position of Judaism, as expressed in the Bible, Talmud, and codes, is that all men, as children of God, are brothers, and that the rules of justice and humanity are not limited by national or religious boundaries (see *Isa.* 2:1-4; 19:24-25; *Amos* 1 and 2; *Zeph.* 3:9). On the words, "My statutes, and Mine ordinances, which, if a *man* do, he shall live by them" (*Lev.* 18:5), and similar expressions, the rabbis comment that not priests, Levites, or Israelites, but mankind as a whole, is the object of God's guidance and solicitude (*Sifra* to the passage). Such illustrations could be multiplied indefinitely. It is doubly heinous to cheat a Gentile; for to the sin of dishonesty is added that of "profanation of the Name" (*Hul.* 94a; *Seder Eliyahu Rabbah* 26). The Gentile poor are to be supported along with those of Israel "to promote peaceful relations" (*Git.* 61a). "The pious among the Gentiles (*'ummoth ha'olam*) have a share in the world to come" (*Sanh.* 105a). (For a full and objective discussion of this theme, see Lauterbach, Jacob Z., "The Attitude of the Jew Towards the Non-Jew," *Central Conference of American Rabbis Year Book,* vol. 31, pp. 186-233.) These principles are not, however, applied with complete consistency; Jewish legislation contains a few discriminatory elements, just as—for example—American law gives a citizen preference over an alien in certain respects.

6. As said above, the basic distinction between Jew and Gentile is one of faith and conduct, not of birth. The great movement to win converts for Judaism, which began during the period of the Second Commonwealth, is eloquent testimony to this fact. Moreover, the synagogue of the pre-Christian and early Christian centuries attracted many non-Jews, who accepted the idea of monotheism and the Jewish moral law, but not the ceremonial precepts, and who were not formally converted. Technically, such persons were still heathens, *goyim;* but they are regularly called *yir'e shamayim* (in the Bible, *yir'e 'Adonoi*), those who fear God. They are frequently referred to in this manner in the New Testament (e.g. *Acts* 13:26), which reflects contemporary Jewish usage in speaking of non-Jews. After the rise of Christianity, these "semi-converts" fell into disfavor among the Jewish leaders. They were suspected of being Christian propagandists, and even of being spies in the service of the hostile Roman government. They were therefore required to decide between becoming full converts to Judaism or being regarded as out-and-out heathens.

7. Leading Jewish thinkers of medieval and modern times have made a clear distinction between idolators and those Gentiles who have adopted the daughter religions of Judaism, namely Christianity and Islam. These faiths accept monotheism (in a greater or less degree of purity) and the moral law. Their adherents are therefore not to be regarded in the same light as the pagans of ancient or modern times (Kohler, Kaufmann, *Jewish Theology,* pp. 426-46).

BERNARD J. BAMBERGER.

GENTILI (HEFETZ), Jewish family in northern Italy, particularly Gorizia, Trieste, Verona and Venice. Some of its members were outstanding rabbis and Talmudic scholars of note. The most prominent of these were:

SELIGMAN ISAAC BEN GERSHON GENTILI was a rabbi in the 16th cent. After the death of Rabbi Joseph Ottolengo in 1583, he became the head of the Talmudic academy at Cremona. Many of his responsa on important questions are to be found in the responsa collection *Nahalath Yaakob* of Jacob Heilprin (Padua 1623) as well as in several manuscripts of the Kaufmann collection in Budapest.

AZRIEL GENTILI was a Cabalist of the 17th cent. He was active in Gorizia. Issachar Bär quotes him in *Beer Sheba* on the Pentateuch, in connection with the interpretation of *Ex.* 34:23.

GERSHON BEN KALONYMUS GENTILI was a Talmudist in the 17th cent. He probably lived in Venice and was a pupil of the mathematician Menahem Porto. He wrote an introduction to Porto's work on mathematics.

MOSES BEN GERSHON GENTILI (b. Trieste, 1663; d. Venice, 1711), author, was a disciple of Solomon ben Isaac Nizza and later became an instructor of Talmud and Midrash. He was renowned for his scholarship and for his interest in philosophy, mathematics and natural science. His works include poems, one of which, written at the age of thirteen, is printed in the Venice Bible edition (1675-78); a commentary on the Pentateuch, *Melecheth Mahshebeth* (printed at Venice, 1710, with the portrait of the author, and reprinted with comments under the title *Mahshebeth Hosheb* by Judah Löb ben Eliezer Lipmann Jaffe, Königsberg, 1810); *Hanukkath Habayith,* a study on the Second Temple, with a map (Venice, 1696).

GERSHON BEN MOSES GENTILI (b. Gorizia, 1683; d. 1700), author, was a son of Moses ben Gershon. He was only seventeen years old when he died, but had gained fame as a scholar and author of *Yad Harutzim,* a rhyming dictionary. It was published posthumously by his father (Venice, 1700) with an introduction containing the author's biography. A second edition with notes was published by Simon Calimoni in Venice some forty years later. The father cited some of his son's Biblical interpretations in his commentary *Melecheth Mahshebeth.*

JACOB HAI GENTILI was a rabbi who lived at Gorizia in the 17th cent. He was a noted Talmudist and had close relations with Samuel Aboab. The latter cites him in his responsa *Debar Shemuel.*

JACOB HAI BEN MANASSEH GENTILI (d. 1749), rabbi and poet in the 18th cent., was grandson of Jacob Hai. He lived at Gorizia and later in Verona. He was recognized as an eminent preacher and Talmudist. He wrote a number of responsa, some of which, concerning the levying of taxes in the communities, were printed in *Hilchoth Missim* (published at Venice in 1709). Isaac Lampronti, in delivering the funeral oration, praised Gentili's great scholarship. Isaac Luzzatto wrote an elegy on his death (*Toledoth Yitzhak* manuscript, Vienna 116). *Shirah Hadashah* (Mantua, 1744) contains a poem by Gentili in honor of his pupil Menahem Novara on the occasion of his wedding.

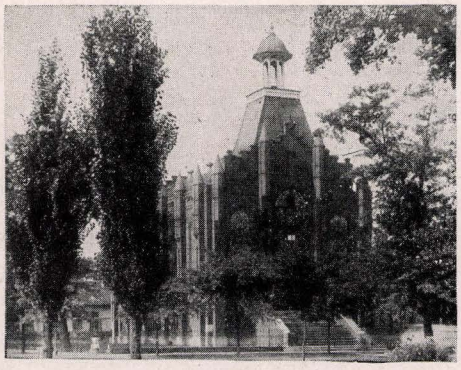
MANASSEH BEN JACOB GENTILI, 18th cent. rabbi, was the head of the Talmudical academy of Verona and the author of many important responsa. Samson Morpurgo, in his *Shemesh Tzedakah* (III, 25), cites an approbation of his on a Halachic decision by the rabbis of Ancona. Gentili was instrumental in the abolition of the tax imposed by the inhabitants of Reggio on those of Mantua who visited the fair at Reggio.

ELIEZER BEN GERSHON GENTILI, poet in the 18th cent., lived in Gorizia. Three makamas of his of the year 1710 are to be found in Oxford manuscript 2221, a sonnet and a poem in terzinas in Piperno's *Kol Ugab* (Leghorn, 1846, Nos. 5 and 11). His *Shed Yahir,* dealing with a case of demonianism, is contained in manuscript British Museum 1075, VI. SASCHA CHARLES.

GEONIM, *see* GAON AND GAONIC PERIOD.

GEORGE, MANFRED, writer and journalist, b. Berlin, Germany, 1893. He studied law and philosophy at the universities of Berlin and Geneva and became doctor of jurisprudence in 1915. From 1916 to 1933 he was editor and foreign correspondent of the Rudolf Mosse and Ullstein publishing houses. Following Hitler's rise to power, he fled to Czechoslovakia and worked there and later in Paris as a foreign correspondent for Czech, Swiss and Dutch papers. He founded the monthly *Jüdische Revue* in Prague in 1936, the only independent Jewish periodical in Central Europe at that time. He came to the United States in 1938 and was appointed editor of *Aufbau* which, under his direction, became the leading Jewish weekly in German throughout the world.

Affiliated with the Zionist movement since 1916, he wrote a biography, *Theodor Herzl, the Man and the Work,* and edited *Herzl-Briefe.* He also wrote biographies of Rathenau, Grabbe, Sternheim and a comedy *O! U. S. A.,* which was produced on the Berlin stage. His book, *The Case of Ivar Kreuger,* was translated into English and Italian. Among his novels *Aufruhr im Warenhaus, Männer, Frauen, Waffen, Nacht in Kattowitz* are particularly noteworthy. He is also the author of numerous short stories, and of a number of radio plays broadcast by many European stations.



Synagogue of Congregation B'nai Israel at Columbus, Georgia

GEORGIA, one of the thirteen original states of the United States, with a population of 3,123,723 (1940 census), including about 24,000 Jews (approximately .77 per cent).

The history of the Jews in Georgia is unique in that it goes back to the very beginnings of the colony. When Georgia was chartered in 1732 as a place of settlement for the worthy poor of England and for Protestant refugees from Central Europe, leading Jews of England were among those authorized to collect contributions to defray the cost of transportation. The second vessel to reach the colony with these immigrants brought as part of its passengers some forty Jewish men, women and children. When, however, the trustees of the colony in London learned that Jewish refugees were sailing to Georgia to settle there, they canceled the authorization of the Jews to collect funds, and sent an order to Governor James Edward Oglethorpe (1696-1785) not to admit Jews to the colony.

Many of the Jews who were Georgia-bound were Portuguese Marranos who had escaped from the threat of the Inquisition to England. The other Jewish immigrants were about a dozen German Jewish families who had come to England from German villages where there were few Jews, for they spoke German and not Yiddish; these had been dependent on the bounty of the London Jewish community. It has been conjectured that the real objection of the trustees was to these penniless emigrants, although their order was one of exclusion for all Jews. It had no effect, for Oglethorpe, who had much of that spirit which was to become known as American, made no distinction between rich Portuguese and poor German Jews, but admitted them all.

The Portuguese Jews included among their number Doctor Samuel Nunez Ribiero, who was also known as Doctor Nunez or Nunis. He had been a court physician at Lisbon and was wealthy. With him came



The Harold Hirsch Hall at the University of Georgia, Athens

his mother, Sipra, and Moses and Daniel Nunez Ribiero; Shem Noah, the doctor's servant; Isaac Nunes Henriques, or Nunis Henneriques, with his wife and their son, Shem; Raphael Bornal and his wife; David De Olivera and Jacob De Olivera and his wife and children, David, Isaac, and Leah; Aaron Depivea or Depevia; Benjamin Gideon; Jacob Lopez De Castro or Jacob Crosta; David Lopez De Paz, or David Lopez, and his wife; a man Vene Real or Veneral, whose name is supposed to have been Villareal; another man known as Molena; David and Jacob Moranda; David Cohen Del Monte, or David Cohen, and his wife and their son, Isaac, and their daughters, Abigail, Hannah, and Grace; Abraham Minis, his wife and their daughters, Leah and Esther, and his brother, Simeon; Jacob Yowel; Benjamin Sheftall and his wife, Perla; and Abraham De Lyon.

Of this group, Benjamin Sheftall and Abraham Minis were to found families distinguished in American history for patriotism. Sheftall was born in Bavaria but had probably lived for some time in England where he became affiliated with the Sephardic Jews. Philip Minis, Abraham's son, was the first white male to be born in Georgia (July 7, 1734).

The Jews arrived at the colony on the very day of the formal division of land, and some of them shared in it. It is supposed that those to whom a share was allotted paid for what they got; Doctor Nunez, for example, received more than any non-Jew. None of the German group shared in the land partition; they had no means with which to pay. It was not long before the Jews began to justify General Oglethorpe's judgment. The services of Doctor Nunez were at the call of the sick (when Oglethorpe praised him to the trustees, they wrote back ordering him to pay the Jew for his services but not to let him, or any Jew, have any land in the colony); De Lyon had been a winegrower in Portugal and he planted the first vineyard in Georgia; when Oglethorpe was founding the town of Frederica, a Jew who had been in Brazil taught the colonists how to cut poles and lathes for cottages and how to thatch them with palmetto leaves; and the Portuguese turned to silk culture and the raising of indigo, both of which they had learned in their native land and on which the hopes of the colony were set before it was discovered that cotton and tobacco were profitable.

In 1733 the Jews numbered about a third of the colony. The first month of their arrival a congregation, Mickve Israel, was formed; except for a brief interval (1740-50) when many colonists left Georgia because of the restrictions of the trustees against negro slavery and alienation of property, this congregation has been in existence in Savannah to this day. The immigrants rented a house in Market Street for a synagogue; they had carried with them a scroll of the Torah, two covers and an ark for it, and a circumcision-box with instruments for the rite. In 1737 Isaac de Cunica brought them from Benjamin Mendez of London another scroll of the Torah, a Hanukah lamp, and a number of books.

A few months after the arrival of the first Jews, Isaac de Val, Moses le Desma, and Abraham Nunez Monte Santo came. In 1751 the trustees sent from London Joseph Ottolenghi, a converted Jew, to supervise the silk industry. He was elected a member of

the colonial assembly (1761-65). David Nunes held the office of waiter for the port of Savannah (1765); Moses Nunes or Nunez was searcher of the same port (1768-74). Moses Nunes was also an Indian interpreter for the government as late as 1779. There is a record of a Lucena as a justice of the peace in 1768.

The Union Society for charitable purposes was organized in the colony in 1750 by five men of different creeds. These five included a Jew (Benjamin Sheftall) and a Catholic, and the society was called "Union" to show that all the colonists were united in brotherhood.

At the outbreak of the Revolutionary War, Georgia had about 20,000 inhabitants. Of these about forty families were Jewish. A number of Jews are listed among the patriots. Mordecai Sheftall, Benjamin's son, was a member of the Committee of Common Safety and Commissary General for South Carolina and Georgia. Other officers were Sheftall Sheftall, Mordecai's son; Lieutenant Abraham Seixas, a brother of Dr. Gershom Seixas, the patriotic rabbi of New York; and Lieutenant David Sarzedas of the Light Dragoons, an officer of the general staff, whose grandfather was Judah Hays of New York. William and James Minis fought in the Georgia line. Philip Minis, the first white male child to be born in the colony, had become a merchant of Savannah; he advanced money to the acting paymaster of the troops of Virginia and North Carolina in Georgia. The disqualifying act of the British (1780), condemning about one hundred and fifty patriots to banishment, includes, besides the names of Mordecai and Sheftall Sheftall and Philip Minis, Levi Sheftall, Mordecai's brother, Phillip Jacob Cohen, and Cushman Pollock.

Mordecai Sheftall mentions in his diary another patriot, Vallaton or Valentonge, who was probably a Jew and may have been the ancestor of the Valentine family of Southern Jews. Other Jewish names in Revolutionary documents of Georgia, but not necessarily the names of Jews, are: Captain Wm. Aaron, Isaac Avera, Joshua Barnett, Joseph Davidson, N. Lazarus, Abraham Peavy, Joshua Pharaoh, Levi Phillips, Samuel Sampson, Captain Abraham Simons, and Lewis Solomon.

After the Revolution, when there were fears of an Indian uprising in Georgia, Lieutenant Benjamin Sheftall was a commander of militia. Moses Sheftall, Mordecai's son, was twice elected a member of the legislature and was also a judge of the county court. Levi Isaac Delyon, Isaac Minis, Moses and Mordecai Myers, were also members of the legislature. Mordecai served for five years. David Emanuel (1744?-1808), the sixth governor of Georgia, was probably born a Jew.

In the War of 1812, Major Abraham M. Massias and sixty riflemen fought off a British attempt to invade Georgia from the sea. The British had landed on Cumberland Island but were forced to retreat to their boats. Doctor Jacob De La Motta of Savannah, whose father, Emanuel De La Motta, had been a soldier in the Revolution, served as a surgeon in the regular army until the end of the war. Isaac Minis, son of Philip and Judith Minis, was a private in Captain Bullock's Company of Artillery, First Regiment of Georgia Militia, and Jacob Cohen of Savannah was a private in Captain William F. Bullett's company of Georgia militia. Abraham De Leon was a midshipman.

All that the Jews of Georgia did for their native state in the Civil War will never be known: where lists of companies are available and complete, although many names that are Jewish are not necessarily the names of Jews, the names of many Jews are not at all recognizable as Jewish; and Jews from Georgia are found on the rolls of regiments of other states of the Confederacy. However, the following Jewish officers from Georgia have been listed:

David Davidson, captain in the 50th Infantry; Edward Goldman, first of Company A of the 2nd Battalion, then drill master of the 38th North Carolina Infantry; M. M. Goldsmith, lieutenant of the Home Guards, killled near Macon; Jacob H. Jacobus, lieutenant of the 5th Infantry, killed at Shiloh; Jacob Levy, enlisted as a private and promoted to be a lieutenant of the 5th Infantry, killed in action; Nathan Levy, promoted from the ranks to be a lieutenant of the 5th Infantry, killed in action; Leonareande Lyon, colonel; James De Lyons, a graduate of West Point, adjutant of state troops; M. Marcus, captain of the 15th Infantry, killed October 13, 1864; Isaac Mayer, major, 5th Infantry; A. W. Moise, lieutenant, Company H, 24th Infantry, who had enlisted at the age of sixteen as a private in the 1st Battalion of Maryland Cavalry and been transferred to the 24th Regiment, wounded at the Battle of the Wilderness carrying the colors until disabled and promoted from the ranks; Edward M. Moise, captain, Company A, 10th Infantry; Montefiore J. Moses, promoted to be surgeon of the 2nd Infantry; a Lieutenant Moses, Company C, 2nd Battery; Samuel B. Mount, lieutenant, 9th Infantry, promoted from the ranks; George W. Rush, captain, 22nd Infantry, killed at Petersburg; and Alexander Wittkowsky, lieutenant, 19th Infantry.

Raphael J. Moses of Columbus served with his three sons. He enlisted at the outbreak of the war and became a major on the staff of General James Longstreet as chief commissary. A descendant of the Nunez and Luria families, he had changed the name of his eldest son to Israel M. Nunez and that of his second son to Albert M. Luria; Israel served through the war; Albert was promoted to be a lieutenant in the 23rd North Carolina Regiment and was killed at the Battle of Seven Pines, May 31, 1862; the youngest son, Raphael J. Moses, served in the Confederate navy on the *Virginia* (*Merrimac*) and other ships.

The largest Jewish community of Georgia is in Atlanta, the largest city of the state and its capital; the community numbers about 12,000 (1941). Next in size is Savannah with a Jewish population of almost 4,000. These communities are discussed in detail in this encyclopedia under the names of the cities. With respect to Atlanta, it may be noted here that the Hebrew Benevolent Congregation (organized in 1867) dedicated its first temple in 1877 and its rabbis, who followed the Reform ritual, beginning with Henry Gersoni (1874-76), preached in English. Benjamin Mayerowitz of Congregation Ahabath Achim (organ-

ized in 1887) was the first rabbi of his own congregation to deliver a sermon in English. Among the noted Jews of Atlanta was Morris Lichtenstein who is sometimes referred to as a banker, which he was not in the modern sense of the term, having been at the head of the community's free loan society.

Other communities of Georgia are Albany with a Jewish population in 1941 of about 300; Augusta with about a thousand Jews; Columbus with 750; Macon with 850; Rome with 200; and Thomasville with 125. Besides these, there are about fifty communities having less than a hundred Jews and more than ten, and about seventy places with less than ten.

AUGUSTA, whose Jewish community is next in size to those of Atlanta and Savannah, lies northwest of Savannah on the Savannah River. The first Jews, a Mr. Florence and his wife, settled there about 1825. About a year later, Jacob and Isaac Moise and Isaac Hendricks and his wife came from Charleston. A number of others followed them. After 1844 a number arrived from Germany. During the Civil War many Jews from Charleston came to Augusta. At that time they bought a cemetery and organized a benevolent society.

The first congregation, Children of Israel, was organized in 1850. Its first rabbi was H. S. Jacobs (1860-65). When Abraham Blum became rabbi, a synagogue was built in 1870; it had family pews, an organ, a choir, and used the prayer book translated by Marcus Jastrow. Before that the services had been Orthodox, based upon a combination of Sephardic and Ashkenazic rites. Other rabbis of the congregation were E. S. Levy (1876-86) and J. H. M. Chumaceiro (1888-94). Louis A. Josephson was rabbi in 1941.

There is also an Orthodox congregation in Augusta, Adas Yeshurun, organized in 1895.

ALBANY, in the southwest part of the state, has a congregation, B'nai Israel, organized in 1875. Edmund Alderman Landau was rabbi for more than forty years, from 1898 on. The congregation has a cemetery and there is a benevolent society. Edmond H. Kalmon was mayor of the city and a member of the board of education. Charles Wessolowsky of Albany was a member of the state legislature. He was editor of the *Jewish South,* published in New Orleans.

The congregation of ATHENS, Children of Israel, was organized in 1870. Abraham Shinedling, Revision Editor of this encyclopedia, was rabbi from 1922 to 1924. His predecessors included Morris Lichtenstein and Bernhard J. Stern, and he was followed by Joseph Utschen and Abraham Shusterman. In 1941 Lawrence A. Block was rabbi. Moses Gerson Michael was a member of the board of education of Athens from 1908 to 1925 and treasurer of the board from 1910 to 1922. The community has a benevolent society and a cemetery.

Edmund Alderman Landau of Albany was also rabbi of Beth El in BAINBRIDGE from 1905 on. Beth El was organized in 1902. The new temple was dedicated in 1916. Congregation Beth Tefilah of BRUNSWICK was organized in 1885; the Orthodox congregation, Agudath Israel, in 1919. Brunswick has a Jewish benevolent society and a Jewish cemetery.

COLUMBUS on the western border of the state, with a population of 53,280 (1940 census) and a Jewish community of about 750, has two congregations, B'nai Israel and Shearith Israel. B'nai Israel was organized in 1857 and a synagogue built about two years later. Frank Louis Rosenthal was rabbi of B'nai Israel from 1907 until his death in 1940. Herbert S. Waller succeeded him. There is an aid society in Columbus and two cemeteries. Raphael J. Moses was most distinguished of the Jews of Columbus and returned to the practice of law in that city after the Civil War.

MACON, with a population of 57,865 (1940 census) and a somewhat larger Jewish community than Columbus, consisting of about 850 Jews, has two congregations, Beth Israel, organized in 1859, and Shearith Israel, organized in 1904. Isaac E. Marcuson, who was rabbi of Beth Israel in 1941, has been rabbi of the congregation for more than twenty years. The community has two cemeteries.

A few Jewish families were living in Macon about 1850. They had come, with an exception or two, from Germany. When the Civil War broke out, there was an artillery company in Macon called "The Macon, Georgia, German Artillery," consisting of citizens born in Germany. About a third of the company were Jews; Nathan Binswanger was a second lieutenant, and J. Binswanger a corporal. Morris Michael was an alderman in Macon from 1926 to 1927 and president of the chamber of commerce from 1930 to 1931.

The Jewish community of ROME, consisting of about 200 Jews in a population of 26,282 (1940 census), has a congregation, Rodef Sholom, organized in 1871, and a cemetery. Isaac Mayer was mayor of the city in 1911 and 1919. From 1900 to 1907 Max Meyerhardt, a lawyer of the city, was head of the Masonic Grand Lodge of Georgia. He was never present at ceremonies on the Jewish Sabbath.

JESUP, with eleven Jews in 1937 and a total population of about 2,900, although in a section of the country that was supposed to be dominated by the Ku Klux Klan after its revival in 1921, had a Jewish mayor, Samuel Cohen. He came originally from Poland and settled in Jesup in 1903. He was elected to the town council in 1910 and served until 1918, in which year he was elected mayor. From 1924 to 1927 he was chairman of Jesup's board of education, and was subsequently reelected mayor three times. He was president of the Association of Georgia Mayors.

In addition to those previously mentioned, the following Jews have served in the Georgia legislature: assemblymen, Eli Emanuel (1810-14), Mordecai Sheftall (1821), Solomon Cohen (1840), Raphael J. Moses (1856-67), Lewis Arnheim (1884-89), Simon Weil (1886), Solomon Asher (1888), Isaac J. Goodman (1880-84) and Charles Wesselowsky (1897); senators, Chapman Levy (1833), Henry Solomon (1831-37), Ben T. Emanuel (1840), Adolph Brandt (1873) and Abraham Moses (1873). Lyon Levy was state treasurer in 1826. Daniel Myers was president of the Atlanta board of education (1870-80) and Max Cuba served on the city council (1932-); Leroy Myers was president of the Savannah board of education (1925-27) and Herman Myers served a term as mayor.

The Herrman family of Eastman, the only Jews

in the town, have a unique record of public service. Henry Herrman (b. 1822) was made postmaster of Dublin, Ga., in 1869. Of his three sons, the eldest, Elias Herrman, was elected mayor of Eastman in 1899, the second, Dr. Jefferson Davis Herrman, was mayor in 1909 and 1910, and in 1911 was succeeded by the third brother, Solomon Herrman.

The first lodge in Georgia of the B'nai B'rith was the Savannah Lodge, organized in 1866. The lodge in Columbus was formed the same year and that in Augusta in 1869. In 1941 there were nine lodges in the state. GEORGE SOLOMON.

Lit.: Hühner, Leon, "The Jews of Georgia in Colonial Times," *Publications of the American Jewish Historical Society,* No. 10, pp. 65-95 (1902); idem, "The Jews of Georgia from the Outbreak of the American Revolution to the Close of the 18th Century," *ibid.,* No. 17, pp. 89-108 (1909); idem, "Jews in the War of 1812," *ibid.,* No. 26, pp. 173-200 (1918); Jones, Chas. C., Jr., "The Settlement of the Jews in Georgia," *ibid.,* No. 1, pp. 5-12 (1893); Abrahams, Edmund H., "Some Notes on the Early History of the Sheftalls of Georgia," *ibid.,* No. 17, pp. 167-86 (1909); Plaut, W. Guenther, "Early Settlement in Georgia," *Hebrew Union College Annual,* vol. 14, pp. 575-82 (1939); Wolf, Simon, *The American Jew as Patriot, Soldier and Citizen* (1895); Adler, Cyrus, "Preliminary List of Jewish Soldiers and Sailors Who Served in the Spanish-American War," *American Jewish Year Book,* 5661 (1900-1) 552-53.

GEORGIA (SOVIET REPUBLIC), *see* CAUCASUS.

GER, *see* STRANGERS; PROSELYTES.

GER ZEDEK (Count Potocki), *see* PROSELYTES.

GERASA, an important Hellenistic city east of the Jordan, founded probably at the time of Alexander the Great, and situated on the eastern boundary of Perea on a tributary of the Jabbok (Wadi Gerash). Its extensive and magnificent ruins near the present-day Jerash are the most important in the region east of the Jordan, and among those in Syria. Gerasa is first mentioned in the time of Alexander Jannaeus (126-76 B. C. E.), who conquered it toward the end of his reign after an arduous siege. It was freed by Pompey and became a member of a group of Hellenistic cities known as the Decapolis. Jews had been living in Gerasa from the time of its capture by Alexander Jannaeus; Josephus records the fact that during the great war against Rome (66—73 C. E.), the Gerasenes did no harm to the Jews living among them and even conducted those who wished it as far as their border (*Jewish War,* book 2, chap. 18, section 5). Gerasa was considered part of the province of Syria as late as the 2nd cent. C. E. Later it was attached to Arabia, and in the 4th cent. it was considered one of the foremost towns of that province. Among the famous men of Gerasa are the rhetorician Aristo, the sophist Ceryeus, the advocate Plato, and Nicomachus, the Neo-Platonic philosopher and mathematician. Gerasa, or its district, has sometimes been erroneously identified with Gilead.

Lit.: Schürer, Emil, *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi,* vol. 2, pp. 177-89; Guthe, H., *Das Land der Bibel,* vol. 3, parts 1-2; Merrill, *East of the Jordan,* 281 et seq.

GERCHUNOFF, ALBERTO, writer, b. Tultsin, Poland, 1884. At the age of five he was taken to Argentina by his father, Gregorio Gerchunoff, a Talmudist, who was one of the first colonists at Moisesville. Upon the latter's death, the family moved to Dominguez, Entre Rios, where young Alberto worked on the land and in mills and offices.



Alberto Gerchunoff

At the age of seventeen he went to Buenos Aires, where he came in contact with a group of writers. He entered upon a journalistic career, soon founding newspapers in Rosario, Tucumán, and Chascomús in Buenos Aires province. In 1908 he joined the staff of one of Argentina's largest dailies, *La Nación,* in time becoming editor-in-chief, a position which he held in 1941.

He was appointed director of the *Bulletin* of the Ministry of Public Instruction in 1912. A year later he was sent to represent Argentina at the Exhibition of Graphic Arts at Leipzig.

As a novelist Gerchunoff is best known for *Los gauchos judios* (1910), his picture of life in the Jewish colonies. Others of his works, some of which have been translated into English, French and Italian, include: *Enrique Heine; El Christianismo Precristiano; La Asamblea de la Bohardil; Historia y Proezas de Amór; El hombre importante; Pequeñas Prosas.*

Although not taking active part in Jewish organizations, Gerchunoff on a number of occasions employed his literary skill to defend Judaism.

GERÉB, JÓZSEF, classical philologist and educator, b. Szabadka, Hungary, 1861. Having distinguished himself as a student at the University of Budapest, he was awarded a number of state scholarships enabling him to pursue studies in ancient literature and art at Paris, Berlin, Munich and elsewhere. His researches took him also through many parts of Italy and Greece, including the Ionian islands (1902). Thenceforth he settled down to teaching—at higher schools of learning at Losonc and other Hungarian



The Gerer Rebbe

cities (retiring in 1920)—and to writing. His text books on Latin and Greek grammar have been in great demand. The Hungarian Academy of Science sponsored the publication of his *Herodotos történeti könyvei* (1892-94), the first definitive Herodotus in Magyar. He was associate editor of a Hungarian lexicon on ancient history.

Geréb's major published works include: *Aristoteles Poétikája* (1891); *Görög vallás és művészet* (1891); *Olympos—Görög-római mythológia* (1893); *Szemelvények Herodotos, Xenophon és Plato müveiből* (third edition, 1908); *A rómaiak története* (1910); *Klasszikus világ és modern müveltség* (second edition, 1919); *A római kultura legjelentösebb vonásai* (1907); *A görög szellem Európa kulturájában* (1921).

For some time after his retirement he taught at the High School for Jewish Girls, Budapest. His numerous translations include a rendition into Magyar of Epictetus' *Eucheiridus*.

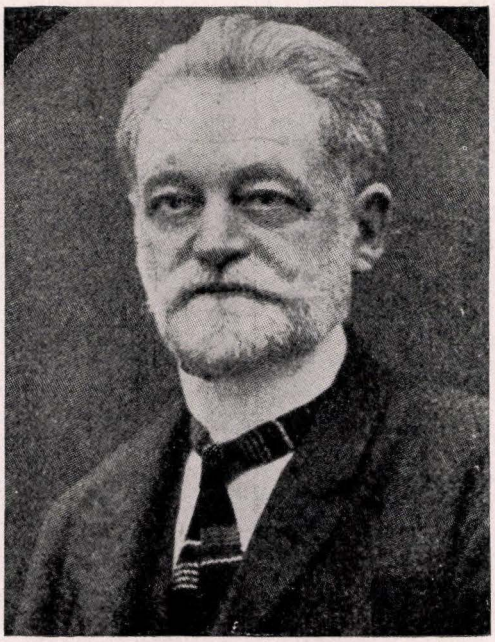
GERER REBBE (family name Alter), renowned Hasidic rabbi of Poland, whose adherents were said in 1941 to number more than 100,000. The founder of the dynasty was Rabbi Isaac Meier ben Israel, son of the rabbi of Gora Kalvaria (Ger) near Warsaw, where he was born; he lived most of his life in Warsaw, and returned to his native place shortly before his death (1866). He was the disciple of the Maggid Rabbi Israel of Kosnitz, of Rabbi Simhah Bunem of Przysucha and of Rabbi Menahem Mendel of Kock, famous Hasidic rabbis and leaders of Poland. When Isaac Meier ben Israel was seventeen years of age he was the author of notes (novellae) to several tractates of the Talmud, and later became famous as one of the great Talmudists of his day. He wrote responsa to the tractate *Hullin* (Josefow, 1866) and five volumes of novellae to several tractates of the Talmud and to the *Shulhan Aruch,* which appeared in Warsaw under the title *Hiddushe RIM.* He is best-known by the names "The Old Gerer Rabbi" and "Hiddushe Rim." His son died in his lifetime (1865), and his grandson, Rabbi Aryeh Löb ben Abraham Mordecai, was the Gerer Rebbe in 1937.

GERIM (Proselytes), title of one of the "seven small tractates," which were printed for the first time by Raphael Kirchheim (Frankfort, 1851), and which since that time have always been included in editions of the Talmud, at the end of the fourth order, Nezikin. Michael Higger recently reedited the "seven small tractates," including the tractate Gerim (New York, 1930). All these small tractates were most probably compiled before the completion of the Talmud. In the case of this tractate, the contents consist of short Halachic sentences referring to proselytes and their rights. These sentences, or Baraithoth, are scattered through various parts of the Talmud and older rabbinic literature.

The contents of Gerim, which consists of four chapters divided into twenty-seven paragraphs (in Higger's edition), are as follows:

1. The preliminary procedure of receiving a proselyte into Judaism; the required circumcision of proselytes; the ritual bath; the credibility of proselytes in matters of idolatry; their legal obligations, such as interest on debts, which were contracted previously to their conversion; the redeeming of their first-born.
2. Regulations concerning the circumcision of the proselytes; the question whether, in addition to circumcision and the ritual bath, a sacrifice is required; the theological controversy between Rabbi Jose and Rabbi Judah as to whether or not proselytes are punished for sins which they had committed before their conversion.
3. The definition of the *ger toshab:* according to Rabbi Meir, he is one who has merely renounced idolatry; according to Rabbi Judah, he is one who will eat only the meat of animals ritually slaughtered; laws concerning the *ger toshab.*
4. Jews must maintain a friendly and gracious attitude toward proselytes.

Lit.: Higger, Michael, *Seven Minor Treatises* (Hebrew, with English translation; 1930).



József Geréb



Mount Gerizim, with the city of Nablus in the foreground

GERIZIM (Arabic Jebel el Tor or el-Kibli), a mountain 2,847 feet high near the city of Shechem, where the blessing was pronounced over the people of Israel (*Deut.* 11:29; 27:12). It was also the place where the parable of Jotham was delivered (*Judges* 9:7-21). The plateau on the summit contains ruins of the Roman and the Byzantine periods, mainly from the time of Justinian; nearby the twelve memorial stones of Joshua are pointed out (*Josh.* 8:30-34).

In the middle of the mountain is the large rock upon which, according to their tradition, the Samaritans, under the leadership of Sanballat, erected a temple (about 420 B.C.E., probably after the death of Artaxerxes). Most scholars, following Josephus, date the building of the temple nearly a century later. The place was chosen by the Aaronides (high priestly family), learned in the Law, who had been expelled from Jerusalem; for according to the Deuteronomic legislation, it was from this mountain that the blessing for those who observed the religious laws was to be pronounced; from Mount Ebal, which was opposite it, the curse was to be uttered (*Deut.* 11:29). The Samaritans still designate Mount Gerizim as the "Mountain of the Blessing." They declare that the sacrifice of Isaac, the first Tabernacle, and the altar in the Temple of Solomon were on this mountain; they call it Beth-el, and substitute "Gerizim" for "Ebal" in their Pentateuch (*Deut.* 27:4), in order to ascribe greater honor to their place of worship. Many scholars consider Gerizim as the original reading in *Deut.* 27:4.

The erection of the second Temple gave rise to violent and lasting friction between the Judeans and Samaritans, until in 129 B.C.E. John Hyrcanus completely destroyed the city of Shechem, as well as the temple on Mount Gerizim (21st of Kislev, between 125 and 120 B.C.E.). The day on which this temple was destroyed was regarded by the Jewish people as a day of joy, celebrated annually as "Gerizim Day," with the omission of all fasting and mourning. Herod restored the city and temple. The Samaritan high priest still offers the Passover sacrifice on Mount Gerizim.

See also: EBAL; DOSITHEUS; SAMARITANS.

Lit.: Graetz, H., *History of the Jews,* vol. 1 (1927) 45, 390; vol. 2 (1927) 8, 422.

GERMAN LITERATURE ON AND BY JEWS, *see* LITERATURE ON AND BY JEWS.

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I. From the Period of the Roman Emperors to the First Crusade (1096). The military camps which first served as outposts of the Roman Empire developed into the Roman cities on the Rhine and on the bank of the Danube River, such as Nymwegen, Xanten, Neuss, Cologne, Bonn, Remagen, Andernach, Coblenz, Boppard, Bingen, Mayence, Worms, Speyer, Strasbourg, Augsburg, Regensburg, and Vienna. Until the 10th cent. there were no German cities on German soil—only Roman cities. It was in these that the Jews settled early, probably with the first Romans who came into these regions. Numerous legends which originated in the Middle Ages relate that even before the birth of Jesus Jews had found domicile not only in the cities located on the Rhine and Danube borders, but also in the remotely situated Augsburg, Halle on Saale, and Prague.

Archeological discoveries in present-day Xanten, Mayence, Andernach, Trèves, Dillingen on Saar, Badenweiler and in the territory of ancient Pannonia, in

Soklos, Sarajevo, Alberti-Irsa, Salva near Gran, and Duna-Pentele, especially the seven-branched candelabrum and the names on the finds, indicate that Jews lived there during the time of the Roman emperors. This seems to be the case particularly in reference to Mayence and Trèves, but the facts now available are too scanty to warrant any definite conclusions.

The sole documentary evidence pertaining to the Jews in Germany during the period of the Roman emperors consists of the decrees of Emperor Constantine issued to the decurions (magistrates) of the city of Cologne in the years 321 and 331. All the Jews of Cologne, with the exception of two or three, were deprived of their previous exemption from the burden of holding municipal honorary offices. In the year 321 the exemption was repeated for priests, archisynagogues, synagogal heads and other officials of the Jewish community in Cologne, and it was extended to apply to all personal services. The Jewish community of Cologne had undoubtedly been in existence for some time, and its members, like the other Jews in the empire, had been Roman citizens from 212 on. But Jews had presumably come also to the cities of Mayence, Worms, Augsburg, Regensburg and Vienna, which were situated along the channels of trade, perhaps as soldiers or physicians or as merchants.

The organization of these Jewish communities in Germany, as is proved by the example of Cologne, resembled that of the Roman or Oriental communities. The cities survived the fall of the Roman Empire, and transmitted their higher culture to the Middle Ages. It can not be determined, however, whether the Jewish communities in the old Roman cities also survived the storms aroused by the migrations of the nations.

Other Jews began to settle on German soil under Charlemagne (768-814). During his reign, as can be proved with a certain degree of probability, Jews lived on German soil only in Aix-la-Chapelle (Aachen). During the same period Jews are mentioned as living in French territory or coming thither from abroad for commercial purposes. Often Jews took the place in commerce of the Frisians. Jewish merchants traversed the highway which, beginning at the mouth of the Rhone River, extended to Eastern Europe along the Danube, or they came from Western to Eastern Europe across the Moselle and the Rhine, or perhaps from Italy across the Alps. Jews may have immigrated into Germany also from southeastern Europe and the Slavic countries. Even before 876 there was regular commercial traffic between Bavaria and Austria (the Ostmark). In 965 Emperor Otto the Great (936-73) placed the Jews and the merchants at Magdeburg, in the easternmost region, and in 973 those at Merseburg, under the jurisdiction of the bishop. They were presumably living there already at that time.

Of the Jewish communities on the Moselle, Metz is first mentioned, in 888, and Trèves in 1066. Of those on the Middle Rhine, Mayence is mentioned for the first time in 906, Worms in 960, and Speyer in 1084; Emperor Otto II (973-83) probably permitted the family of Kalonymus, who had saved his life after the battle of Cotrone (982), to settle in Mayence. Of the Jewish communities on the Lower Rhine, Cologne is mentioned again in 1012; Regensburg, on the Danube, in 981; and of the communities on the Main, Jews are first mentioned in Bamberg in 1033.

Jews were admitted into these cities because of their importance to commerce, which they carried on along the great commercial routes. The chronicles mention a merchant in the entourage of Charlemagne who used to make many trips to the Holy Land and bring back thence numerous precious things and goods previously unknown in Germany. One of the members of the embassy sent by the emperor to Haroun al-Rashid was the Jew Isaac, probably because of his intimate knowledge of the roads and languages. Louis the Pious (814-40), Charlemagne's immediate successor, granted individual Jews royal protection securing their lives, property, honor and freedom of religion. Jews were permitted to engage freely in commerce and travel about without hindrance, and they were exempted from the payment of all tolls, relay and lodging charges, and passage money. Jews were permitted to own slaves and, excepting on Sundays and holidays, to hire Christians for work. Slaves owned by Jews, however, were not permitted to be taken away from their masters by means of attempts to convert them to Christianity. Jews were permitted also to buy foreign slaves and sell them within the limits of the empire. However, Jews were forbidden to trade in church utensils, and they were exempted from trial by ordeal and from flogging insofar as the latter was not permitted by Jewish law. Jews were allowed to settle legal controversies involving only Jews according to Jewish law. In lawsuits involving Jews and Christians the latter were required to bring three suitable Christian and three suitable Jewish witnesses against Jews, while Jews, too, had to bring fitting witnesses to prove their case in lawsuits which they brought against Christians.

There were special regulations regarding the oath to be taken by Jews. The king received the weregeld (atonement fine) which had to be paid for the murder of a Jew. The Jews paid an annual tax of one-tenth of their commercial profits to the king. Only in this latter respect were Jewish merchants differentiated from non-Jewish merchants, who had to pay one-eleventh of their profits to the king. Otherwise there were no special protective laws applying to Jews during the period of the Carolingian emperors.

Both Jewish and non-Jewish merchants were exempted from the provisions of the *jus commune* (common law) by reason of their privileges. The accounts of the Arabian author Ibn Khordadbeh as well as the Raffelstett customs regulations testify to the importance of the commercial journeys taken by Jews to Eastern Europe and to the Near East; in the 10th cent. the most important point of departure for such journeys was Mayence. Hence when Joseph, king of the Khazars, sent his answer to the inquiry of Hasdai ibn Shaprut in Cordova (about 960), it was through a certain Isaac ben Eliezer of the land of the Nemeti, i.e. probably of Speyer. The written demand reputed to have been sent by the doge of Venice and the patriarch of Grado to Emperor Henry I as well as to the archbishop of Mayence and to all the bishops of those regions for the conversion of the Jews and providing that, in case of their refusal, the Jews be ordered not to soil the sign of the cross on any goods with



The old cemetery (11th cent.) at Worms

their contaminated hands, is strongly suggestive of commercial jealousy on the part of the Jews' business competitors. If the document in question is genuine, it indicates that the Venetians wished to eliminate the unwelcome competition of Jews of Mayence and of other Jewish merchants of the Rhineland from the eastern regions. In any case, the trade of the Jews continued unhindered. Subsequently the Jews of Prague and Vienna took over the trade with Eastern lands; this led to the building up of these two Jewish communities.

The fairs of Cologne, visited three times a year by Jews from remote countries, were of considerable importance for the inland trade of Germany. The Jews of Worms, like the other merchants of the city, frequently paid duties at the customs offices in Frankfort, Boppard, Hammerstein, Dortmund, Goslar and other localities. Among the most important articles of commerce dealt in by Jews until the end of the 11th cent. were slaves. Furthermore, weapons, saddles, cotton and linen goods and articles made of wood were exported to the Orient, while pepper, saffron and other spices, brocades, silk clothing and other articles were imported from the Orient. That Jews were importers of spices is apparently proved by the fact that in cities Jews often paid a tax in pepper instead of money.

The privileges granted by Henry IV (1056-1106) mention, in addition to general trade and commerce in wine, also trade in dyestuffs and medicines; the subsequent confirmations of these privileges mention trade in gold and silver as well as money-changing. Contemporary Jewish sources tell at great length of pawnbroking transactions and the sale of pledged articles, particularly articles containing gold or studded with jewels. Rabbenu Gershom (960-1040) declared that those German Jews who, at the Cologne fair, made a loan of a silver coin worth twelve ounces, and



Interior view of the old synagogue (built 1034) at Worms. From a contemporary etching

then, after returning to Mayence or Worms, demanded the repayment of the sum of thirteen ounces, were not acting lawfully. Such procedure in business transactions among Jews was denounced as unlawful usury, and in its stead partnership was recommended in the form of the commenda (a form of trust, in medieval law, in which goods were delivered to another person for sale abroad or for other particular purposes).

Jews also frequently borrowed money from Christians, giving the so-called *Faustpfand* (hand-pledge or hand-clasp) as security. Jews are mentioned also as saltpeter-makers in the 10th cent., and as shipowners, mariners, bakers, millers and tailors in the second half of the 11th cent. The individual privileges granted by the Carolingian rulers were broadened in the 11th cent. into general privileges. At any rate, the imperial privileges especially granted to the Jews of Speyer and Worms in 1090 were apparently modeled along the lines of an ordinary Carolingian privilege. In 1084 Bishop Rüdiger had already granted a privilege to the Jews of Speyer, since he believed that the city's renown would be enhanced a thousandfold if he admitted the Jews to residence. For this reason he promised them the broadest privilege which the Jews of any city of the German empire enjoyed.

The two documents issued by Emperor Henry IV, in 1090, on behalf of the Jews of Speyer and Worms, respectively, differ with regard to the provisions concerning the rights of sovereignty of the king and of the bishop, respectively, but on the whole they coincide as far as the rights granted to the Jews are concerned. The Jews were again assured protection of their lives and honor against disturbances and calumniation; they were guaranteed freedom of religion and the protection of their property, whether consisting of goods, real estate or slaves. They were also permitted to travel freely, and were exempted from all other imposts.

Despite the decrees issued in the interim by church councils, Jews were permitted to continue trade in pagan slaves, who were not permitted to be taken away from them by conversion. Jews were not permitted to buy Christian slaves, but, as previously, they were allowed to employ Christian workers except on Sundays and holidays, and to have Christian maids and nurses in their homes. The regulations regarding lawsuits between Christians and Jews were similar to those previously issued. The conditions laid down for the furnishing of proof through witnesses were even more favorable for Jews by the terms of the new regulations. They were permitted to settle controversies involving only Jews in accordance with Jewish law. The head of the synagogue was permitted to force Jews to give testimony. In the case of more difficult lawsuits, the head of the synagogue or the authorities of the Jewish community had the right to appeal either to the king or to the bishop.

Similar royal privileges were apparently granted to the Jewish communities of other cities; in the case of Regensburg it is an established fact that this was so, and in the case of Mayence it is a justifiable assumption. This peaceful development, however, was rudely interrupted by the events of the year 1096, the First Crusade.

The Jews, like all alien groups in the medieval cities, lived in separate Jewish streets and quarters. These were often situated in the more desirable sections of the cities, along the main streets, near the bridgeheads, or in the vicinity of cathedral, castle, or market-place. In Cologne, for example, the city hall was situated *inter Judeos* (among the Jews). The Jews spoke the vernacular, and often they had German names. The ruins of Jewish communal buildings evidence an architectural style similar to other edifices of the period and of the locality. Occasionally Christians embraced Judaism; for example, Alemann Bodo (838) in the reign of Louis the Pious, the court chaplain Wecelin under Henry I, and the proselytes mentioned in the martyrologies of 1096.

The relations between the Jews and the Christians were for the most part friendly. Even the church was tolerant. Especially good relations between Jews and bishops were often recorded. During the violence occasioned by the First Crusade the prominent citizens were on the side of the Jews, and many of them, including priests, offered the Jews of Mayence, Worms and Cologne shelter in their homes. Christians occasionally sought the assistance of Jews in the preparation of Bible transactions, and their advice was sometimes requested in connection with Christian works.

The Jewish community (it was called *universitas Judeorum* in the Middle Ages) included all the Jews; it was not only a religious, but also a national and an economic union. On the basis of imperial and episcopal privileges, the community exercised jurisdiction in cases of civil litigation among Jews as well as in suits brought against Jews. The community also had the right to impose religious discipline upon its members. The organization of the old Jewish community was adapted, as far as it was necessary, to the demands of the time. Thus the head of the Jewish community of Speyer bore the old title of Archisynagogus, which corresponded to the title "tribunus" (magistrate) in the city proper. Under the influence of the Christian environment, the Archisynagogus was usually designated as the *episcopus Judeorum* (bishop of the Jews); he was appointed or confirmed probably by the lord of the city. In addition to the *episcopus Judeorum,* mention is made also of the Gabbai, the treasurer of the community or synagogue.

Jewish cultural activities centered around the study of the Bible and Talmud, especially the latter. Toward the end of the 10th and the beginning of the 11th cent., Jewish intellectual life flourished in Mayence and Worms, also in Speyer at the end of the 11th cent. Gershom ben Judah, known as the *Meor Hagolah* ("the light of the exile"), laid the foundation for the great reputation which the Rhenish houses of study and academies enjoyed, greatly enhancing the study of the Talmud. He adapted the Talmudic marriage laws to the new conditions of the time, and through his decisions and ordinances, particularly through his prohibition of polygamy, he manifested his sense of responsibility toward Jews and Jewry. In his religious poems he expresses his grief over persecutions, evidently those of the year 1012. His nephews, the sons of Machir, and his disciples were the founders of rabbinical literature. The sons of Kalonymus brought to the Rhine from Italy a large body of literature and

tradition previously unknown in the former region.

That relations existed between the German Jews and Palestine is shown for the first time by an inquiry addressed in 960 by Jews from the Rhineland provinces to the scholars of Palestine concerning the time of the arrival of the Messiah and concerning a ritual matter, as is reported by Isaac ben Dorbalo, who visited Rabbenu Tam (Jacob ben Meir, grandson of Rashi) after 1140. More than a hundred years later (after 1062), Meshullam ben Kalonymus of Mayence made inquiries of sages in Palestine. A report from Palestine concerning the arrival of the Messiah in the 11th cent. caused great excitement among the German Jews. Before 1096 a large number of German Jews left their homes and all their possessions and proceeded through the Byzantine kingdom in order to meet the redeemer, who, they believed, would aid them in their distress.

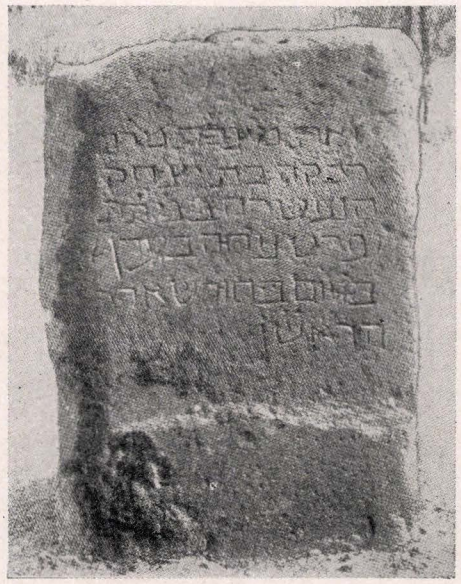
In the First Crusade, however, these hopes were cruelly dashed. Although the French Jews hastened to inform their coreligionists on the Rhine of the imminent danger, the latter would not believe it. Finally the head of the Jewish community of Mayence sent a messenger to Emperor Henry IV, who was in Italy at the time, asking for protection. Henry IV immediately ordered the dukes and bishops in Germany to protect the Jews from violence. Godfrey of Bouillon also expressly promised his protection to the Jewish communities of Mayence and Cologne. Nevertheless, disaster soon overtook them, the first manifestation being the slaying of eleven Jews in Speyer on May 3, 1096. However, Bishop Huozman prevented further bloodshed through severe countermeasures. In Worms some Jews were killed in the palace of the bishop, whither they had taken refuge, and others in their own homes, and some committed suicide. The crusaders in their fury defiled even the bodies of dead Jews. All in all, 800 Jews were murdered in Worms. The Jewess Minna is especially mentioned. Only a very few embraced Christianity.

In Mayence the Jews at first fought against the crusaders under the leadership of their communal head Kalonymus ben Meshullam, but they were finally overwhelmed and murdered, or committed suicide. Only a few managed to flee to the neighboring villages near Mayence, where they were slain by the peasants. The number of Jewish victims in Mayence was 1,100.

In Cologne the crusaders merely destroyed the property of the Jews, on May 30, 1096, since Archbishop Hermann III granted them protection in seven towns and villages of his diocese. But even there they were tracked down, some of them being murdered and others compelled to submit to baptism. Whole families threw themselves into the Rhine and drowned.



Emperor Henry VII bestowing a privilege upon the Jews during the 14th cent.



Tombstone of "Rebekah, daughter of Isaac" (d. 1080), in the old cemetery at Mayence

In Trèves the Jews were protected by the archbishop, but many women with infants in their arms cast themselves into the Moselle in order to escape compulsory baptism; other Jews were baptized by force. In Regensburg numerous Jews were compelled to submit to baptism. The persecution of the Jews in the territory between the Rhine and the Danube rivers as well as in Bohemia lasted for three months, from May to July, 1096.

The total number of Jewish victims during the First Crusade is estimated at 12,000. After his return from Italy, in 1097, Emperor Henry IV permitted those Jews who had been forcibly baptized in the course of the events of the year 1096 to return to their old religion. He furthermore gave evidence of his keen sense of justice by ordering an investigation against Ruthard, the archbishop of Mayence, who was suspected of having appropriated the property of the Jews murdered in Mayence. Naturally, not all the Jews who had been converted to Christianity by force returned to Judaism. From that time on, many converted Jews are mentioned in the records, for example in Cologne.

II. From the First Crusade to the Black Death (1348-49). The persecutions of the First Crusade left profound vestiges both in the political and the intellectual history of the Jews. The direct consequence of these persecutions was the decree issued by Henry IV in 1103 to the effect that any attack on the life or property of a Jew was to be punished by death, and that the *Kaiserlicher Landfriede* (Truce of God) proclaimed at Mayence was to include Jews. Thus the protection of Jews was no longer to be a matter of special privileges but a provision of the general public law regarding the preservation of peace.

Until the death (about 1233) of Eike von Repgow, author of the medieval code of laws known as *Sachsenspiegel,* the Jews enjoyed the same protection of the general imperial public peace as did all other groups of the population requiring such protection. In addition, the previous privileges remained in force. In the great imperial Truce of God of Mayence of 1235, however, the Jews are no longer mentioned, but only in the Rhenish Truce of July 13, 1254. Thus the Jewish communities developed peacefully for at least five decades following the First Crusade, and the Jewish settlements expanded in the 12th cent.

In Thuringia Jews are mentioned for the first time in 1100, and on the Rhine the number of Jewish settlements increased in the 12th cent. In Frankfort, Jews are first mentioned as resident in the second half of the 12th cent., but as paying custom duties there as far back as 1074. In Würzburg the Jews are referred to for the first time in 1119, in Aschaffenburg in 1146, and at about the same time in Nuremberg, which was formerly a customs-paying office. Tulln on the Danube is mentioned after 1097, and Krems in 1136. About the same time Jews are mentioned as resident in Carinthia (1128). Berchtesgaden (1136) and the Jewish village (*Judendorf*) near Salzburg as well as Graz and the various Jewish villages in Styria were perhaps stopping-places on the highways to Carinthia or Italy.

The first reports of Jews in Breslau and Silesia date back to 1150. The discoveries of coins near Gnesen and Schroda as well as the name of the village of Zidowo, near Gnesen, also go back to approximately the same time. Toward the end of the 12th cent. the first Jews are mentioned in Bavaria proper, at Landshut and Kehlheim, and shortly thereafter at Freising and Munich. The first trustworthy reports on Jewish communities in Alsace and in Swabia date back to about 1200. The development of the towns under the Hohenstaufen rulers induced many Jews to settle in these localities. Thus the settlements previously mentioned arose in new territories, and the old settlements became more densely populated. Jewish settlements on the highway along the Rhön Mts. (Fulda, 1235) via Thuringia (Eisenach, 1230) to Saxony (Leipzig, after 1200) and the Harz Mountains (Blankenburg, 1200) are the latest to be mentioned.

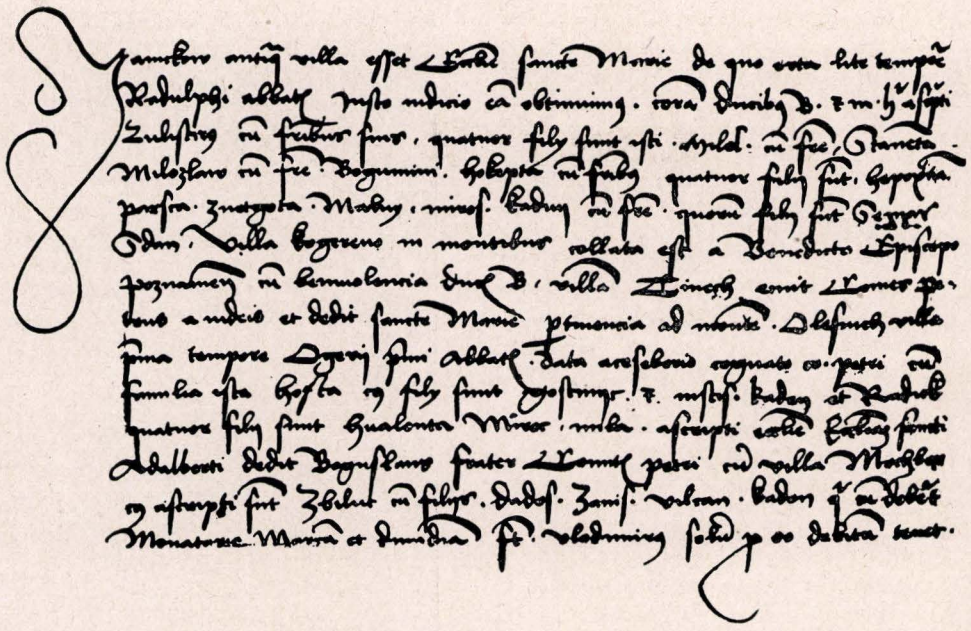
During the fifty years which elapsed between the First and the Second Crusade, the peaceful development of Germany was not disturbed. The Second Crusade, which, according to the preachings of the monk Rudolf, was to start with the conversion or the annihilation of the Jews, proved far less disastrous for the Jews in Germany than had the First Crusade, due to the protection accorded by Emperor Conrad III and the bishops and also by Bernhard of Clairvaux. But it is significant that ten years later the German emperor Frederick I, "who at all times interceded for the Jews with all his power and who made it possible for them to live among their enemies" (so that nobody dared attack them), confirmed the privilege of Worms in 1157. He granted a privilege to the Jews of Regensburg likewise in 1182. In these two privileges, as in the Rhenish-Frankish public peace of 1179, the Jews were for the first time designated as "serfs of the imperial chamber" (*servi camerae*). This means that the Jews were subject directly to the emperor or the king in all respects, to the exclusion of all subordinates or intermediaries. For this reason Archbishop Philipp of Cologne, when submitting to Emperor Frederick I in 1188, had to purge himself by means of an oath for having imposed a fine upon the Jews of Cologne.

At the beginning of the Third Crusade, Frederick I nipped the threatening disorders in the bud by threatening to inflict capital punishment on anyone who murdered a Jew, and to cut off the arm of any person who injured a Jew. However, the fact that the Jews were included in the imperial Truce of God was ineffective against the persecutions at Neuss in 1187, at Boppard in 1179, at Speyer in 1195 and in Bohemia. In addition to religious antagonism, economic rivalry also played an important role. During the Second Crusade (1147) Bernhard of Clairvaux had characterized the Jewish money trade by the term *judaizare* ("to trade in the Jewish manner"), although he stated, at the same time, that wherever there were no Jewish money-lenders, the Christian money-lenders were still worse. But he was the first to suggest the fateful association of the Jews with usury, and gradually the church influence on the position and treatment of the Jews in Germany became more powerful, and this influence was strong from the 13th to the 15th centuries.

Pope Calixtus II (1119-24), in his bull *Sicut Judaeis,* took the Jews under his protection, forbidding their compulsory baptism and strictly prohibiting the infliction of any harm or damage on their persons or property without a court sentence; in this bull he also forbade Christians to exact from the Jews services which they were not obligated to render, to disturb their religious services and festivals, or to desecrate their cemeteries. This bull was subsequently confirmed by his successors, including Innocent III (1189-1216). Nevertheless, Innocent III began the fight against the *usuraria pravitas* of the Jews, and extended the church's prohibition against usury to apply also to Jews. In several similarly worded bulls issued during the Third Crusade (1199-1200) Innocent III, while admonishing the clergy of German and non-Germanic lands to contribute to the support of the Christians in the Orient, urged that the Jews be forced by the secular power to remit interest on debts. This decree subsequently became the model for future measures of the same sort.

The Fourth Lateran Council (1215) issued severe regulations against the charging of exorbitant interest by Jews on loans made to Christians, introduced the Jew-badge, and in addition, strongly favored the segregation of Jews from Christians. These provisions were often ratified by councils in Germany, at first at Fritzlar (1259), later at Vienna and Breslau (1267). Pope Gregory IX, in his collection of decrees, declared the Jews unworthy of holding public office, and submitted the Talmud and rabbinical writings to the ecclesiastical forum for adverse decision and condemnation. Pope John XXII (1316-34) relentlessly carried on the fight against money-lending by Jews in Germany.

The Jew-badge was introduced into Germany gradually. Until well into the 15th cent. the funnel-shaped Jewish hat was customarily worn as a Jew-badge. A



Document of the 12th cent. dealing with the sale of the village of Tinz to Jews

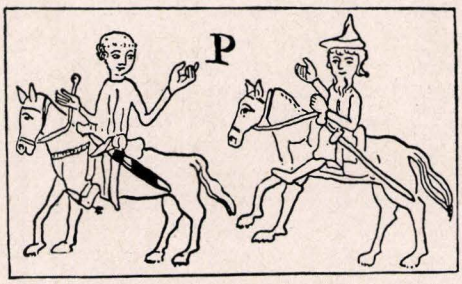
Cologne ordinance of 1404 for the first time contains detailed provisions regarding the dress of Jews. The imperial police ordinance of 1530 made the wearing of the yellow ring on their clothing by Jews generally mandatory. Until the end of the 18th cent. the Jews in Germany were required by law to wear the Jew-badge, although the law was not strictly observed beginning with the second half of the 16th cent.

The ritual murder accusation brought against the Jews, however, was stringently denounced by the popes from the 13th cent. on. Pope Innocent IV was the first to raise his voice against this false and malicious accusation, on Oct. 22, 1246, and July 5, 1247. Clement VI opposed the libel of well-poisoning brought against the Jews at the time of the Black Death (1348-49). The church doctrine of the *servitus Judeorum* (servitude of the Jews), i.e. that the Jews must occupy an inferior status, which found its classical expression in the writings of Thomas Aquinas, came to assume great significance for the legal position of the Jews in Germany in the 13th cent.

The first ritual murder incident in Germany was that at Fulda, at the end of 1235. Thirty-two men and women were slain on the spot on this occasion, and all the Jews of Germany were accused of murder. After the most careful investigation, which lasted a considerable time, the Jews were acquitted by Emperor Frederick II. Furthermore, in a document appended to the decree of acquittal, he confirmed anew the privilege which Henry IV had granted to the Jews of Worms, but it was henceforth to apply to all the German Jews, not just to those of a single community. For the first time the Jews of Germany as a whole were designated as "serfs of the imperial chamber" (*servi camerae nostrae*). This privilege was formerly regarded as a progressive step in the development of medieval legislation concerning the Jews. According to Guido Kisch, however, a fundamental change in the legal concept was officially documented by the Jewry privilege of Frederick II, and it was actually a serious degradation of the Jews under the influence of the church concept of the *servitus Judeorum*.

The doctrine that the Jews were the serfs of the imperial chamber meant not only that increased taxes had to be paid by Jews, but also implied the emperor's absolute right to dispose of the life and property of the Jews. In the decree (1286) of Emperor Rudolf I regarding the confiscation of the possessions of Jews who had fled the empire the secular conception of the doctrine that the Jews were the serfs of the imperial chamber clearly reached its conclusion. This doctrine was followed in a similar manner by the local rulers. Thus the later emperors, among whom Louis the Bavarian, in 1342, was the first, were in a position to levy upon the Jews the golden sacrificial penny (*Goldenes Opferpfennig*); other emperors compelled the Jews to pay a coronation tax or various war taxes, and in 1348 and 1349 Emperor Charles IV disposed of the life and property of the Jews at will.

A tax list of the year 1241 enumerates twenty-five cities whose Jewish communities paid taxes to the imperial chamber. These were mainly cities on the Rhine from Basel to Aix-la-Chapelle, but the list is incomplete, since both Regensburg and the Frankish communities of Würzburg and Nuremberg as well as



Monk and Jew (both armed). From "Heidelberger Sachsenspiegel" published during the early part of the 13th cent.

all the other Jewish communities to the north and east are not mentioned therein. The towns of the archdiocese of Mayence were exempted from payment of taxes to the emperor. The taxes paid by the localities ranged from two to 200 silver marks, according to the size and wealth of the individual community. The total amount was 857 silver marks out of a grand total of 7,127 silver marks of Reich revenues, of which 4,290 came from the cities. Thus the Jewish communities paid about 12 per cent of the Reich revenues and about 20 per cent of the taxes paid by the cities.

In the cities the Jews were occasionally designated as "citizens" or "fellow citizens," although their status was not identical with that of the other inhabitants. Their separate position expresses itself, for example, in the Jewish Oath. This Jewish Oath, which Jews took in lawsuits with non-Jews from the Carlovingian age to the period of the emancipation, was often accompanied by complicated procedures. It represents a typical combination of Jewish religious law, of the state law regarding Jews, and of the suspicion which was directed against Jews in the late medieval period. The originally simple formula of the Jewish Oath of Erfurt (12th cent.) was given humiliating additions in the medieval German law books. The order of the "Reichskammergericht"—thence taken over into the lawsuit proceedings of the German territories—introduced very odd precautionary measures against mental reservation on the part of Jews.

But the Jews had the right to acquire real estate and to bear arms. Just as there are many documents attesting the ownership of real estate in the Western, or French, part of the Frankish Kingdom in the period of the Carolingians (752-987), so in the following centuries there were no legal obstacles preventing Jews from acquiring property and real estate in Germany. The result was that well into the 12th cent., in various localities, Jews earned their livelihood through the possession of real estate and through farming, especially through viticulture. In agreement with the letters of protection issued by Louis the Pious, the privileges granted by Henry IV to the Jews of Worms and Speyer, in 1090 (confirmed by Frederick I in 1157), and the privilege issued by Frederick II in 1236 to 1238 all gave the Jews protection in their ownership of real estate, gardens, vineyards, fields, and the like. In individual places, such as Cologne, Erfurt, and Vienna, numerous records testify to the ownership of real estate by Jews. In Cologne, for example, the real estate of both Jews and Christians was originally recorded in the same register of landed property. About 1236 a separation took place and the property owned by Jews was recorded in a special register. In connection with some of the entries of landed property owned by Jews in the other registers, the funnel-shaped Jewish hat or the notation *Judeus* appears. Until the time of the Black Death (1348) the Jews were free to acquire real estate in the cities just as were the other citizens. This is proved by the municipal and documentary registers of the German cities and by the historical sources of individual German districts and provinces. In 1084 the Jewish settlers in Speyer did not acquire the right of possession of real estate, but had to pay an annual tax to the cathedral chapter.



Page from an illuminated Mahzor manuscript (1272) in the Rashi Synagogue at Worms

The same was apparently true when the city of Erfurt was established by the archbishop of Mayence, as it was probably true also in the case of the Jewish village near Magdeburg and in Frankfort.

In Vienna and Salzburg the Jews owned houses and vineyards. The Jews also owned and acquired possession of houses at Andernach and Trèves; they had the right to acquire houses on hereditary lease in Strasbourg and Trèves; they were allowed to rent houses in Basel and Quedlinburg on payment of an annual interest fee, and in Esslingen on payment of ground rent. The Jews who acquired houses and other possessions from Christians also had to satisfy the claims of the church to compensation for the tithe and for the contributions which it would otherwise have received from the Christian owners. There were relatively few cities, particularly in Southern Germany, which availed themselves of a special legal instrument, the so-called *Salmannenrecht,* for enabling foreigners and settled non-citizens, including Jews, to acquire real estate; such cities were Constance (before 1349), Würzburg (12th and 13th centuries) and Nuremberg (after 1349). Beginning with 1300, various decrees were issued restricting the right of the Jews to own real estate, as for example in Constance (1282), Worms (1294), Schweidnitz (1328), Cologne (1341), Strasbourg (1342) and Nuremberg (1344). At about the same time the Jewish quarters were strictly separated from the other sections of the cities.

During the Middle Ages the Jews had the right to bear arms. They made use of this right in Speyer, Cologne, Mayence, Hameln, Erfurt and in Bohemia from the 11th to the 13th centuries both to defend their own lives and the cities in which they lived. They had the right of self-defense and of participating in trial by combat; they were obligated to give aid to the courts when called upon, and to equip horses.

All this changed after the 13th cent., as is revealed

by the *Sachsenspiegel,* a treatise on the law of the Saxons which, written in Latin between 1221 and 1224 by Eike von Repgow and translated into German a short time after that, represents the beginning of German legal writing. However, the Jews still retained the right to bear arms and used them, although after the middle of the 13th cent. they were allowed merely to participate in fortification work and to perform guard service in the cities. They were gradually deprived of the honor of bearing arms. The deterioration of their position was aided by the onesidedness of their vocations.

Although the Jews had played an important role in the trade of the 12th cent., they became more and more active in the money trade after the reform effected by the abbot of Cluny had forbidden the monasteries and the clergy to engage in money-lending activities. Jews were engaged as mint-masters or leasers of the mint at an early period. For example David Hakohen was appointed to this position by Kuno I of Münzenberg in 1180; Jehiel by Bishop Otto of Würzburg from 1207 to 1223. Somewhat later, Schlom in Vienna was mintmaster, customs administrator, and perhaps financial manager of Dukes Frederick and Leopold of Austria, as was his successor, Techanus.

Emperor Frederick II, influenced by the Church, promised the citizens of Vienna and Wiener-Neustadt (1237) that he would no longer tolerate Jews in public offices. But Jews became indispensable as money-lenders and bankers on both a large and a small scale. They lent money for consumers' purposes and for commercial credits; in such loans either the pledge of the handclasp (*Faustpfand*) or the actual goods which were to be purchased through the loan served as security. In 1255 the Rhenish League of Cities fixed the interest rate on weekly loans at a maximum of 43⅓ per cent per annum, and on yearly loans at 33⅓ per cent per annum. This remained the legally permitted average interest rate in Germany for a long time. But the interest rate was legally increased in proportion to the scarcity of funds and the borrower's lack of suitable collateral. Interest and compound interest particularly affected the small people and aroused their anger and indignation. Great persons and lords very frequently were not able to dispense with the services of the Jewish financiers. Thus, in the first half of the 14th cent., Archbishop Balduin of Trèves had a Jewish minister of finance.

A further indication of the weakened position of the Jews is the increase in persecution. Beginning with the second half of the 13th cent. hardly a day passed without bloodshed and ritual murder accusations against the Jews, despite the rejection of such charges by the popes and emperors. Persecutions of Jews took place at Coblenz, Sinzig and other cities along the Rhine in the years 1264 to 1267, at Pforzheim in 1267, at Weissenburg in 1270, at Mayence in 1283, at Munich in 1285 and at Bacharach in 1286. Furthermore, in 1298 a new accusation was made against the Jews at Röttingen, in Franconia, i.e. that they had desecrated the host. This accusation provided the occasion, during the civil war between Adolf of Nassau and Albrecht of Austria, for the persecution of the Jews staged in 1298 by a nobleman named Rindfleisch. Rindfleisch started his operations in Franconia, proceeded to Bavaria and Austria, and destroyed 146 Jewish communities there. According to a Christian author, the number of Jewish dead was 100,000; Hebrew elegies, however, place the total of the Jewish victims at 20,000.

It is not surprising, therefore, that many Jews emigrated to Poland or to overseas countries. Albrecht of Austria imposed a fine on the guilty cities, but in the years 1335 to 1337 a number of peasants, called Jew-killers (*Judenschläger*), organized under the command of the so-called "King of the Armleder," and murdered countless Jews in Franconia, Swabia, Austria and Styria, as well as in Alsace and the Rhine provinces under other leaders. This was only the forerunner of the persecutions which the Jews suffered in the years 1348 to 1349 when the Black Death visited Europe. The Jews were accused of poisoning the wells, but as a contemporary chronicler said, their real poison was their wealth. The authorities of several old Reich cities tried to maintain order, convinced that the murderers would murder Christians also after exterminating the inhabitants of the ghetto, but in vain. Many Jews were burned to death, and others committed suicide. Emperor Charles IV concluded treaties with individual communities. The cities were guaranteed against imperial vengeance in case Jews were murdered, while the emperor was promised a pecuniary indemnity and often even a share in the booty which might be expected. Thus the medieval settlements of the Jews in Germany were destroyed, and their cultural life ended.

Communities. The Jewish communal organization was further developed between 1100 and 1348 to 1349. The bishop of the Jews was supplemented by the Jewish council (*magistratus Judeorum*). It exercised administrative and judicial functions, and in cooperation with the bishop of the Jews represented the community in its relations with the outside world. The Jewish council had the task of electing elders and cantors, of appointing Gabbaim (collectors), of establishing charitable funds, of caring for the building and repairing of synagogues, and of acquiring buildings for wedding celebrations and for public works. Hebrew documents, dating back to the 13th to 15th centuries, from Speyer, Cologne and Wiener-Neustadt, testify to the judicial functions exercised by the rabbis. The only punishments which could be meted out by the communal authorities were *Herem* (the greater ban) and *Niddui* (the lesser ban).

In the 11th cent. the communities' mutual affairs were settled, three times a year, at the Cologne fair; in the 12th cent. the three communities of Speyer, Worms and Mayence developed a joint assembly. It is not possible to establish definitely the exact date of this union, or its character and the source of its authority. It is, however, certain that these assemblies issued authoritative orders (*Takkanoth Shum*). Individual Rhenish Jewish communities participated in the synod convened by Jacob Tam at Troyes in 1150. From 1220 on communities had assemblies of their own; at these gatherings Jewish law was developed, particularly the marriage laws and the laws dealings with inheritance; the relations of Jews with non-Jews and with non-Jewish authorities were regulated by ordinance. These assemblies also issued regulations regarding internal

Jewish life, such as the procedure in the courts and the procedure of administrative authorities, education, the maintenance of synagogues, as well as the issuing of police measures. All these decisions were soon recognized as binding on the Jewish communities. The communities owned synagogues—the two oldest were the synagogue at Worms, built in 934, and that at Cologne, erected in 1012—cemeteries and ritual baths. Each of the larger communities had also a hospital, a bakery and a building used for wedding parties and for dancing.

Intellectual Life. The intellectual life of the Jews was largely a development of their own culture. The Jewish minstrel Süsskind of Trimberg was a unique phenomenon in the 13th cent. In six Middle High German songs which have been preserved he glorified firmness of spirit, the virtuous wife, kindheartedness and magnanimity. Jewish physicians also exercised their profession in Germany during the entire Middle Ages. In general, however, the cultural activities of the Jews in Germany centered mostly around the traditional studies. The number of academies had grown in proportion with the increase in number of the Jewish communities from 1100 on. The communities of Cologne, Bonn, Mayence, Worms and Speyer were later followed by those of Würzburg, Rothenburg, Regensburg, Prague and Vienna to the east. Students came from distant places, even from as far away as Kiev, to Worms, Mayence, Speyer and Cologne to study Talmud. Gershom ben Judah was followed by Isaac ben Judah, Eliezer ben Nathan of Mayence, Eliakim and Isaac ben Asher of Speyer, Eliezer ben Joel Halevi of Cologne, Ephraim ben Isaac and Baruch ben Isaac of Regensburg, Eliezer ben Solomon of Metz, and Isaac ben Moses Or Zarua of Vienna.

Although the Jewish scholars of France were at first more prominent than those of Germany, the commentaries and decisions of the German rabbis as to matters of rabbinical usage and law generally enjoyed a widespread reputation. All Jews in the subsequent centuries employed them as the norm. The most famous disciple of Isaac Or Zarua was Meir ben Baruch of Rothenburg (1215-93), the generally recognized Jewish authority of his time. The intolerable sufferings of the German Jews caused Meir of Rothenburg to leave Germany. In the course of his journey he was arrested in Lombardy, in 1286, handed over to King Rudolf, and kept prisoner in Alsace in the fortress of Ensisheim until his death in 1293. Not until fourteen years after his death was his body released and buried in Worms. One of the greatest disciples of Meir of Rothenburg was Mordecai ben Hillel, who died a martyr's death at Nuremberg in 1298. His brother-in-law and fellow-student was Asher ben Jehiel (Rosh), whose probable birthplace was Cologne. He, too, left Germany because of the severe persecutions, in 1303, proceeded to southern France and was finally appointed head of the rabbinical board at Toledo, Spain, by the Jewish community there. The center of study of Talmud began to shift thereafter from Germany to Spain.

The literary productions of the Jewish scholars of Germany consisted of the so-called Tosafoth (supplements or glosses) to the Talmud, as well as the use of the gloss as a form of literature, occasionally also the systematic revision of the Talmud, and numerous responsa. The scholars of the first half of the 14th cent., such as Menahem of Merseburg and Oser of Schweidnitz, no longer enjoyed the leisure which would have permitted them to compose works. Although influenced by Jewish authorities of Germany, Rashi's commentary on the Pentateuch was written in France. Bible studies occupied a secondary position in Germany, but synagogal poetry was consistently cultivated. The sons of Kalonymus and Simon ben Isaac in Mayence elaborated the prayers for the holidays and for the special Sabbaths, while the martyrdom of Jews was only too frequently the occasion for the composition of elegies (for example, the elegy *Shaali Serufah* of Meir of Rothenburg on the occasion of the burning of Hebrew books in Paris in 1242). The Hebrew prose accounts of the persecutions of the Jews in the period of the Crusades were written in a plastic and vivid style.

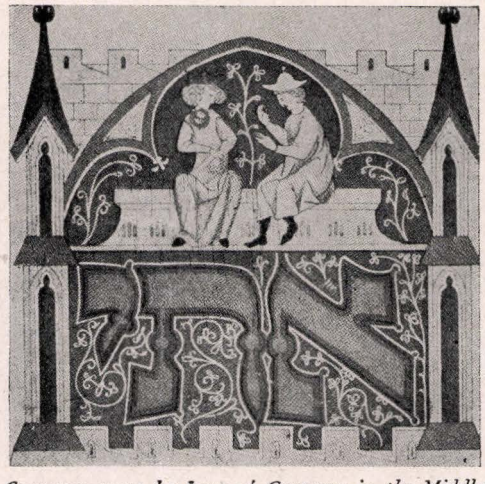
Samuel the Pious (b. Speyer, 1115) was the founder of the mystical school among the Jews in Germany. His son, Judah Hehasid, who was born and educated in Speyer and died at Regensburg in 1217, wrote ethical and liturgical works and a commentary on the *Sefer Yetzirah*. Their teachings are collected in the *Sefer Hasidim*, the book of those who strive for true piety. His disciple and relative, Eliezer ben Judah of Worms, in his work *Rokeah*, placed more value on the moral virtues than on the compilation of Halachic laws. One of his disciples was Abraham of Cologne. Numerous books on morals and testaments of the "pious men of Germany" from the middle of the 11th cent. on express the same spirit of profound inner piety and lofty morality. The spirit and influence of mysticism was a vital force also in the subsequent centuries.

The opposition to rationalism in Jewish theology found expression in the activities of Moses Tako, who lived at Regensburg and Wiener-Neustadt in the second half of the 13th cent. and who attacked the philosophy of Maimonides. The only other literary production worth mentioning is Pethahiah of Regensburg's description of his travels (*Sibbub Haolam*, about 1187). Books of memoirs, of which the so-called *Nuremberg Memorbuch* (in actuality Mayence) is the best known, developed in the course of the centuries from originally local lists of martyrs and places of martyrdom into a motley of liturgy, martyrologies and necrologies, and in this way into an individual form of the liturgy.

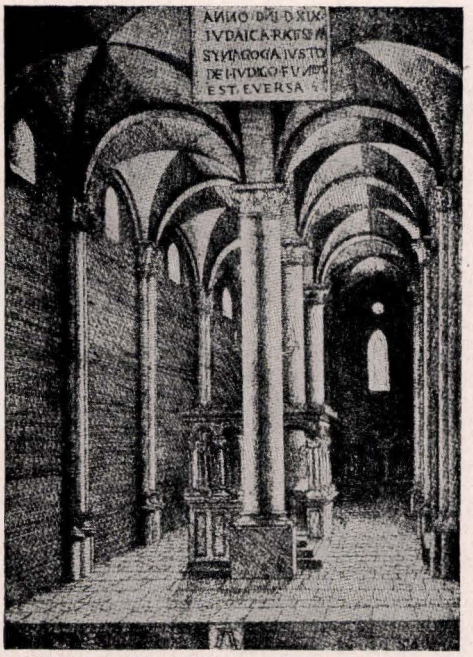
The Jews in Germany, from the 12th to the 15th centuries, showed themselves to be talented illustrators of Bible manuscripts, Haggadahs, codices, prayer-books and other religious writings. Many libraries of Germany and other countries bear witness to this fact. Particularly noteworthy in this respect are the commentary on the Pentateuch (1233) in the Munich State Library, which contains valuable miniatures; the *Mahzor* in the Rashi chapel at Worms (1272) with Romanesque sheets and slight Gothic influences; the Maimonides manuscript of Nathan ben Simon Halevi (written at Cologne in 1295 to 1296 and treasured in the Academy of Sciences at Buda-

pest); the two-volume Hebrew Bible written by Joseph of Xanten, son of Kalonymus of Neuss; the Passover Haggadah in the National Library at Darmstadt (about 1420); the Haggadahs in the Germanic Museum at Nuremberg; and the Codex Elkan Adler 476 in the Jewish Theological Seminary of America in New York (written in 1525 in the Rhine province).

III. From 1350 to the Sixteenth Century. In his Golden Bull, Emperor Charles IV, in 1356, granted to the seven electors of the German Reich the right to own Jews. The Reich police ordinance decreed at Augsburg in 1548 granted to all princes and cities of the Reich receiving their prerogatives directly from the emperor, as well as the Reich nobility in Franconia, Alsace and Swabia, the right to protect the Jews. The municipalities, on the other hand, were permitted this right only in case they already enjoyed it. Nevertheless, the German emperors and kings never renounced their imperial prerogative pertaining to the Jews until the dissolution of the Reich (1806). Through his treaties Charles IV renounced his right to the regular Jewish taxes. But his son Wenzel, on the basis of the doctrine that the Jews were the serfs of the imperial chamber, robbed the Jews forcibly by twice cancelling debts owed to Jews, in 1385 and again in 1390. As a result of these measures, credit was seriously weakened. Ruprecht of the Palatinate tried to extort from the Jews as much money as he possibly could, and for this purpose even went so far as to appoint a chief rabbi, the *Hochmeister* (grand master) of the Jews, whose duty it was to collect without delay all fines and penalties owed by Jews. King Sigismund made the first attempt to impose an extraordinary tax on the Jews, in 1414, by making a capital levy of one-third of their possessions, and he was also the first to demand a coronation tax from the Jews. On the other hand, he granted several charters to his serfs of the imperial chamber for their protection from attacks on their personal freedom. He, too, appointed rabbis as grand masters, the first of these being Rabbi Joseph of Schlettstadt, in 1418, and the second Anselm of Cologne in 1435, for the purpose of collecting taxes and fines from the Jews and of exercising supreme jurisdiction over them.



Costumes worn by Jews of Germany in the Middle Ages. From a 15th cent. illuminated Mahzor manuscript



Interior of the 13th cent. synagogue at Regensburg, as it existed during the bishopric of Albertus Magnus

Emperor Maximilian (1493-1519) granted the Jews only feeble protection. Emperor Charles V (1519-56) committed no hostile acts against Jews, as far as can be established by documentary evidence. At the Reichstag at Speyer in 1544 Charles V granted the Jews of the Reich a general privilege at their request, and took them under his personal protection and that of the Reich. Whoever, in violation of the public peace, harmed a Jew physically or damaged his property, or whoever kidnapped or murdered a Jew, was, by the terms of this decree of protection, to be regarded by all the authorities as an offender against the public peace. Both in time of war and in time of peace the lives and possessions of Jews were to be safeguarded; Jews were to be given safe conduct and were not to be charged a higher customs and toll rate than those prescribed by the emperors. They were not required to wear the Jew-badge outside of their place of residence. No Jew who lived in the Reich after the coronation of the emperor was to be expelled. Since the Jews did not possess any real estate and were forbidden to hold offices or to engage in the crafts, while they were at the same time forced to pay higher taxes than the Christians, they were to be permitted, as heretofore, to charge a higher rate of interest. Since Jews were often, on the slightest suspicion, accused of using Christian blood, although several popes and Emperor Frederick II inveighed strenuously against this false accusation, Charles V gave order as follows: Nobody was permitted to torment, torture or execute a Jew without the testimony and proof of trustworthy witnesses; the complaint was to be brought preferably to the attention of the emperor, and the emperor was to make the decision. The emperor confirmed all the privileges of the Jews and requested all electors, princes and authorities to observe the terms of this privilege under penalty of a fine of fifty gold marks and incur-

ring his imperial displeasure and that of the Reich.

How necessary this imperial privilege was is shown by the events which took place beginning with the middle of the 14th cent. Although the Jews were expelled from many German cities "for all eternity" in 1348 to 1349, they were readmitted to Erfurt, Nuremberg, Ulm, Speyer, Worms, Trèves and Augsburg between 1352 and 1355, to Frankfort in 1360, to Basel in 1362, to Mayence in 1365, to Cologne and Dortmund in 1372, and to the county of Thuringia in 1375.

But the Jews at this time were readmitted only temporarily, for ten or twelve years, and individually. Generally, only a few wealthy Jews were admitted and were assigned quarters, where they rented houses. The admissions were usually renewed, and admittance fees were again collected with each renewal. The new contracts with the Jews contained numerous restrictions as to the trades they could follow and the foods they could purchase, as well as stipulations regarding clothing to be worn by Jews. As in previous times, many Jews were physicians; chiefly, however, they were bankers or petty dealers in money or credit. Large-scale financiers cooperated with one another and often monopolized the money trade: Rapp of Nuremberg, Jäcklin of Ulm, Meier of Erfurt, and Schaiff of Cologne, each in a measure controlled the money market of the territory in which he lived.

The condition of the Jews did not improve toward the end of the Middle Ages. Mendicant friars and the Dominican order would instigate the populace against the Jews, and accusations of desecration of the host and of supporting the Mongols and Turks (13th cent.) and the Hussites (15th cent.) were made against them. The authority of the law was practically dissolved. Thus the Jews were expelled from Trèves in 1419, from Cologne in 1424, from Mayence finally in 1473, from the archbishopric of Hildesheim in 1457, from Mecklenburg in 1492, from Magdeburg in 1493, and from Nuremberg in 1499.

Many Jews were burned to death or killed in 1399 at Prague and in Switzerland. By order of Duke Albrecht of Austria, the Jews of Enns were burned at the stake in 1421 on a meadow near the Danube for allegedly having desecrated the host; all Jews were expelled from the duchy of Austria. The presence of John Capistrano, "the scourge of the Hebrews," was responsible for the death of hundreds of Jews in Silesia. Forty-one Jews were burned to death on the Salzring at Breslau in 1453. Many Jewish communities in Austria, Bohemia and Silesia were constantly menaced with expulsion until the second half of the 16th cent.

The disappearance of the boy Simon of Trent, the discovery of his body and the resulting blood accusation not only involved the entire Jewish community of Trent in a serious lawsuit, but reports of the trial, spread throughout the Reich by means of Gutenberg's newly invented art of printing, aroused the populace against the Jews and caused the expulsion of the Jews from Regensburg in 1519. The trial conducted against the Jews of the province of Brandenburg for their alleged desecration of the host resulted in the burning of thirty-eight in Berlin in 1510 and in the expulsion of those who escaped the pyre. The Jews of the duchy of Mecklenburg met with the same fate. About 1500 the Jews were expelled from Alsace, from Nördlingen in 1506, from Rothenburg and Weissenburg in 1520, and from Cassel in 1524. In 1519 the Rheingauer Landesordnung ordered that no Jew should remain in the Rheingau. In 1516 the Catholic clergy of Mayence, in an assembly held at Frankfort, demanded the expulsion of the Jews from all Germany. Under these circumstances the emigration of Jews from Germany to Poland, which had started some time previously, as well as to Italy, was resumed in increased measure.

With this emigration the center of Jewish scholarship gradually shifted eastward, though the German schools still were influential. The Vienna rabbi Meir Halevi, in 1370, introduced the title Morenu, which was bestowed upon Talmudic scholars excelling in learning and moral and religious virtues, and which entitled them to serve as rabbis. Practical questions of liturgy and the ritual mode of life were the basic topics of research. The results of this research were assembled in the compilation *Agudah,* the compendium *Mardochai,* the *Minhagim* of Abraham Klausner, the work of Maharil of Mayence and Worms (d. 1427), the work of Jacob Weil of Nuremberg, the *Terumath Hadeshen* of Israel Isserlein, and the *Teshuboth* of Israel Bruna and Moses Menz.

Toward the end of the 15th cent. the Jewish academies in Nuremberg, Augsburg and Regensburg gained a reputation through a definite method of Talmud study (Pilpul). When these communities were dissolved as a result of the expulsion of their members, the study of the Talmud was transplanted to other countries. The outstanding Talmudist of that time was Rabbi Yomtob Lipman Mülhausen of Prague, author of the apologetic work *Nitzahon* (about 1410).

IV. From the Sixteenth Century to the Peace of Westphalia (1648). The expulsion of the Jews from the German cities and provinces continued even after the Reformation, and coincided with a weakening in the central authority and an increase in the power of the estates. The expulsions were due not only to religious and economic factors but also to the conflicts between the nobility of the Reich and the patricians, between the burghers and the peasants, between the city and the rural districts.

The fight against Jewish books which had been instigated by the Dominicans of Cologne developed into a struggle of the conservatives against new ideas, and stirred the entire intellectual world, going far beyond the mere discussion of Jewish literature. It is significant that the one who championed Jewish literature, Johann Reuchlin, demanded better treatment of the Jews as members of the Holy Roman Empire of German nationality, and that Melanchthon also pleaded the cause of the Jews. The humanistic movement in Germany promoted the study of Hebrew at the German universities. Luther's return to the Bible aroused hope among the Jews for a reconciliation between Christianity and Judaism. Luther at first denounced hatred of the Jews and proclaimed the Decalogue as the basis of all governmental order. By this he hoped to win the Jews over to his new form of Christianity. But when the Jews remained loyal to their own religion, Luther changed to violent



Elegy commemorating the destruction of the Jewish communities of Germany. From the Codex Hebraicus (37/86) in the Municipal and University Library of Hamburg

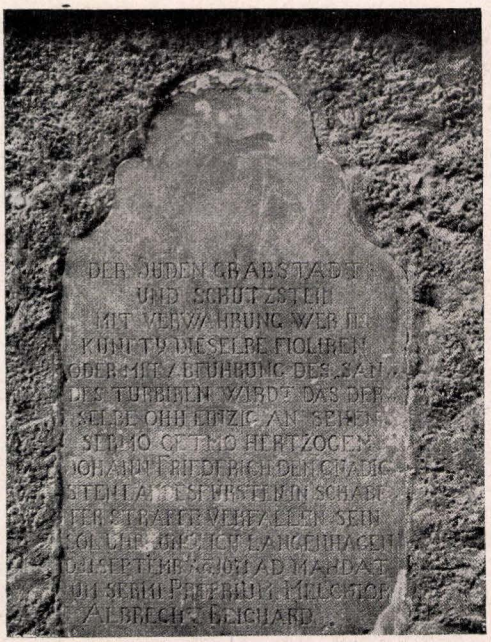
enmity, and his later writings contain the vilest abuse of the Jews and the most malicious suggestions for their treatment.

Luther's attitude toward the Jews greatly influenced the Protestant rulers in Germany. As a result, the German Jews appeared to be doomed to destruction or to total expulsion. However, for nearly half a century (1510-54) the Alsatian Jew Josel of Rosheim played an extremely important role in the lives of the German Jews as a Shtadlan (spokesman of the Jews). Wherever and whenever the German Jews were threatened with expulsion or other penalties, he pleaded with the emperor, the Reichstag, the Landtags (provincial diets), the electors or the magistrates on their behalf. Another Jew of the Shtadlan type in the 16th cent. was Michel Jud of Derenburg, who engaged in activities in Berlin beginning with 1543 which were similar in scope to the activities carried on by the court Jews of later times.

His successor in the favor of Joachim II was Lippold. But after the unexpected death of Joachim II in 1571, Lippold, falsely accused of murdering the elector, was not only himself cruelly killed but all the Jews were also expelled from the province of Brandenburg in 1573. Further, the Jews had been expelled in 1565 from Würzburg, in 1582 from Silesia, and in 1596 from Dortmund.

Driven from the German cities, the Jews shifted the center of their activities to the German provincial districts. There were numerous small states, bishoprics and territories owned by the knights in Germany which looked forward to securing some financial advantages from the Jews if they were admitted to these districts. The archbishops of the West, for example, admitted to their territories the migrants from Trèves, Cologne and Mayence; those from Augsburg were admitted to Pfersee, Kriegshaber, and Steppach; those from Regensburg were allowed to settle on the other bank of the Danube; those from Cologne found refuge, e.g., in Deutz. Sometimes these Jews received permission to stay in the neighboring cities for a brief period for business purposes.

The Jews in a given territory (*Landjudenschaft*) were often joined together in a special organization by order of the ruler, for example in the archbishoprics of Cologne and Mayence and in the provinces of Jülich-



Tablet over the entrance to the old Jewish cemetery (1671) at Hannover

Berg and in Hesse-Cassel. Ordinances concerning these Jewish settlements (*Judenordnungen*) were issued by the rulers and Jewish diets were held. The first ordinance was issued by Philipp the Magnanimous of Hesse in 1539. The living space granted the Jews was very small, and this set a pattern for all subsequent Jewish ordinances of Germany. They were to be protected from all injustice, abuse and ridicule, but at the same time they were to be treated as members of the lowest class as far as their maintenance and their political activities were concerned. Christians were to be protected against the Jews. The life lived by the Jews in these tiny territories brought them again into contact with the soil and with all forms of manual labor. In 1521 Emperor Charles V appointed Rabbi Samuel chief rabbi of all the Jews in the Holy Roman Empire, with his seat at Worms (the Samuel ben Eliezer See), and in 1559 Emperor Ferdinand I appointed a certain Jacob chief rabbi at Worms.

The only rather large Jewish communities in Western Germany were those in Worms and Frankfort; and in Eastern Germany in the cities of Prague and Vienna. But even these communities were occasionally threatened with expulsion. The Fettmilch riots at Frankfort in 1614 resulted in the plundering of the Jewish quarter and in the departure of the Jews from the city. But Fettmilch's triumph was short-lived. Imperial commissioners ceremoniously escorted the Jews back into the city and reinstated them there. Of a similar kind were the events in Worms, whence the Jews had been forced to emigrate in 1615, but to which they were brought back again in January, 1616.

The Thirty Years' War (1618-48), which depopulated and devastated Germany, affected the Jews as severely as the non-Jews; particularly in the communities of Worms and Frankfort the mortality rate among Jews was double the normal rate in the years 1632 to 1637.

V. From 1650 to the Period of the German Enlightenment. The Peace of Westphalia (1648), which ended the Thirty Years' War, inaugurated a new period, both in the history of Germany and of the German Jews. The Reich, from an empire extensive in nature, became a loose confederation of independent states under absolute rulers. These states were in need of both population and money, and favored the principles of mercantilism. Since the Jews were among the pioneers in reviving the commerce and industry that had been nearly completely destroyed by the War, they were welcomed by the princes, who saw in the taxes they paid an immediate source of income. In the next centuries the Jews proved to be an important influence in the creation of the new economic order.

The Jews had already been readmitted to Mayence in 1583. The settlement of the Sephardic Jews in Hamburg began at the end of the 16th cent. and that of the German Jews in 1627. In Hamburg the Sephardic Jews soon came to play a decisive role in commerce and industry, as well as in medicine. They collaborated in the founding of the Hamburg Bank for Commerce and Industry in 1619.

Beginning with the second half of the 17th cent. new Jewish communities were established, at Dessau (1678), at Hannover and at Lüneberg in Mecklenburg (1679), at Halberstadt and in the Palatinate and particularly at Mannheim (Sephardic and German Jews) from 1660, and at Heidelberg, at Karlsruhe (1717, two years after the founding of the city), at Leipzig (owing to the large participation of the Jews in the Leipzig Fair), at Dresden (from 1700), in Württemberg (from 1713), and above all in Brandenburg (beginning with May 21, 1671). The Great Elector Frederick William of Brandenburg admitted into his province fifty Jewish families expelled from Vienna and granted them freedom of trade, freedom of religion and personal freedom. These Jewish families subsequently became the nucleus of the Berlin Jewish community.

The 17th and 18th centuries, during which there was no system of public credit, were the period when the Jewish court factors (purveyors) flourished. All the courts of Europe had, in the person of the Jewish court factors, their chief creditors and financial advisors. This was true also with the German courts. The death of the court factor Samson Oppenheimer (1635-1703) was a severe blow to Austria. The money and credit of Samson Wertheimer (1658-1724), court factor of Vienna, Mayence, the Palatinate and Trèves, helped the House of Hapsburg win decisive battles at Blenheim, Turin and elsewhere, and increase its territory considerably as a result of a successful war. Jost Liebmann, Elias Gomperz of Cleve, Beer in the Palatinate, Model and Fränkel in Ansbach, and Joseph Süss Oppenheimer in Württemberg exercised lasting influence on the financial policy of these states. Leffmann Behrends of Hannover helped his prince to obtain the ninth electorate, while Behrend Lehmann of Halberstadt was instrumental in acquiring the Polish crown for the elector of Saxony. But most of the court factors did not enjoy their good fortune for a very long time, for many of them lost favor or



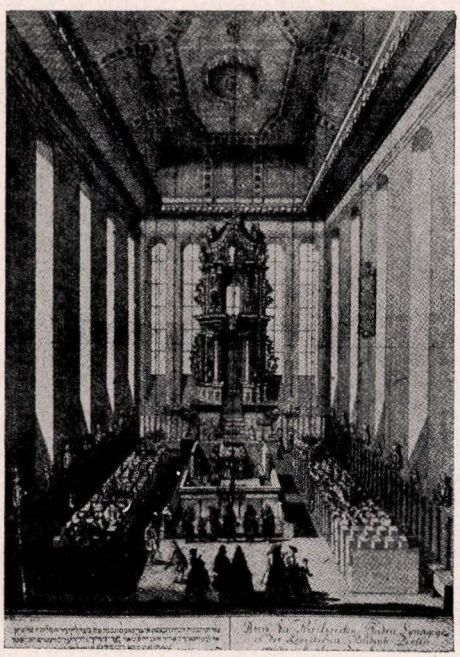
Jewish wedding procession in Germany about 1700. From a contemporary etching

were too reckless in giving credit, and so sank from riches to poverty.

The large-scale economic policy of mercantilism was closely connected with the financial and taxational policies of the German states. Jews were utilized as founders of factories, trade companies, commercial agencies and the like. In the Palatinate, Hesse and Württemberg the Jews supported state factories and founded tobacco factories. The first Prussian tobacco factory was established by David Nathan and Hartwig Daniel under the aegis of the Great Elector. The first Prussian king favored the establishment by Jews of lace factories at Königsberg, silk ribbon factories at Wesel, and embroidery factories at Berlin, while under the government of Frederick William I and that of Frederick the Great the famous silk and velvet factories operated by Jews flourished due to the support granted by the state.

However, only a limited number of Jews (the court factors) shared in this economic prosperity. The majority of them continued to be restricted, as heretofore, in their living space, their right of residence, their number and their activities. Thus Frederick William I, in confirming the Berlin privilege of 1671, introduced numerous legal barriers in 1714, as for example one restricting to a definite quota the number of Jewish families who were permitted to reside in Berlin. The Jewish diets held in Hesse-Cassel, Hesse-Darmstadt, the Electorate of Mayence, the Electorate of Trèves, Jülich-Berg, Wied-Runkel, and Cleve, as well as in the archbishopric of Paderborn, also served the fiscal interests of the princes. These assemblies were officially intended to determine the tax quotas of the Jewish communities and to fulfill other tasks, such as the election of rabbis and of administrative officers. The princes established the state rabbinate in Hanover in 1687 and 1697 respectively, and the state rabbinate in Silesia in 1744. The archbishopric of Cologne and the duchy of Westphalia, for example, had a joint state rabbi from 1706 to 1771.

About 1700, in addition to the Jewish communities of Frankfort and Worms and of Prague and Vienna, the following communities are the most important: Regensburg, Pfersee, Kriegshaber, Fürth, Ansbach, Bamberg, Heidingsfeld and Schnaittach, in Bavaria; Mannheim, Karlsruhe and Heidelberg in Baden; Friedberg, Witzenhausen (from 1665 on it was the



Interior view of the synagogue (built 1712-14) on Heidereutergasse at Berlin

Allgemeine
Verordnung
Daß die
Juden
So ſich verheyrahten wollen/
Sich erſt mit der
Recruten-Caſſe
abfinden ſollen.
Sub dato den 18. Auguſti 1722.

BERLIN,
Gedruckt bey Gotthard Schlechtiger, Königl. Preußiſ. Hof-Buchdrucker.

ſten Ungnade und arbitrairen Ahndung allergehorſamſt anzuzeigen. Signatum Berlin/ den 18. Auguſti 1722.

Fr. Wilhelm.

L.S.

Decree (first and eighth pages), issued (1722) by King Frederick William I of Prussia, regulating the life of Jews of marriageable age

seat of the rabbinate in Hesse-Cassel) and Cassel in Hesse; Mayence, Coblenz, Trèves, Bonn, Deutz, Düsseldorf and Cleve in Western Germany; Hannover, Dessau, Halberstadt, Berlin and Frankfort on Oder in Central Germany; Hamburg and Altona in Northern Germany; Glogau and Zülz in Eastern Germany. The Jews in these communities lived a very active life, as is evidenced by the excellent memoirs of Glückel of Hameln (1645-1724).

Countless Jews fled to Germany from the Ukraine during the Bogdan Chmielnicki riots and persecutions (1648 to 1657). Many prominent Jews from Poland came to Austria and Germany. The Sabbatai Zevi Messianic movement (1666) aroused mystic hopes for speedy salvation also among the Jewish communities in Germany; and it did not abate there despite the disillusionment. The controversy between Jonathan Eybeschütz and Jacob Emden with reference to Sabbatian amulets gave it new vigor.

During this period Jewish life and Jewish literature showed many traces of an ascetic tendency. The Talmud was studied with great zeal in the Yeshivas of Fürth, Frankfort, Worms, Cleve, Hamburg, Altona and Halberstadt. Memoir books were written in the 17th cent. in a number of cities, such as Fürth, Frankfort, Worms, Pfersee, Hanau and Fulda. Jair Hayim Bacharach of Worms (d. 1702) was one of the most distinguished rabbis of this period.

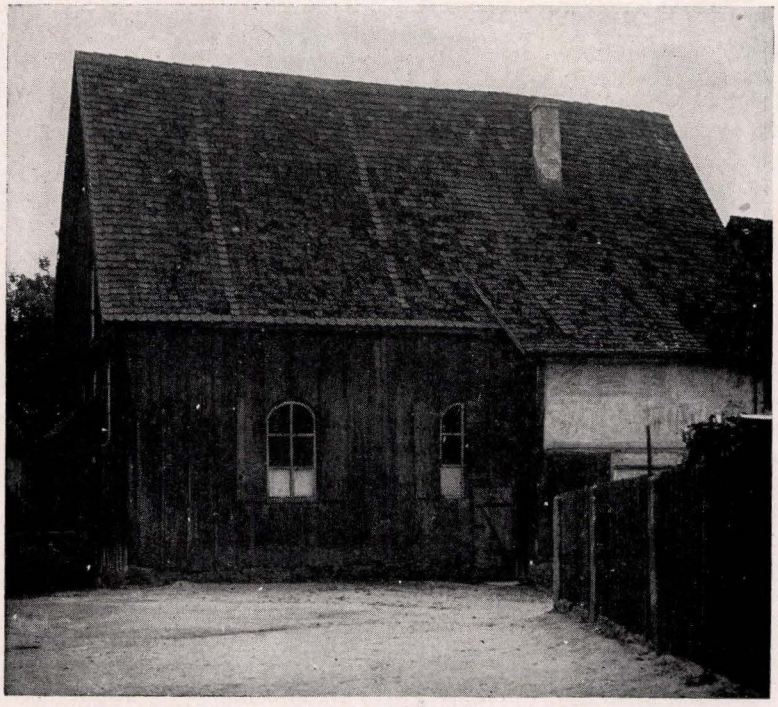
In the course of the 16th cent. and at the beginning of the 17th almost all the Biblical books and even some of the books of the Apocrypha were, in succession, published in the Judeo-German language, and were widely circulated in many editions among the Ashkenazim (German Jews) of Germany, Poland and other countries. Complete editions of the folk Bible in Judeo-German were published in the second half of the 17th cent. For women the so-called *Tzeenah Ureenah* was published; it was an anthology of ethical teachings derived from the Talmud, the Midrash and the writings of the moralists of the Middle Ages. The

EDICT.
Wie es
die Judenſchaft
in denen
ſämtlichen Königl. Landen,
in Anſehung
derer geſtohlenen
oder
verdächtigen Sachen
die ihr zum Kauf gebracht werden,
halten,
Imgleichen,
wie gegen diejenige Juden,
ſo dergleichen kaufen, verfahren werden ſolle.
De Dato Berlin den 15. Jan. 1747.

STETTIN.
Gedruckt bey Johann Friederich Spirgeln, Königl. Preußiſ. Pommerſ. Regierungs-Buchdrucker.

Titelblatt eines Edikts Friedrichs des Großen von Preußen vom Jahre 1747.

Title page of a general edict, issued (1747) by King Frederick the Great of Prussia

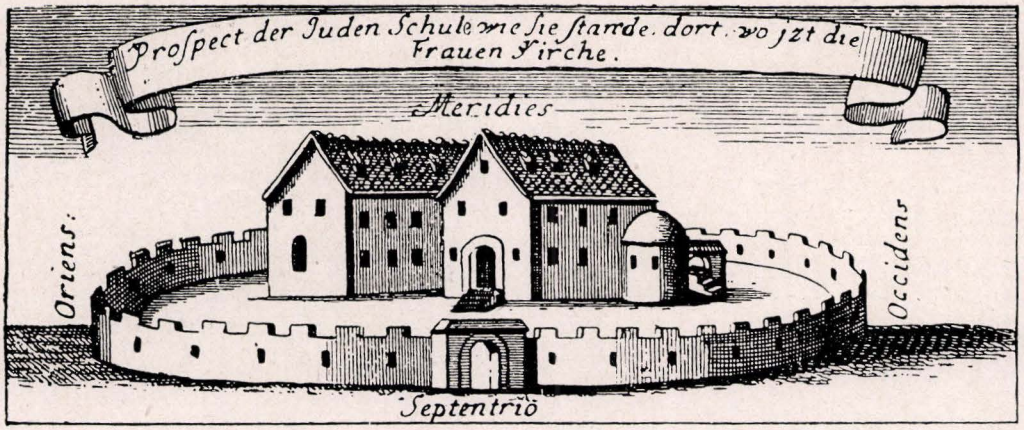


The "Barn Synagogue" (built in 1732) at Bechhofen, Bavaria

prayer-book was translated into German, and collections of laws and customs for women as well as Yiddish books of prayers for women, the *Tehinnoth,* were published. The historical books *Josippon* and *Shebet Yehudah* were also translated into German. The most popular book from the beginning of the 17th cent. on was the *Maaseh Buch,* a collection of the finest tales from the Talmud and the Midrash, with narratives about the holy men, heroes and martyrs, of the Middle Ages. An extensive moral literature in the Judeo-German language was written and published, for example, the *Kab Hayashar.*

The need for books was satisfied by the numerous Hebrew printing-presses which were established, beginning with the end of the 17th cent., partly through the initiative of Christians and partly through that of Jews. The first Hebrew printing-press in Germany was founded in Prague where Gersonides' press printed a large number of works beginning with 1562; the woodcut came to assume artistic importance for the first time in the Prague Haggadah published in 1527.

There were Hebrew printing-establishments in the following cities: Altona (1727), Berlin (1697), Dessau (1694-1704), Dyhernfurth (1689-1718), Frankfort (1677-1707), Frankfort on Oder (1695-1818), Fürth (1691-1774), Halle (1709-14), Hamburg (1686-1721), Hanau (1610-30 and from 1709 on), Homburg (1736-56), Jessnitz (1718-40), Neuwied (1735-52), Offenbach (1714-30), Sulzbach (1664-1851), Wandsbeck (1726-36), and Willhermsdorf (1669). Megillahs and Haggadahs continued to be illustrated by Jewish artists of the 17th and 18th centuries, for example the Hag-



Sketch of an 18th cent. synagogue in Nuremberg. From a copperplate in Andreas Würfel's "Historische Nachrichten von der Judengemeinde zu Nürnberg



A book of Minhagim (in manuscript) which came into the possession (1773) of the Jewish community of Hamburg

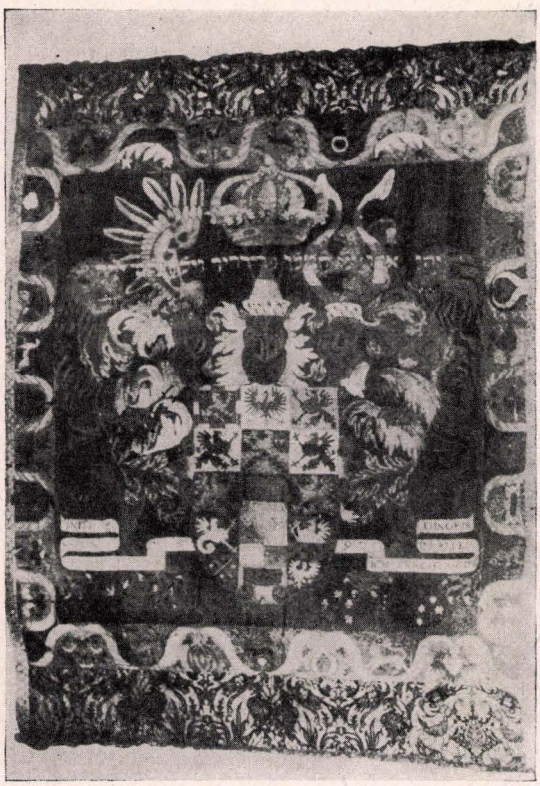
gadah of the von Geldern family at Düsseldorf in 1723.

Artistic talent and esthetic interest, which demonstrate the existence of a certain Jewish popular art, manifested themselves in the synagogal buildings, in the embroidered cloth used for covering the Torah, in Torah ornaments, and in the utensils required both for domestic purposes and for the religious life, such as Kiddush cups, Besamim (spice) boxes, and Seder plates. The first synagogue in Berlin was erected in 1712 to 1714 in the Heidereuterstrasse. The master artist, Eliezer Sussmann of Brody, executed synagogal paintings in Southern Germany, at Bechhofen (1732), Horb (1737), Unterlimpurg (1739) and Kirchheim (1740).

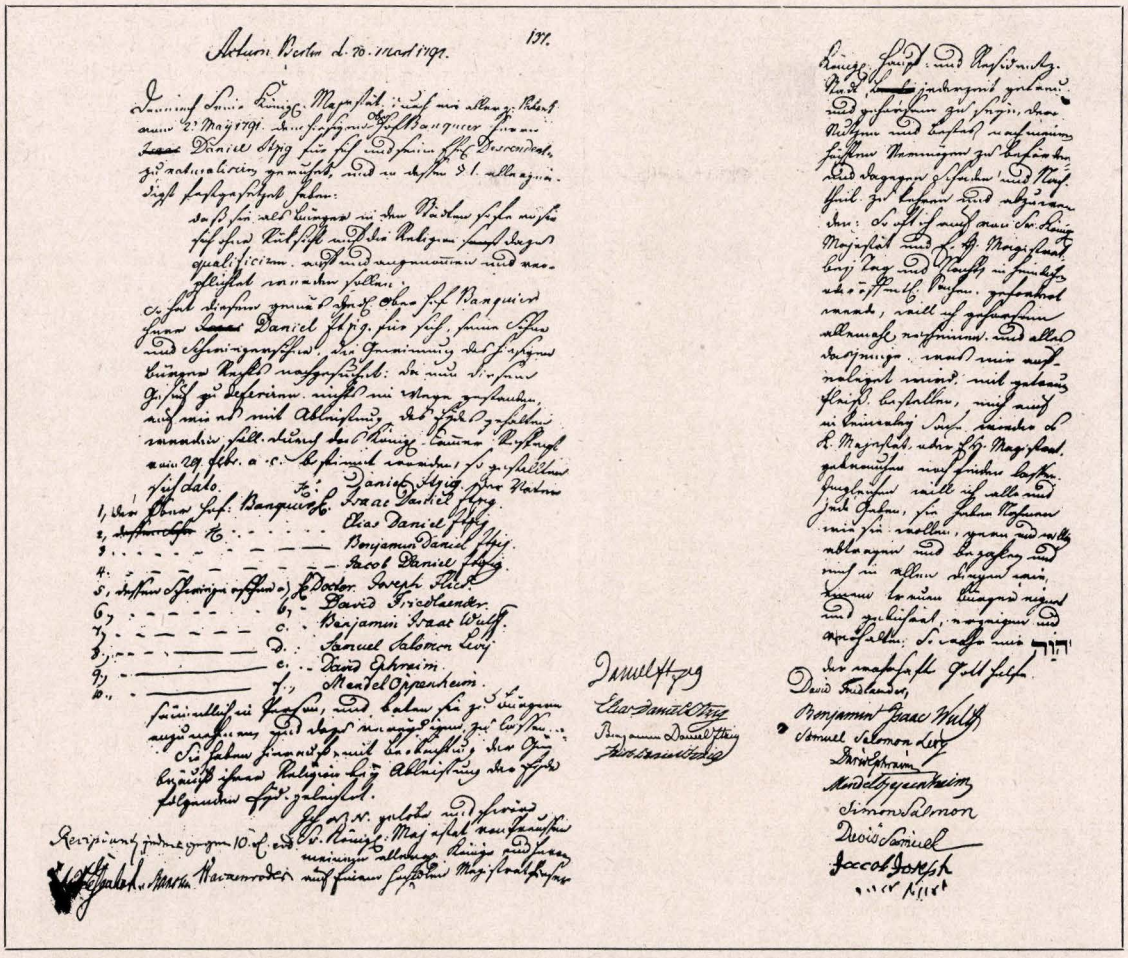
Individual Jews of Germany had studied medicine at Italian and Dutch universities in the 16th and 17th centuries. But after the end of the 17th cent. German universities also began to admit Jews to the study of medicine, and a small number of them were permitted to graduate as physicians from these universities. In Frankfort on Oder, where Tobias Cohen and his friend were permitted to study, through the favor of the Great Elector, there were, between the end of the 17th cent. and the year 1810, at least 130 Jewish students, some of them from Poland. Heidelberg had twenty Jewish students between 1724 and 1807. The first university to bestow the title of doctor of medicine on Jews was that of Giessen, in 1710, and later in 1729. Halle did likewise in 1724, Duisburg in 1727, Heidelberg in 1728, Göttingen in 1743, Marburg in 1758 and Mayence in 1787. At Duisburg, between 1726 and 1750, there were seven Jews among seventy-five candidates, thus almost 10 per cent, who received the degree of doctor of medicine.

There were a number of families of Jewish physicians in Germany, such as the Wallich family, whose members had been active for many generations in Frankfort, Metz, Coblenz and Mayence beginning with the end of the 17th cent.; the Buchsbaum family of Frankfort, whose oldest member, Wolf Benjamin Levi Buchsbaum, received the degree of doctor of medicine at Padua in 1669; the Winkler family, which was among those expelled from Vienna in 1670; and the Kisch family, which originated in Prague. The Jewish physicians were employed by the Jewish communities, but they served also the general public. Due to their medical practice among Christians and at the courts, these physicians, together with the court factors, became the pathfinders of the Jewish emancipation.

The zeal of the Protestant church for making converts among Jews had not diminished during that period. Literary enmity against Jews found its most acute expression in Johann Eisenmenger's *Entdecktes Judentum,* attacking the Talmud and rabbinical literature (1700). Even as late as 1704 a religious disputation took place in the court of Hannover and in the presence of the duke between the preacher Esdras Ezard and Rabbi Joseph of Stadthagen; this disputation ended



Curtain for the ark presented to the old synagogue in Berlin by King Frederick William I on the occasion of his visit to the synagogue on April 20, 1718



Civic oath (preliminary to naturalization) taken in 1791 by Daniel Itzig and members of his family in Berlin

in victory for the rabbi. Conversions of Jews to Christianity were not at all a rare phenomenon in the 16th and 17th centuries. As had occurred often previously, converted Jews uttered slanders against Judaism in word and in writing, for example at Fürth in 1702 and in Prussia at the time of Frederick I. As a result of the latter denunciation, Jewish books were in 1709 ordered subjected to censorship by the king.

VI. From the Period of the German Enlightenment to 1933. a. The Struggle for Emancipation and Its Realization. The ideas of the Enlightenment, which originated in England and then made their way into France and Holland, paved the way for the emancipation of the Jews in Germany. Herder and Lessing were its German apostles. It was based on the ideal of the equality of man regardless of religion, descent and class. Lessing's *Nathan der Weise,* portraying a noble Jewish character, was published in 1779, and was produced in Berlin in 1783. Herder wrote to Lessing: "You have performed a manly deed." But even more than Lessing's play, Mendelssohn's personality and Mendelssohn's works were of decisive influence in winning over the sympathies of the German Christian world to the Jews. Those men who demanded equality of rights for the Jews pointed out Mendelssohn's admirable character and his virtue. The argument that the Jews were aloof from the common weal or even detrimental to it appeared ludicrous in view of the merits of this generally revered man. A considerable period of time elapsed, however, before modern views on the Jews began to take hold of the minds of the people and of the leaders of the governments.

At first steps were taken to enlighten and educate the Jews in European learning. Jewish groups likewise undertook the task of educating the Jewish masses. Thus, at Mendelssohn's initiative, Daniel Itzig and David Friedländer founded the Berlin Freischule, in 1778; in 1786 the Samson School was established in Wolfenbüttel; in 1791 the Königliche Wilhelm-Schule at Breslau; in 1799 the Herzogliche Franz-Schule at Dessau; in 1801 the Jacobson School at Seesen and the industrial school for girls at Breslau; in 1804 the Philanthropin at Frankfort; in 1805 the Talmud Torah schools at Hamburg; in 1809 the Consistorial School at Cassel.

The first author to make a systematic plea for emancipation of Jews in Germany was Christian Wilhelm Dohm. In 1781 he published *Über die bürgerliche Verbesserung der Juden* (On the Civic Improvement of the Jews), which is now considered a classic. Almost simultaneously the Edict of Toleration was issued by Emperor Joseph II of Austria, on January 2, 1781. Dohm, in accordance with the spirit of the enlighten-



A glimpse of religious life among the Jews of Germany during the early part of the 19th cent. From a sketch by Moritz Oppenheim

ment, abandoned the old theory of the incorrigibility of the Jews. He declared that all the faults for which the Jews were blamed were solely the result of the political status under which they were forced to live. Any human species, if forced to live under the same circumstances, would, he averred, undoubtedly become guilty of the same offenses. Dohm argued that since most of the countries of Europe were anxious to increase the number of their inhabitants, this tendency was contradictory to the policy they maintained thus far toward their Jews. He showed that there was no reason to withhold civil rights from Jews, and stated that the Christian world was to blame for the faults for which Jews were reproached. He demanded that the Jews be granted the same rights as all the other subjects of the country, as well as complete freedom to choose their own vocations, including agriculture. At the same time, however, he insisted that the number of Jews engaged in commerce and trade be restricted. He also demanded that the Jews be free to engage in arts and science if they so desired, while he reserved judgment as regards the question of their admission to public offices. He wished first to see if individual Jews were capable of holding public office. He argued that it was the duty of the state to provide for the education and enlightenment of the Jews. Their schools were to be placed on the same high level as



Return of a Jewish soldier from the Prussian war of 1813. From a painting by Moritz Oppenheim



Moritz Oppenheim's delineation of synagogal life among the Jews of Germany during the first half of the 19th century

were the best Christian schools. Christians were to try to combat their anti-Jewish prejudices. The Jews were to be granted freedom of religion and autonomy within the state. The effect of this book on public opinion can not be overestimated.

The Edict of Toleration issued by Joseph II in 1781 represents the first practical attempt at the emancipation of the Jews. It is impossible to state whether the ideas of the enlightenment or material considerations had greater influence on the decision arrived at by Joseph II. It was the primary purpose of the Edict of Toleration to utilize the Jews of Vienna for the fiscal interests of the state; their energy and their talents were to be put to the service of the entire population. Wherever the conditions under which the Jews had heretofore been forced to live hindered the realization of this purpose, the emperor wished to change them. However, he did not contemplate the extension of their rights, nor were they to be permitted to form a community. The number of the Jews was to be increased neither in Vienna nor in any other part of Austria. The following introductory words characterize the tendency of the legislation of Joseph II concerning Jews: "Since we intend to make the Jewish nation of greater use for the state, mainly through improved education and enlightenment of its youth and through their employment in trade, arts and sciences, we permit and order. . . ." This first practical attempt evoked tremendous admiration and enthusiasm among both Christians and Jews. Its provisions regarding the education of Jewish youth and their free choice of professions were put into practice by many German courts, for example in the archbishoprics of Mayence and Cologne and particularly in Baden. In the period from 1793 to 1815 the triumphal progress of the French troops spread the ideals of liberty, equality and fraternity into those parts of Germany which came under their direct or indirect domination, for example in the grand duchy of Berg, the kingdom of Westphalia, and more or less in the states of the Rhine Confederacy.

Baden was the first state to emancipate the Jews (1809). All these states had, in one way or another, occupied themselves with the problem of improving the civic status of the Jews, for example, Bavaria, Hesse and Württemberg. About the year 1800, most of the smaller and larger states abolished the Jewish poll-tax (*Leibzoll*). Baden was the first to grant the Jews equal rights with Christians, in its edict of January 13, 1809, without demanding of them the abandonment of their

religion. This liberal legislation of Baden was based on the principles that had been expressed in Dohm's writings and in the Edict of Toleration of Joseph II.

Prussia, too, was forced to improve the status of the Jews after its defeat at the hands of Napoleon. Probably in no other state of Germany had the enlightenment of the Jews progressed so far as it had in Prussia. The example of Moses Mendelssohn, the activities of his disciples, and the salons of Rahel of Varnhagen and Henriette Herz had paved the way for the political emancipation of the Jews. The contrast between the highly educated Jews, the exponents and heralds of German culture, and their inferior civic status and lack of rights was extremely great. Some Jews were ready to adopt German culture even at the expense of renouncing essential requirements of Judaism (as David Friedländer proposed in his letter to Oberkonsistorialrat Teller), and to embrace Christianity. There was a violent conflict between opponents of the Jews and those who favored their emancipation.

The political reforms which were brought about in Prussia after its humiliation in 1806 led to the solution of the question. Wilhelm von Humboldt, minister of education, demanded full and unconditional equality of rights for the Jews. He hoped, moreover, that there would thus be achieved the complete assimilation of the Jews with the German nation in which they lived and their possible adoption of Christianity. Chancellor Hardenberg forced the decision when he made his memorable statement: "I shall not vote for any law concerning the Jews which does not contain the four words 'equal duties, equal rights.'"

On March 11, 1812, King Frederick William III signed his famous "Edict pertaining to the civil status of the Jews in the Prussian state." The Jews became "natives of the country and Prussian citizens." All restrictions on their rights to change their domicile and to choose their professions freely were abolished; the special Jewish taxes and other discriminatory laws were rescinded; they were definitely granted the right to hold municipal and academic offices. The question as to whether they were to be admitted to the civil service was to be settled legally at some later date. They were to have the duty of serving in the army, and they were to adopt family names within six months and to use German or any other living language in their business correspondence. Foreign Jews were not permitted to settle in Prussia. Regulations regarding Jewish religious conditions and schools were to be issued later. On December 28, 1811, Grand Duke Karl von Dalberg of Frankfort announced that the article of the constitution guaranteeing civic equality was henceforth to apply also to the Jews of the grand duchy of Frankfort, and that all existing restrictions were therefore to be regarded forthwith as void. (The Jews of Frankfort paid 500,000 gulden for this equality of rights.)

After the collapse of Napoleon, Europe was in the throes of reaction for more than thirty years (1815-48). A league of German states was established at the Congress of Vienna (1814-15) under the leadership of Austria and Prussia. The status of Jews was outlined in the constitution of the league as follows: "The German diet will consider measures to improve the civil status of persons of the Jewish faith in Germany and especially to accord them the enjoyment of civic rights in compensation for their assumption of equal civic duties; until then, however, persons of the Jewish faith shall continue to enjoy those rights which they have been granted *in* the individual confederate states hitherto." The last line was changed in some manner and by an unknown hand so as to read *"by* the individual confederate states." This forgery enabled all German states, except Prussia and Baden, to nullify the emancipation of the Jews which had been decreed by France or under French influence.

As a result of this, despite the expressed wish of the Congress, Jews were again deprived of their rights in the "free cities," and in Prussia the reactionary movement triumphed between 1815 and 1830. In 1819 the Prussian government forbade Christian children to attend those schools which had been established by Jews for children of all denominations. The Jews were also deprived of individual rights, such as the right to hold high military offices in 1822, and that of occupying academic teaching positions and school offices in 1823. In 1819 the "Hep-Hep" riots raged throughout Germany at the mere suggestion of the emancipation of the Jews. It was the time when, in the words of Heinrich Heine, baptism was the ticket of admission into European culture and the solution of all difficulties for the Jews. Börne, Heine, Gans, and the father of Karl Marx embraced Christianity. The Prussian king zealously supported the association for disseminating Christianity among the Jews, founded in 1822.

Between 1812 and 1846, a total of 3,770 Jews accepted baptism in Prussia. The cabinet decrees of 1828 and 1836 forbade the Jews to substitute Christian first names for Jewish first names or to give their new-born children Christian first names. A cabinet decree of 1823 forbade any attempt to reform the religious services of the Jews.

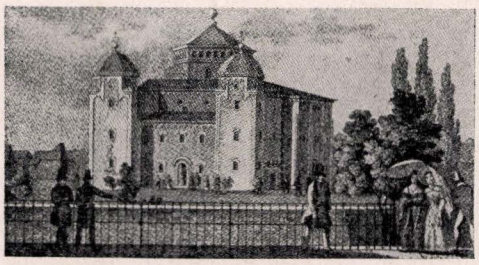
When the July revolution broke out in France in 1830, the sultry political atmosphere of Europe was cleared somewhat. "Young Israel" (Jewish youths) took up their position alongside of "Young Germany." Gabriel Riesser became the champion of the movement for the emancipation of the Jews. He bitterly denounced the materialistic viewpoint of many Jews on the question of emancipation, i.e. baptism for the sake of a career—these "conventional marriages with the church"—and particularly the cowardly treason of those Jewish parents who had their children baptized at an early age. He was opposed also to the new plan of the Prussian government to divide the Jews into two classes (1833); according to this plan, the rich and cultured Jews were to be considered citizens under certain reservations while all other Jews, especially the great masses and the petty dealers, were to be regarded as *Schutzjuden* (protected Jews). Isaac Marcus Jost and Johann Jacoby supported Riesser's point of view in his periodical *Der Jude* (1832-33).

About the same time, in the grand duchy of Posen, there was issued a preliminary regulation dividing all Jews living there into two classes, i.e. "naturalized" Jews and Jews "unfit for naturalization." The Jews of Posen, as previously, were not compelled to serve in the army. The naturalized Jews were to enjoy the

same rights as the Jews of Prussia on the basis of the law of 1812, which in the interim had been greatly reduced in application.

When King Frederick William IV of Prussia ascended the throne in 1840, he made new plans regarding the Jews. In his opinion, the Jews were to form a separate body or corporation within the Christian state and were not to be permitted to hold office so as not to exercise power over Christians. Despite the resolutions of the Prussian provincial diets, particularly the Rhenish diets, and the petitions of cities for equal rights for the Jews, the law of 1847 did not grant the Jews full citizenship, but somewhat fewer rights than had the edict of 1812. The Jews were to be admitted only to such state and municipal offices as were not in any way connected with the exercise of police, judicial or any other administrative functions. Unless expressly prohibited by the university statutes, Jews could become instructors or assistant professors of medicine, philology, mathematics, and natural science; however, they could not be elected rectors or deans of universities, or members of the academic senates. The law of 1833 remained in force, however, for Jews in Posen. The law of 1847 gave the Jewish communities in Prussia the rights of corporate bodies, but they remained units without a central organization and their autonomy was restricted solely to religious matters. On the basis of the constitution which was granted to the kingdom of Bavaria in 1818, the Jews of Old Bavaria as well as those of the Rhenish Palatinate were not permitted to send their representatives to the assembly. In 1831 all laws and decrees pertaining to the affairs of the Jews and to their status were supposed to be subjected to a thoroughgoing revision, but all the efforts of the Bavarian Jews to bring to pass at least an alleviation of their legal status proved altogether unavailing, before 1848.

The 20,000 Jews of Baden were subjected to a policy of extortion. The 11,000 Jews of Württemberg were organized in synagogal communities in 1828; on the basis of the law, furthermore, all Jews residing in the country were declared to be subjects, and were permitted a certain degree of freedom to engage in trades and to change their domicile, but were subject to many reservations. In October, 1833, the Jews of Hesse were fully emancipated in every respect, including the right to occupy civil service positions, and were placed on an equal footing with Christians. Only those Jews who were engaged in usurious occupations or in petty trade were deprived of full citizenship, but these were to receive civic equality as soon as they engaged in a legally permitted occupation. The legislation of



The old synagogue at Dresden. From a contemporary sketch



Interior view of the synagogue at Munich, built in 1824 and razed in 1887

Hesse with reference to the Jews was at that time considered the most liberal in all Germany.

The government of Saxony was reactionary. Not until 1830 did the government, at the request of Prince Johann, decide to consider, in the spirit of freedom of conscience, modification of the legislation concerning Jews. Bernhard Beer and Zacharias Frankel (from 1836 to 1854 chief rabbi of Dresden) exerted great influence on the government's decision to emancipate the Jews. In Hannover the Jews were freed from the infamous provision regarding payment of *Schutzgeld* (protection money) only shortly before the revolution of 1848. In Mecklenburg-Schwerin, during the entire period of reaction, the powerful knights were engaged in a continuous struggle against the constitution of 1813, which was in some of its provisions moderately liberal. Even in states like Sachsen-Weimar, where Goethe was state minister, reaction was rampant.

The March revolution of 1848, at a single stroke, changed the status of the Jews through its proclamation of the basic rights of the German people. Four Jews, Gabriel Riesser, Moritz Veit, Ignaz Kuranda and Moritz Hartmann, were members of the German National Assembly in Frankfort, which declared that "religious adherence shall not condition or restrict the enjoyment of civic and state rights." This declaration guaranteed to the adherents of all religions full equal rights, freedom of conscience as well as the right to form religious organizations and to enter into legally valid mixed marriages. These basic rights were adopted by the states into their individual state constitutions. Thus the Prussian draft of the constitution of April 6, 1848, reads: "The enjoyment of civic and state rights does not depend on religious belief."

Officially, in 1848, almost all the German states, including even such reactionary ones as Saxony and

Mecklenburg, adopted the constitutional principle of equality of rights for all citizens. But soon the counter-revolution set in. The Prussian constitution of January 31, 1850 still limited the rights of Jews, although Article 12 guaranteed freedom of conscience to all inhabitants. Not only in Prussia, but also in every other German state, the reactionary movement was victorious, though under different forms.

The unification of Germany gradually brought about the emancipation of the Jews. The North German Confederation, deliberating on the right of free choice of domicile, decided, in November, 1867, as follows: "No member of the confederation may, on the ground of religion, be denied the right to sojourn or settle, to carry on trade or to acquire real estate." The Reichstag of the North German Confederation finally adopted the law, which was signed by William I on July 3, 1869, and which was countersigned by Chancellor Otto von Bismarck. "All still existing restrictions of civic and state rights on the ground of differences in religion are herewith abolished. In particular, the right to send representatives to the municipal and provincial diets and the right to hold public office must not depend on religious confession." The struggle in behalf of the Jews' equal rights in Bavaria was concluded on November 10, 1861, and in Baden in 1862 and in Württemberg in 1864.

After the Franco-Prussian War (1870-71) and the unification of Germany through the action of the South German states in joining the Reich, the equalitarian law of the North German Confederation was extended to include all Germany. The courage of the Jewish revolutionary fighters of 1848 and the energy of such Jewish parliamentarians as Riesser, Lasker and Bamberger, had done much to pave the way for the emancipation of the Jews. At the same time, the patriotism of the Jews was evidenced by the considerable number of Jewish soldiers who had fallen in the two campaigns of 1864 and 1866 as well as in the Franco-Prussian War.

The victory of Germany over France (1870-71) and the establishment of the Reich led to an unforeseen period of prosperity and development in Germany. Before long, however, religious dissensions and sharp political antitheses and disadvantageous social conditions aroused the dissatisfaction of wide groups of the population. The Germans looked for a scapegoat, and as usual, found it in the Jews, although the Jews themselves were very anxious to become assimilated.

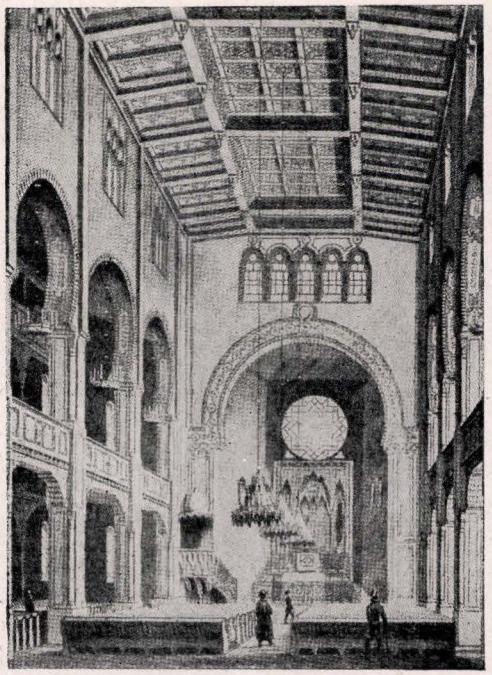
Hatred for the Jews expressed itself in the same forms as in the first quarter of the 19th cent. Under the leadership of Adolf Stöcker, the Christian Socialist Workers' Party was founded at Berlin in 1878; although its original purpose was supposed to be that of fighting against social democracy, it later veered sharply against the Jews, their influence and the Jewish press. Other bitter opponents of the German Jews were Wilhelm Marr, the son of a Jewish actor, who introduced the term "anti-Semitism" into the movement; Heinrich von Treitschke, who gave anti-Semitism a pseudo-scientific basis and represented Judaism as a danger to Germany (*Die Juden sind unser Unglück*—the Jews are our misfortune, a slogan later adopted by the Nazis); the philosopher Eugen Dühring, whose book, *Die Judenfrage als Rassen-, Sitten- und Kulturfrage* (1881), contains the doctrines of racial anti-Semitism; and many other less important anti-Semites. The German works of Paul de Lagarde (1886) also helped in the forging of the weapons of anti-Semitism. The pseudo-scientific work of Houston Stewart Chamberlain, *Die Grundlagen des Neunzehnten Jahrhunderts* (1898), greatly influenced the thinking and the attitude of wide circles among the German people. The anti-Semites, who in 1893 elected sixteen deputies to the Reichstag, seized upon every means to power however unjustified, employing even ritual murder accusation (as exemplified in the Xanten murder trial in 1891 and the Konitz trial in 1900).

The anti-Semites were exposed as slanderers, yet attacks on the Jews and trials for perjury resulted from the ritual murder charge. The government officially disavowed the anti-Semitic attacks, but, since the conservative party also showed anti-Semitic tendencies, followed a mildly anti-Semitic course. It did not go so far as to abolish the equal rights of the Jews, but it excluded them, in administrative ways, from higher positions in the fields of justice, education and administration. Bavaria and Baden were the only German states which remained relatively liberal with regard to the treatment of the Jews. Both liberal and social democratic leaders denounced anti-Semitism strongly. Theodor Mommsen, for example, reproached his colleague Treitschke for disrupting tthe unity of the fatherland through his gospel of hate, and declared that the Jews were a necessary element in Germany in the creation of a German nationality.

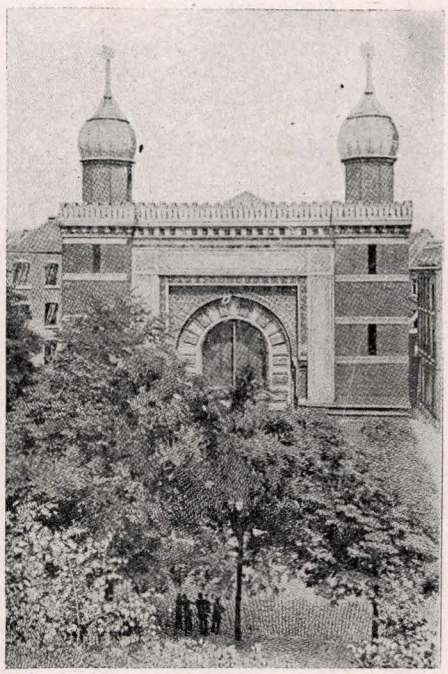
In January, 1891, the Verein zur Abwehr des Antisemitismus was established for the purpose of combatting anti-Semitism and of spreading enlightenment; its head was the famous jurist Rudolf von Gneist, who was later succeeded by the deputies Heinrich Rickert and Georg Gothein. Among the Jews, Leopold Zunz, Moritz Lazarus, Ludwig Bamberger and Hermann Cohen fought with intellectual weapons against the anti-Semitic movement. In 1884, 103 rabbis protested against the defamation of the Jewish moral code and proclaimed the true moral teachings of Judaism. In 1889 the Deutsch-Israelitischer Gemeindebund publicized the principles of the Jewish moral code. To the anti-Semitic movement may be attributed the fact that the Independent Order B'nai B'rith, which was founded in the United States, became popular among the Jews in Germany. The B'nai B'rith lodges strengthened the self-respect and the self-education of the German Jews, and awakened in them a new spirit of social responsibility. Jewish students, too, became active. They established a students' organization, Viadrina, at Breslau in 1887 for the purpose of protecting the honor of Jewish students through all possible means, including duels. In 1892 prominent Jews established a committee for defense against anti-Semitic attacks. But it was principally the Central-Verein Deutscher Staatsbürger Jüdischen Glaubens which, founded in 1893, united all Jews, regardless of their religious and political views, and strengthened them in the protection of their civic and social status and in the steadfast fostering of their patriotism. The weapons employed by the Central-Verein were legal protection and enlightenment.

After 1900 rowdy anti-Semitism decreased, but official and social anti-Semitism still were active, and there was a latent ill-feeling toward the Jews that boded danger. For this reason Martin Philippson and others suggested that a Jewish assembly be called and that a permanent political organ be created for the purpose of making the Jewish emancipation, which had thus far been more or less of a dead letter, an actually practical and effective achievement (1901). The Verband der Deutschen Juden, which was established in 1904, was likewise, despite its merits, unable to change to any appreciable extent the government's policy toward the Jews.

When the World War broke out in 1914, the German Jews enthusiastically entered their fatherland's service. More than 100,000 Jews served in the German army, of whom at least seventy-eight per cent served at the front. A total of 29,875 German Jewish soldiers were decorated for distinguished war service; 900 were awarded the Iron Cross of the First Class, and four received the rare decoration of the Prussian Gold Medal; 23,000 were promoted; over 2,000 (excluding physicians) became officers; at least 12,000, including thirty aviators, were killed in action. Jewish army chaplains served at the front. In spite of all this, a special "census of the Jews" was taken during the War. During the plebiscite struggle in Upper Silesia in 1919 to 1922, the Jewish population unanimously voted for union with Germany. After the collapse of Germany in 1918, the Weimar Constitution, of the German republic, reaffirmed the old principle of equality of rights, independent of religious affiliation. At last the emancipation of the Jews had become an established fact! However, it lasted only a little more than a decade, until January, 1933, when the Nazi (National Socialist German Workers' Party) party headed by Adolf Hitler assumed control of Germany.



Interior of the old synagogue at Leipzig. From a sketch made in the middle of the 19th cent.

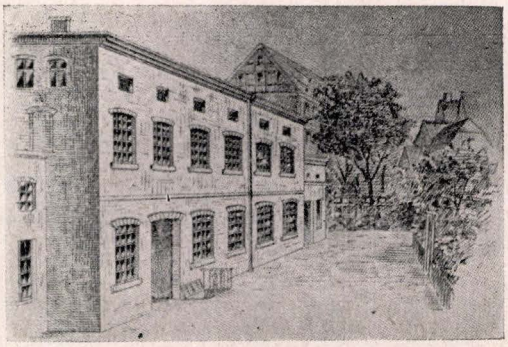


The 19th cent. synagogue at Aix-La-Chapelle, the Jewish community of which dates back to the Roman Empire

b. Statistics. In 1816 there were less than 300,000 Jews in the whole of Germany. There were 123,938 Jews in Prussia; 51,959, or 42%, lived in the grand duchy of Posen, which Prussia had first obtained through the partition of Poland in 1793 and then definitely through the Congress of Vienna in 1815. In 1817, Baden had 16,000 Jews; Württemberg, on the basis of the census of November 1, 1817, had 8,259 among the 101,618 total in 79 localities; the city of Stuttgart and vicinity numbered 119 Jews. Of the 127,345 Jews in Prussia at the end of the year 1817, a total of 106,209 (83.4%) lived in the cities and towns and 21,136 (16.6%) lived in the rural districts. It is clear, from Table I, that in 1817 the province of Posen had 31 communities with 500 or more Jewish inhabitants; in other words, 75% of the 42 communities of the Prussian state each had more than 500 Jews. Not Berlin, but Breslau, occupied first place, with 4,409 Jews. The smallest community was that of Cologne (together with Deutz), which numbered 535 Jews.

The distribution of the Jewish population was similar in South Germany, for example in Baden. In 1825 the number of Jews in Mannheim was 1,456, in Karlsruhe 893, in Heidelberg 349. In several smaller places of Baden their proportion in the year 1825 was rather considerable, as in Posen, as is shown by Table II. In 1818 Bavaria had 53,208 Jews. In 1840, of the 59,376 Jews in all Bavaria, 7.5%, in 1900 38% and in 1925 more than 50% lived in the five largest communities: Munich, Nuremberg, Augsburg, Würzburg, and Fürth.

The patriarchal grouping of Jews in the small towns of the province of Posen in 1817 lasted for more than a quarter of a century. Although, until about the middle of the 19th cent., the Jews had to live in small towns or in rural districts under low



First home of the "Berliner Tageblatt," owned by the Mosse family

economic and cultural conditions, in the second half of this same century they began to flock to the moderate-sized and large cities in Prussia, particularly Berlin.

In 1846 the number of Jews in the province of Posen was 81,299; in 1852 it had decreased to 74,253, in 1871 to 61,982, in 1880 to 56,609, in 1890 to 44,346, in 1900 to 35,327, and in 1910 to 26,512. Berlin, however, which received most of the influx of Jews from Posen, had two-fifths of all the Jews of Prussia in 1925, Frankfort on Main 29,385, Breslau 24,433, and Cologne 16,093 Jews; in South Germany Munich had 10,068, Mannheim 6,972 and Karlsruhe 3,386. In 1925 the total number of Jews in Bavaria was 49,145, less than in 1818. Likewise, the number of Jews in Hesse had decreased in 1926 by 15.2% as compared with 1910, in Württemberg by 6.9%, in Baden by 7.6% and in Thuringia by 5.8%. However, in Saxony the number of Jews increased by 32% as a result of the immigration of foreign Jews from Eastern Europe, and in Prussia by 10.1%.

Of the 403,969 Jews in Prussia in 1925, a total of 326,771 lived in the city and town districts, and 77,198 in the rural districts. From the 1870's on, the absolute number of births steadily decreased among the Jews of Prussia. Between 1875 and 1885 the annual average of births was 11,349; between 1906 and 1910, however, it had decreased to 6,833, and that, too, in a period of peace and of great economic prosperity. Between 1905 and 1910 the Jewish birthrate in Prussia was less than half the birthrate of the general population, which had also decreased steadily (16.6 as compared with 33.4 per thousand). Table V shows the decrease in the birthrate for Berlin, with its two-fifths of the Prussian Jewish population. While about 1875 the Berlin Jewish population had grown at the rate of 12.2 per thousand of the total population, it decreased in the period 1922 to 1923 by 1.8 per thousand and in 1933 by minus 10.5 per thousand of the total number of inhabitants. This is true also of all the Jews of Germany, particularly Bavaria, where, at the end of the 19th cent., the increase in the non-Jewish population was three times as large as that in the Jewish population.

Shortly before the outbreak of the World War (1914), the natural increase of the Jews of Bavaria had ceased. After the War the birthrate of the Bavarian Jews barely equalled their mortality rate. This is one of the reasons for the strikingly slow growth of German Jewry, especially from the 1880's on (cf. Tables III and IV). Another reason was the anti-Semitic movement, which caused the migration of many Jews from the small towns and the middle-sized cities to the large cities, as well as the emigration of numerous Jews to foreign countries. A third reason was the stoppage, by the Prussian government, of Jewish immigration from Russia beginning with the 1880's. Other important factors which contributed to the restriction of the growth of the Jewish population were mixed marriages and baptism. The children of mixed marriages were, for the most part, lost to Judaism. Until 1880 fully 10% of the marriages concluded by Jews in Prussia were mixed marriages; in 1899 the proportion of mixed marriages among Jews and Jewesses had increased to 20%. According to official statistics, the number of Jews who embraced Christianity in Prussia between 1822 and 1840, thus within a period of eighteen years, was 2,200 (an annual average of about 120); in 1879 the number was 76 and in 1900 it had increased to 480. Since then the annual average of Jews embracing Christianity in Germany was 500 up to the year 1933, half of them in Prussia.

Table I. The Forty-Two Prussian Cities and Towns with 500 or More Jews at the End of 1817.

Name of Community	*Province*	*Total Population*	*Jews*	*Per Cent of the Total Population*
Fordon	Posen	1,972	1,290	65.4
Schwersenz	Posen	1,974	1,091	55.3
Kempen	Posen	4,588	2,406	52.4
Zempelburg	West Prussia	2,304	1,169	50.7
Wreschen	Posen	2,414	1,210	50.1
Märkisch Friedland	West Prussia	2,301	1,151	50.0
Grätz	Posen	2,983	1,455	48.8
Inowrazlaw	Posen	3,804	1,784	46.9
Lissa	Posen	7,934	3,644	45.9
Samter	Posen	1,368	623	45.5
Filehne	Posen	2,788	1,231	44.2
Zülz	Silesia	2,423	1,050	43.3
Kurnik	Posen	1,809	774	42.8
Witkowo	Posen	1,595	662	41.5
Labischin	Posen	1,524	608	39.9
Obrzyzko	Posen	1,793	715	39.9
Wollstein	Posen	1,775	699	39.4
Chodziesen	Posen	2,506	906	36.2
Wronke	Posen	1,712	613	35.8
Exin	Posen	1,820	632	34.7
Krotoschin	Posen	4,674	1,586	33.9
Lobsens	Posen	2,094	700	33.4
Neustadt	Posen	1,600	518	32.4
Krojanke	West Prussia	1,646	500	30.4
Rogasen	Posen	3,946	1,173	29.7
Schwerin	Posen	3,549	1,053	29.7
Peisern	Posen	3,094	888	28.7
Deutsch-Krone	West Prussia	2,004	501	25.0
Czarnikau	Posen	2,252	535	23.8
Meseritz	Posen	3,689	850	23.0
Schönlanke	Posen	3,304	756	22.9
Ostrowo	Posen	3,607	718	19.9
Gnesen	Posen	3,922	710	18.1
Posen	Posen	22,711	4,025	17.7
Rawitsch	Posen	8,143	1,316	16.2
Gross Glogau	Silesia	10,245	1,238	12.1
Fraustadt	Posen	6,251	648	10.4
Breslau	Silesia	76,813	4,409	5.7
Danzig	West Prussia	52,821	2,148	4.1
Berlin	Brandenburg	188,485	3,699	2.0
Königsberg	East Prussia	63,239	1,027	1.6
Cologne (with Deutz)	Rhine Province	54,938	535	1.0

Table II. Number of the Jews in the Towns of Baden; Percentage of the Total Population in 1825 and 1925.

Town	*1825*	*1925*
Gailingen	47.6	24.6
Randegg	40.5	9.9
Wangen	39.3	4.3
Schwieheim	36.4	17.8
Binau	34.8	—
Tairnbach	33.0	—
Wollenberg	30.0	8.3
Meidenstein	26.8	9.0
Merchingen	26.0	6.9

Table III. Number of the Jews in the Four Kingdoms and in the Grand Duchy of Baden.

Kingdom or Province	*1825*	*1852*	*1871*	*1880*	*1885*
Prussia	153,688	226,868	325,587	363,790	366,575
Bavaria		56,158	50,648	53,526	53,697
Saxony			3,346	6,561	7,755
Württemberg			12,245	13,331	13,171
Baden	17,577	23,699	25,703	27,278	

Table III (*Continued*)

Kingdom or Province	*1890*	*1895*	*1900*	*1905*
Prussia	372,050	379,716	392,322	409,501
Bavaria	53,885	53,750	54,928	55,347
Saxony		9,902		14,647
Württemberg		11,887		12,053
Baden	26,735		26,132	

Table IV. Number of Jews in Germany from 1871 to 1933.

Year	*Number of Jews*	*Per Cent of the Total Population*
1871	512,253	1.25%
1875	520,575	1.22%
1880	561,612	1.24%
1885	563,172	1.20%
1890	567,884	1.15%
1900	586,833	1.4%
1905	607,862	1.00%
1910	615,021	0.95%
1925	564,379	0.90%
1930	580,000	
1933	500,000	

Table V. Number of Jews in the German States.

State	*1925 Total Population*	*1925 Jews*
Prussia (not including the Saar)	38,120,173	403,969
Bavaria	7,379,594	49,145
Saxony	4,992,320	23,252
Württemberg	2,580,235	10,827
Baden	2,312,462	24,064
Hesse	1,347,279	20,401
Mecklenburg-Schwerin	674,045	1,225
Mecklenburg-Strelitz	110,269	182
Oldenburg	545,172	1,513
Brunswick	501,875	1,753
Thuringia	1,609,300	3,603
Anhalt	351,045	1,140
Waldeck	55,816	477
Schaumburg-Lippe	48,046	180
Lippe	163,648	607
Lübeck	127,971	629
Bremen	338,846	1,508
Hamburg	1,152,523	19,904
Total	62,410,619	564,379



A typical provincial synagogue at Floss, Bavaria

Table VI. Births and Deaths of the Jewish and the General Population in Berlin from 1816 to 1933 (per thousand)

	Births		*Deaths*		*Growth*	
Years	*Jews*	*Non-Jews*	*Jews*	*Non-Jews*	*Jews*	*Non-Jews*
1816 to 1820	27.0	33.6	25.7	28.6	1.3	5.0
1851 to 1860	28.3	34.6	18.7	25.7	9.6	8.9
1871 to 1875	27.5	40.4	15.3	32.6	12.2	7.8
1891 to 1900	18.0	29.0	15.2	19.3	2.8	9.7
1911 to 1914	13.6	19.9	13.5	14.5	0.1	5.4
1915 to 1917	8.5	13.4	11.7	16.6	−3.2	−3.2
1922 to 1923	10.1	10.9	11.9	13.5	−1.8	−2.6
1933	5.3	12.0	15.8	11.4	−10.5	0.6

Education and Occupations. The legislation of the German states which had granted emancipation to the Jews under certain reservations at the beginning of the 19th cent. showed, as did the legislation of Joseph II of Austria, a tendency toward the elimination of the Jews from commerce and toward encouraging them to adopt agriculture and handicrafts as their occupation. This was true especially of the government of Hesse after 1816 and of the government of Württemberg in its educational law of 1828. The German Jews themselves displayed a tendency toward the same occupational direction. In 1812 the Gesellschaft zur Verbreitung des Handwerks und Ackerbaus unter den Juden was founded in Prussia. In 1803 the Jüdische Gesellschaft der Humanität had been established for the same purpose in Cassel, and in 1802 the first Jewish trade school had been opened in Cassel. In 1825, Alexander Haindorf founded an organization for the training of elementary school teachers and for promoting arts and crafts among the Jews; this organization opened a teachers' seminary at Münster. In cooperation with his father-in-law, Marks of Hamm, Haindorf established the Marks-Haindorf Foundation in 1830, which, within a period of fifty years, trained about 350 Jews as artisans in Westphalia. This example was followed in other Jewish communities of Germany.

Yet the efforts made to retrain the Jews in Germany were only moderately successful. From the second half of the 19th cent. on, the participation of Jews in commerce became proportionately less in comparison to the general population. Part of the gainfully employed Jews were artisans, domestics, work-

ers, professionals, manufacturers and bankers. Step by step the Jews rose from the retail to the wholesale trade and from small money lenders to bankers and financiers. About the end of the 18th cent. the house of Mayer Amschel Rothschild (1743-1812) in Frankfort already showed this change. From court Jews the Rothschilds had risen to the position of court bankers to the rulers of Europe.

In the last decades of the 19th cent. the number of Jews in the various professions (lawyers, physicians, artists and scholars) increased steadily. Jewish students began to attend higher institutions of learning in exceedingly great numbers. About fifty out of every hundred Jewish students attended the higher schools in the last decade of the 19th cent., or eight times as many as among Christians; for only six out of every hundred Christian pupils in Prussia attended the higher schools, while ninety-four attended only the elementary schools. In 1895 almost 10% of the entire student body at the Prussian universities consisted of Jews, while the Jews constituted only 1% of the entire population. However, the fact must be taken into consideration that since the 1890's a large number of Jewish students from Russia attended German universities, especially the Universities of Berlin and Heidelberg.

The following figures illustrate the vocational distribution of the Jews in Prussia and Bavaria:

	1882		*1895*		*1907*	
	Persons	*Per Cent*	*Persons*	*Per Cent*	*Persons*	*Per Cent*
Commerce and Trade	78,196	58.60	86,573	55.25	92,869	48.55
Industry	28,546	21.39	33,246	21.21	46,021	24.05
Having an Independent Income	17,946	13.46	24,732	15.82	35,950	18.81
Liberal Professions	6,351	4.76	9,804	6.25	13,083	6.84
Agriculture	1,708	1.28	1,650	1.05	2,355	1.23
Domestics	692	0.51	672	0.42	998	0.52
Total	133,439	100.00	156,677	100.00	191,276	100.00

In the period 1895 to 1907 the number of Jews in Reich, state and communal service was insignificant, and remained so until the end of the period. The figures with regard to Jews in the administration of justice and at the universities as teachers are especially instructive. Jews were not admitted to leading positions in the administration of justice. Among the presidents of the supreme and the county courts there was not a single Jew; there were only four Jewish judges of appellate courts between 1875 and 1907; but 108 converted Jews were promoted to higher positions. At the same time there was one converted Jewish senate president and several converted Jewish councillors in the Reich Supreme Court. Until 1912 there was not a single Jewish director or president of the supreme court in Bavaria, where there was only one Jewish official in the supreme court, four Jewish councillors at the appellate courts and thirty-nine Jewish judges in the lower courts. In Prussia there were no Jewish principals of intermediate schools, except at the two Jewish schools in Frankfort; conditions in Bavaria were somewhat more favorable.

In 1909 there were ninety-six Jewish teachers at high schools in Prussia. As far as the number of Jewish university teachers in Germany is concerned, there were—to mention but a single year, from 1909 to 1910—in the law faculties, 221 Christian teachers as compared with sixteen Jewish teachers and twenty-three converted Jewish teachers (129 Christian professors in ordinary as compared with four Jews and sixteen converted Jews); in the medical faculties 811 Christian teachers as compared with 107 Jews and fifty-seven converted Jews (216 Christian professors in ordinary as compared with six Jews and seven converted Jews); in the philosophical faculties 1,303 Christian teachers as compared with ninety Jews and eighty-seven converted Jews (577 Christian professors as compared with fifteen Jews and twenty-one converted Jews).

In the second half of the 19th cent. the Jews had begun to turn to the liberal professions. In Prussia, which had the largest number of Jews in Germany, the percentage of Jews in the liberal professions rose from 2.9 in 1861 to 8.7 in 1925. In 1925 the percentage of Jews in commerce and credit was 49.3, while that of non-Jews was merely 9.8. In 1861 the percentage of the Jews engaged in these fields was even higher, i.e. 58.3 per cent. While the share of the Jews in commerce decreased in Prussia as the years progressed, their share in industry and the crafts rose in proportion, from 16.5 per cent in 1861 to 21.9 per cent in 1925. Their participation was largest in the clothing, textile and electro-technical industries as well as in the other consumer industries, such as dry goods, shoes and radios. Of all the German states, Bavaria had the largest percentage of Jews in commerce, 66.2 per cent, while the non-Jews engaged in commerce formed only 8.9 per cent.

c. Participation of the Jews in German Intellectual, Cultural and Economic Life. Beginning with the 19th cent., the Jews actively participated in German political life. Ludwig Börne's criticism of German conditions, for example, was extremely constructive and showed a great love for his native country. Ferdinand Lassalle (1825-64) established the national-minded general German workers' organization in 1863. His socialism was essentially German socialism, in contrast to the internationally minded Karl Marx, whose ideology was based on Hegel's philosophy. Lassalle advocated the unification of Germany under the leadership of Prussia. In his conversation with Bismarck he suggested the introduction of popular suffrage into Germany. The converted Jew Julius Stahl (b. 1802), also influenced by Hegel, developed the philosophy of the German national Christian state, and was the intellectual father of the conservative party.

From 1860 on German politics and the German political struggles fluctuated between the two opposite poles of the conservative party and social democracy. One of the leaders of the liberal movement before 1848 was the East Prussian Jewish physician Johann Jakoby (1805-77). After the establishment of the Reich (1871), the democrat Leopold Sonnemann (1831-1909), founder of the *Frankfurter Zeitung,* was one of the foremost leaders of the Democratic Party. In North Germany one of the founders of the Progressive Party was Ludwig Loewe (1837-86). Eduard

von Simson (1810-99), who subsequently became the first president of the Reichstag and of the Reich Supreme Court; Ludwig Bamberger (1823-99), champion of free trade and of the gold standard; and Eduard Lasker (1829-84), one of the most important collaborators in the preparation of the Reich legislation, particularly the reform of the penal code, severed their connections with this party. They founded the National Liberal Party, which for many years supported Bismarck until he abandoned his liberal policies.

Other political leaders were: the liberal deputy Max Hirsch (1832-1905), founder of the Hirsch-Dunker trade unions and zealous advocate of popular education; the democrat Ludwig Haas; the Social Democrat Paul Singer (1844-1911); Eduard Bernstein (1850-1932), originator of revisionist Marxism and leader of the moderate wing of the Social Democratic Party; Dr. David Morgenstern (1846-55), the first Jewish deputy in the Bavarian chamber of deputies; Wolf Frankenburger, of Nuremberg (1827-89), the most important Jewish parliamentarian in Bavaria, and leader of the liberal party.

After the first Berlin municipal council in 1809 had elected David Friedlaender to the position of city councillor of Berlin without pay, numerous Jewish city councillors and representatives serving similarly played an important role in the administration of the German cities, including especially Strassmann in Berlin, Ignatz Jastrow in Charlottenburg, Hugo Milch and Wilhelm Freund in Breslau, Flesch in Frankfort, and Bernhard Falk in Cologne.

Before the World War there were a number of converted Jews who served as ministers in Prussia and in other states of Germany. Heinrich von Friedberg, as Prussian minister of justice from 1879 to 1889, had a decisive share in drafting the Reich and military penal code; Bernhard Dernburg, as colonial secretary at the time of Bülow, popularized the idea that Germany should have colonies. Moritz Elstätter was the only unconverted Jewish minister of state in Germany before 1918; from 1868 to 1893 he was minister of finance in Baden and the plenipotentiary of Baden in the Bundesrat.

After the World War, in 1918, there were, among the six people's commissioners, two Jews, the independent Social Democrat Hugo Haase and the Socialist Otto Landsberg. For a brief time Hugo Simon was minister in Prussia; Kurt Rosenfeld was Reich minister; the half-Jew Kurt Eisner was minister in Bavaria; Ludwig Haas and Dr. Marum were ministers in Baden; Dr. Gradnauer was minister in Saxony.

After the ratification of the Weimar Constitution the following served as ministers: Landsberg, Rudolf Hilferding, Hugo Preuss (creator of the new Reich Constitution, which saved the Reich from the chaos of the revolution), and Walther Rathenau (1867-1922, who organized Germany's raw material supply during the World War and was the only person during the armistice period to advocate a popular rebellion against the enemy; in 1921 he became minister of reconstruction and minister of foreign affairs, and represented Germany at international conferences, signing the Rapallo Treaty with Soviet Russia; in 1922 he was the victim of a political assassination). Hilferding was instrumental in establishing the so-called *Rentenmark*. Julius Hirsch and Schäffer were under-secretaries of state for the Reich. Paul Hirsch was Prussian prime minister. Bernhard Falk of Cologne was a member of the National Assembly in Weimar from 1919 to 1920, a member of the Prussian State Council from 1920 to 1924, and a member of the Prussian diet and chairman of the democratic party in the diet from 1924 to 1932.

The number of brilliant Jewish jurists was relatively very large. German jurisprudence was greatly enriched by the wealth of their valuable ideas. The first Jewish instructor at the University of Berlin was Eduard Gans, who in 1819, together with Heine, established the Verein für Kultur und Wissenschaft des Judentums; later, however, Gans embraced Christianity. The same is true of Ludwig Stahl and of Paul Laband, who wrote the manual of the Constitution of the German Reich. Just as Hugo Preuss wrote the constitution of the Weimar Republic, Hans Kelsen, in Austria, was commissioned to draft the constitution after the World War.

In the field of political and administrative law the following were noted Jewish jurists: Georg Jellinek (1851-1911), Eduard Rosenthal (1853-1926), Heinrich Rosin (1855-1927) and F. Stier-Somlo (1873-1932). Such Jewish jurists as Friedrich Dernburg and Martin Wolff made especially noteworthy contributions to civil law. Pioneers in the field of commercial and economic law included Levin Goldschmidt (1829-97), founder of the science of commercial law; H. Makower, Veit Simon, Hermann Staub, commentator of the commercial code; Albert Pinner, A. Mosse, Max Hachenburg, and F. Flechtheim.

In the field of cartel law the following Jewish jurists excelled: Flechtheim, Isay, Hausmann, Rosendorf; in the stock exchange law: Arthur Nussbaum; in labor law: Kaskel, Sinzheimer and Flatow; in penal law: Heinsheimer and Liebmann; in history of law: Edgar Loening (1843-1919) and Guido Kisch.

The number of prominent Jewish lawyers was extremely large. Jellinek, Kelsen, Rabel, Nussbaum and Frankenstein made important contributions to international law. In the field of political economy, Gustav Cohn (1840-1918), Franz Oppenheimer (author of the *System der Soziologie*), Ignaz Jastrow, Richard Ehrenberg, Julius Wolf, Robert Liefmann and Julius Hirsch were outstanding.

Philosophy. Jews made their first contribution to German culture in the form of philosophy. Moses Mendelssohn was one of the most subtle and amiable representatives of the Enlightenment, a "master of German style" according to Goethe. His philosophy is not very profound, and it was supplanted by the philosophy of Immanuel Kant. However, it is characteristic of the cultural level of that period and of the intellectual level of the rising bourgeoisie. Perhaps the greatest philosopher whom Jewry produced in Germany up to that time was Solomon Maimon (1754-1800), whose importance lies in the fact that he tried to effect a synthesis between the philosophy of Kant and that of Leibnitz and Aristotle. Solomon Maimon, Lazarus Bendavid and Markus Herz were

the three Jews who zealously spread Kant's philosophy. The road from Kant to the idealistic philosophy of Fichte, Schelling and Hegel is inconceivable without Maimon. Adolf Lasson (1832-1917) was an ardent exponent of the philosophy of Hegel.

Half a century after the death of Goethe (1832) and Hegel (1831), Kant's philosophy became again supreme and with the Neo-Kantian schools of thought a new philosophical era began. Of special significance was the Marburg philosophical school, founded by Hermann Cohen (1842-1918). At a time when materialism was in full bloom, Hermann Cohen gave philosophy a new meaning and importance. Man is a social being, he declared. Messianism becomes a factor in world events. Cohen, Husserl and Simmel, each in his own way, demanded a transcendental reality and absolute values. One of the foremost among Cohen's disciples was Ernst Cassirer. Ernst Marcus defended "true Kantianism" against the interpretations of the Neo-Kantian school, while Constantin Brunner was an ardent follower of Spinoza. Richard Hoenigswald was influenced by the Marburg school, but pursued his own course. Georg Simmel was one of the founders of the science of sociology in Germany. During the first decade of the 20th cent. Edmond Husserl's phenomenology attracted many followers. Heymann Steinthal (1823-99) and Moritz Lazarus (1824-1903) founded scientific national psychology. Other noted Jewish philosophers were Karl Joel (Basel), Ludwig Stein, Rudolf Goldschmidt, Rudolf Eisler, Georg Misch, Max Dessoir, Wilhelm Jerusalem, Max Wertheimer, Jonas Cohn, Arthur Liebert and William Stern.

Mathematics. One of the greatest mathematicians of all times was Karl Gustav Jakob Jacobi (1804-51). The Berlin Academy of Science published his works. Georg Cantor (1845-1918), the classicist among mathematicians, Felix Klein, Hermann Minkowski (1864-1909), and his contemporaries Edmund Landau, R. von Mises, F. Schur, H. Courant, Emmy Noether, Gumbel, L. Königsberger and Lichtenstein exerted a decisive influence on the development of modern mathematics. Foremost among the technicians and inventors, in addition to those mentioned above, were: Emile Berliner, inventor of the gramophone (1851-1929); Arthur Korn, inventor of phototelegraphy; Moritz Hermann Jacobi (1801-74), inventor of galvanoplastics; Elias Elkan Riess; Siegfried Marcus (1831-98), inventor of the gasoline automobile in 1864; Emil Rathenau (1838-1915), founder of the German Edison company for applied electrotechnics, which became the Allgemeine Elektrizitäts Gesellschaft (AEG) in 1887; Felix Deutsch, his successor; David Schwarz (1845-97), inventor of the rigid dirigible airship, who laid the groundwork for the invention of the Zeppelin. The engineer Karl Arnstein was on the Zeppelin when it made its first transoceanic flight in 1924.

Physics. Heinrich Rudolf Herz (1857-94), discoverer of electro-magnetic rays, provided the basis for wireless telegraphy; Ernst Pringsheim (1855-1917) laid the groundwork for Planck's quantum hypothesis; Eugen Goldstein (1850-1933) discovered cathode rays. Above all, there was Albert Einstein (1879-), later of Princeton, N. J., the founder of the theory of relativity. Einstein was one of the greatest speculative geniuses of all times and a great influence on all branches of theoretical physics. In 1921 he won the Nobel Prize for the discovery of the photo-electric law. Max Born (1882-) was a pioneer in the electron theory; James Franck (1882-) was also a Nobel Prize winner. Other prominent Jewish physicists were: O. Stern, Dember, Michel Polanyi, Peter Pringsheim and Franz Simon.

Siegfried Marcus applied the principles of physics to mechanics and was responsible for telegraph relays and the first benzine automobiles (1864-75). Emil Warburg was president of the Physico-Technical Institute of the state. Leo Graetz invented the Graetz lamp. Without the work of Adolf Frank, Goldstein, Michelsohn and particularly Einstein, Germany would not have become the center of modern scientific movements and earned the respect and admiration of the civilized world.

Chemistry. Chemistry not only served the biological sciences but also German industry. A. von Baeyer, a half-Jew, was the successor and disciple of the founder of organic chemistry, Justus von Liebig. Baeyer's successor at the institute of chemistry in Munich was M. Bamberger. Richard Willstätter, a Nobel Prize winner, Karl Liebermann and Hermann Caro were also disciples of Baeyer. The Baden aniline works made use of the discoveries of Liebermann and Caro. Other important chemists were: Paul Friedländer, Nikodem Caro (director of the Bavarian nitrogen works), Fritz Haber, whose discoveries in the production of nitrates helped the Germans carry on the war of 1914 to 1918, and Adolf Frank, founder of the German alkali industry. Otto Wallach was the pioneer of the perfume industry. Other Jews distinguished in chemistry are: Nathan Grünstein, E. Lippmann, Oskar von Lippmann, Viktor Meyer, Paul Aschkenasy (editor of the *Deutsche Zeitschrift für Elektrochemie*), Walter Loeb, Leo Grünhut, Felix Ehrlich (Breslau), Lassar Cohn (chemistry in daily life), Rudolf Cohn (Königsberg), Karl Neuberg, director of the Institute for Bio-Chemistry in Berlin, and Leonore Michaelis.

Botany. Nathaniel Pringsheim (1823-94) inaugurated the study of the physiology of plants. Other important botanists were Paul Ascherson (1834-1913), the genius Ferdinand Cohn of Breslau (1828-98), who was the first Jewish professor in Prussia and whose bacteriological works exerted great influence on his disciple Robert Koch, Werner Magnus, L. von Portheim (Vienna), Julius Sachs, Otto Warburg, Julius von Wiesner.

Ernst Bresslau, Richard Goldschmidt and Richard Semon were noted zoologists.

Medicine. Important in *anatomy, histology* and *embryology* were Jakob Herz (1816-71, Erlangen), Robert Remak (1815-65), the first Jewish instructor at the University of Berlin, Benedikt Stilling (1811-79) of Cassel, Jakob Henle (1809-85), Martin Heidenhain of Göttingen, Alfred Kohn of Prague, Julius Tandler and Emil Zuckerkandl of Vienna.

Noted in *physiology* were Leopold Auerbach (1828-97) of Breslau, known for the Auerbach plexus, Julius Bernstein of Halle, Josef Breuer and Ernst Fleischl von Marxow of Vienna, M. Goldschmidt, Rudolph Heiden-

hain (1834-97) of Breslau, Hugo Kronecker of Bern, Siegmund Mayer of Prague, Hermann Munk (1839-1912), a pioneer in the field of brain physiology, his brother Immanuel Munk (1852-1903), Samuel Moritz Pappenheim of Berlin, Isidor Rosenthal of Erlangen, Hermann Snobotka, Gabriel Gustav Valentin of Bern, Nathan Zuntz (1847-1920) of Berlin, Gustav Embden of Frankfort, Rudolf Hoeber of Kiel, Bruno Kisch of Cologne, Alois Kreidl of Vienna, Jacques Loeb (b. Mayen, Rhineland, 1859; d. 1924; he served as a professor in the United States), Adolf Loewy (Davos), Richard Semon (Jena), Eugen Steinach (Vienna).

Noted in *physiological (medical) chemistry* were Sigmund Fraenkel, Ernst Freund, Otto von Fürth, Julius Mauthner, Wolfgang Pauli of Vienna; Martin Jacoby and Otto Meyerhoff (both Nobel Prize winners), Carl Neuberg, a biochemist, Carl Oppenheimer and Otto Heinrich Warburg (Nobel Prize winner), of Berlin; Max Jaffe of Königsberg.

In the field of *general pathology* the following distinguished themselves: Samuel von Basch, Gustav Gärtner, Samuel Stricker (founder of experimental pathology in Austria), of Vienna; Julius Cohnheim of Kiel, Breslau and Leipzig; August Hirsch of Berlin; Simon Samuel of Königsberg, Carl Weigert (1845-1904) of Frankfort, Arthur Biedl of Prague, Jakob Erdheim of Vienna, Edgar Goldschmid of Frankfort, Gotthold Herzheimer of Wiesbaden, Rudolf Jaffe of Berlin, Karl Landsteiner (b. Vienna, 1868), discoverer of the red blood corpuscles and Nobel Prize winner (in 1941 he was in the United States), Otto Lubarsch, Ludwig Pick of Berlin; and Carl Sternberg, Julius Rothberger and Heinrich Winterberg of Vienna.

Bacteriologists and *serologists* of eminence included: Paul Ehrlich (1854-1916), creator of chemotherapy and discoverer of salvarsan, and Nobel Prize winner, of Frankfort; his disciples August von Wassermann and Julius Morgenroth, of Sachs; Albert Fraenkel of Marburg and Halle, Carl Friedlaender of Berlin, Hugo Carl Plaut of Hamburg, Edmund Weil of Prague, and Rudolf Kraus, Ernst Löwenstein and Rudolf Müller of Vienna.

In *hygiene, social medicine* and *statistics:* Salomon Neumann (co-founder of social medicine), Alfons Fischer of Karlsruhe, Ernst Friedberger (1875-1932) and Adolph Gottstein of Berlin.

In *pharmacology:* Filehne, discoverer of antipyrin; Gottlieb, founder of modern pharmacology, of Heidelberg; Oskar Minkowski (1858-1931), who helped make possible the discovery of insulin.

In *surgery:* Leopold von Dittel, Alexander Fränkel, Robert Gersuni, Anton Wölfler, Julius Schnitzler, Vienna; Emil Heymann, James Israel, Rudolf Niessen, Bruno Oskar Pribram, Paul Rosenstein of Berlin; Max Jaffe of Posen.

In *gynecology:* The early gynecologists included Alexander Freund of Strasbourg, Samuel Kristeller and Leopold Landau of Berlin, and Max Saenger of Leipzig and Prague. The later gynecologists included Ludwig Adler, Joseph Halban, Fritz Hitschmann, Wilhelm Latzko, and Ernst Wertheim of Vienna, Selmar Aschheim and Ludwig Fränkel of Berlin, and Bernhard Zondek, formerly of Berlin (in 1941 he was in Jerusalem).

Noted *internists* included Heinrich von Bamberger of Würzburg and Vienna, Wilhelm Ebstein of Erlangen, Moritz Heitler of Vienna, Felix and Georg Klemperer of Berlin, Hermann Lebert of Zurich and Breslau, and Ludwig Traube (1816-76), a pioneer in modern experimental pathology. During the third and fourth decades of the 20th cent.: Ferdinand Blumenthal (cancer research), Ismar Boas and Ludwig Lichtenheim, of Berlin; Oskar Minkowski, Leopold Oser and Alois Pick, of Vienna; Ottomar Rosenbach of Breslau and Berlin; Hermann Senator and Hermann Strauss (Berlin); Siegfried J. Thannhauser (Freiburg).

In *neuropathology:* Moritz Heinrich Romberg (1795-1873), founder of pathological physiology and neurology and of modern neurotherapy; Siegmund Freud (1856-1939) and Alfred Adler of Vienna, who were the founders of psychoanalysis; Moritz Benedikt, Lothar Frankl von Hochwart, Josef Adolf Hirschl, discoverer of the syphilitic origin of paralysis; Otto Marburg, Emil Redlich, Moritz Rosenthal, Hermann Schlesinger, Nathan Weiss, of Vienna; Ludwig Edinger of Frankfort, Leopold and Siegmund Auerbach of Frankfort, Emanuel Mendel and Hermann Oppenheim of Berlin, and Arnold Pick of Prague.

In *dermatology* and *syphilology:* Heinrich Auspitz, Moritz Kaposi, Isidor von Neumann, Gustav Wertheim, Hermann Zeissl, Salomon Ehrmann, of Vienna; Oskar Gans, Karl Herxheimer, of Frankfort; Josef Jadassohn, Albert Neisser, of Breslau; Eduard Lang, discoverer of the gonococcus; Eduard Schiff, Maximilian von Zeissl, of Vienna; Philipp Joseph Pick, of Prague; Felix Pinkus, of Berlin; Paul Unna, of Hamburg.

In *sexology:* Iwan Bloch, Alfred Blaschko, Max Hirsch, Magnus Hirschfeld, of Berlin.

In *urology:* Dittel, Israel, and J. Grünfeld, of Vienna; Alexander von Lichtenberg, of Berlin; Otto Zuckerkandl, of Vienna.

In *pediatrics:* The earlier pediatricians included Adolf Baginsky, Eduard Henoch (joint founders of the specialty), of Berlin; Alois Epstein, of Prague; Max Kassowitz, Ludwig Mauthner-Mauthstein, of Vienna. The recent pediatricians are Heinrich Finkelstein, Leopold Langstein, Hugo Neumann, of Berlin; Carl Hochsinger, Wilhelm Knoepfelmacher, Leopold Moll, Paul Moser, Julius Zappert, of Vienna; Bela Schick, of Vienna and New York; Arthur Schlossman, of Düsseldorf.

In *ophthalmology:* Stefan Bernheimer, Ludwig Mauthner, of Innsbruck and Vienna; Hermann Cohn (1830-1906), of Breslau, founder of modern school hygiene; Hugo Magnus, of Breslau; Richard Deutschmann, of Hamburg; Julius Hirschberg, of Berlin; Julius Jacobson, of Königsberg; Salomon Klein, Leopold Königstein, Isidor Schnabl, of Vienna.

In *nose* and *ear therapy:* Benno Baginsky, Paul Heymann, of Berlin; Jacob Goldstein, of Breslau; Markus Hajek, Johann Schnitzler; Politzer, of Vienna; Robert Bárány of Vienna and Upsala (Nobel Prize winner); Josef Gruber, of Vienna; Paul Menasse, of Strasbourg; Salomon Moos, of Heidelberg.

In *orthopedics:* Georg Joachim Stahl, Julius Wolf, of Berlin; Leopold Freund, of Vienna.

In *roentgenology:* Gustav Bucky.

In *electro-pathology:* Stefan Jellinek, of Vienna, the founder.

In *hydrotherapy:* Ludwig Brieger, of Berlin; Enoch Heinrich Kisch, of Prague.

In *dental therapy:* Bernhard Gottlieb, Julius Scheff, of Vienna; Alfred Kantorowicz, of Bonn.

In *medical jurisprudence:* Johann Ludwig Casper (b. 1796); Arthur Leppman, of Berlin.

In *medical history:* August Hirsch, Julius Pagel, of Berlin; Max Neuberger, of Vienna.

Philology. Theodor Aufrecht (1822-1907), who founded the *Zeitschrift für vergleichende Sprachwissenschaft* in 1852, together with Kuhn.

German philology: Lazarus Geiger (1829-70), of Frankfort, who was also a philological philosopher; Daniel Sanders (1819-97), Eduard Engel (b. 1851).

Classical Philology: Jakob Bernays (1824-81), of Breslau and Bonn; Theodor Gomperz (1832-1912), philosopher, philologist, author of *Griechische Denker.*

Sanskrit: S. Lefmann (1831-1911); F. Scheftelowitz (1875-1934).

Egyptology: W. Spiegelberg; W. Wreszinski, editor of the *Orientalistische Literatur-Zeitung;* Ludwig Borchardt (1863-1938); Georg Steindorff.

Semitics: David Heinrich Müller, Mark Lidzbarski, S. Fränkel, Jacob Barth, Josef Horovitz, Eugen Mittwoch, A. S. Yahuda, and Gustav Weil.

History. *Ancient History:* Hermann Dessau (b. 1856); Ludwig Friedländer (1824-1909); Otto Hirschfeld (1843-1922); Eugen Täubler (b. 1879). *Medieval and Modern History:* Ernst Bernheim (b. 1850), Harry Breslau (1848-1926), editor of *Monumenta Germaniae Historica;* Heinrich Friedjung (1851-1920); Philipp Jaffe (1819-70); Richard Koebner (b. 1885); Wilhelm Levison (b. 1876); Martin Philippson (1846-1916); Alfred Stern (1846-1938); Samuel Steinherz; Adolf Warschauer (1855-1931); Robert Davidsohn (1853-1937).

Sociology. Ludwig Gumplowicz (1838-1909); Franz Oppenheimer (b. 1864).

Exploration. Hermann Burchardt; Emin Pasha; Eduard Glaser; F. M. Moszkowski.

Literature. Goethe's humanity and universality made him the adopted poet of the Jewish generation which fled from the ghetto. Rahel Levin (1771-1833), who married August von Varnhagen, became an intellectual leader who dedicated her life to the Goethe cult and to the interpretation of Goethe's works. Henriette de Lemos (1764-1847), wife of Markus Herz, the physician and disciple of Kant, became known as the German "Madame Récamier." The first German poet of Jewish descent was Moses Ephraim Kuh (1731-90). Heinrich Heine (1797-1856) was the classic romanticist (because of his *Reisebilder* and particularly because of *Das Buch der Lieder*), leader of Young Germany, and also a publicist and literary critic of superior acumen. Yet in the Jewish poems of his *Romanzero,* as well as in his fragmentary historical novel, *Der Rabbi von Bacharach,* his passionate Jewish romanticism found beautiful expression. Ludwig Börne (1786-1837) was a co-founder, with Heine, of Young Germany, an excellent journalist and critic of esthetics but mainly interested in politics. At the beginning of his literary career, Berthold Auerbach (1812-82) chose Jewish topics only, but his later works (for example, *Schwarzwälder Dorfgeschichten*) were purely Germanic in spirit and character. During the same period Leopold Kompert (1822-86) was writing his Bohemian Jewish ghetto stories. In the second half of the 19th cent. Karl Emil Franzos (1848-1904) also chose Jewish subjects for his beautiful novels and stories. David Kalisch (1820-72) wrote popular plays and farces. Salomon Hermann von Mosenthal (1821-77), of Cassel and later of Vienna, wrote successful plays and librettos for famous operas. Julius Levy (1831-1914) wrote poems and novels under the pseudonym of Rodenberg. Adolf l'Arronge (1838-1908) wrote popular plays. Hugo Lubliner (1846-1911) wrote comedies.

Of particular significance were the Jewish poets, playwrights and authors who were active after the beginning of the 20th cent. Arthur Schnitzler was the outstanding Austrian. Peter Altenberg, the troubador of the 20th cent.; Oscar Blumenthal (1852-1917), author of numerous comedies; Ludwig Fulda, Richard Beer-Hofmann, dramatist; Max Brod, Alfred Döblin, Bruno Frank, Walter Hasenclever, Georg Heiman, Else Lasker-Schüler, Ernst Toller, Jakob Wassermann, Franz Werfel, Karl Wolfskehl, Friedrich Gundolf, a disciple of Stefan George; Arnold and Stefan Zweig, Alfred and Robert Neumann, Emil Ludwig, biographer; Moritz Heimann and Georg Hermann were all outstanding. Of partly Jewish descent were Paul Heyse, the first German author to win the Nobel Prize; Hugo von Hofmannsthal, head of the neo-romantic school; Klaus Mann and Karl Zuckmeyer. Famous war poems of the World War were written by the Jews Ernst Lissauer and Hugo Zuckermann. Among the numerous Jewish translators of European literature into German, the following are especially noteworthy: Gundolf (Shakespeare), R. Borchardt (Dante), Stefan Zweig (Verhaeren), and Ludwig Fulda (Molière).

Noted historians of literature were Michael Bernays, Anton Bettelheim, Albert Bielschowsky, Ludwig Geiger, G. E. Guhrauer (1803-54), Gustav Karpeles, Robert Saitschick and Georg Witkowski.

Music: Felix Mendelssohn-Bartholdy (1809-47), grandson of Moses Mendelssohn, rediscovered and revived Johann Sebastian Bach's music. He was not only a composer, but also the organizer of the first German school of music, the Conservatory of Music, in Leipzig. Josef Joachim (1831-1907) was the greatest violinist of the second half of the 19th cent., and president of the Academy for Music in Berlin. Hermann Levy conducted the first performance of Wagner's *Parsifal* at Bayreuth. Siegfried Ochs (1858-1929) founded the Philharmonic Choir in Berlin. Ferdinand Hiller of Cologne (1811-85) is noted as a composer. The master of German music, the last representative of the great German symphonists, Gustav Mahler (1860-1911), brought new glory to the opera of Vienna. Bruno Walter, Artur Bodanzky and Otto Klemperer followed in his footsteps. Numerous Jewish conductors, pianists, singers and violinists increased the prestige of Germany throughout the world. Among the many Jewish musicians who had not only receptive but also creative talent was Arnold Schönberg, exponent of new, atonal music. Jacques Offenbach (1819-80) and Oscar Strauss were the exponents of humor in music.

Artists: At the end of the 18th cent. Juda Pinhas, the court painter, lived at Bayreuth. He was invited to Berlin at the recommendation of Duke Karl of Württemberg (1770). In Berlin he painted Frederick the Great, his brother, the crown prince, and the Prince of Orange. At the end of the 18th cent., three Jewish artists were special members of the Royal Academy in Berlin. Other important Jewish artists were: Solomon Bennett, known as painter, engraver and Hebrew scholar; Karoline Goldschmidt of Königsberg, who excelled in artistic needlework; the Royal Prussian medalist and sealcutter Abraham Abramson (1754-1811), who had learned his art from his father Jakob Abraham (1720-80), a medalist of repute; and the engraver B. H. Bendix of Berlin (b. 1770). Josef Marquart Treu of Bamberg (1712-96), who was Joel Nathan before his conversion, was a noted painter of miniatures. One of the greatest miniature painters of his time was Jeremiah David Alexander Fiorino of Cassel (1797-1847). In the first decade of the 19th cent. the Henschel brothers of Breslau were engravers and etchers in Berlin. Seger, painter of miniatures, the landscape painter Schlesinger and the portrait painter Fleis also lived in Berlin at this time. Philipp Veit (1793-1877), son of Dorothea Mendelssohn and grandson of Moses Mendelssohn, followed the art group of the "Nazarenes." Eduard Bendemann (1811-89), also baptized, treated Jewish motifs, such as the Jews by the waters of Babylon. The impressionist Max Liebermann (1847-1938), who was deeply German by affiliation, had a profound influence upon German art. His antithesis was Lesser-Ury (1861-1931), who painted Jewish subjects, drawn from his environment. The Jewish impressionists, such as Eugen Spiro, Ernst Oppler, Josef Oppenheimer and Charlotte Berendt (wife of Lovis Corinth), were completely identified with German culture. The Jewish expressionists, however, had their roots more in Judaism, and preferred Jewish subjects. They included the etcher and painter Hermann Struck, Ludwig Meidner, who might be called the Jewish van Gogh, and Jakob Steinhardt and Joseph Budko, well-known for their work in black and white and as illustrators of the Haggadah and the Bible. Even the Jews who lived in Germany only temporarily, such as Marc Chagall and Jankel Adler, had a considerable influence on German art. The same is true of the importance of Jewish art historians, such as Adolf Goldschmidt, Erwin Panofsky and his school, Max Friedländer and others.

Many Jews excelled in the art of sculpture: Hugo Rheinhold (1853-1900), Hugo Kaufmann (1868-1919), Franz Ochs, Alexander Oppler, Jakob Plessner, Benno Elkan (b. 1877), who created the World War monument in Frankfort, and Arnold Zadikow (b. 1884).

Architecture. Noted Jewish architects are Alfred Messel, who originated the classical pattern of the modern business building, and Erich Mendelssohn, who became world-famous. Leo Nachtlicht was a prominent decorator, Emmy Roth worked in silver, Thomas Theodor Heine was a cartoonist, Ernst Stern a scenic artist associated with Reinhardt.

The Stage. The proportion of Jews in the theatre was not so large as is commonly believed. The most famous theatrical directors were Adolf l'Arronge, director of the German theatre in Berlin, his successor Otto Brahm and Brahm's successor, Max Reinhardt. These directors promoted the modern German art theatre, while Reinhardt, in particular, developed the picturesque tradition of the Vienna Burgtheater.

In the 19th cent. Ludwig Chronegk (1837-91) was famous as the director of the "Meininger" actors; after the World War Leopold Jessner gained great prestige as director of the State Theatre in Berlin. Famous Jewish actors were: Adolf Sonnenthal (1834-1909), Ludwig Barnay, Emanuel Reicher, Elisabeth Bergner, Max Pallenberg, Fritz Kortner, Fritzi Massary and Rosa Valetti.

The German film owed its world importance largely to Jews. The great reputation of the UFA was due to the ability of its Jewish directors. Jewish scenario writers and composers created notable historical and sociological films. Ernst Lubitsch, Paul Davidsohn and Hermann Fellner were among the pioneers.

Publishing. In this field the Ullstein house, Rudolf Mosse, Leopold Sonnemann, Baer and Co., Paul Cassirer, Bruno Cassirer and Samuel Fischer were of particular importance.

German Economic Life: The part played by the Jews in German economic life since the beginning of the 19th cent. was of great importance. David Loeb of Cassel founded the firm of Leopold Casella and Co. in 1808. Aron Hirsch established the copper works in Halberstadt in 1820, and the Kupferhammer Betriebsgesellschaft in 1823. The grandfather of Max Liebermann and Emil Rathenau made Germany independent of textile imports from foreign countries, particularly England, through his development of the textile industry. M. Levy (b. 1807) developed the salt mines of Inowraclaw and built the Thorn-Inowraclaw railroad in Posen. The Caros, Huldschinskys and Friedländers were the pioneers of Upper Silesian industry. Abraham and Simon Oppenheim of Cologne, the Rothschilds in Frankfort and B. H. Stroussberg were significant in the development of the German railway system. In 1870 Ludwig Löwe established a machine factory. Emil Rathenau established the Allgemeine Elektrizitäts Gesellschaft. Felix Deutsch was his successor. Albert Ballin was general manager of the "Hapag" steamship line. Wilhelm Kunstmann of Stettin was the owner of the largest German private fleet. Fritz von Friedländer-Fuld and Eduard Arnhold won the Berlin market for the Upper Silesian gas and coal industry. Arnhold was the only Jew to be represented in the administration of the German State Railway Company. Ludwig Max Goldberger (1848-1913) was one of the captains of German industry; in 1906 he became president of the permanent exhibition committee for German industry and co-founder of the Berlin Chamber of Commerce. Benno Orenstein and Arthur Koppel were the first entrepreneurs for railroads and locomotives. The first department stores were established in 1882 by Hermann and Oscar Tietz at Gera and by Leonhard Tietz at Stralsund.

None of the other Jews who were bankers in Germany attained the importance of the Rothschilds. However, the Bleichröders and the Mendelssohns helped in the development of modern industry. Karl Fürstenberg was one of the most important pioneers in German economy. The same is true of Warburg

(Hamburg), Arnhold (Dresden), A. Levy and Solomon Oppenheim (Cologne), Hirschland (Essen), Auffhäuser (Munich), Pfeiffer (Cassel), and Speyer-Ellissen and Dreyfuss (Frankfort). Steinthal was a manager of the Deutsche Bank, Goldschmidt and Salomonsohn were partners in the Disconto-Gesellschaft. Other important bankers were Oscar Wassermann, Georg Solmssen, Louis Hagen, Frenkel, Jakob Goldschmidt and Curt Sobernheim.

Communal Activities. During the 19th cent. many Jewish men and women, philanthropists of vision, made whole-hearted efforts on behalf of the oppressed, the weak and the ailing. Only a few of them can be listed here.

In the movement for the emancipation of women, which started in the 19th cent., Jewish women played an important role; of note in this field was Fanny Lewald (1811-89). Lina Morgenstern (1830-1909) was the founder of the first school for mothers, modeled after the Fröbel schools. She established also school kitchens and popular reading rooms, and fostered the domestic sciences. Jewish women fought valiantly against prostitution. They also helped in obtaining equal rights for women in the field of science. Henriette Goldschmidt was co-founder of the Allgemeiner-Deutscher Frauenverein (1864), and founder of the Verein für Familien- und Volkserziehung (1871). Jenny Apolant (née Rathenau) fought for woman suffrage and for women's rights in communal work. Josefine Levy-Rathenau was an advocate of the establishment of vocational training schools for women. Bertha Pappenheim supported the social and pedagogical aspects of the woman suffrage movement, particularly the protection of girls and the fight against the white slave trade. In 1904 she organized the Jüdischer Frauenbund (League of Jewish Women).

Jews established many foundations in German cities on behalf of the general welfare. The oldest foundations with an interdenominational purpose are probably the Kommerzienrat Fraenckel foundations in Breslau, established by the commercial councillor Jonas Fraenckel, who died at Breslau on November 27, 1846. Among other purposes, these foundations provided cheap housing for indigent people. The asylum for the sick and the aged, founded by the Eltzbacher brothers at Cologne in 1869, was also interdenominational in character.

Prior to the World War, such non-sectarian foundations had been established by Jews in various German cities. In Berlin there was the Rudolf Mosse Foundation for the Aged, and the Moritz and Berta Mannheimer Foundation for the purpose of establishing a home for children and infants (founded 1920). Dessau had the Baron Moritz von Cohn Foundation for the support of indigent persons and families of Anhalt nationality (1900) and the Baronin von Cohn Oppenheim Foundation for the promotion of charity, established in 1905 by the Jewish community of Dessau. The Social Foundation was founded in Dresden (1908) by Commercial Councillor Max Arnhold. The Max Jüdel Foundation of Brunswick was established in 1910 for charity and loans, as well as for municipal institutions. The Hamburgische See-Hospital, Nordheim Foundation, was established in 1903 for scrofulous and tuberculous children. In Mannheim the Bernhard Herschel Foundation (1906) supported public baths. The Theodor Mendelsohn Foundation in Hamburg provided free housing for the aged. In Stolp the Raphael Wolff Foundation also provided housing. The children's hospital in the Buschgasse in Cologne, forerunner of the university children's clinic, was built by the foundation established by Baron and Baroness Abraham Oppenheim. In fact, there is hardly a city in Germany in which Jews have not left traces of their social spirit and sense of social responsibility.



Head of Nefrtiti presented by James Simon to the Berlin Museum

German culture was greatly dependent on Jewish patrons. The important role of Henriette Herz and Rahel Levin in German literature, art and science has already been mentioned. The family of Moses Mendelssohn gave more than intellectual impetus to artists.

Ida Simon spent large sums for the gynecological clinic of the University of Berlin. James Simon, a member of the same family (1851-1932), donated a great art collection to the Kaiser Friedrich Museum; in 1899 he was co-founder of the German Oriental Society; his father and he financed excavations in Mesopotamia, Babylonia, Syria, Palestine, Asia Minor and Egypt, and, among other things, he donated the head of Nefrtiti to the Berlin Museum. His contemporary, Eduard Arnhold (1849-1925), also a great patron of museums, arts and sciences, promoted the great scientific works of the Kaiser Wilhelm Society, and he acquired the Villa Massini in Rome for German artists. The number of Jewish contributors to public causes in Germany and for Germans is legion: the Hertziana in Rome; the foundations of the Meyerbeer family in Berlin; the activities of the Rothschilds, Speyers, Goldschmidts, Oppenheims, Gans, Weinbergs and Charles Hallgarten in Frankfort. The Ehrlich Institute in

Frankfort was established by the Georg and Franziska Speyer family alone, and the Sea-Institute in Helgoland by Markus Oppenheim of Frankfort. Aby Warburg (1866-1929), noted historian of art, established the Kulturwissenschaftliche Bibliothek Warburg (the famous Library for the History of Art in Hamburg).

d. Jewish Cultural Life (in the modern period).

1. Religious Conditions. The new epoch of Jewish intellectual life was primarily brought about by the influx of foreign universal European ideas of enlightenment. Moses Mendelssohn was the exponent of this new epoch of Jewish history. His motto, expressed by his life, was: unrestricted participation in the life of the environment and loyalty to the ancestral religion. For this reason he initiated a movement to give the Jews secular education, and worked hard to open the road to German culture for his coreligionists. He also restored the purity and beauty of the Hebrew language, and he used it as it had been used in its classical period, before degeneration had set in. Mendelssohn's translation into German of the Five Books of Moses and *Psalms* was so fine that for the Jews it became a practical textbook in the German language. But apart from this, his translation was of tremendous importance because it made the Bible once more the center of Jewish thought and Jewish teaching.

However, Mendelssohn's interpretation of Judaism, out of loyalty to the philosophy of the Enlightenment, severed religious doctrine from the Jewish revelation which he restricted to Jewish law, and thus emphasized a dualism in Judaism, which thitherto had been a total faith. Yet, because of his conception of religious law, Mendelssohn became the prototype of modern orthodoxy, and, through his ethical rationalism, the prototype of liberalism.

In the views of men like Abraham Geiger and Ludwig Philippson, the fusion of Judaism with the humanism which marked the period of enlightenment, realized for the first time in the life of Moses Mendelssohn, became characteristic of 19th cent. Judaism. But the generation after Mendelssohn's rejected the religious law as too constricted and senseless, oppressive and obstructive. To the post-Mendelssohn generation, particularly to the wealthy and cultured groups of Jews in the communities of Berlin, Breslau and Königsberg, everything Jewish appeared gloomy and wretched. They sought a way to freedom and thought to find it in accepting Christianity. Even the director of the Jewish Free School in Berlin, Lazarus Bendavid (1762-1832), wrote: "They can not be blamed for preferring the frequented and joyous church to the deserted and melancholy synagogue and for attempting to save themselves and their children."

A strange document depicting the helplessness and confusion prevailing in the educated circles of those days is the epistle, addressed to Provost Teller in 1799 by David Friedländer (who had fought valiantly for the emancipation of the Jews), in the name of several members of the Jewish community, offering to become Christians if they were not required to acknowledge the divinity of Jesus. This proposal was rejected by the Christians. After the promulgation of the Prussian law of March 11, 1812, emancipating the Jews, David Friedländer submitted to Chancellor Hardenberg and the king a draft of religious reforms. He was of the opinion that without religious reform and without reform of the educational system the rising generation would not be in a position to offer full loyalty to their fatherland.

As a result of the new legislation, the jurisdiction of the rabbis had been abolished and traditional Judaism, which had governed all aspects of life, had collapsed. The knowledge of Judaism steadily decreased. The study of the Talmud had almost entirely disappeared. Only the Yeshiva of Fürth and the Jewish communities in the province of Posen still fostered the study of the Talmud. Even the study of the Bible had decreased considerably. The attempts of the disciples of Moses Mendelssohn to revive the Hebrew language failed. The rabbis were helpless to check this decline. Although the outstanding rabbis, Haham Isaac Bernays of Hamburg and Akiba Eger (1761-1837), the greatest Talmudic authority of his time, exerted considerable influence, the number of educated Jews who deserted Judaism was legion.

This tendency was even strengthened by the Hep-Hep riots of 1819. How would salvation for Judaism come? It came from two sides: through religious reform and through the science of Judaism. Israel Jacobson (1768-1828), following in the footsteps of Moses Mendelssohn, was of the opinion that, through the elimination of certain grievances, traditional Jewry could be saved essentially. As president of the consistory at Cassel, he issued, in 1810, a synagogue order which eliminated those prayers and customs that were no longer of timely interest, and introduced a prayer for the king, in German. In his famous educational foundation at Seesen he introduced regular sermons in German, and organ music. When he moved to Berlin in 1815, he brought about the same innovations. However, a royal cabinet order of December 9, 1823, compelled the Jews to hold services in the traditional fashion and put an end to Jacobson's efforts. Another step toward reform was the dedication of the Hamburg Temple in October, 1818. In spite of sharp protests from rabbis in Germany, Austria-Hungary and Italy, the Israelitischer Tempelverein acquired more and more influence among the cultured Jewish circles and won a greater number of adherents in other communities, particularly Leipzig, where the reformed religious service was introduced during the time of the fair.

In addition to the synagogue reforms, another attempt to preserve Judaism was made through the science of Judaism by a group of cultured young men who, under the leadership of Leopold Zunz and Eduard Gans, established the club "Für Kultur und Wissenschaft der Juden" in 1819. They endeavored to carry out the practical reform of Jewry and Judaism on the basis of theoretical knowledge of the essence of Judaism. This cultural club failed dismally. But the conception of the "science of Judaism," which originated in the club, subsequently gained immense importance. When, after 1830, the religious life of the Jews sought a new orientation, the "science of Judaism" gave new impetus to intellectual Judaism. Leopold Zunz' *Gottesdienstliche Vorträge der Juden* (1832) gave the new generation the necessary spiritual weapons and aroused admiration everywhere for Jew-

ish literature, with its many-faceted aspects. After 1837 the *Allgemeine Zeitung des Judentums* was the representative organ of religious liberalism. Its editor was Ludwig Philippson (1811-89), a popular author.

The period of the 1840's was one of growing conflict between the liberal and conservative groups in the communities, and out of this conflict came a revival in religious life. When the appointment of Abraham Geiger as one of the rabbis of the Breslau Jewish community was questioned because of his scientific views, the trustees asked for the opinions of authoritative rabbis on the question of whether the rabbinical profession and independent research were compatible. In Frankfort, radical elements established a Society of the Friends of Reform, which declared that the Mosaic religion was capable of unrestricted development; the rabbi of Frankfort asked for the opinions of authorities as to the importance of circumcision. In 1844 Sigismund Stern delivered lectures in Berlin on the responsibilities of Judaism and the Jews, and pleaded for a German Jewish Church. Samuel Holdheim demanded that Judaism should separate and retain its religious aspects, while rejecting all national Jewish aspects. Both held that Judaism had to free itself from the coercion of rabbinism and conform its tenets exclusively to the ways of modern life. In 1844 the Society for the Reform of Judaism was founded in Berlin.

Attempts to work out a form of Judaism that would be compatible with modern life were made at three rabbinical conferences: Brunswick (1844), Frankfort (1845) and Breslau (1846). The idea of a conference had been mooted by Abraham Geiger as early as 1837, but it was not until seven years later, and at the call of Ludwig Philippson, that such an assembly took place. At these conferences the rabbis who favored a reform in Judaism attempted to work out uniform rules for the Jewish communities. They went further in their ideas than had the preceding generations, and they discussed such problems as the relationship of the Jews to the state, matrimonial laws, the question of the Sabbath and the revision of the prayer-book. There was an attempt to bring the conservative rabbis into the deliberations, but when Zacharias Frankel and his followers seceded from the Frankfort Conference because it voted against Hebrew as the language of religious services, a split was inevitable. The result of these conferences was that while the Reformers had consolidated their own platform, they had separated themselves from the conservatives, who still retained their old ways. No further attempts at conferences were made until 1868, when there was a rabbinical assembly at Cassel, followed by synods at Leipzig (1869) and Augsburg (1872), in which laymen as well as rabbis participated. These later meetings were no more successful in persuading the majority of German Jews to accept reforms desired by the liberals than were the former conferences. Reform Judaism in Germany halted with the effecting of certain changes in the ritual; but many of its leaders carried on the movement in the United States, where there was a more congenial field for their views. Among the leaders of Reform Judaism in America who began their careers in Germany were Isaac Mayer Wise, David Einhorn, Kaufmann Kohler, Max Lilienthal, Samuel Adler and Samuel Hirsch.

This epoch is reflected in the monthly *Sulamith, Zeitschrift zur Beförderung der Kultur und Humanität unter der jüdischen Nation,* which David Fränkel and Joseph Wolf established in Dessau in 1806. It was expressed also by the periodical *Jedidja* (established 1817), which was edited by Jeremias Heinemann. After 1841 the latter became the *Allgemeines Archiv des Judentums. Der Israelit des neunzehnten Jahrhunderts* was edited by Mendel Hess (1839-48). The intellectual fruits of this period find expression in the writings of Isaac Ascher Francolm, Salomon Formstecher, Samuel Hirsch and Salomo Ludwig Steinheim. Francolm's *Die Grundprinzipien der Religionslehre aus den Zehn Geboten entwickelt* (1826) and *Das rationale Judentum* (1840) completely disregard the specific character or uniqueness of Judaism and are to be evaluated merely as a symptom of the ideas then current.

Salomon Formstecher, in his *Religion des Geistes* (1841), a scholarly treatise on Judaism, its character, evolution and mission, undertook a systematic clarification of the role of Jewry in the spiritual history of mankind. In the progress of emancipation and in the abandonment of priestly, hierarchic compulsion he saw a chance to free Judaism of the superfluous.

Samuel Hirsch (1809-89) was more conservative in his conception of Judaism, particularly in his attitude toward the Bible. His view of the religious aspect of Judaism and its relationship to paganism, Christianity and secular philosophy was largely influenced by Hegel.

Salomo Ludwig Steinheim (1789-1866), in his *Die Offenbarung nach dem Lehrbegriffe der Synagoge* (1835 et seq.), contrasted Jewish belief in revealed religion with mythology of pagan religions and with philosophy. He first emphasized faith in the irrational.

The great theologians Samson Raphael Hirsch (1808-88) and Abraham Geiger (1810-74) were both convinced that the problems of modern Jewish life required modern solutions. Their point of departure and their respective aims were identical, but they differed in method. Geiger's program for the reform of Judaism demanded a complete transformation of the Jewish individual. He stressed the universalism of the prophets and the precedence of the moral over the ritual, and demanded a new heart and a new spirit. Hirsch, however, was decidedly opposed to the *Zeitgeist* as a standard of all things Jewish, and postulated the strict observance of the precepts of the Torah based on divine revelation. The divine world plan, he asserted, has assigned a special task to the Jew—the fulfillment of divine law. Still another religious platform was that of positive historical Judaism, according to which the still living forms of Judaism are its essence. Zacharias Frankel (1801-75) was the exponent of this new school of thought, and he advocated a reform of Judaism on the basis of science.

Religious life in the Prussian Jewish communities was strengthened by the law of 1847, which granted the communities the rights of corporations *publici juris,* although it denied them the right to unite in an all-inclusive organization. It took more than a decade for the Jewish communities of Prussia to reorganize on the basis of this law. Every professing Jew had to be a member of the local community, even if he

disagreed with its prevailing views and practices. In 1851 the Orthodox Jews, under the leadership of Samson Raphael Hirsch, established at Frankfort the Israelitische Religionsgesellschaft. After the Lex Lasker (*Austrittsgesetz*) of 1876 had made it possible for Jews to secede from the Jewish communities without abandoning Judaism, Berlin, Wiesbaden and Königsberg followed the example of Frankfort and established independent, officially recognized communities of an Orthodox character (*Austrittsgemeinden*).

The various religious views were represented also in the Jewish theological seminaries. Zacharias Frankel was appointed president of the conservative Jewish theological seminary at Breslau in August, 1854. He placed the seminary on an academic basis, made its purposes conform with those of the German universities, and thereby determined the scientific standard of modern rabbinical training in all countries. In 1872 the more liberal Hochschule für die Wissenschaft des Judentums was founded in Berlin; it taught all subjects in any way connected with Judaism, and was open to all students, irrespective of profession, religion or sex. At the end of 1872 Israel Hildesheimer established the Orthodox rabbinical seminary in Berlin, also on an academic basis, thereby indicating that Orthodoxy had regained its strength and confidence. Seminaries for the education of Jewish teachers were established at Cassel (1810), Münster (1827), Berlin (1840), Hannover (1848), Würzburg (1864), Cologne (1876).

In general, the life of the Jewish communities went on sluggishly. The communities were satisfied with the excellence of their administration. After the struggle for emancipation had been ended more or less successfully, it was the struggle against anti-Semitism which claimed almost all the energy of German Jewry. Zionism changed this state of affairs and revitalized the Jewish communities in Germany. The Zionist organization in Germany was founded in 1897. It cultivated with particular zeal the innermost yearning of the Jews for a common bond. As a result of the nationalist movement engendered by Zionism, the idea of the solidarity of Jews throughout the world came to the fore. In 1901 James Simon and others founded the Hilfsverein der Deutschen Juden for the purpose of aiding the Jews of Eastern Europe and the Near East, particularly Palestine. Under the leadership of Paul Nathan and Charles Hallgarten it coped successfully with the difficult problems of emigration which were raised after the Kishinev pogrom of 1903, and later it turned its attention to the establishment of Jewish schools in the Balkans and in Palestine (the Technikum in Haifa was established in 1912). L. M. Goldberger organized a branch of the Alliance Israélite Universelle in Germany (1903).

At the turn of the 20th cent., interest in religion also increased. A new attempt to revive liberalism was made by the Vereinigung für das Liberale Judentum in Deutschland, established in 1908. The principles of this liberal organization provoked a violent controversy within the Jewish communities, but for this very reason revitalized the interest in religion. In 1912 the Agudath Israel was established for the purpose of uniting all Orthodox Jews throughout the world in the spirit of the Torah; Frankfort was its German headquarters. In 1923 the Achduth was established, an organization of the Orthodox Jews of Germany, for the solution of the problems facing non-separatist Orthodox Jewry.

This period's noted pulpit orators included Gotthold Salomon, Isaac Noah Mannheimer, Ludwig Philippson, Michael Sachs, Abraham Geiger, Samson Raphael Hirsch, Manuel Joel, Adolf Jellinek, Cossmann Werner, Leopold Stein, Benjamin Rippner, Sigmund Maybaum, Nehemia Anton Nobel, Malvin Warschauer, Leo Baeck, Caesar Seligmann. Famous cantors and choral conductors were: Salomon Sulzer (1804-90), Moritz Deutsch, Louis Lewandowski (1821-94), Emanuel Kirschner, Eduard Birnbaum (known also as a scholar), and Arno Nadel.

2. The Science of Judaism. The Science of Judaism (*Wissenschaft des Judentums*), which originated through Leopold Zunz and Solomon Judah Loeb Rappaport in Germany and Austria, and undertook the scholarly study of Judaism, was cultivated with great zeal by the teachers and students of the Jewish theological seminaries. Even during the very first decade of its existence (1820-29) it produced significant results. Isaac Marcus Jost (1793-1860) wrote his *Geschichte der Israeliten von der Makkabäerzeit bis zur Gegenwart* (9 vols., 1820 et seq.). Subsequently he published *Neuere Geschichte der Israeliten von 1815-1845* (3 vols., 1846-47) and *Geschichte des Judentums und seiner Sekten* (3 vols., 1857-59). The main works of Leopold Zunz, in addition to his *Gottesdienstliche Vorträge,* are *Zur Geschichte und Literatur* (1845), *Die synagogale Poesie im Mittelalter* (1855), *Ritus des synagogalen Gottesdienstes* (1858) and *Literaturgeschichte der synagogalen Poesie* (1865). Abraham Geiger's most important works are *Was hat Mohammed aus dem Judentum aufgenommen?* (1832), *Lehrbuch zur Sprache der Mischna* (1845), *Urschrift und Übersetzungen der Bibel in ihrer Abhängigkeit von der inneren Entwicklung des Judentums* (1857), monographs on Solomon ibn Gabirol and Judah Halevi, among others, and *Das Judentum und seine Geschichte* (1865-71). Geiger was the editor of the *Wissenschaftliche Zeitschrift für jüdische Theologie* (1835-39), as well as of the *Jüdische Zeitschrift für Wissenschaft und Leben* (1862-74).

The most important works of Zacharias Frankel are *Die Eidesleistung der Juden in theologischer und historischer Beziehung* (1839), *Vorstudien zu der Septuaginta, Darche Hamishnah* (1859) and *Mebo Hayerushalmi* (1870). Frankel was the editor of the *Zeitschrift für die religiösen Interessen des Judentums* (1844-46), and after 1851 of the *Monatsschrift für Geschichte und Wissenschaft des Judentums.* Nachman Krochmal wrote his pioneering work on the history of philosophy, *Moreh Nebuche Hazeman* (Guide to the Perplexed of the Period; 1851). Heinrich Graetz wrote his *Geschichte der Juden von den ältesten Zeiten bis zu der Gegenwart* (1853-75) in eleven volumes, one of the greatest accomplishments of the science of Judaism. His work is now in itself part of Jewish history; credit for its publication is due the great organizing talents of Ludwig Philippson.

Moses Hess (1812-75), of Bonn, followed all the current phases of European thought until, in his

book *Rom und Jerusalem* (1862), he returned to his people. According to Hess, "the Jewish people, as the exponent of the historical religion and through its national humanitarian historical cult, has the task of representing the unity and sanctity of the divine law in nature and history; it has preserved itself through its constant understanding of new divine revelations." Through Judaism the history of mankind has become a sacred history, a uniform organic evolutionary process which, beginning with the love of family, will not be completed until all mankind has become one single family. Moses Hess was the forerunner of Zionism. He spoke of the autonomous development of Palestine in the same year as that in which Hirsch Kalischer of Thorn conceived the idea of building up Palestine.

David Kaufmann (1852-99) was one of the most noted disciples of Heinrich Graetz, and a master of Jewish cultural history and Jewish religious philosophy. As a counterpart of Adolf Harnack's *Das Wesen des Christentums,* Leo Baeck wrote *Das Wesen des Judentums* (1st ed., 1905). According to Baeck, Judaism is the classical religion of deed. Hermann Cohen's posthumously published work, *Die Religion der Vernunft aus den Quellen des Judentums* (1919), was planned as a new *Moreh Nebuchim.* Franz Rosenzweig (1886-1929), in his *Stern der Erlösung,* attempted to supplement Cohen's rationalistically conceived Judaism with a mythically conceived philosophy of Judaism. The Gesellschaft zur Förderung der Wissenschaft des Judentums, founded at Berlin in 1902, undertook the publication of a series of monographs on the individual branches of the science of Judaism which were to become the outline of a universal science of Judaism. The Akademie für die Wissenschaft des Judentums was founded in 1919 as a research institute.

The renaissance of Judaism which had been brought about by Zionism bore fruit in many intellectual fields. Nathan Birnbaum (Mathias Acher) first issued his periodical *Selbstemanzipation* in 1885. At the beginning he was an adherent of the Jewish nationalist ideology, then became a political Zionist, only to discard this credo for that of cultural autonomism and subsequently for that of strict Orthodoxy. Martin Buber (b. 1870) became the originator of a new school of intellectual Zionism. According to Buber, it is important that in the conflict between reason and myth within Judaism, myth be permitted predominance, as in Hasidism. The Neo-Hasidic school, of which Buber was an exponent, attracted large numbers of German Jews who longed for a return to Jewish religiousness.

In addition to the scholars mentioned above, the following were representatives of the Science of Judaism:

Study of the Bible: Seligmann Baer (1825-97), Masorah; Salomon Frensdorff (1803-80), Masorah; Abraham Geiger, Felix Perles, Abraham S. Yahuda, David Heinrich Müller, Benno Jacob, Salomon Mandelkern.

Hellenism: Leopold Cohn, Jacob Freudenthal, Isak Heinemann.

Study of the Talmud and rabbinical literature: Wilhelm Bacher (1850-1913), M. Bloch, Michael Gutmann, David Hoffmann, Israel Lewy, L. Goldschmidt (translator), Joel Müller, Adolf Schwarz, Isaac Hirsch Weiss.

Philology and archeology: Jacob Levy, Joseph Perles, Michael Sachs.

Liturgy: Leopold Zunz, Ismar Elbogen.

Jewish Philosophy: David Joel, Manuel Joel, Jacob Gutmann, Julius Gutmann, Saul Horovitz, Albert Lewkowitz, M. Steckelmacher.

Jewish History (including historians of intellectual and literary movements, law and culture): Abraham Berliner, Marcus Brann, Ismar Elbogen, Heinrich Gross, Moritz Güdemann, Moritz Kayserling, Max Freudenthal, Paul Rieger, Moritz Stern, Selma Stern, David Cassel, Ismar Freund, Eugen Täubler, Hermann Vogelstein.

Poetry: Michael Sachs, Heinrich Brody.

Bibliography: Moritz Steinschneider (1816-1907), Aron Freimann, Julius Fürst (1805-73).

3. **Organizations and Associations.** During the first three decades of the 20th cent., both before and after the World War (1914-18), Jewish life in Germany was very active. The Jewish communities owned stately synagogues and numerous communal institutions. New synagogues, some in a characteristic style, were built as late as 1932. In Berlin there were the famous Fasanenstrasse and Prinzregentenstrasse synagogues. The synagogue in Düsseldorf was built in 1904; there were noted synagogues also in Dortmund, Hamburg (Bornplatz Synagogue, 1906; that of the Tempelverband, 1931-32), Frankfort (Friedberger Anlage, Israelitische Religionsgesellschaft, 1905-7; Königsteiner Strasse, Israelitische Religionsgemeinde, 1911), Mayence (1912), Regensburg (1912), Essen (1913), Augsburg (1917), Cologne (Körner-Strasse, 1927), Bad Nauheim and Plauen (1929). Great attention was paid to the esthetic form of the divine services, and many pulpits were occupied by eloquent preachers.

The Jewish educational system continued to grow, and there were numerous Jewish elementary schools, particularly in Western Germany. In addition to the schools which had existed for over a century in Berlin, Frankfort, Hamburg, Wolfenbüttel and Seesen, and to the secondary schools of the Adass Jisroel community in Berlin and the Israelitische Religionsgesellschaft in Frankfort which were established in the 19th cent., the secondary Jewish school in Leipzig, the Real-Gymnasium in Breslau, and the Reform Real-Gymnasium with Real-Schule for boys and girls (Jawne) in Cologne, were all established privately in the 20th cent. by conservative groups.

The Jewish youth movement began in Germany. Even before the World War there had existed the union of Jewish youth associations (founded in 1909), the youth league Blau-Weiss (1912), the Jewish liberal youth leagues (1910) and the Agudath Israel youth organizations (1913). After the World War the youth movement developed rapidly, and various factions and new groups came into being. Representing various ideologies there were national Jewish youth associations, scouts, German-Jewish youth associations, and Orthodox Jewish youth organizations.

Before the World War there had been adult clubs only for the study of Jewish history and literature; after the War, however, adult Jewish education made rapid progress. The Freie Jüdischen Volkshochschulen were established in Berlin and Breslau (1919), the

Freies Jüdisches Lehrhaus was founded in Frankfort (1920) at the initiative of Franz Rosenzweig and Martin Buber, and on this model seminaries were established in Hannover, Cologne, Mannheim and Munich. Special courses were given in various communities. The Jewish communities issued twenty-eight community papers. Libraries were established by the Jewish communities and by organizations, and their books were eagerly read.

Until 1914 various Hebrahs and private societies provided for the social needs of the indigent strata of the Jewish population. After 1919 a modern system of Jewish social service developed. A trained social service staff was part of the larger community administrations. In 1919 the Zentral-Wohlfahrtsstelle der Deutschen Juden was established in Berlin, and regional and provincial associations for Jewish welfare were founded. New educational institutes, homes for the sick and aged, and kindergartens and nurseries were established, and family and youth welfare was zealously promoted. From 1882 on the B'nai B'rith lodges stimulated the social activities of German Jewry and made important contributions in the field of social service.

There was no officially recognized, all-inclusive organization of the Jews in Germany. However, from 1869 on, the Deutsch-Israelitischer Gemeindebund represented a voluntary union of all the Jewish communities in Germany. In Bavaria, Saxony, Württemberg and Baden new regulations promoted the union of the Jewish communities which had been established in the first quarter of the 19th cent. In Prussia the law of July 23, 1847, regarding the status of the Jewish communities remained in force until 1933. There were eleven additional systems of law for the Jewish communities in Prussian territories which had been annexed by Prussia, some of them in 1866. The desire for legal union and for an adjustment of the economic forces as well as the recognition by the state of the importance of uniform regulations for the Jewish communities led to the establishment of thirteen Landesverbände (provincial associations) which, for the most part, were bodies *publici juris* and to which communities of all degrees of orthodoxy belonged. Furthermore, in Prussia, Bavaria and Hesse three Orthodox Jewish Landesverbände of the Reichsbund Gesetzestreuer Gemeinden Deutschlands were active. With the exception of the latter, the Landesverbände in 1928 united to form a Reichsarbeitsgemeinschaft, and in 1932 a Reichsvertretung (not to be confused with the Reichsvertretung der Deutschen Juden set up under the Hitler regime) was established. The Central-Verein Deutscher Staatsbürger Jüdischen Glaubens (established in 1893), the German Grand Lodge of the I. O. B. B. (established in 1885) and the Zentralwohlfahrtsstelle der Deutschen Juden (established in 1917), and the Zionist organization in Germany (1897) have already been mentioned.

Other German Jewish institutions worth mentioning were the Arbeiterfürsorge-Amt der Jüdischen Organisationen Deutschlands (1919), affiliated with the Wohlfahrtsamt der Berliner Gemeinde in 1929; the Vereinigte Zentrale der Jüdischen Arbeitsnachweise (1926), the main office of the Jüdische Wanderfürsorge (1925), the Palestine Office and various organizations connected with the Zionist movement, such as the Keren Hayesod and the Jewish National Fund. Other organizations of some importance were the Verein Esra (1884), the German Pro-Palestine Committee (1927), the Reichsbund jüdischer Frontsoldaten (1919), the Verband Nationaldeutscher Juden (1921), the aforementioned Vereinigung für das Liberale Judentum, the Agudath Israel, the Achdut Verband and the Jüdischer Frauenbund (1904).

In the intellectual field, in addition to the Gesellschaft zur Förderung der Wissenschaft des Judentums and the Akademie für die Wissenschaft des Judentums, there were founded the Verband für die Vereine für Jüdische Geschichte und Literatur (1893), the Gesellschaft für Jüdische Volkskunde (1898), the Gesellschaft zur Erforschung Jüdischer Kunstdenkmäler (Frankfort, 1900), Gesamtarchiv der Deutschen Juden (1905), the Gesellschaft für Jüdische Familienforschung (1924) and the Soncino Gesellschaft der Freunde des Jüdischen Buches (1924). There were, moreover, numerous Jewish professional organizations in Germany, such as the Zentralverband jüdischer Handwerker Deutschlands (1909), several rabbinical associations, associations of cantors and teachers, and the German branches of the ORT, OSE and Hicem.

Periodicals. *Der Sammler* (*Ha-Meassef*), which was established in 1784 at the initiative of Moses Mendelssohn and which (with interruptions) appeared until 1811, partly in German characters, was the first of a large number of Jewish scientific periodicals published in Germany during the 19th cent. The most important periodicals were: *Zeitschrift für die Wissenschaft des Judentums,* founded by Leopold Zunz at Berlin, in 1822 to 1823; *Der Jude,* founded by Gabriel Riesser at Altona (1832-35); *Wissenschaftliche Zeitschrift für jüdische Theologie,* established by Abraham Geiger (1834-48); *Allgemeine Zeitung des Judentums,* founded by Ludwig Philippson (1837-1922); *Monatsschrift für Geschichte und Wissenschaft des Judentums,* founded by Zacharias Frankel (1851-1938); *Hamaskir, Zeitschrift für hebräische Bibliographie,* founded by Moritz Steinschneider (1852-82; continued by Aron Freimann, 1900-21); *Jüdische Zeitschrift für Wissenschaft und Leben,* founded by Abraham Geiger (1862-75); *Jahrbuch für Geschichte und Literatur der Juden,* founded by Nehemiah Brüll (1874-90); *Zeitschrift für Geschichte der Juden in Deutschland,* founded by Ludwig Geiger (1887-92; revived by Ismar Elbogen, Aron Freimann and Max Freudenthal, 1929-38); *Ost und West,* founded by Leo Winz (1901-22); *Der Morgen,* founded by Julius Goldstein (1925-); *Der Jude,* founded by Martin Buber (1916-32). *Sulamith* (Dessau, 1806-33) began the series of religious periodicals. Before the end of the 19th cent. political Jewish newspapers made their appearance, including the impartial *Hamburger Israelitisches Familienblatt* (1898). At the beginning of the Hitler regime, in addition to the community journals already mentioned, *C. V. Zeitung* and *Jüdische Rundschau* were widely read.

VII. Under the Nazi Regime. A revolutionary change in the condition of the German Jews began when Adolf Hitler became Reich chancellor at the



Signs of the Nazi blight upon Jewish life in modern Germany

end of January, 1933. The National Socialist ideology regarding the Jews and the program of the National Socialist German Workers' Party of February 24, 1930, gave indications of the gloomy future awaiting the Jews in Germany. As far back as 1923 the repeated desecrations of Jewish cemeteries had clearly revealed the attitude of the National Socialists. Anti-Jewish excesses marked the growth of the National Socialist movement in all parts of the Reich, but above all in Prussia, Bavaria and Thuringia. Due to the increasing influence of National Socialism on the state, Jewish actors and singers of the Prussian state theatres were dismissed, and pensioned off as early as 1932.

Four separate phases in the treatment of the Jews at the hands of the National Socialist government may be distinguished: (1) from the advent of the National Socialists to power to the promulgation of the Nuremberg Laws in September, 1935; (2) from the Nuremberg Laws to the burning of the synagogues on November 10, 1938; (3) from the burning of the synagogues to the outbreak of the war in September, 1939; (4) from the outbreak of the war until 1941.

During the first phase, two tendencies of National Socialists were in conflict, a rabidly anti-Semitic school and a milder one. Only the most important events and laws can be mentioned here. As an introduction, Jewish judges and lawyers were debarred from the courts; Jewish physicians were removed from the hospitals; Jewish professors were dismissed from the universities; in many cases these actions were accompanied by violence. On April 1, 1933, a boycott of Jewish businesses took place which, although extremely violent, lasted but a single day out of deference to the opinions of foreign countries and to the protests of some of the leaders of German economic life.

The first decisive law was published on April 7, 1933: Jews, as well as non-Jews who were descended from Jewish parents or from three Jewish grandparents, were eliminated from all public offices. Every official was required to prove the purity of his blood for three generations back. Only those officials were exempted who had held public office on August 1, 1914, and had participated actively in the World War, or whose son or father had fallen in the World War. In the course of the year 1933 this law was applied also to officials of private organizations. Thus Jewish nurses were eliminated from the hospitals, and Jewish physicians were expelled from panel practice; even the German housewives' conference adopted the "Aryan" Paragraph.

On July 6, 1933, the number of Jewish pupils in secondary schools was restricted to 1½ per cent of the total enrollment of the schools, likewise the number of Jewish students at the universities to 1½ per cent of the entire student body of each university; in December this same law was applied also to Jewish students at art, music and social service schools. Jewish students from Eastern European countries were eliminated entirely from the universities. On August 1, 1933, Jewish students in jurisprudence and political economy were forbidden to take the final examinations if they intended to become judges, lawyers or university instructors.

The German government was empowered to deprive of their citizenship those undesirable elements who had obtained such citizenship papers between November 9, 1918, and January 30, 1933. On July 29, 1933, all Jews of East European descent were deprived of their citizenship except those who had served as German soldiers in the World War or who had fulfilled important tasks in the interests of Germany. The government was further empowered to deprive of citizenship and confiscate the property of those Germans abroad who participated in anti-German propaganda. The Verein zur Abwehr des Antisemitismus was dissolved by edict after an existence of forty-two years, as was also the Walther Rathenau Society. Organizations and institutions which had been founded by Jews, such as the Deutsche Gesellschaft für Kaufmannserholungsheime (founded by Josef Baum of Wiesbaden) and the German branch of the Esperanto Society (founded by Ludwig Zamenhof), expelled all Jewish members. The monument to Heinrich Heine in Hamburg was removed, and that of Professor Jakob Herz at Erlangen was destroyed. Streets named after Jews were renamed.

The effects of the Aryan Paragraph were later extended still further. By October 7, 1933, not a single Jewish physician was left in the hospitals of Berlin (except those serving in Jewish hospitals). In the same month the army and the navy were "purged"

of all Jews. On October 17, 1933, forty-seven towns in Thuringia eliminated all Jews from offices and positions of every kind. On November 4, 1933, the University of Berlin discharged 117 Jewish teachers from their positions. On September 15, 1933, the "Aryan Paragraph" of the Law for the Restoration of the Civil Service was adopted also as a church law by the general synod of the Evangelical Church of the Old Prussian Union. Only persons of "Aryan" descent and persons who were married to "Aryan" women were henceforth permitted to be church employees.

On November 8, 1933, the German Secret State Police (Gestapo) was established, and a special department was assigned to the supervision of Jewish organizations. In November the Reichsbank and the railroad administration discharged all their Jewish officials and employees. Jews were forbidden to engage in the practice of nature healing, and the number of Jewish physicians was restricted. Shehitah (the Jewish ritual method of slaughtering cattle and fowl) was prohibited in the course of the year 1933. On December 22, 1933, Jewish teachers were eliminated from industrial and trade schools, and in the same month from all public educational institutions as well.

The death of Von Hindenburg on August 2, 1934, removed the last obstacle in the way of anti-Jewish legislation and the execution of the anti-Jewish laws. A new military law excluded all Jews from active service in the army. In order to retain their positions, editors and publishers of newspapers were required to prove their "Aryan" descent by the terms of the law of April 24, 1935, and were dismissed if married to "non-Aryans." On the basis of the law of April 30, 1935, Jews were forbidden to display the German flag. According to the law of April 17, 1935, "non-Aryans" and persons married to "non-Aryans" could no longer be druggists. "Non-Aryan" students were no longer allowed to take examinations in medicine or dentistry unless the minister of the interior gave special permission. In its decision of May 24, 1935, the supreme court ruled that Jewish firms had no right to use the word "German" on their signs. Jewish architects were not permitted to be members of the Reich Chamber of Culture. While on May 25, 1935, the Bavarian minister of the interior forbade anti-Jewish excesses, more than 100,000 Nazi children in Franconia were forced to swear eternal enmity to Jews on June 24, 1935. The government of Franconia deprived of their citizenship all Jews who had been naturalized between 1922 and 1929. On April 23, 1935, it was announced that all Jewish children were to be excluded from the public schools. "Non-Aryan" pupils were required to attend special public elementary schools after Easter of the year 1936. Special Jewish elementary schools were to be established wherever there were a sufficient number of Jewish children (a minimum of twenty). This concluded the first phase of the anti-Jewish legislation.

Parallel with the execution of the Law for the Restoration of the Civil Service and the other anti-Jewish laws and decrees, there were numerous anti-Jewish local and individual actions and excesses. On the other hand, the minister of economics insisted that no discriminations were to be made between "Aryan" and "non-Aryan" enterprises. The German Geographical Society awarded Alfred Philippson of Bonn the golden Richthofen Medal on July 25, 1933. On September 27, 1933, the minister of culture established the Jewish Kulturbund (Cultural League) for Jews and "non-Aryans." The Jewish youth movement was officially recognized by the government on November 6, 1933, and on November 9th mutual winter relief was established for both Nazis and Jews. The Jews were also allowed to vote at the elections to the Reichstag on November 12, 1933, without, however, thereby establishing a precedent. On October 3, 1933, the Reich commissioner in Leipzig stated that further anti-Jewish laws were unlikely, but that those issued thus far were to remain in force. Furthermore, the deputy of Hitler said the anti-Jewish boycott would cease.

Protestant pastors to the number of 3,000 protested, on the occasion of the celebration of the 450th anniversary of Martin Luther's birth, against the application of the "Aryan Paragraph" in the church. On November 24, 1933, the Württemberg minister of economics issued an order forbidding discrimination between "Aryan" and "non-Aryan" workers and artisans. On December 11, 1933, the supreme court of adjudicature recognized the right of the Jews to be the executors of the wills of "Aryans" provided that the wills contained such a clause. On December 18, 1933, a delegation of the municipality and of the chamber of commerce of Aix-la-Chapelle came to Berlin in order to enable Jewish manufacturers and businessmen in Aix-la-Chapelle to receive a share in the manufacture and sale of new uniforms for the German Labor Front. Even as late as 1934 the Kaiser Wilhelm Gesellschaft held a memorial service for its director Fritz Haber, against the minister of culture's wish.

What was the reaction of the Jews to these events? Until the middle of 1934 there was a united front of all Jewish parties. The German Jews immediately established the Reichsvertretung der Deutschen Juden, which represented the Jews in their relations with the government; moreover, they established a central committee for help and reconstruction, which became part of the Reichsvertretung in February, 1935. The Jewish community of Berlin made special provisions for holding religious services on the high holy days of 1933. In October, 1933, over one hundred courses for the study of Hebrew were established in Berlin. The unification of the Jewish youth of Germany was effected, and a youth conference was planned for March 10, 1934. Jewish opinion as to emigration was divided. In December, 1934, the head of the Centralverein deutscher Staatsbürger jüdischen Glaubens issued the statement: "Just as much heroism is necessary to remain in Germany as to emigrate to Palestine." Heinrich Stahl, head of the Jewish community of Berlin, after his return from Palestine, also advised the Jews not to emigrate. But the government forbade the session called by the Centralverein for July 16, 1935, because its leaders were opposed to the emigration of Jews from Germany, and it favored the establishment of opportunities for the vocational retraining and redistribution of Jewish emigrants. The question of the education of Jewish youths became the most important and urgent problem of the Reichsvertretung. The Jewish communities assumed financial responsibility for the support of Jewish schools,

together with the maintenance of the Reichsvertretung. However, until the middle of April, 1936, only 20,000 out of 44,000 Jewish school children could be cared for, mainly because of the great difficulty in finding suitable facilities. The government therefore approved the gradual elimination of Jewish children from the public schools. At the beginning of 1935 there were 475,000 Jews and 300,000 non-Jewish "non-Aryans" in Germany.

The second phase of the anti-Jewish legislation is characterized by the Nuremberg Laws for the Protection of German Blood and Honor, issued on September 15, 1935 (Ia, Articles 4 and 5; II, Articles 1 to 5). On the basis of these so-called Nuremberg Laws Jews were not allowed to be Reich citizens. They could not vote or hold public office. By December 31, 1935, all Jewish officials had to be dismissed; if they had served at the front in the World War, they were to receive a pension. Pending the final regulation of the Jewish school system the status of the Jewish teachers at public Jewish schools remained unchanged. Any person was considered a Jew who had at least three grandparents who were altogether Jewish by "race." Marriages as well as extra-marital relations between Jews and Germans or persons of kindred blood were forbidden by the Nuremberg Laws. Maids of German or racially kindred blood under forty-five years of age were not permitted to serve in Jewish households. Jews were forbidden to display the German Reich and national flag or the German colors, but they were permitted to display the Jewish flag. These laws went into effect immediately, except that pertaining to domestic employees, which began to be enforced on January 15, 1936. Violation of these laws was to be punished.

On September 20, 1935, the Reich government published the official interpretation of these laws. All exceptions provided for in the "Aryan Paragraph" of the Civil Service Law were abolished by the Nuremberg Laws. A total of 763 Jewish notaries lost their positions. Jewish judges, jurymen and public auctioneers were deprived of their right to hold office. German lawyers were no longer permitted to represent Jews in court. On December 13, 1935, a law was passed forbidding Jewish lawyers to exercise their profession and also forbidding the graduation of Jewish medical students from the universities. In December, 1935, the importation of kosher meat from neighboring countries was forbidden. It is important to note that the Nuremberg Laws applied also to foreign Jews (November, 1935). In February, 1936, the Nuremberg Laws were interpreted in such a way as to apply to the conduct of private enterprises also.

Beginning with October, 1935, it was the avowed aim of the Nazis to force the Jews to sell their businesses and property to "Aryans" for small sums and to block their accounts in Germany. The devastating effect of the Nuremberg Laws on the Jews and the general situation finds its clear expression in the letter written on December 31, 1935, by James G. McDonald, League of Nations High Commissioner for Refugees, to the League of Nations in Geneva. In this letter he resigned his office, and urged the League of Nations to intervene and to disregard diplomatic niceties in view of the serious humane problems involved.

When the Saar basin was reunited with Germany, the Nuremberg Laws and the other anti-Jewish ordinances and decrees were introduced there in March, 1936. Previously 48,000 Jews had left the Saar province, and only 500 Jews remained. By Easter of 1936 about 25,000 Jewish children had been excluded from German schools. According to an announcement of the Reich Institute for the History of the New Germany, instruction in scientific anti-Semitism was to be introduced into all German schools as a compulsory subject; the Institute was to establish the scientific basis for this instruction. In July, 1936, there were no longer any Jewish owners of motion picture theatres in Germany. By the end of that same year all Jewish art dealers were required to have liquidated their businesses. By November of the same year Jewish real estate owners were to release the mortgages on their real estate. This time the Jews were not to share in the benefits of the winter relief fund of 1935 to 1936. In November, 1935, the Verband Deutschnationaler Juden was dissolved by the government. The trial of David Frankfurter at Chur, Switzerland, for assassinating a Nazi, also had unpleasant repercussions. On January 1, 1937, all employment offices of the Jewish communities in Germany were compelled to cease their activities. By March 31, 1937, all Jewish book stores had to be liquidated. In January the order for the dissolution of all Jewish youth organizations, with a membership of 25,000, was issued. In April, 1937, the B'nai B'rith lodges were dissolved, and all their property, including buildings, was confiscated. On May 29, 1936, however, an order was issued forbidding the emigration of Jews of military age without the special permission of the authorities. Although they were not permitted to serve in the German army in times of peace, they were to do service as second class reservists in times of war.

In this second phase of the anti-Jewish German legislation, local and individual actions also often aggravated the situation of the Jews. On March 31, 1938, a decree was issued which is to be considered the most decisive anti-Jewish law next to the notorious Nuremberg Laws. This decree deprived the Jewish communities in Germany of their character and rights as public corporations. They were henceforth to continue their existence as private organizations. Thus the Jews were no longer automatically members of the community; the tax offices of the state were no longer to collect the taxes for the Jewish communities; the Jewish communities were no longer to be exempt from taxation. In January, 1938, new passport regulations affecting the Jews were issued. When the German-Polish agreement of May 15, 1922, regarding the protection of minorities expired on July 15, 1938, the German government was no longer obligated to exempt the Jews of Upper Silesia from the Nazi German legislation. For this reason anti-Jewish laws and decrees, previously issued in the Reich, were introduced into Upper Silesia without delay. Parallel with these anti-Jewish laws went attacks against Jews in various Upper Silesian towns during the months of July and August, 1938.

In April, 1938, a decree was issued ordering the registration by Jews of all their property. In July, 1938, Jews were forbidden to continue their activities as agents, salesmen, property administrators and advisers in financial and other businesses. On July 25,



Jews forced to scrub the street in Nazi Germany

1938, Jewish physicians were forbidden to practice their profession, and on September 27 and October 3, 1938, the legal practice of Jewish lawyers was greatly restricted. On November 7, 1938, all Jewish newspapers except the periodical published by the Kulturbund and all Jewish book stores were forbidden. On August 17, 1938, Jews were ordered to add typically Jewish names to their first names, Israel for men, Sarah for women.

From November, 1935, on the Zionists formed 50 per cent of the administration and leadership of the Berlin Jewish community, and this proportional representation was introduced into other Jewish communities. The Hilfsverein der Deutschen Juden assumed the responsibility for settling 12,000 Jews annually in countries other than Palestine at a cost of one million dollars. In April, 1936, Jewish emigration from Germany was linked with the general emigration of Jews from Eastern and Central Europe. By April, 1936, the number of Jews in Germany had decreased to 445,000. More than 75,000 Jews were dependent on relief granted by Jewish organizations. Of 800 Jewish communities existing in Germany in April, 1936, a total of 370 had to be supported financially by the central organization. In October, 1935, the Centralverein deutscher Staatsbürger jüdischen Glaubens changed its name to the Central-Verein der Juden in Deutschland, and it proclaimed as its aims "the strengthening of Jewish life and the aiding of the Jews in intellectual, legal and economic respects." The upsurge of Jewish life is further evidenced by the fact that in September, 1936, the Kulturbund had 188,000 members. On January 15, 1936, the German Zionists demanded from the government national autonomy for the Jews of Germany and their recognition as the legal representatives of all German Jews. At the same time they demanded of England that Palestine be opened up for unrestricted immigration. On July 11, 1937, the differences between the Reichsvertretung and the Berlin Jewish community were settled at last. All Jewish organizations of the Reich were subordinated to the Reichsvertretung as the official authority in its relations both with the German authorities and with foreign countries. The Reichsvertretung bore the responsibility for the relief work, and it assumed control over the funds which were sent in from abroad. It supervised the vocational schools and institutions for vocational training. Rabbi Leo Baeck was elected president of the Reichsvertretung.

The third phase of the treatment of the Jews of Germany by the National Socialists was introduced by the expulsion, on October 28, 1938, of 10,000 Polish Jews from Germany and their transfer to the Polish border even before the Polish government could issue new regulations regarding Polish citizenship. This phase culminated in the anti-Jewish campaign of November 10, 1938. In the night of November 9 to 10, 1938, and in some towns even before that, synagogues were burned under the protection of the authorities. The pretext for this very carefully planned and organized burning was the assassination of Ernst vom Rath, an attache of the German consulate at Paris, by Herschel Grynzspan. Over 400 synagogues (283 in Germany, 107 in Austria, eleven in the Sudetenland, eight in Czechoslovakia, and four in Danzig) were destroyed in that fateful night. Hand in hand with the burning of the synagogues went the plundering of Jewish-owned stores, the destruction or gutting of private homes of Jews, and the throwing of thousands of Jews into concentration camps—countless Jews had been cast into concentration camps as early as June, 1938. Numerous Jews were brutally murdered. All this was the signal for liquidation of German Jewry.

A number of new anti-Jewish laws were issued, such as those pertaining to the confiscation of arms in the possession of Jews (November 11, 1938) and the billion-mark fine for the assassination of vom Rath.

The Jews whose stores or homes had been plundered or destroyed on November 10, 1938, were ordered to repair the property damage at their own expense. The claims of the Jews on the insurance companies were confiscated by the state. At the same time, the exclusion of Jews from all branches of economic life was decreed, effective on January 1, 1939 (decree of November 23, 1938). Jews were forbidden to own retail stores, to exercise a craft and to belong to professional associations. On November 16, 1938, Jewish children were excluded from the German schools which they had thitherto been permitted to attend in the proportion of 1½ per cent of the total registration. On November 21, 1938, the decree for the execution of the provision regarding the billion-mark fine imposed on the Jews of Germany was issued. On November 24, 1938, the second decree regarding the registration of Jewish-owned property was published, and on December 2, 1938, a third decree concerning the fine was issued. On November 28, 1938, the government restricted the Jews' right to move about freely. On April 30, 1939, a law decreed that leases entered into with Jewish tenants or lessors could be broken by non-Jews at any time on three months' notice.

In 1939 the Reichsvertretung was transformed into the Reichsvereinigung, which replaced all the Jewish organizations which had been dissolved in the interim. The main task of the Reichsvereinigung consisted in bending all possible efforts to the supplying of the most important needs of the Jews, in promoting emigration, in caring for the aged and the needy, and in maintaining schools and institutions for vocational training at the expense of the Jews.

When the war broke out in September, 1939, the attitude of the government toward the Jews was ambiguous. On the one hand, the Jews, in conjunction with the capitalists and the democracies of the world, were publicly denounced as warmongers and as guilty of causing the war, and the German Nazi war propaganda was officially directed against them. Moreover, anti-Jewish legislation did not cease. On November 19, 1939, the installments thus far paid on the billion-mark fine were declared to be merely partial payments. On January 3, 1940, the dissolution of all mixed marriages was decreed. On March 6, 1940, all Jewish foundations and bequests were liquidated.

Although the anti-Jewish laws had deprived the German Jews of everything and had imposed every conceivable kind of restriction and prohibition upon them, the ideological warfare against Jews and Jewry went on unabated. In respect to food and clothing rations the Jews were severely discriminated against and were subjected to chicanery. Even in public air raid shelters the Jews were separated from the non-Jews. In January, 1940, 35,000 Jews, mostly of Polish nationality, were interned in three concentration camps. The expulsion of the Jews from Stettin, Königsberg and other cities to the so-called "Jewish reservation" in Lublin, Poland, and the expulsion, on October 23, 1940, of 9,000 Jews from Baden and the Palatinate to camps in southern France imposed additional untold hardships on the Jews of Germany. In 1941 restrictions against Jews continued.

On the other hand, however, a law was issued on September 2, 1939, which pressed into the labor service the Jews of Germany between sixteen and fifty-five years of age. On January 31, 1940, a special labor office for Jews was established at Berlin-Neukölln. On the basis of a decree of January 30, 1940, 20,000 Berlin Jews were pressed into the forced labor battalions. According to an announcement of January 28, 1940, Jewish physicians were to be called for service in the army; but up to 1941 this remained without practical consequences. On June 6, 1940, the Jewish community of Berlin established a bureau for the registration of Jewish physicians, dentists and engineers. Although excluded by the Nuremberg Laws, Jewish physicians were required to hold themselves in readiness for army service in military hospitals. Jews were employed also in agriculture, in electric power plants and in the building industry. Similar decrees were issued in the former Austria, the Sudetenland, the "Protectorate" of Bohemia and Moravia, and other regions.

In 1939, Germany, including the former Austria and the Sudetenland, had a population of 79,576,758; the number of Jews was 240,000, or three-tenths of one per cent. By July 31, 1940, a total of 281,900 Jews had emigrated from Germany; before 1933 the number of Jews there was 522,700. By 1939, a total of 117,000 of the 181,778 Jews of Austria had emigrated.

For German literature on and by Jews, *see* LITERATURE ON AND BY JEWS.

ADOLF KOBER.

Lit.: *American Jewish Year Book,* vols. 27 to 42 (1925-40); Aronius, Julius, *Regesten zur Geschichte der Juden im fränkischen und deutschen Reiche bis zum Jahre 1273* (1887-1902); *Cahiers juifs,* Nos. 5-6, vol. 2 (1933); *Contemporary Jewish Record* (1938-40); Dubnow, Simon, *Weltgeschichte des jüdischen Volkes,* vols. 4 to 10 (1926-29; literature cited); Elbogen, Ismar, *Geschichte der Juden in Deutschland* (1935); Marcus, J. R., *The Rise and Destiny of the German Jew* (1934); *Germania Judaica* (1917 and 1934); Graetz, H., *History of the Jews;* idem, *Die Geschichte der Juden,* especially vol. 11; Freimann, Aron, and Kracauer, F., *Frankfort* (1929); Grunwald, Max, *Vienna* (1936); Straus, Raphael, *Augsburg und Regensburg* (1939); Kober, Adolf, *Cologne* (1940); Kisch, Guido, "The Jewish Law of the Medieval German Law Books," 2 parts, *Proceedings of the American Academy for Jewish Research,* vol. 7 (1935-36) and vol. 10 (1940); Kober, Adolf, "Die Geschichte der deutschen Juden in der Geschichtsforschung der letzten 35 Jahre," *Zeitschrift zur Geschichte der Juden in Deutschland,* vol. 1 (1929); idem, "Aus der Geschichte der Juden im Rheinland," *Rheinischer Verein für Denkmalspflege und Heimatsschutz,* No. 1 (1931); idem, *Grundbuch des Kölner Judenviertels 1135-1425* (1920); Lestschinsky, Jacob, "Das wirtschaftliche Schicksal des deutschen Judentums," *Schriften der Zentralwohlfahrtsstelle VII* (1932); Lichtenberger, Henri, *The Third Reich* (translated from the French and edited by K. S. Pinson, with preface by Nicholas Murray Butler; 1937; see also appendix, pp. 301-76); Lowenthal, Marvin, *The Jews of Germany* (1936); *Monatsschrift für Geschichte und Wissenschaft des Judentums,* 1851 to 1938; Ruppin, A., *Soziologie der Juden* (1930); Segall, Jacob, "Die beruflichen und sozialen Verhältnisse der Juden in Deutschland," *Veröffentlichungen des Büros für Statistik der Juden,* vol. 9 (1912); Silbergleit, H., *Die Bevölkerung und Berufsverhältnisse der Juden im deutschen Reich,* vol. 1, Freistaat Preussen (1930); Tänzer, A., *Geschichte der Juden in Württemberg* (1937); Warburg, G., *Six Years of Hitler: The Jews under the Nazi Regime* (1939); Wiener, Max, *Jüdische Religion im Zeitalter der Emanzipation* (1933); *Zeitschrift für Geschichte der Juden in Deutschland,* vols. 1 to 7 (1929-37); *Zeitschrift für Demographie und Statistik der Juden* (1905-27); *Reichsanzeiger,* 1933 et seq.

GERNSBACK, HUGO, publisher and writer, b. Luxembourg city, Luxembourg, 1884. He was educated in Luxembourg and Germany and came to the United States in 1904. After several years in the electrical importing business, he founded the first radio magazine in the country, *Modern Electrics,* in 1908. The magazine later became known as *Popular Science.* In 1913 he founded the *Electrical Experimenter,* a publication which later became *Science and Invention. Radio News,* under Gernsback's editorship, made its appearance in 1919, and was still appearing in 1941.

Gernsback's pioneering efforts in the popularization of scientific subjects soon expanded to include the publishing of other magazines as well, of which the most popular was *Amazing Stories.* In 1941 his publishing firm was issuing a number of popular fiction magazines, of the pulp type, in addition to various popular science journals. Gernsback was the author of *Radio for All* (1922) and *Ralph 124C41+,* a romance of the year 2660 (1925). He was also the inventor of the hypnobioscope, a machine used to teach and instruct sleeping individuals, and the osophone, which was intended to enable deaf people to hear through their teeth.

GERNSHEIM, FRIEDRICH, composer and conductor, b. Worms, Germany, 1839; d. Berlin, 1916. He studied under Rosenhain and Hauff during 1849, and under Moscheles, Rietz, Richter, and Hauptmann at the Conservatory of Leipzig during 1852 to 1855. In 1861 he began his career as conductor in Saarbrücken. Then in 1865 to 1874 he taught music at the conservatory in Cologne, where he had been appointed professor by the duke of Coburg-Gotha in 1872. After 1874 he became conductor in Rotterdam, and subsequently returned to teaching at the Stern Conservatory in Berlin from 1890 until 1897, when he was elected a member of the Senate of the Royal Academy of Fine Arts, in Berlin. In 1901 he became director of an academy for musical composition.

Gernsheim wrote a number of chamber music pieces, four symphonies, several overtures, a pianoforte concerto, two violin concertos, a violoncello concerto, and ten longer choral pieces.

Lit.: Holl, *Friedrich Gernsheim* (1928); *Grove's Dictionary of Music and Musicians,* vol. 2 (1927) 370.

GERÖ, ÖDÖN, art critic and novelist, b. Pécs, Hungary, 1863. After a period in engineering, he emerged as a journalist of keen artistic perception. He became art and music critic (1886) of the *Budapesti Ujsag,* five years later one of the founders of *Élet,* a review advocating unhampered modernity in all phases of cultural endeavor. Soon thereafter (1891) he was made assistant editor of the *Magyar Ujság,* serving also as art editor. During the greater part of the ensuing decade he wrote prolifically on political, sociological, and art topics, as well as feuilletons, for the *Pesti Napló, Esti Ujság, Pesti Hirlap,* and other leading dailies. In 1910 he helped found the daily *Világ,* which he edited with distinction.

In 1912 Gerö was made editor of a general encyclopedia issued by Tolnai, a prominent publishing firm.



Friedrich Gernsheim

The influential *Pester Lloyd* engaged him (1919) as editorial writer and art critic.

Gerö was active in Jewish affairs, particularly in cultural movements, and figured prominently in the development of the Jewish community of Buda. Cultural programs of note became an integral part of congregational life under his guidance. He was president of the Judah Halevi Society which promoted Jewish learning. Among Gerö's published works, all of them deeply patriotic and interpretive of art trends, are: *Az én fövárosom* (1891); *Két világban* (1905); *Tegnaptól máig; Modern magyar festömüvészet; A festömüvészet remekei.*

GERON, JACOB YAKKIR, *see* GHIRON, JACOB YAKKIR.

GERONA, city in Catalonia, Spain. The earliest documentary evidence of the existence of a Jewish community in Gerona is a communication of Pope Sylvester to Bishop Odo, dated in the year 1002, concerning the taxation of the Geronese Jews. The Jewish quarter was within the walls of the old city, near the end of the fortifications, on the right bank of the River Onyar. It included the Calle Judaica and the Carre de San Lorenzo, or Calle de la Forsa, on which was the communal assembly-hall. In a near-by street stood the synagogue. The Jewish cemetery, in which many Hebrew inscriptions were found, was on the Montjuich hill, surnamed "Monte Judaico."

Jews lived in Gerona for a long time undisturbed. They could possess property and formed a separate tax group; the decisions of the Councils of Gerona in 1068 and 1078 imposed a ten per cent tax on all landed property which Jews acquired from Christians. Jaime I, the Conqueror, who was well disposed toward them, in 1258 appointed a committee at the head of which was Bonastruc de Porta, "chief of the Jews." He was called "Bayle," or tax-farmer, and together with his assistants received special privileges. The community was ruled by a small corporate body of directors (secretaries, "Neemanim") up to the 14th cent., and from then on by a council of more than twenty members. It formed an independent corporation, or Aljama, and had courts for its

own members, such as the "Berure Tebioth," for civil cases, and the "Berure Abioth," for criminal cases.

This prosperous community nevertheless encountered the strong antagonism of the proselytizing clergy, and suffered the terrible effects of mob violence in 1263, during and after the religious disputations between Nahmanides and the baptized Jew and Dominican monk Pablo Christiani. The fury of the populace provoked by these theological discussions was such that the king had to send an army to stop further molestations of the Jews. In 1276 and 1278 the attacks of the mob were again repeated. On this occasion King Pedro III remonstrated with Bishop Pedro de Castellnou, who, by his opposition to the Jews and their "bayle," caused delinquency in the Jewish taxes, which were part of the revenues of Queen Constance. This same king in 1285 hanged some of the persons who had pillaged the Jewish quarter and destroyed the synagogue.

The Jewish communities were a good source of income, and the kings generally favored their growth and progress. In 1314 Jaime II released the community from taxation for a four-year period because it participated in the contribution of 11,500 meldos collected from several Jewish communities for the purchase of the county of Urgel. The community of Gerona was flourishing and withstood the heavy taxation imposed. Besides its annual tax of 13,000 meldos, 500 meldos were levied at each coronation, and other great sums for the erection of fortifications. Pedro IV was also helped financially in 1343. The Black Death, the epidemic which ravaged the land in 1348, caused severe losses to this community. Here also Jews were held responsible for all the ills and were persecuted, and some graves were desecrated. The wave of persecution of 1391 reached Gerona on August 10th; as a result of it, the community was so impoverished and its members so seriously affected that they could not pay their taxes. This caused further excesses against them, so that Queen Violante had to intervene in their favor.

The community, despite the obstacles encountered, was on its way to regaining its former prosperity when new outbursts of violence broke out against it. These were caused by the famous disputation of Tortosa, which took place between the baptized Jew Geronimo de Santa Fé and a delegation of learned Jews, including the Geronese Azay Todros or ben Yahya and Benastruc Desmaëstre. This religious disputation lasted for twenty-one months (1413-14), and by that time many of the prominent Jewish disputants had already been baptized and only the self-sacrifice of the remaining Jewish leaders kept their coreligionists faithful to Judaism. The fever of persecution continued unabated until the expulsion of all Jews from Spain in 1492. The property of those who departed was then sold at auction, while those who remained were baptized, and either lived according to their new faith or escaped to other lands. Thus the community of a "mother-city of Israel" was extinguished.

Gerona was famous for its Talmudic scholars, who were either born or resided there. It is also the place of origin of the Cabala. At the beginning of the 13th cent. it was in the foreground of Spanish Jewry, and among those who participated actively in the conflicts over the teachings of Maimonides were the Geronese Nahmanides and Jonah Gerondi. Many prominent Jews surnamed Gerondi originally came from Gerona, such as Zerahiah Gerondi (1125), Nissim ben Reuben Gerondi, Abraham Hazzan Gerondi, Isaac ben Judah Gerondi, the Rabaya or Abrabalia financiers of Aragon (13th cent.), Enoch ben Shealtiel Saporta (d. 1312), Joshua ben Shesheth, Isaac ben Shesheth, and the Cabalists Azriel (1160), Ezra, and Jacob ben Shesheth.

NICHOLAS SARGOLOGOS.

Lit.: Girbal, *Los Judios en Gerona* (1870); Fita, *Lapidas Hebraicas de Gerona; Revista de Gerona* (1881), vol. 5, pp. 275 et seq., 299 et seq.; vol. 13, p. 225 et seq.; *Revista Historica,* vol. 1, pp. 1 et seq., 33 et seq.; vol. 3, p. 138 et seq.; Baer, F., *Die Juden im christlichen Spanien* (1929), vol. 1.

GERONDI, JONAH BEN ABRAHAM, famous Talmudist and author of ethical works, b. Gerona, Spain, about 1180; d. Toledo, Spain, 1263. He lived in Montpellier, later on in Barcelona and Toledo. He was a cousin of Nahmanides and the most prominent pupil of the well-known opponent of the teachings of Maimonides, Solomon ben Abraham of Montpellier. Along with the latter and David ben Saul, another of Solomon's pupils, he pronounced a ban (1232) against all those who studied the works of Maimonides, especially the philosophical compositions, as well as against those who dared to interpret the Bible and Talmud in a rationalistic spirit. It was at the instigation of Gerondi and Solomon that the Franciscan and Dominican priests burned the works of Maimonides in Paris. Gerondi later bitterly regretted his action when many copies of the Talmud met the same fate (1242). He made a public declaration of repentance and vowed that he would beg forgiveness for his deeds at the grave of Maimonides in Palestine. On the way to Palestine he stopped at Toledo, where he remained to teach at the request of the community; there he died in 1263 of a strange illness, which his contemporaries viewed as punishment for not having fulfilled his oath.

Gerondi was a profound Talmudic scholar and interpreter of religious law. He was held in high esteem by the people of his generation, as is evidenced by the inscription on his tomb (Fünn, S. J., *Keneseth Yisrael*) and by the Kinah (lament) on his death written by Nahmanides (*Leḳet Tziuni*). His ethical and ascetical works wielded a powerful and far-reaching influence upon later generations. Posterity respectfully referred to him as "Rabbenu Jonah" and conferred upon him the title of Hehasid, "the pious," in appreciation of his activities as a moralist and teacher of ethics.

Gerondi wrote many works, of which only a few are preserved. He wrote commentaries on the *Halachoth* of Alfasi, collected and edited by his pupils; only the commentary on the tractate *Berachoth* is extant. He wrote also notes (novellae) to many tractates of the Talmud, often mentioned in the responsa and decisions of his pupil, Solomon ibn Adret; a commentary on *Pirḳe Aboth* (Berlin and Altona, 1848-

49); and a highly praised commentary on *Proverbs* (edit. Loewenthal, Berlin, 1910). However, his fame rests upon his ethical and ascetical works, which he is said to have written in order to atone for his earlier attacks against Maimonides. These works, *Shaare Teshubah* (Fano, 1502-5), *Sefer Hayirah* (Lisbon, 1480) and *Iggereth Hateshubah* (Constantinople, 1548), exercised great influence over the later Jewish ethical literature of the Middle Ages. Also important were *Sod Hateshubah, Shaar Torah, Dath Hanashim,* and *Korban Tamid,* mentioned by S. Baer. Among other minor unpublished works known to be his are *Megillath Setharim, Hilchoth Hanukah* and *Hilchoth Yom Kippur.* His pupils were the previously mentioned Solomon ibn Adret, and Hillel of Verona. MORRIS LEHRER.

Lit.: Graetz, H., *History of the Jews,* vol. 3 (1927) 529, 580; Winter, Jakob, and Wünsche, August, *Die jüdische Literatur seit Abschluss des Kanons,* vol. 2 (1892) 425 et seq.; Karpeles, Gustav, *Geschichte der jüdischen Literatur,* p. 621 et seq.; Dubnow, Simon, *Weltgeschichte des jüdischen Volkes,* vol. 5 (1927) 108 et seq., 112 et seq.; Fünn, S. J., *Keneseth Yisrael,* p. 448; Baer, *Leket Zebi,* p. 70, note; Loewenthal, *Rabbi Jona Gerundi und sein ethischer Kommentar zu den Proverbien.*

GERONDI, MOSES BEN NAHMAN, *see* NAHMANIDES.

GERONDI, NISSIM BEN REUBEN (RaN, abbreviation for Rabbenu Nissim), rabbinical authority and physician who flourished at Barcelona, Spain, from about 1340 to 1380. He was one of the most important rabbinical authorities of his day, and rabbinical questions were addressed to him from France, Italy, Africa and Palestine. However, only a small part of his legal opinions was preserved. He was held in high esteem among the Christians also for his learning, especially as a physician.

In his commentaries he endeavored to establish, in a clear and comprehensive manner, the decisions relating to the practice of the Jewish religion. His most distinguished work is his famous commentary on Alfasi's *Halachoth,* which is considered the equal of that of Rashi. He wrote also commentaries on the Talmudic tractates. The commentary on the tractate *Nedarim* is the most valuable one, since it was the first complete commentary on this tractate, and the so-called commentary of Rashi here is inferior and probably spurious. It is found in all editions of the Talmud. Several of his other commentaries as well as twelve sermons were printed, while others have remained in manuscript.

Gerondi was an independent thinker and often differed with and refuted the foremost authorities. In practice, however, he adopted the opinions of these authorities. He had many distinguished disciples, the most prominent of whom were Isaac ben Shesheth and Hasdai Crescas.

Lit.: Otzar Yisrael, J. D. Eisenstein edit., vol. 7 (1912) 82; Michael, H. J., *Or Hahayim,* no. 1132; Weiss, I. H., *Dor Dor Vedoreshav,* vol. 5, pp. 135-42.

GERONDI, ZERAHIAH BEN ISAAC HALEVI, Talmudic author and liturgical poet of the 12th cent. He was a member of a prominent Jewish family of Gerona, Spain, but early in life he left Spain and betook himself to Provence, where he studied under Moses ben Joseph of Narbonne and also in the Yeshiva of Abraham ben Isaac. From there he went to Lunel and devoted himself to teaching, his pupils including Samuel ibn Tibbon, son of Judah ibn Tibbon, who, in his ethical will to his son, freely acknowledged that Zerahiah was a greater scholar than himself, well versed not only in the Talmudic writings but also in Arabic literature, medicine, astronomy, and philosophy.

In his writings he displays a wide knowledge of all the works of the rabbis and a spirit of independence and critical investigation of the Talmud. His opinions were attacked in writing by Abraham ben David of Posquières and by Nahmanides, and he appears to have suffered persecution at the hands of his contemporaries, to whom this spirit of independent and critical research was displeasing. His most important work and the one which wielded the greatest influence on posterity was the *Sefer Hamaor* or *Sefer Hameoroth,* a critical commentary on the *Halachoth* of Alfasi and on Rashi, which he is said to have begun at the age of nineteen, and which is usually printed with editions of the former. In addition, he wrote various works dealing with Talmudic law, several responsa, some of a controversial nature, and numerous liturgical poems which are included in the Sephardic ritual.

Lit.: Fünn, S. J., *Keneseth Yisrael,* 337; Michael, H. J., *Or Hahayim,* 367, No. 826; Reifmann, *Toledoth R. Zerahiah Halevi;* Zunz, Leopold, *Zur Geschichte und Litteratur* (1845) 476.

GERONIMO (HIERONYMUS) DE SANTA FÉ (Joshua Lorki), *see* APOSTATES; ARAGON; DISPUTATIONS.

GEROWITSCH, ELIEZER, cantor, b. Kitaigorod, province of Kiev, Russia, 1844; d. 1914. He received his musical education and his training as cantor in Odessa and Leningrad. While chief cantor in Rostov on Don, he wrote two books of synagogal music, *Shire Tefillah* and *Shire Zimrah;* they are based on the traditional synagogal melodies and were used by many congregations, especially those of Eastern Europe.

GERSHENFELD, LOUIS, bacteriologist, b. Philadelphia, 1895. He was a graduate in pharmacology and then took special courses in medicine at various colleges in Pennsylvania. From 1919 to 1920 he was assistant professor of bacteriology and hygiene at the Philadelphia College of Pharmacy, and in 1920 he was made professor, which post he still held in 1941. Gershenfeld was chairman of the commission on bacteriology and immunology of the National Conference of Pharmacological Research in 1934. He was co-editor of the *U. S. Dispensary* in 1937 and the author of *The Jew in Science* (1934). During the World War Gershenfeld served as bacteriologist with the Intelligence Department of the United States Army and with the Food Administration.

GERSHENSON, MICHAEL (Mikhail Osipovich Gershenzon), author and literary historian, b. Kishinev, 1869; d. Moscow, 1925. He received a thorough training in history under Paul Vinogradov at the University of Moscow, and became one of a circle of eminent poets and scholars of the Russian symbolist

school. He undertook to trace the growth of western European tradition in Russia, and wrote extensively on the effect of western culture on Russian thinkers. His contributions to the history of Russian literature are marked by a scrupulous and patient scholarship, and a keen sense of esthetic and philosophic values. Moreover, he was a stylist of the highest distinction. He devoted much of his attention to the thinkers of the Slavophil school, with whom he felt a spiritual kinship.

Gershenson was not permitted to lecture at the state universities of Czarist Russia because he was a Jew, though he was eminently fitted for an academic career. Despite his love of Russia, and the deep wells of Russian literature, he confessed to a nostalgia for the Jewish world in the course of his famous correspondence with his friend, the great symbolist poet, Vyatcheslav Ivanov (*Correspondence Between Two Corners*). In 1914 he wrote a remarkable article about Bialik, and later in life published several more articles about Judaism. *The Key to Faith,* issued in 1922, and published in English translation by Macmillan in New York in 1925, is an interpretation, in the light of the Bible, of Judaism as a religion. Another essay, *Sudby Yevreiskovo Naroda* (The Destiny of the Jewish People), is an attack on Zionism. Also in 1922 he wrote an introduction to a Russian anthology of modern Hebrew poetry, edited by Khodasevich and Jaffe, and printed in Berlin in 1922.

Following the revolution in Russia he was not permitted to continue his work freely, though he was generally esteemed, was a member of the Moscow Academy and recognized as the uncontested master of Russian literary history.

Gershenson is considered a transitional figure between the old Jewish-Russian literary world and the new. Among his literary contributions are *The Wisdom of Pushkin, The Triple Image of Perfection* (both in Russian), an essay on Petrarch, and many other important literary and philosophic studies.

Lit.: *Menorah Journal,* vol. 12, No. 3; Florovsky, George, "Michael Gershenson," *Slavonic Review,* vol. 6 (1926) 315-31.

GERSHOM, the first-born son of Moses and Zipporah. He was born in the land of Midian, to which Moses had fled from Egypt (*Ex.* 2:21-22). The statement in *Ex.* 4:25 concerning the circumcision of a son of Moses is believed to refer to Gershom, although the Midrash declares that it refers to Gershom's younger brother Eliezer. Little is known of his life, except that while his father was in Egypt preparing for and carrying out the Exodus, Gershom remained under the guardianship of his grandfather Jethro. His descendants were numbered among the tribe of Levi (*I Chron.* 23:15-16). One of them, his son, was probably the Jonathan who officiated as priest for the Danites in the idolatrous sanctuary of Dan (*Judges* 18:30), and whose descendants occupied the same office until the captivity of the Northern Kingdom (721 B.C.E.).

GERSHOM BEN JUDAH, surnamed "Light of the Exile" (Meor Hagolah), rabbi, founder of Talmudic studies in France and Germany and undisputed leader of his era in northern and central Europe, b. Metz, 960; d. Mayence, Germany, 1040. His principal teacher was Judah ben Meir Hakohen (Sir Leontin) of France. Many disciples from Germany, France, Italy and the Slavonic countries came to his academy, which he established at Mayence in 1013. This academy was in existence for nearly a century. Among his disciples were Rashi's teachers, Eliezer ben Isaac Hagadol and Jacob ben Yakar. The authority of the Palestinian and Babylonian academies over Europe was weakened by the prestige of Rabbi Gershom, "the Frenchman in the land of Germany." He gave a clear and lucid exposition of the Talmud which was committed to writing by his disciples. His commentary on several tractates is printed in the Vilna edition (1880 et seq.). Gershom is celebrated also for his work in Biblical exegesis, Masorah and lexicography. His responsa are scattered in various collections.

His personal life was not happy. His first wife died. His own son, among others, accepted baptism when in 1012 Henry II ordered the expulsion of the Jews from Mayence. When the order was rescinded and many of the converts returned to the Jewish fold, Gershom's son remained and died a Christian. Despite this, Gershom performed the rites of mourning for him exactly as if he had died a Jew. Gershom's example of tolerance became a rule for others in similar cases. It was probably at this time that he composed his penitential hymns (Selihoth), which gave pathetic evidence of the suffering of the Jews of that period.

Gershom's name is best known because of his legislative activity in the synod which he convoked about the year 1000. His ordinances, called "Takkanoth de Rabbi Gershom," dealing with social and family life, were "esteemed like the teachings of Sinai." These regulations were promulgated by him under pain of excommunication from the community, and were accepted by all European Jewry as authoritative for all time: the prohibition of polygamy (this first applied only to the neighborhood of Speyer, Worms and Mayence, and only for a definite period of time); the requirement that a wife must give her consent to a divorce; the permission for a wronged person to disturb the synagogue worship if he had not received justice; an ordinance forbidding a Jew to rent a house from a Gentile who had unjustly ejected a former Jewish tenant; the prohibition of insulting those who had become converts to Christianity and then had returned to Judaism, by reminding them of their temporary lapse; the decree against the opening of letters addressed to others. This last regulation led to the custom, still prevalent in Eastern Europe, of marking letters sent by messenger with an abbreviation of the words "under the ban of Rabbi Gershom (BHDRG)" (*beherem de Rabbenu Gershom*). He also promulgated a constitution for a confederation of communities specifying and guaranteeing the rights of individuals. LOUIS LEWIN.

Lit.: Finkelstein, Louis, *Jewish Self-Government in the Middle Ages* (1924) 20 et seq., 111 et seq.; idem, in *Monatsschrift für die Geschichte und Wissenschaft des Judentums* (1930) 23-35; Liber, *Rashi* (1906); Abrahams, Israel, *Jewish Life in the Middle Ages* (1932) 86, 92, 121, 132, 135; Graetz, H., *History of the Jews,* vol. 3 (1927) 242-47; Zunz, Leopold, *Literaturgeschichte der synagogalen Poesie* (1865-67) 238.

GERSHON BEN SOLOMON, *see* ENCYCLOPEDIAS.



George Gershwin

GERSHUNI, GRIGORY ANDREYEVICH, Russian revolutionist, b. Minsk, Russia, 1870; d. Paris, 1908. By profession a pharmacist, he early engaged in underground political activity at Minsk, and at the end of the 1890's served a short prison term. In 1900 he joined the terrorists and became one of the founders of the so-called "Fighting Organization" of the Party of Socialist-Revolutionists, which executed terroristic acts against members of the government. After having organized several political assassinations he was arrested in Kiev in 1903 and was sentenced to death. The death sentence was commuted to a life term of penal servitude. For a while Gershuni was imprisoned in the fortress of Schlüsselburg; in 1906 he was transferred to a penitentiary in Eastern Siberia, from which he made a daring escape via America to Europe. He was the author of reminiscences (*Iz Nedavnevo Proshlovo*), originally published in 1907 and recently republished in Moscow in abbreviated form.

GERSHWIN, GEORGE, composer, b. Brooklyn, N. Y., 1899; d. Los Angeles, 1937. He was educated in the public and high schools of New York city. Gershwin's musical education was received from Charles Hambitzer, in piano, from Edward Kilényi and Reuben Goldmark, in harmony, and from Joseph Schillinger in counterpoint and musical theory.

Gershwin's first musical comedy was *La La Lucille* (1919). For the next five years he wrote the music for the annual George White *Scandals* and at least one musical comedy a year besides. Then, though he continued to write musical comedy and later scores for motion picture productions, he branched out into the more serious forms of music.

During his lifetime Gershwin achieved enormous success in every field of music he essayed. As a pianist he won much additional acclaim, playing his own compositions with the leading symphony orchestras of the United States and making many radio broadcasts. The all-Gershwin programs, an annual feature of the stadium concerts given by the Philharmonic Symphony Orchestra of New York each summer, have broken all attendance records. It is hard to overestimate the powerful appeal the music of this composer makes to the American people.

Gershwin's outstanding contribution to music, apart from his own work, was the elimination of barriers between one type of music and another. With his *Rhapsody in Blue,* in 1924, he dispelled prejudice against the use of jazz, or "popular" idiom, in sym-

phonic music. During the next few years, he established forever the fact that all music, whatever its form, faces only one criterion of judgment, the question: "Is it first-rate music?" All Gershwin music, whether symphonic or light, was imbued with the same musicianship and conformed to the same standards of taste and workmanship. Consequently, the composer was responsible for opening up a wide field in which numberless musical talents have since found expression. He has paved the way for a whole new group of American composers, some of whom have attained notable success. Indeed his influence is believed to have been exerted also upon modernist composers abroad.

Above all, Gershwin captured and expressed in music the color and rhythm of the American scene, the spirit and even the characteristic mental slant of the American people. His music is as unmistakably a product of this country as a Bellows lithograph or a story by O. Henry. An example of this quality is found in the opening theme of *An American in Paris,* —the walking-theme, as the composer called it. He had in mind, while writing it, a young man walking jauntily down a Paris street on a spring morning. No one hearing this theme could doubt, for a moment, the nationality of the young walker. Equally typical in its Americanism is his stirring campaign song from *Of Thee I Sing,* entitled *Wintergreen for President.* This quality, in fact, runs, like a colored thread, through all the music Gershwin ever composed.

During the years between 1924, when the *Rhapsody in Blue* first appeared, and his death thirteen years later, Gershwin advanced steadily in musicianship, acquiring a mastery of form, a consummate skill in symphonic orchestration and a more sustained power of expression. Each succeeding work shows some improvement in workmanship over its predecessors, until finally the opera, *Porgy and Bess,* last and most important of all his works, exploits every aspect of Gershwin's genius, containing the best elements of his earlier work with much that is new.

The *Concerto in F,* for piano and orchestra, represents a definite advance over the *Rhapsody in Blue,* although it does not make the easy appeal to the average ear of the more flashy, improvisational piece. Commissioned by Walter Damrosch in 1925, this was Gershwin's first venture in a larger form, as well as his first attempt at orchestration. A favorite of musicians, this concerto contains some of the loveliest music the composer ever turned out. The themes are haunting, the rhythms electric; the last movement never fails to sweep an audience into a storm of applause.

More maturity and musical sophistication are evident in the richly imaginative *An American in Paris,* written in 1928. This highly original piece is more subtle than either the *Concerto* or the *Rhapsody;* its wealth of material is hard to grasp at first hearing, although its lively contrasts give it a strong appeal, and it repays careful study. Each year finds more conductors demanding *An American,* which was originally presented by the Philharmonic Symphony orchestra under the baton of Walter Damrosch.

Second Rhapsody, introduced by Koussevitzky and the Boston Symphony Orchestra in 1932, was first written for a motion picture sequence, afterwards altered and used in its present form. Originally called *Rhapsody in Rivets,* its opening theme suggests a New York city scene, with a reiterated riveting rhythm. Least known of all Gershwin music, *Second Rhapsody* has a more profound quality than any of this composer's music written prior to 1931-32; its second theme, a long, flowing melody, is considered by certain musicians to be his finest.

With the *Cuban Overture* (1932), Gershwin began to show the craftsmanship in developing his thematic material and the easy use of polyphony that show this work to be the forerunner of *Porgy and Bess. Cuban Overture* is a highly stylized, provocative piece of music, with a constantly recurring rhythmic figure in the bass and a perverse theme above it. It has always been caviar to the general, owing to its being rather "special" in character, though an aware musical ear finds in it an odd charm and great beauty, with a dash of humor.

The *I Got Rhythm* variations for piano and orchestra were first played on a coast-to-coast tour made by Gershwin in 1934. The variations are pungent, witty and intricately-wrought; audiences find them easy to understand owing to the "down-to-earth" character of the theme on which they are based and the brilliant piano part. This piece marks a forward step for the composer in its mastery of material and its polyphony. With the development of sound films Gershwin added a mastery of its form to his proficiency in musical comedy composition. Among his motion picture scores were *Delicious* (1931), *Shall We Dance* (1936, starring Fred Astaire), *Damsel in Distress* (1937, also for Astaire) and the incompleted *Goldwyn Follies,* on which Gershwin was working at the time of his death.

Any attempt to choose favorites among the hundreds of songs written for these scores is manifestly unfair to those that cannot be listed for lack of space. Some exceptionally fine melodic numbers are *Liza, Do, Do, Do, Someone to Watch Over Me, They Can't Take That Away From Me* and *Love Walked In,* the two last composed shortly before the composer's death. An unforgettable rhythmic lift and vitality are found in such rousing numbers as *Strike Up the Band, Fascinating Rhythm, Sweet and Low Down, Clap Yo' Hands, Slap That Bass* and *I Got Rhythm.* The composer collected and arranged some of his best songs in 1933, in an anthology called *The George Gershwin Song Book.* All these songs contain lyrics by the talented IRA GERSHWIN (b. New York city, 1896), brother and partner of George, whose inspired verses blended perfectly with the composer's musical expression, making the two an amazingly well matched musical team. Three satirical musical comedies, for which book and dialogue were furnished by George S. Kaufman, represent the most characteristic combined work of the Gershwin brothers in turning out scores of sustained quality, brilliant wit and constant variety of mood and color. *Of Thee I Sing,* most successful of the three, won the Pulitzer Prize in 1931.

Gershwin's last and greatest work was *Porgy and*

Bess, a "folk-opera" whose book was Du Bose Heyward's adaptation of his impressive play *Porgy,* and for which Ira Gershwin wrote the lyrics. The story of a little group of Charleston negroes who live in poverty in "Catfish Row," with the crap-shooting beggar, Porgy, as its central figure, the libretto is at once earthy, poetic and profoundly moving. The music is broad in its scope, dramatic, and powerfully conceived with extraordinary contrasts of comedy, tenderness and tragedy. The choral songs and chants, full of a characteristic negroid quality of improvisation, are highly original; some of the songs (notably the heartbreaking aria, *My Man's Gone Now,* in Act 2) are full of an unearthly beauty. The orchestration shows the same touch of a master hand. A new treatment of recitative passages is used with success, resulting in novel and diversified contrapuntal music. The crap game in Act 1 is set forth in the form of a fugue, which grows to a terrific climax as the stage action describes a fight to the death.

Porgy and Bess contains music that may truly be called great. It is a fitting epitaph for one of the most brilliantly creative musical geniuses America has yet produced. And it points the direction in which Gershwin was steadily moving forward when death interrupted his course. KAY SWIFT.

Major Works: Musical Comedies, *La La Lucille* (1919); George White's *Scandals* (1920-24); *A Dangerous Maid* (1921); *Rainbow* (London, 1922); *Primrose* (London, 1924); *Lady Be Good* (1924); *Tip Toes* (1925); *Tell Me More* (1925); *Oh Kay!* (1926); *Funny Face* (1927); *Strike Up the Band* (1927); *Treasure Girl* (1928); *Show Girl* (1929); *Girl Crazy* (1930); *Of Thee I Sing* (1931); *Pardon My English* (1932); *Let 'Em Eat Cake* (1933); musical comedies in collaboration, *Song of the Flame* (1925); *Rosalie* (1928); motion picture scores, *Delicious* (1931); *Shall We Dance* (1936); *Damsel in Distress* (1937); *Goldwyn Follies* (1937); orchestral and piano works, *Rhapsody in Blue* (1924); *Concerto in F* (1927); *Preludes* (1927); *An American in Paris* (1929); *Cuban Overture* (1933); *Second Rhapsody* (1932); *Variations on "I Got Rhythm"* (1934); grand opera, *Porgy and Bess* (1935); theme song for World's Fair, *Dawn of a New Day* (1938).

In 1941 Gershwin's *Song Book* was published at New York city; it was a new edition of a work issued in 1932, and contained eighteen of his best-known tunes, including Gershwin's arrangements for the piano.

Lit.: Goldberg, Isaac, *George Gershwin, A Study in American Music* (1931); idem, "George Gershwin and Jazz," *Theatre Guild Magazine,* March, 1930, pp. 14-19, 55; idem, "American Operetta Comes of Age," *Disques,* 1932, vol. 3, pp. 7-12; Armitage, Merle, *George Gershwin* (1938); Levant, Oscar, *A Smattering of Ignorance* (1940); Woolcott, Alexander, "George the Ingenuous," *Cosmopolitan,* 1933, vol. 95, pp. 32-33, 122-23.

GERSON, EMILY GOLDSMITH, writer, b. Philadelphia, 1868; d. Philadelphia, 1917. She was the wife of Felix Napoleon Gerson, whom she married in 1892. After a short career as school teacher in Philadelphia, Mrs. Gerson turned to communal activities and to writing. She was first president of the Keneseth Israel Sisterhood when it was organized in 1912. In 1892 Mrs. Gerson originated the Young Reader's Department of the *Jewish Exponent,* and most of her writing thereafter was for children. She started the Children's Page in the Philadelphia *Public Ledger* in 1905, remaining with this newspaper until 1913, when she became children's editor for the Philadelphia *Press.* Mrs. Gerson's larger works include: *The German Cousins in America, The Brass Candelabra, Ten Years After, A Modern Esther* (1906).

GERSON, FELIX NAPOLEON, editor and author, b. Philadelphia, 1862. Though he studied civil engineering, and was for a time employed by the Philadelphia and Reading Railway Company, Gerson soon entered the journalistic field. For several years he was a correspondent for American and foreign newspapers. In 1890 he became managing editor of the Chicago *Israelite,* and the following year he was made manager of the Philadelphia *Jewish Exponent.* Gerson held the post of manager of the paper until 1908, when he was made managing editor, retaining the latter post until 1936. He also became president of the *Jewish Exponent* in 1919 and in 1941 still held that position.

Gerson was the author of *Some Verses* (Philadelphia, 1893). He was a staff writer for the Philadelphia *Public Ledger* from 1895 to 1916. He was made a member of the publication committee of the Jewish Publication Society of America in 1902, and was still a member of it in 1941.

GERSON, MAX, physician, b. Wongrowitz, Posen, 1881. He studied medicine in various universities in Germany and took his degree in 1906. For the next eleven years Gerson was associated with hospitals in Frankfort, Breslau and Berlin, where he worked for a time with Albert Frankel, the lung specialist. After serving in the World War, Gerson established a clinic in Bühnefeld, remaining there until 1924, when he was called to the University of Munich, to work with Sauerbruch. He remained there until 1928, when he was called to the Landeskrankenhaus in Cassel, where he worked for three years. Later he was associated with Herman Zondek in Berlin.

In 1933 Gerson went to Vienna, where he was given a special state license by Dollfuss. Paul Painlevé and other French leaders summoned him to Paris in 1935, and established a tuberculosis sanitorium for him in Ville D'Avray. The following year, while on a visit to the United States on a consultation call, Gerson decided to remain, and has since made his home in New York. In 1941 he established a tuberculosis division in the Department of Correction of the City of New York.

Gerson's therapeutic discoveries have been centered around the influence of diet. He believes that before diseased cells can be cured the poisons must be eliminated from them. The second step is the elimination of sodium, which is effected in his diet by the elimination of salt. Then potassium must be introduced, and this is again done by special foods, special cooking and medication. Gerson has cured migraine by such a diet; he has found it effective in pulmonary and other forms of tuberculosis and lupus. Gerson wrote many scientific papers, and published *Meine Diät—Ein Ratgeber für Kranke und Gesunde* (1930) and *Diät-Therapie der Lungen Tuberkulosen* (1934).

GERSONI, HENRY, rabbi and writer, b. Vilna, Russia, 1844; d. New York city, 1897. Gersoni studied at the rabbinical seminary in Vilna until his twentieth year, when he went to St. Petersburg to enter the university. He remained at the university two years, also acting as private tutor. In 1866 Gersoni went to London, and in 1869 he came to New York city, where he was until 1874 a teacher at Temple Emanu-El.

Though Gersoni's entire public life was devoted to Judaism, it was shadowed by indefinite accusations that he had been an apostate. His first published article, sent from London to the *Hamelitz* in St. Petersburg, was said to describe his conversion to the Greek Orthodox Church, and to state that he was fleeing Russia for the specific purpose of returning to Judaism. While he was in bad straits in London, Gersoni was taken in, housed, fed and given work by a Christian mission. Whether he now accepted a different form of Christianity or not remained a controversial subject, but the charge pursued him for the rest of his life.

From 1874 to 1876 Gersoni was a rabbi in Atlanta, Georgia. Then he spent four years in the pulpit of B'nai Shalom, Chicago. In Chicago he edited *The Jewish Advance,* a weekly paper in English and German, until 1881. He also edited, for a short time, a monthly magazine in English called *The Maccabean.* Gersoni returned to New York in 1882. He translated Longfellow's "Excelsior" into Hebrew in 1871. The following year he published *Sketches of Jewish Life and History,* a volume of short stories. He also translated some of Turgenev's stories into English.

GERSONIDES (Hebrew name, Levi ben Gershon; called also after the initials of his Hebrew name RaLBaG), philosopher, Biblical exegete, mathematician and astronomer, b. Bagnols, Southern France, 1288; d. 1344. Through the originality of his achievements in the most varied fields of medieval learning Gersonides occupies the highest place among the Jewish philosophers after Maimonides. His philosophic work can not yet be surveyed to its full extent, since none of his numerous commentaries on the writings of Averroes has been printed in the Hebrew original and only a few of them in Latin translations. These works, which comprise a large part of his literary production, show that his philosophic interest was not confined to the field of religious speculation but embraced the entire sphere of the philosophic studies of the Middle Ages.

His religious philosophy, which he developed in his work *Milhamoth Adonai* (The Wars of the Lord), has been better known. That work is devoted to the subjects about which the teachings of philosophy, as Gersonides conceived of it, i.e. Aristotelianism, appeared to be in conflict with the teachings of revelation. These subjects are: immortality of the soul, prophecy, divine knowledge, providence, creation of the world, and the miracles. It is Gersonides' explicit principle to discuss each of these questions from a strictly philosophic point of view, and only after having concluded the philosophic discussion does he show that the result of the philosophic inquiry is in



Two pages from the "Birkath Hamazon" (1514) by Gersonides

full agreement with the rightly understood teaching of the Bible. Throughout, he gives comprehensive surveys of the various solutions which he considered relevant, offered by previous writers; he arrives at his own solution by way of acute discussions of the arguments of his predecessors, which he tries to state in full.

His position may be described as a compromise between the teaching of Averroes (which was an Aristotelianism relatively unaffected by Neo-Platonism) and the teaching of Maimonides. He follows Maimonides by attempting to reconcile the teaching of the Jewish tradition with that of philosophy and by taking over from him numerous significant details. He differs from him by considering as his authority in philosophy not, as Maimonides had done, Alfarabi, but Averroes. In addition, he is much bolder than Maimonides in his attempts to adapt the Biblical doctrines to Aristotelianism; for this he was frequently attacked.

Thus he teaches that the world was, to be sure, created, but that it was created not out of nothing, but out of an eternal matter. Likewise he follows Aristotelianism in asserting that divine knowledge extends itself to the universal order of the world only, and that it does not comprehend the variable particulars as such. On the other hand, Gersonides comes somewhat nearer to Jewish tradition than Maimonides as regards the doctrine of divine attributes; whereas Maimonides, following the Neo-Platonists, asserted that God is the simply undefinable final reality, of which we can know only the existence, but not the essence, Gersonides accepts the doctrine of Aristotle, who defines God as the perfect thinking. The same philosophic position reveals itself also in Gersonides' commentaries on the Bible (on the Pentateuch, the Early Prophets, and most of the Hagiographa), in which the explanation of the literal sense is accompanied by the explanation of the deeper (moral, political, and speculative) meaning of the Bible.

Gersonides' mathematical and astronomical works also are important in number and content. These are throughout original achievements in the sense in which the Middle Ages understood productivity and independence—apart from occasional exceptions —, that is, in the further elaboration of ancient doctrines and—in astronomy—in the collection of new

data. Of his mathematical books his trigonometry and his book on the parallel axiom are especially valuable.

To astronomy he gave an extraordinary impetus through the invention of two instruments, the Jacob's staff, an instrument for the measuring of visual angles, and the camera obscura, with the aid of which he made a number of new observations. On the basis of the stated material of observation he also presented a new theory of astronomical phenomena, which undertook essential corrections in the Ptolemean system. He incorporated his astronomical theory into the fifth book of his *Milhamoth Adonai;* this astronomical section has, however, been omitted from our editions. At the instigation of Pope Clement VI, a Latin abridgment of this astronomical treatise was prepared during Gersonides' lifetime, and his achievements, especially the instruments invented by him, considerably influenced the beginnings of modern astronomy. JULIUS GUTTMANN.

Lit.: Joël, *Levi ben Gerson als Religionsphilosoph* (1862); Steinschneider, M., "Levi ben Gerson," *Gesammelte Schriften,* vol. 1 (1925) 233-70; Renan, E., *Les écrivains juifs français,* pp. 586-644; Curtze, "Levi ben Gerson über Trigonometrie und Jakobsstab," *Bibliotheca Mathematica* (1898); Carlebach, Josef, *Levi ben Gerson als Mathematiker* (1910); Kellermann, *Die Kämpfe Gottes von Levi ben Gerson* (uncompleted translation of his religious philosophical work, 1914-16); Husik, Isaac, *A History of Mediaeval Jewish Philosophy,* 2nd ed. (1930); idem, "Studies in Gersonides," *Jewish Quarterly Review,* New Series, vols. 7 and 8; Guttmann, Julius, *Die Philosophie des Judentums* (1933); Caro, Jacob, *Kritische Untersuchungen zu Levi ben Gersons Widerlegung des aristotelischen Zeitbegriffes* (1935); *Jewish Encyclopedia,* vol. 8, pp. 26-32.

GERSTLE, LEWIS, pioneer, b. Ichenhausen, Bavaria, Germany, 1824; d. San Francisco, 1902. After being engaged in business in a number of cities, including Louisville, Ky., New Orleans, La., and Placerville, Cal., he finally settled and established a business in San Francisco. He and his partners were highly successful as stockbrokers of mining properties after their produce and grocery business in Placerville had been destroyed by the great flood of 1862. Upon the acquisition of Alaska by the United States in 1867 the belongings of the old Russian-American company were bought up and the Alaska Commercial Company was formed, with Gerstle as one of its largest stockholders. He was president of this company, which supplied the world with sealskins, from 1885 until his death. Gerstle was active in Jewish communal and philanthropic affairs, and served for a few months in 1902, until his death, as treasurer of the University of California, as successor to his business partner, Louis Sloss.

GERTLER, MARK, painter, b. Spitalfields, London, 1892; d. Highgate, London, 1939. The poverty of his parents necessitated his going to work at the age of fourteen in a stained glass factory. When he was sixteen he won a scholarship in the Slade School of Art, where he studied for three years. And though he later went to Paris to study, he continued to think of London as the primary influence in his artistic life. It is said that Sargent suggested that he go to Italy to continue his studies, but Gertler turned down the suggestion, saying that he preferred the surroundings of Spitalfields.

When he left the Slade School he entered on a career as portrait painter, displaying the influences of the Dutch painters and of Chardin. He was successful as a portrait painter, not only artistically but financially. The portrait of Sir George Darwin, painted during the latter part of this period (1920), hangs in the National Gallery in London.

But the lucrative field of portrait painting, though he did not forfeit his artistic honesty while working in it, did not hold Gertler's interest permanently. Familiarity with the French post-impressionists, particularly with the work of Cézanne and Renoir, fostered his desire to paint still-life and the more imaginative types of individual studies. His work was characterized by strong design and the free use of color. For a short time he took a turn toward the abstract, but left it.

As Gertler's renown spread, his work began to be bought by other British galleries and by private collectors. The Tate Gallery has his portrait of his mother and *Agapanthus;* there are also examples of his work in the Manchester, Bradford and Belfast galleries. He was invited to exhibit at Biennale Exhibition in Venice. The Pittsburgh International Exhibitions of 1925, 1928, 1931 and 1935 included pictures by Gertler. His *Apple Woman and Her Husband* was lent by Sir Augustus Daniel to the exhibition of contemporary British art at the British Pavilion of the New York World's Fair of 1939.

Gertler was found dead in his gas-filled studio. Though he had not been well, his friends attributed his death partly to the persecutions the Jews were undergoing on the European continent. It had been through the intervention of the Jewish Board of Guardians, which interested Sir William Rothenstein in him, that Gertler had first been enabled to enter the Slade School.

Lit.: Gordon-Staples, Mrs., "Gertler's Surprising Career," *International Studio,* June, 1922, pp. 221-24; "Mark Gertler, the Man and His Art," *London Studio,* Sept., 1932, pp. 158-63; Earp, T. W., "Mark Gertler," *Creative Art,* Nov., 1938, pp. 352-57.

GERTZENSTEIN, MIKHAIL YAKOVLEVICH, *see* HERZENSTEIN, MIKHAIL YAKOVLEVICH.

GERUNDI, *see* GEROONDI.

GERUSIA, "council of elders" in Jerusalem, the supreme self-governing body of the Jewish state under Hellenistic rule, mentioned for the first time in Josephus (*Antiquities,* book 12, chap. 3, section 3) in connection with the time of Antiochus the Great (223-187 B.C.E.). The word is the Greek equivalent of the Hebrew *Zeḳenim.* Headed by the high priest, the Gerusia was recognized as the official representative of Judea by the sovereign Greek power.

In the time of the Hasmoneans the Gerusia continued to exist, but in an altered form; from an organ of subjected self-government it now became an instrument of the supreme state power, a state council, at whose head stood the Hasmonean prince and high priest, and to which, in contrast with former times, there belonged not only the clerical dig-

nitaries, but also representatives of the political parties. This council, whose field of activity had considerably broadened, received the name of "Sanhedrin," which was soon adopted by the Jews.

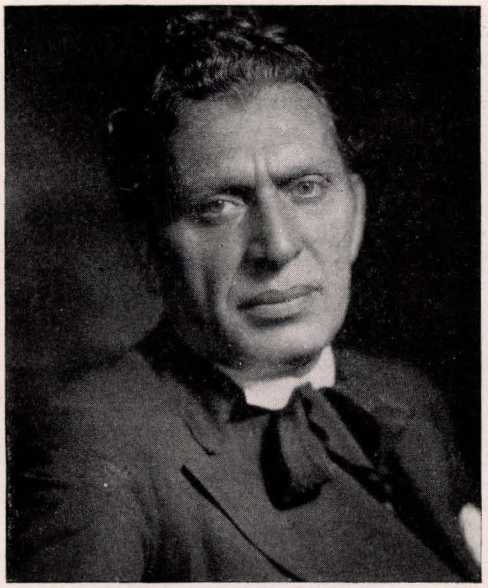
A Gerusia as a supreme governing body existed also in the Jewish community in Alexandria during the period of Roman rule over Egypt (1st cent. B.C.E. to 4th cent. C. E.). It was reinstated by Augustus in 11 C.E. after it had previously functioned in the time of Pseudo-Aristeas and had in the meantime yielded to a more monarchistic regime. At the head of the Gerusia in Alexandria stood the Gerusiarch.

From inscriptions found in modern times it is evident that the institution of the Gerusia probably existed in many Jewish communities of the Diaspora during the period of the Roman rule. Krauss (in *Jewish Quarterly Review,* vol. 10, p. 348) identifies the Gerusia in Jerusalem, mentioned by Josephus, with the Great Synod (Keneseth Hagedolah) frequently met with in the Talmudic writings.

GESANG, NATHAN, communal leader, b. Cracow, Poland, 1886. He studied at the Yeshiva in the city of his birth, and at the Lehranstalt für die Wissenschaft des Judentums in Berlin. In 1910 he went to Buenos Aires, where he became president of the Zionist Federation of Argentina, serving from 1922 to 1923 and from 1930 to 1931. In 1937 he became honorary president for life. Gesang visited Palestine on several occasions, and was a delegate to several Zionist Congresses. He is the author of a book, *Los Judíos,* which appeared in 1916.

GESENIUS, (HEINRICH FRIEDRICH) WILHELM, non-Jewish pioneer Hebrew philologist and outstanding lexicographer and grammarian, b. Nordhausen, Germany, 1786; d. Halle, Germany, 1842. From 1810 to 1842 he was professor of theology at Halle. His most important lexicographical work began with the publication of the *Hebräisch-deutsches Handwörterbuch über die Schriften des Alten Testaments* (1810-12; English trans., Christopher Leo, Cambridge, 1825-28). An abbreviated version appeared in 1815 and became the standard German dictionary and the basis of all subsequent editions, the seventeenth edition being revised by Frants Buhl in 1921. English translations of the abbreviated version were issued by J. W. Gibbs (Andover, 1824), Edward Robinson (Boston, 1836) and S. P. Tregelles (London, 1846); the latter two were based on Gesenius' own Latin edition (1833) of the lexicon. Robinson's translation is the basis of the most recent as well as the best English edition prepared by Francis Brown, S. R. Driver and Charles A. Briggs entitled *A Hebrew and English Lexicon of the Old Testament* (1892-1906; 2nd ed., 1907).

The first lexicon of 1810 to 1812 became the basis of his greatest works in lexicography, *Thesaurus Philologico-Criticus Linguae Hebraeae et Chaldaeae Veteris Testamenti* (1829-42), completed by his pupil E. Rödiger in 1858. His popular textbook on grammar, *Hebräische Grammatik* (1813), appeared in thirteen editions during his lifetime, the twenty-ninth edition being entirely revised by Bergstrasser (1918 et seq.); it was translated into most European languages.



Morris Gest

In his grammatical and lexicographical work Gesenius often referred to the grammarians and commentators of the Middle Ages, such as Kimhi, Rashi and Ibn Ezra. His other works include *Hebräisches Lesebuch* (1814); *Geschichte der hebräischen Sprache und Schrift* (1815), an account of the research on grammar and lexicography done before Gesenius; and *Ausführliches grammatisch-kritisches Lehrgebäude der hebräischen Sprache mit Vergleichung der verwandten Dialekte* (1817), a collection of the grammatical phenomena of the Hebrew language. Closely allied to his lexicographical and grammatical efforts is his sole exegetical work, a translation and commentary on *Isaiah,* entitled *Der Prophet Jesaia* (in three parts, 1820-21; 2nd ed., in translation only, 1829). Gesenius wrote also on Samaritan literature and on the script and language of the Phoenicians.

Lit.: *Allgemeine Deutsche Biographie,* vol. 9, pp. 83-93; Cheyne, T. K., *Founders of Old Testament Criticism* (1893) 53-65; Miller, E. F., *The Influence of Gesenius on Hebrew Lexicography* (1927).

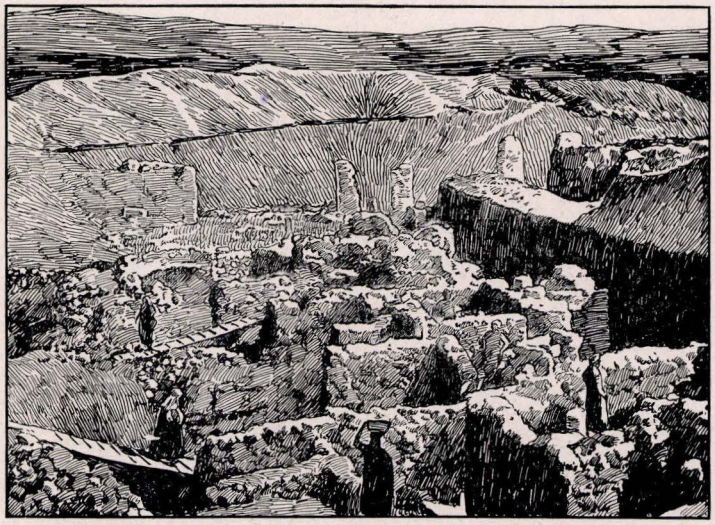
GESHEM (prayer for rain), *see* PRAYERS, SPECIAL.

GESHER, *see* COLONIES, AGRICULTURAL.

GEST, MORRIS, theatrical producer, b. near Vilna (village of Cosudary), Russia, 1881. His real name was Gershonovich. He came to the United States in 1893, sold newspapers in the streets of Boston, worked in the law library of the United States District Court, and became a handy man in a Yiddish theatre.

In 1905 Gest entered into a partnership with F. Ray Comstock which lasted until 1928; they produced more than fifty plays together. Among them were *The Wanderer* (1917), *Chu Chin Chow* (1918), *Aphrodite* (1919), and *Mecca* (1920). These were extravagant spectacles, pageants rather than plays, notable for large casts and colorful settings.

Gest had tried to introduce the Russian ballet to the United States in 1911 but had found the venture



Remains of Gezer

unprofitable. In 1922, with the financial help of Otto H. Kahn, he brought Nikita Balieff's *Chauve-Souris,* a Russian "intimate revue," from Paris to New York to score a great success. The following season Gest presented the Moscow Art Theatre in its repertory of famous Russian plays and Eleanora Duse, the great actress, in her repertory of Italian plays.

In 1924 he engaged Max Reinhardt to stage *The Miracle,* a pantomime based on a Christian legend with music by Engelbert Humperdinck. For its production, Gest had Norman Bel Geddes, the stage designer, change the stage and auditorium of the Century Theatre to look like the interior of a Gothic cathedral. In 1925 Gest brought to New York the Moscow Art Theatre Musical Studio of Vladimir Nemirovich-Danchenko with its modernistic performances. He also brought over in 1929 the Freiberg Passion play.

Gest's great service to the American stage was in bringing to it distinguished foreign productions which few Americans would have been able to see otherwise. Incidentally, his elaborate sets encouraged American scenic designers like Norman Bel Geddes and Robert Edmond Jones.

David Belasco, Gest's father-in-law, was associated with him in several productions.

Lit.: Sayler, Oliver M., *Our American Theatre* (1923).

GET, *see* DIVORCE.

GEULLAH, *see* REDEMPTION.

GEULLAH PRAYER ("Redemption"), name of a prayer following the Shema and expressing thanks to God for the deliverance from Egypt. In the morning prayer it begins with the words *'emeth veyatzib* ("true and valid"); in the evening prayer it starts with *'emeth ve'emunah* ("true and certain"). However, this beginning contains only the reaffirmation of the previous confession of faith which was taken from the Torah; it has only gradually been expanded into a prayer about the deliverance from Egypt. The old Palestinian tradition had a comparatively short text for the whole prayer; this is still retained in the German and Polish prayer-book in connection with the Yotzeroth. However, at a very early period this poem was amplified in a rhetorical fashion and expanded into a stirring doxology, which depicts the details of the Exodus and ends with quotations from the Song of Moses (*Ex.* 15:11 and 18). The end is a prayer for the Messianic redemption. Even in early times this eulogy had different forms in Palestine and Babylonia. A Piyut is often added to this part of the prayer; it is also called Geullah and frequently has as its subject the lament over present sorrow and the petition to be redeemed from it.

Lit.: Elbogen, Ismar, *Der jüdische Gottesdienst* (1931) 22 et seq., 101, 211; Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) 42-44, 98-99, liv-lv, cxi-cxii.

GEVA, *see* COLONIES, AGRICULTURAL.

GEZER, an important town in central Palestine, occupied by the Canaanites down to the time of Solomon and later included in the territory of the tribe of Ephraim. Two kings of Gezer, Yapakhi and Milki-ilu, play an important part in the Amarna Tablets, about 1375 B.C.E. In *I Kings* 9:16 an Egyptian Pharaoh is said to have captured and destroyed it, giving it as dowry to his daughter, Solomon's bride. Little is heard of it in the following centuries until the Maccabean period, when it was fortified by Simon. In 1902 excavations were undertaken here by R.A.S. Macalister, who worked for the Palestine Exploration Fund until 1909 and published the results of his excavation in three large volumes, *The Excavation of Gezer,* London, 1912). Owing to the relatively long duration of the work and the prompt and full publication of the results, the site has very great archeological importance. The excavations show that it was occupied from the early fourth millennium through the Bronze Age into the Iron Age, was abandoned soon after the time of Solomon, was reoccupied in the 7th cent., and enjoyed a revival in Hellenistic times, being finally abandoned in the first century B.C.E. Outstanding among the finds are the High Place, which is a unique example of a Canaanite *bamah* dating from the late second millennium B.C.E., and the Gezer Calendar, which contains a list of agri-

cultural months written in a very early script, dating probably from the age of Solomon.

GEZERAH (decree), *see* PHRASES, POPULAR.

GEZERAH SHAVAH, *see* HERMENEUTICS OF THE TALMUD.

GHAZALI (Abu Hamid Mohammed ibn Mohammed Ghazali), called also Alghazali, Mohammedan theologian and philosopher, b. Tuz, Khorasan, Persia, 1059; d. Tuz, 1111. It was Ghazali who gave the most profound and important exposition of the theology of Islam. His chief work, *The Reanimation of the Religious Sciences,* is regarded as the classic work of Mohammedan theology. His *The Destruction of the Philosophers* is an important work; it criticizes the Aristotelian scholastic philosophy which was supreme in his day and reveals its weaknesses with extraordinary acumen. The most important part of his discussion there is his criticism of the principle of causality, which in some respects approaches the doctrine of causality held by Hume.

His attack on Aristotelianism is not confined to rejecting those of its ideas which differ from those of Islam, such as the conception of God, the eternity of the world and of immortality; he also declines to follow it in seeking philosophic arguments to support religion, since he holds that the truth of religion can not be proved in a speculative manner. According to his view, religious certainty can not be reached by logical arguments. It is not mere knowledge of God, but an immediate consciousness of the truth of the divine.

Several of his writings, such as *The Views of the Philosophers, The Destruction of the Philosophers,* and a book on religious ethics, *The Balance of Actions,* were translated into Hebrew. *The Views of the Philosophers* was translated into Hebrew many times and has a number of Hebrew commentaries.

The actual influence of Ghazali upon Jewish philosophy does not correspond to this interest in his work. Judah Halevi is the only one on whom he exercised a great influence. He imitates him both in his criticism of the metaphysics of Aristotle and in separating religion from philosophy, although he follows a different road in his conception of religion. Attempts have been made to show that another Jewish philosopher who opposed Aristotelianism, Hasdai Crescas, was also dependent on Ghazali, but without success. On the other hand, Maimonides, whose attitude toward philosophy is entirely different from that of Ghazali, nevertheless makes use of certain arguments of the Mohammedan philosopher in his criticism of the Aristotelian doctrine of the eternity of the world. Other parallels between the teaching of Jewish philosophers and those of Ghazali concern merely details which are not characteristic of Ghazali's philosophy. Several passages of Bahya ibn Pakuda's *Duties of the Heart* correspond word for word with the writings of Ghazali; but since Bahya was an earlier contemporary of Ghazali, it follows that he did not borrow from the latter, but that they both used the same sources. On the other hand, it is possible that Abraham ibn Ezra, Abraham ibn Daud and Maimonides are indebted to him in some individual instances. JULIUS GUTTMANN.



Nathan Ghazzati

Lit.: Carra de Vaux, *Gazali* (1902); Obermann, *Der philosophische und religiöse Subjektivismus Ghazalis* (1921); *Steinschneider, Moritz, Die hebräischen Übersetzungen des Mittelalters,* §§ 163-96; Kaufmann, D., *Geschichte der Attributenlehre in der jüdischen Religionsphilosophie des Mittelalters,* 119-40; Baneth, D. H., in *Korrespondenzblatt der Akademie für die Wissenschaft des Judentums,* vol. 5; idem, "The Common Teleological Source of Bahya ibn Paqoda and Ghazzali," *Magnes Anniversary Book* (1938) 23-30; Yahuda, introduction to his edition of Bahya, *Duties of the Heart,* in the Arabic original; Wolfson, Harry, *Der Einfluss Gazalis auf Chisdai Crescas* (1905); *Crescas' Critique of Aristotle* (1929) 11-18.

GHAZZATI, NATHAN BENJAMIN HALEVI (OF GAZA), one of the most zealous followers of Sabbatai Zevi, b. Jerusalem, Palestine, 1644; d. Usküb (Sofia), Macedonia, 1680. He studied Talmud under Jacob Hagiz in Jerusalem, at the same time becoming deeply engrossed in Cabala. Ghazzati lived at first in the most wretched poverty; but after he had mended his fortunes by marrying the daughter of the wealthy Samuel Lisbona of Damascus, the fanatical youth cast off all restraint.

As soon as Sabbatai Zevi publicly declared that he was the Messiah, Ghazzati joined him, claiming to be the resurrected Elijah who was to prepare the way for the Messiah. He pretended that he had found an old manuscript in a cave, which prophesied that the Messiah would reveal himself in all his glory in 1666, that he would vanquish and capture the sultan without the use of weapons, and that he would establish the rule of Israel over all the nations of the earth. After that the Messiah would journey to the river Sambation, where he would marry the daughter of the great prophet Moses and raise her to the rank of queen; Sarah, the former wife of Sabbatai, would

become her slave. Last of all, he would lead the lost Ten Tribes back to the holy land and unite them there in one great kingdom.

Most of the Jews in Palestine implicitly believed these "revelations" of the self-styled prophet of Gaza. Even after Sabbatai Zevi had accepted Islam, and most of the Jews were overcome by mortification and shame, Ghazzati continued issuing his mystical epistles. Toward the end of 1666, the rabbis placed him under a ban and threatened to hand him over to the secular authorities as a fraud. Ghazzati fled to Adrianople, where he joined Sabbatai Zevi. The heads of the Jews at Adrianople and Constantinople, justly fearing riots against their people, hastened to secure the departure of Ghazzati from their midst at any cost. They induced him to give a written promise that he would not correspond with Sabbatai or gather any followers, and that he would admit that his prophecies were false if the redeemer did not appear within a year's time. Despite this, Ghazzati continued his agitations and advised the Sabbatians in Adrianople to give proof of their continued allegiance by disregarding the fasts of the 17th of Tammuz and the 9th of Ab, the latter fast day particularly since it was the birthday of Sabbatai Zevi. The rabbis of Constantinople and Smyrna finally accomplished the banishment of Ghazzati, who then betook himself to Italy. He landed in Venice in 1668, where the rabbis and officers of the community compelled him to confess in writing that his prophecy describing Sabbatai Zevi as the Messiah was only a delusion of his imagination and that he himself regarded it as ridiculous. The rabbis of Venice published this confession, with an introduction of their own, in the hope that it might open the eyes of the Sabbatians in Italy. Next they endeavored to ruin him by sending him to the community of Leghorn, which they knew was hostile to him; Ghazzati, however, divined the snare and fled to Rome. He did not stay long in the latter city, but was driven out from there also; his subsequent fate is unknown.

Ghazzati's writings can make no claim to literary excellence. His chief work was *Hemdath Yamim,* dealing with the ritual and order of prayers for the entire year; it was published by Jacob Algazi in 1732. Several Cabalistic works are ascribed to him.

ISRAEL GÜNZIG.

Lit.: Kahane, David, *Eben Hatoim,* 22-48; *Hashiloah,* vol. 2, p. 326; Graetz, Heinrich, *Geschichte der Juden,* vol. 10, p. 197 and note 3; Emden, Jacob, *Torath Hakenaoth,* 146; Dubnow, Simon, *Weltgeschichte des jüdischen Volkes,* vol. 7 (1928).

GHEREA, C. DOBROGEANU (Nathan Katz), Roumanian socialist leader and publicist, b. Ekaterinoslav, Russia, 1855; d. Bucharest, Roumania, 1920. He was educated in Russia, and together with most of the students of his period, was active in the Nihilist movement. Police persecution forced him to flee to Jassy in 1874. That same year he went to Switzerland, where he organized a system for smuggling prohibited political literature from Roumania into Russia. Returning to Roumania, he became a Christian and took the name Gherea. He was made a Roumanian citizen.

Socialism was a comparatively unknown theory to the Roumanian intellectuals at that time, and Gherea's profound and brilliant expositions of the subject converted many university professors and government leaders to scientific socialism. It is said that he was responsible for converting John Nadejdea, a famous Roumanian cultural leader, from a belief in terroristic methods to advocacy of lawful socialism.



A street view in the old Roman ghetto

Gherea established a house of refuge in Bucharest for Russian socialist refugees. They were supplied with funds and passports and sent out to agitate against Czarism in every part of Europe.

In 1886 Gherea published his first book in Roumanian: *Ce Vor Socialisti Romani* (What Roumanian Socialists Want). He began to issue a socialist daily, *Lumea Noua* (New World), in 1894. Gherea directed the formation of socialist clubs and the dissemination of socialist literature throughout all of Roumania. He was also the first in the country to advocate universal suffrage for both sexes. Most of his co-workers and supporters, however, joined the Roumanian government party in 1898, and the Socialist movement in Roumania came to an end.

EDWARD HERBERT.

Lit.: Atanasiu, I. C., *Miscarea Socialista* (1932); Liber, B., "Ioan Nadejdea," *Modern Quarterly,* vol. 5, pp. 467-82.

GHETTO. The term "ghetto" referred originally to an area within a given city which was reserved for the residence of Jews and to which Jews were confined by law. This compulsory system prevailed during the 15th to 18th centuries in Italy and in Central Europe as well as, to a lesser degree, in contemporary Poland; after a lapse of 150 years it has been revived in Nazi-occupied Poland. In the loose sense "ghetto" may apply to a section of a city occupied chiefly by Jews of the poorer class, for instance, the East Side of New York and the East End of London. Such Jewish quarters existed long before the rise of the compulsory ghetto in Alexandria, Antioch and Rome. The origin of the word "ghetto" is problematic. Certain scholars connect it with *getto,* the cannon-foundry at Venice near which the first Italian ghetto was located, but neither this nor any of the other proposed derivations is satisfactory.

The compulsory ghetto began to appear during the 14th cent. in Germany and gradually spread through Central Europe; it also manifested itself in Italy and Spain. The largest and most important



A glimpse of the ancient ghetto in Prague

ghettos were located in Frankfort, Prague, Venice and Rome; in Eastern Europe they were to be found at Lublin (outside the city wall), Kazimierz (near Cracow), Posen and elsewhere. In a fair number of instances the fact that the Jewish quarter was situated near the market-place or an important church or near the feudal lord's palace shows that the Jews voluntarily congregated for economic purposes or for the sake of physical security as well as for convenience in religious and social activities. These factors account for the quarter which was later set apart as the ghetto in Strasbourg, Nuremberg, Erfurt, Regensburg, Trèves and Frankfort. When steps were taken by the authorities to segregate the Jews in ghettos the procedure was commonly justified on a religious basis inasmuch as the church forbade intimate social contact between Jews and Christians. Thus in 1462 the pope praised the idea of introducing the ghetto in Frankfort and the church likewise insisted that the Jews be compelled to wear a distinctive patch of yellow or some other colored badge. At the same time the ghetto restrictions were obviously framed in order to reduce or eliminate the competition of Jewish traders and artisans. The reason that the Jews were at all tolerated in the cities in question, after the expulsions from England, France and the Iberian peninsula, lies in the revenue derived from the population of the ghetto by their feudal and royal protectors. The hostility shown by the general population to the Jews even after their segregation is an aspect of the broader struggle of the bourgeoisie to free the cities from their overlords, the protectors of the Jews, and to gain control for their class.

In the 13th and 14th centuries the Jews of Spain lived in special quarters (*juderia;* Hebrew *migrash*). Thus in 1239, after the conquest of the Moorish stronghold Valencia, James I of Aragon assigned to the Jews a quarter not as a ghetto but as an act of favor. Only in 1390, despite the vigorous opposition of the Cortes, did it become a ghetto. By the decree of November 5, 1288, Alfonso III fixed the limits of the ghetto in Saragossa. In Barcelona in the 14th cent. all Jews were forbidden to dwell outside the ghetto, and all Christians from renting lodgings to Jews. Alfonso X of Castile issued an ordinance forbidding the Jews of Murcia to show themselves outside the ghetto among



A view of the ghetto at Boskowitz, Moravia



The old ghetto at Florence, Italy



A narrow alley in the ghetto at Spalato

the Christians. But it was not until Juan II of Castile issued the edict of January 12, 1412 that the Jews were segregated in quarters surrounded by walls and having only one gate. Ferdinand and Isabella's decree of May 24, 1480, applying to all Spain, prescribed that the Jewish and Moorish quarters of Madrid were to be surrounded by walls. In contemporary Portugal, too, the Jews were compelled to live in ghettos (*Judarias*), the gates of which were locked every evening as soon as the bells rang for vespers and were guarded by two royal guards. After the evening Ave was rung, the Jews were forbidden, under severe penalties, to show themselves outside the ghetto.

In the county of Venaissin, in Southern France, which was under the rule of the pope, the Jews returned to Carpentras in 1263 and were not subjected to restrictions until 1344. Actual ghettos arose in Carpentras in 1461, in Cavaillon in 1453, and in Tarascon in 1378. This ghetto was variously called *Juiverie, Carrière des Juifs, Carriera, Juaterie,* or *Juzatoria;* in Hebrew, *mesillah* ("street").

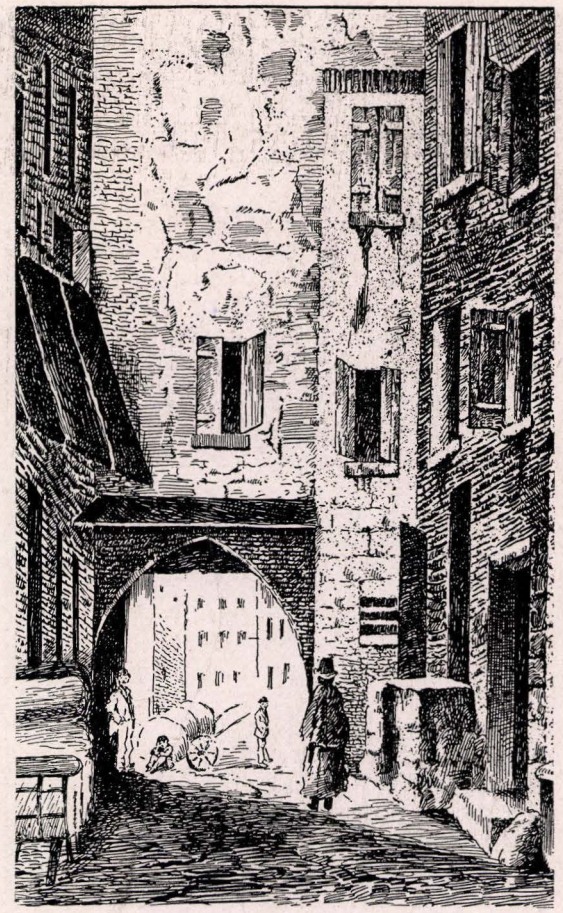
In Italy, too, the Jews dwelt in separate quarters called *Judaca* or *Judacaria.* Turin had a compulsory ghetto about 1400 and in 1516 all the Jews of Venice were compelled to move to the Getto Nuovo. As a result of the reaction embodied by the Counter-Reformation, Pope Paul IV issued the bull "Cum nimis absurdum," July 15, 1555, expelling the Jews from papal states except certain cities in which ghettos were to be established. Not even in the ghetto were Jews to be permitted to own real estate. Duke Vincente of Mantua followed his example in 1610; his son Francesco made the final regulations regarding the ghetto. With the exception of Leghorn, Jews were permitted to live in Italy only in cities where ghettos had been established. Both in Germany and Italy the



A street in the new quarter of the Venetian ghetto



Entrance to the Jewish quarters at Reichen in Alsace



Sketch of the Jewish section in Paris

Jews' residence was dependent on short-term contracts between the authorities and the ghetto community.

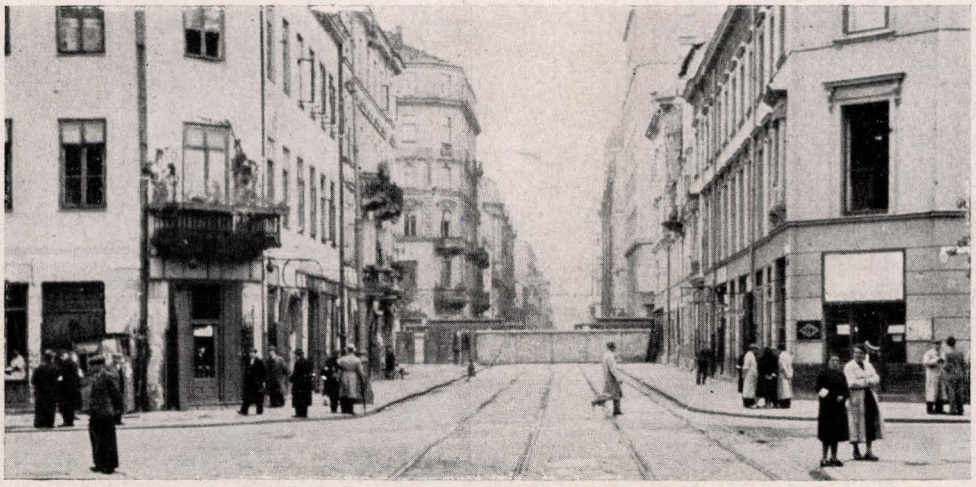
In Poland, where the Jews were living as early as the 13th and 14th centuries when the towns were being built, the Jewish streets in certain cities were closed off at the beginning of the 16th cent. In 1495 they were expelled from Cracow and pent up in a narrow quarter of the suburb Kazimierz which was walled and fenced off from the rest of the town. Nevertheless, the ghettos of Poland were not subject to the western restrictions in the same degree and in most towns the Jews were not confined to a ghetto. (The Pale of Settlement established under Russian rule is not to be confused with the ghetto system.)

Generally speaking, the ghetto was a dingy, drab, unsanitary section of the city with a dearth of light and air. The reasons for its squalid condition are reflected to some extent in the decree of Elector John Phillip of Mayence, who compelled the Jews on December 8, 1662, to abandon their dwellings and move to the "Swine's Dungheap," one of the most unhealthful sections of the city. A good illustration of all these conditions is offered by the history of the *Judengasse* of Frankfort from 1462 to 1810. Inasmuch as the limits of the ghetto were fixed there was no provision for the natural increase of the population.

The appalling congestion made it a fertile field for the spread of contagious diseases and conflagrations. In 1689 the fire at Prague took a toll of many Jewish lives and destroyed considerable property. In 1711 the entire ghetto of Frankfort was destroyed by fire, as was that of Nikolsburg in 1719. The Jews in Rome were exposed to the yearly overflow of the Tiber.

New regulations were periodically made for the ghetto in Rome by successive popes. Despite their payment of a residence tax, the Jews were compelled annually until 1850 to go through the humiliating ceremony of begging permission to reside there for the ensuing year. In 1814 a few Jews were allowed by Pius VII to live outside of the ghetto. Leaving the ghetto on Sundays and Christian holidays was prohibited and the gates were locked daily after sunset.

The effect of this enforced retreat from the outside world was the growth of a miniature, self-contained Jewish society. The Jews developed their own social and political life and even an economic life to a large extent. Frequently the ghetto was a state within a state. The famous Prague ghetto boasted of renowned Talmudic schools, a town hall where the leaders of the community convened, and many synagogues attended by followers of the different liturgical rites. How highly developed their economic life was may be judged from the existence of four Jewish guilds of goldsmiths, tailors, butchers and shoemakers. That the advantages of ghetto life as compared with the alternative of insecurity and lack of communal control were appreciated is reflected by the pride which Rabbi Lippman Heller took in his share of the arrangements for the ghetto in Leopoldstadt (then outside Vienna) in 1652. When, after several years' delay, a ghetto was established in Verona (1605) the community fixed the day as an annual festival in the nature of a local Purim.



One of the walls that enclose the new (1941) ghetto in Warsaw, Poland



Jewish shops in Nazi-occupied Poland were required (1941) to display the "Magen David"



A dilapidated house in the new Jewish ghetto (1941) in Lublin, Poland



Segregation of Jews in railway coaches in Nazi-occupied Warsaw

Acme Photos



The ghetto at Tetuan, Morocco

While the secular affairs of the community were conducted by a group of elected officials the religious life was supervised by the rabbinical court headed by the chief rabbi. The ghetto community was vested with police authority and had the right to punish infractions of laws by imprisonment. Legal disputes were handled within the Jewish community, rarely in the courts of the state, and decisions were rendered in accordance with Jewish law. In Prague there were Jewish lawyers to advise litigants. Appeals could be made to higher courts whose decisions had to be obeyed. In short, the ghetto housed a virtually autonomous corporation.

There existed various charitable and religious institutions, such as hospitals and schools for poor children. The authorities provided for a ritual slaughterer (Shohet) and communal bath-houses for ritual or ordinary use. Dance halls were thronged on weddings and the minor festivals although the rabbis opposed mixed dancing.

Religious, social and cultural life revolved around the synagogue. The appalling uncertainties of ghetto life were tempered with the spiritual exuberance of the Sabbaths, holidays, births, betrothals, weddings and family festivals. These occasions furnished the women an opportunity to bedeck themselves with their finery and this extreme lavishness of dress evoked the censure of the rabbis, who issued decrees calling attention to the widespread poverty and admonishing Jews and Jewesses to dress modestly and inexpensively. For similar reasons, simplicity at banquets was enjoined. Violations were punishable by fine or imprisonment. Particularly on Purim did the residents of the ghetto abandon themselves to mirthful masquerading and merrymaking. Toward the end of the 17th cent. theatrical performances, called the "Purimshpiel," a dramatization of the story of Esther, became immensely popular.

Despite the uninviting appearance of the ghetto, even these miserable hovels were begrudged the Jews, as evidenced by their frequent expulsions. In 1670 the Jews were expelled from the Vienna ghetto due to religious agitation and to economic reasons. Not one Jew accepted the alternative of baptism for the right to remain. The loss of the revenue formerly extorted from the Jews was sorely felt so that the Jews were permitted to return, although to a different part of the city. The Jews of Prague were expelled by Maria Theresa for a brief period in 1744 to 1745 until the diplomatic protests from all parts of Europe caused the empress to revoke the decree. The local Jews, unaware of the pressure brought to bear upon the empress, offered a special yearly tax for the privilege of returning, and continued to pay it until its abolition in 1846 under Ferdinand I. In Germany by the 18th cent. the ghetto system was no longer imposed in most places where new Jewish communities arose and the spread of the French Revolution gave the ghetto its death-blow. Nevertheless, it was not until 1870 that the restrictions were finally abolished in the last surviving ghetto, that in Rome.

Whereas in 1907 it could be asserted by a writer in the *Jewish Encyclopedia* that "In the whole civilized world there is not now a single ghetto, in the original meaning of the word," with Poland under the rule of the German National Socialist regime the ghetto system has been resurrected. During 1940 the 160,000 Jews of Lodz, located in the western area which has been incorporated in the Third Reich, were crowded into a ghetto in the Balut district, and by an ordinance of August 18, 1940, half a million Jews were ordered to move into a special section of Warsaw, which was

walled in completely by the following November 15th. A ghetto has also been established at Cracow and in a score of other cities in the so-called General Government. In Radom, Poland, two separate ghettos for Jews were established in 1941. The mass expulsions and the various restrictions introduced by the Nazi regime, such as the blue and white armlet which Jews are required to wear, have reproduced on a modern scale and with greater fierceness the events of the 14th to 17th centuries when the ghetto system was first introduced. JOSHUA STARR.

Lit.: Abrahams, Israel, *Jewish Life in the Middle Ages* (1896; 2nd ed., 1932); Philipson, David, *Old European Jewries* (1894); Wirth, Louis, *The Ghetto* (1928); Lestschinsky, J., in *Encyclopaedia of the Social Sciences,* vol. 6, pp. 646-50; Roth, C., *A Short History of the Jewish People* (1936), chaps. 25, 27; Baron, Salo W., *A Social and Religious History of the Jews,* vol. 2 (1937) 87-163; Dubnow, S. M., *History of the Jews in Russia and Poland,* vol. 1 (1920); Anchel, R., "The Early History of the Jewish Quarters in Paris," *Jewish Social Studies,* vol. 2 (1940) 45-60; Roth, "Origin of the Ghetto, A Final Word," *Romania,* vol. 60 (1934) 67-74; Bess, D., "Poland in Chains," *Saturday Evening Post,* April 5, 1941; Lowenthal, M., *The Jews of Germany* (1936; 2nd ed., 1940); Caro, Georg, *Sozial- und Wirtschaftsgeschichte der Juden im Mittelalter und der Neuzeit,* vol. 2 (1920).

GHIRON, JACOB YAKKIR, chief rabbi of Turkey, b. Adrianople, Turkey, 1813; d. Jerusalem, Palestine, 1874. At the age of twenty-two he was chief rabbi of Adrianople, where he was known especially for his service in the reconstruction of its synagogue after the conflagration of 1846. As chief rabbi (Haham Bashi) of Turkey after 1863 he reorganized the communal life of the Jews in Constantinople, brought about the Supreme Porte's prohibition of the ritual murder calumny (1864), protected the Karaites against the fierce attacks of Rabbi Shelomoh Camhi and his followers (1866), and cooperated with the Greek patriarch in the settlement of the differences of the Jews and Greeks and in quelling the riots of the Cretan revolt (1867). He had several decorative orders from the sultan, and was pensioned by the government in 1870. In 1872 he retired to spend his last years in Jerusalem, where he founded the Beth Hamidrash. His work *Abir Yaakob* appeared in Salonika in 1838.

Lit.: Franco, M., *Essai sur l'histoire des israélites de l'empire ottoman* (1897) 166-85.

GHIRONDI, MORDECAI SAMUEL, chief rabbi of Padua, b. Padua, Italy, 1799; d. Padua, 1852. He was professor of theology at the rabbinical college of Padua (1824-29), from which he was graduated, and assistant rabbi (1829-31) and chief rabbi of Padua (1831-52). Besides commentaries and responsa, he wrote a book on ethics, a treatise on artesian wells and a biographical dictionary of Hebrew authors in Italy, *Toledoth Gedole Yisrael,* published posthumously by his son, as a supplement to G. Nepi's *Zecher Tzaddikim* (Trieste, 1853). His letters, dealing with different subjects, appeared in *Kerem Hemed* (vol. 2, p. 52; vol. 3, p. 88 et seq.; vol. 4, p. 13).

GHOST, HOLY, *see* HOLY GHOST.

GHOSTS, *see* DEMONS.

GIANTS. The Bible has a number of references to giants, either as existing in pre-Israelitic times, or as being among the enemies whom the Israelites had to overcome. There is no distinct Hebrew term for giants, but the names Nephilim, Rephaim, Anakim and Emim were traditionally interpreted as meaning gigantic races, as was also the Hebrew term *gibbor,* "hero."

The first reference occurs in *Gen.* 6, where there is a curious story of the "sons of God" taking wives of the daughters of men and producing a race of mighty men. Verse 4 is sometimes rendered "And there were giants in the earth in those days," although the actual Hebrew term is Nephilim. Judging from Greek mythology, which in many respects is derived from Semitic legends, these giants were the same as the Titans, half-human, half-divine beings, who attempted to storm heaven and were overthrown by the gods. The Bible story has omitted such details, although, like the Greek myths, it places the era of the giants just before that of the flood.

The next reference is the account of the spies who were sent by Moses into Canaan (*Num.* 13 and 14). These reported that the land was occupied by Nephilim, sons of Anak, so lofty that the Israelites were as grasshoppers to them. It is probable that this account is an amplification of a remembrance that many of the Canaanites were of greater stature than the invading Israelites. Perhaps also the megalithic monuments found abundantly in Palestine, and known as dolmens, may have encouraged the belief in a gigantic race. Og, the king of Bashan, who was later overcome by the Israelites, was also described as a giant; his iron bedstead was said to be nine cubits (about ten to thirteen feet, depending upon estimates as to the dimensions of the Biblical cubit) in length and four cubits in width (*Deut.* 3:11).

Finally, in the accounts of the wars of the Israelites with the Philistines, there are several reports of Philistine warriors of Gath who were "born to the giant" (*harafah; II Sam.* 21:22). Among these were Goliath, whose height was six cubits and a span (about seven to nine feet), and who was killed, according to *I Sam.* 17, by David, but, according to *II Sam.* 21:19, by Elhanan the Beth-lehemite; Ishbi-benob, who was slain by Abishai, who thereby saved David's life; Saph, who was killed by Sibbecai the Hushathite; and an unnamed giant with twenty-four fingers and toes, who was killed by Jonathan, the nephew of David (*II Sam.* 21:20-21). As in the case of the Canaanites, the term giant probably means men of unusually tall stature rather than freaks of nature.

Post-Biblical literature expands the stories of the giants and adds some fanciful details. Thus the "sons of God" of *Gen.* 6 are identified with the angels who fell because of the beauty of human women, and the prodigious deeds of their offspring are given at length. All perished in the flood except Og, whom Noah saved in the Ark on condition that he would become a servant to his descendants. Og was later overthrown by Moses, who, although of tall stature himself, could only reach Og's ankles with his sword, but still managed to overcome him. The term *harafah* of *II Sam.* 21 is identified with Orpah, the daughter-in-law of Naomi who did not cleave to her (*Ruth* 1). There is



The Levite at Gibeah finds his wife dead. From a painting (at the Louvre) by Louis Charles Auguste Couder (1790-1873)

also a long story of how Abishai overcame the giant and Orpah by his skill and through the invocation of the name of God. SIMON COHEN.

Lit.: The Bible dictionaries and commentaries to the passages mentioned; Ginzberg, L., *Legends of the Jews.*

GIBBETHON, *see* COLONIES, AGRICULTURAL.

GIBBS, LOUIS DEWITT, judge, b. Lodz, Poland, 1880; d. Watkins Glen, N. Y., 1929. He was brought to the United States at the age of four. He studied at Cooper Union Institute in New York city and New York Law School. In 1913 he was a member of the Assembly of the New York legislature and helped enact the law which made the Bronx a separate county. He was elected the first judge of the Bronx County Court in 1914 and served until he resigned to become a justice of the Supreme Court of New York in 1925.

As a county judge, he was noted for his fearless application of the criminal law. In 1914 an attempt was made to kill him by a bomb placed at the exit of the court house which he regularly used in leaving, but he was detained by chance and escaped injury.

Gibbs was a member of the Executive Committee of the American Jewish Congress from 1921 to his death.

GIBEAH (properly "hill"), name of several places in Palestine during the Biblical period. The most famous of these was Gibeath Shaul, the birth-place of Saul, also called Gibeath Binyamin, where the wrong was committed by the inhabitants of the place against the wife of the Levite, as narrated in *Judges* 19 to 21. The modern site is called Tell-el-Ful, three miles north of Jerusalem, on the Nablus road, where excavations by the American School of Oriental Research, under the direction of W. F. Albright, have recently laid bare fortresses of the time of the Judges, Saul, the Divided Kingdom and the Maccabean period.

Lit.: Albright, W. F., *Excavations at Tell el-Ful* (1924).

GIBEON, today el-Jib, a city in Palestine north of Jerusalem. It was a "great" (*Josh.* 10:2) city, capital of a federation of cities at the time of Israel's entrance into Canaan (*Josh.* 9:17), and was inhabited by Hivites (*Josh.* 11:19; according to the Septuagint to *Josh.* 9:7, perhaps more accurately: Horites). The

Gibeonites succeeded through cunning in inducing Joshua to make an alliance with them. Joshua faithfully kept the covenant even after their deception had become manifest, with the result that they thus were spared from destruction, but were punished by being made slaves (*Josh.* 9); however, in *Ezra* 2:20 (where Gibeon should be read for Gibbar) and in *Neh.* 7:25 they are no longer considered as such.

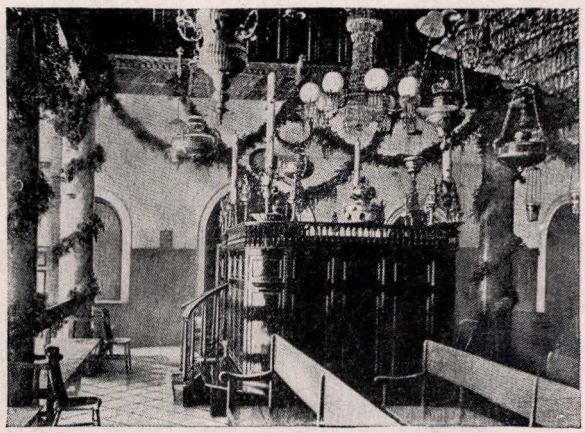
The city of Gibeon was assigned to the Levites in the territory of the tribe of Benjamin (*Josh.* 18:25; 21:17). There was a famous high place in the city where Solomon still sacrificed (*I Kings* 3:4) and which in *I Chron.* 16:39 is erroneously called the tabernacle of Moses. Saul's sons were killed before it (*II Sam.* 21:7-9). It was near Gibeon that Joshua conquered a coalition of the Canaanites (*Josh.* 10:12; "Sun, stand thou still upon Gibeon"). In the same place the contest between the soldiers of Joab and those of Abner, in which Abner was defeated, took place (*II Sam.* 2:12-17), and near the "great stone which is in Gibeon" (*II Sam.* 20:8) Joab killed Amasa. Near the "great waters that are in Gibeon," i.e. the pool (*II Sam.* 2:13), the murderers of Gedaliah were put to flight (*Jer.* 41:12).

GIBRALTAR, British town and fortress on the rocky promontory at the southern tip of Spain. In 1941 there were fewer than 1,000 Jews in the community, out of a total population of about 21,000. Gibraltar first appears in Jewish history in 1473, when Pedro de Herrera, a Marrano, tried to arrange with the governor of the province that the territory be made into a city of refuge for the persecuted Marranos. The governor, who was friendly to Herrera, signed the agreement, but the population, afraid that the Jews would enter into an alliance with the Moors, attacked the approaching pilgrims and caused even more wanton destruction among them than they had previously experienced.

Not until Gibraltar was taken by the British (1705) did a Jewish community establish itself there. The first Jewish settlers came from the coast of Africa. During the first Spanish siege of Gibraltar, in 1727, the Jews are mentioned as having rendered services in behalf of the defenders. Two years later a treaty signed with the sultan of Morocco specified that Jews and Moors who were subjects of the sultan might visit and trade in Gibraltar and the island of Minorca for thirty days at a time. The sultan's representative at the negotiations was Moses Ben-Hattar, a Jew.

The first synagogue, Ez Hayim, was opened in 1759, though it is known that Jews had been assembling for prayer in Gibraltar since before 1749. A Yeshiva had also been in existence before 1759. At this time there were about 500 Jews in the community, but by 1776 there were approximately 1,000 Jews, out of a total population of 3,000.

During the long siege of Gibraltar (1779-1783), the Jews suffered greatly. The synagogue was shelled and burned down. One Jew, Abraham Hassan, behaved so gallantly that he was rewarded with house and premises, bestowed on him by the British governor, for life. Some Jews, however, were rendered destitute and set sail for London (1782). Among these was the chief rabbi of Gibraltar, Isaac Almosnino. He became head of the Spanish and Portuguese community of London, retaining the position until his death two years later.



Interior of the synagogue at Gibraltar

An outstanding Jew of this period was Aaron Cardozo. In 1791 he was put in charge of the police services of the garrison, and also made representative of the Jews. In 1805 Cardozo, while serving as consul in Gibraltar for Tunis and Algiers, was sent by General Fox, governor of Gibraltar, to negotiate a treaty with the Bey of Oran. Cardozo was a favorite and friend of Lord Nelson, who put the frigate *Termagant* at his disposal for the trip. When Cardozo retired because of ill health, Judah Benoliel succeeded him as head of the Jewish community. Benoliel also acted as consul for Austria and he represented Britain in the negotiation of treaties with the sultan of Morocco. It was through Benoliel's influence that the synagogue in Tangier was rebuilt. The synagogue had been razed by the sultan in punishment for internecine quarrels among the Jews. When the sultan wanted to honor Benoliel for his services in the negotiations with Britain, Benoliel asked that, instead of personal gifts to him, permission be granted to the Jews of Tangier for the rebuilding of the synagogue.

During the Napoleonic wars, when Spain became an ally of Britain instead of an enemy, the Jews of Gibraltar forgot their old antipathy to Spain and served its cause as well as they served that of Britain. During the 1840's, however, some difficulty was caused the Jews by Sir Richard Gardiner, the governor, who brought to light Article 10 of the Treaty of Utrecht (1714). According to this provision, Jews were not to be allowed to hold property in Gibraltar. The provision had never been adhered to, and its revival brought only temporary unpleasantness now. Gardiner was dismissed from his post (1849). Non-Protestants were granted equal rights in 1858.

Several times in the history of the 19th and 20th centuries the Jewish community of Gibraltar was called on to provide assistance for Jews who were seeking refuge. In 1859, some 3,000 Jews who had fled from the Barbary Coast because of the Spanish-Moroccan war were sheltered in Gibraltar. In 1907 an uprising in Casablanca again sent refugees into the town.

The Jewish community of Gibraltar published a



Gideon chooses his soldiers. Reproduced by courtesy of the Union of American Hebrew Congregations

paper in Ladino in 1843. Its first poor relief society was established in 1866. The society was still functioning in 1941, together with a number of other philanthropic institutions. In 1941 there were four synagogues in Gibraltar, three of which had been founded in the 18th cent. WILLIAM STEIN.

Lit.: Serfaty, Abraham Benjamin Moses, *The Jews of Gibraltar under British Rule* (1933); Picciotto, James, *Sketches of Anglo-Jewish History,* pp. 190-94; Graetz, H., *History of the Jews,* vol. 4, p. 282.

GIDEON, the fifth judge of Israel, who lived about the second half of the 12th cent. B.C.E. The name Gideon (Hewer) appears to be an epithet given to him after his victories; his original name was Jerubbaal (*II Sam.* 11:21 changes this to Jerubbesheth, in order to remove the opprobrious term Baal). His story is told with great vividness in *Judges* 6 to 8. He was the youngest son of Joash, of the family clan of Abiezer, of the tribe of Manasseh, and lived at Ophrah. During the period of his youth the Israelites were severely harassed by marauding bands of Midianites who laid waste the country and killed a number of the inhabitants, including the elder brothers of Gideon. Then it was, according to the story, that an angel of God appeared to Gideon and bade him deliver his people. His first act after this plea was to throw down the altar of Baal. When the angry worshippers of the offended deity demanded his life as punishment for this act of desecration, Gideon's father turned them away with the jest, "Let Baal contend for himself," which, the story says, was the reason for the name Jerubbaal. (Biblical scholars, however, consider this part of the narrative as unhistorical, and as an apologetic attempt to explain away the name Jerubbaal, since later historians did not understand that Yahveh and Baal were practically identified in the period of the Judges.)

Gideon next sent out messengers to all of the surrounding tribes, bidding them follow his lead against the enemy. He assured himself of the help of God by consultation of omens based on natural phenomena and then marched against the enemy. Some 32,000 men are said to have answered his call. But such a large number did not suit his purpose, so that, instead, he selected a force of only 300. According to the story, they were chosen because they drank by flicking water into their mouths with their hands, in a manner which allowed them to keep a sharp watch, whereas the other Israelites heedlessly flung themselves upon the ground to drink from the stream. Then he reconnoitered the camp of the Midianites and was encouraged by hearing one Midianite telling another his dream, which the latter interpreted as a presage of defeat.

Gideon provided his 300 with torches concealed in pitchers; at the signal they broke the pitchers, shouted, "The sword for the Lord and for Gideon," and surrounded the camp of the enemy. The Midianites, seized by panic, fought one another in the darkness, and Gideon won a complete victory. He immediately pursued the foe with the rest of his army, aided by increasing numbers of volunteers, and killed the chiefs of the Midianites.

At this point a complication arose, for the tribe of



Gideon tests his warriors. From a painting by Gerard de Jode

Ephraim, which had considered itself to hold hegemony in Israel, demanded to know why it had not been summoned to lead the battle. Gideon pacified the Ephraimites with flattering words, and continued his pursuit of the Midianites. He captured the men who had killed his brothers and ruthlessly slew them.

According to the Biblical narrative, when Gideon had returned victorious over the Midianites, he was offered the kingship, but refused, saying that God should be the only king of Israel. He took, however, some of the spoils of the Midianites, and made from them an ephod—apparently some sort of image—which later became an idol. For the rest of his life he judged Israel, had many wives, and no less than seventy sons, one of whom, Abimelech, later made an unsuccessful bid for kingship.

The exploits of Gideon constitute the second stage in the welding of the scattered tribes of Israel into a nation. Just as under Deborah and Barak the northern tribes had united to repel the common enemy, so now the eastern tribes were brought together to avert a common peril. The bold venture of Gideon and its successful outcome paved the way for the union of the nation in the next century; his invocation of the name of the Lord (Yahveh) strengthened the acceptance as the national deity of the God first proclaimed by Moses and thus laid another foundation for the final triumph of monotheism. He was a typical Oriental warrior chieftain—clever in tactics, ruthless in action, yet possessed of a ready wit and a disarming courtesy. His story has come down to us in blurred outline, due to the altered religious views of a later day, but it comes with the distinct picture of an outstanding leader and warrior chieftain. SIMON COHEN.

Lit.: The commentaries on *Judges;* Kittel, R., *Great Men and Movements in Israel* (1929) 61-85; Cooke, G. A., in Hastings, J., *Dictionary of the Bible,* vol. 2 (1919) 171-72.

GIDEON, SAMPSON, 18th cent. British financier, b. London, 1699; d. London, 1762. He was the son of Rowland Gideon, who came from the well-known Portuguese Marrano family of Abudiente, and who took the name Gideon when he arrived in England in 1680. Rowland Gideon was admitted to the Painter Stainers' Company in 1697, and was thus probably the first Jew in London to attain the rank of "freeman."

Sampson Gideon entered business in 1720, with a capital of £1,500. Though this was just the time that the South Sea Bubble gambling frenzy was at its height in England, and Gideon is known to have been restrained in his investments, and even to have given the government advice in overcoming the difficulties which resulted from the scheme, his own fortune had grown to £25,000 by 1729. In 1740 he was known as "the great oracle and leader of Jonathan's Coffee House in Exchange Alley." Gideon became the most active of the twelve Jews admitted as brokers in the London Stock Exchange after 1697. He is said to have handled one-fourth of the public loans negotiated by the British government during the period of his activity, and in 1745 he underwrote £1,500,000. Gideon was one of Sir Robert Walpole's chief financial advisers during the latter's long term of service in the government (1720-1742). At the beginning of the Seven Years' War (1756-1763) Gideon paid a bounty from his own estates, to be used in recruiting an army. During the war the

government relied on him almost entirely for the raising of loans. When he died, Gideon left a fortune of £580,000.

Gideon's efforts in behalf of the financial welfare of his country hardly exceeded his ill-fated zeal in trying to establish a titled, land-holding family for his descendants. He had married a Protestant, and his children were baptized, but his inner conflict was too great to permit his own baptism. Gideon resigned from the Bevis Marks synagogue after the failure of the Jews' Naturalization Bill (1754), but when he died it was discovered that he had continued to pay his subscriptions to the Sephardic community under the name of Almoni Peloni (Hebrew for "Anonymous").

In Gideon's appeals (1756) to the Duke of Devonshire and the Duke of Newcastle that he be granted a title he offered evidence that in other Christian countries professing Jews had been made barons. He also offered his wife's and his children's Christianity as arguments. However, his wish was not granted. His son, Sampson, was made a baronet at the age of thirteen (1759).

Gideon denied any connection with Prime Minister Henry Pelham's support of the Jews' Naturalization Bill, but in the vile handbills and cartoons which the anti-Jewish elements distributed at the time, he was almost invariably mentioned and caricatured as typifying the Jews who lived in England and who wanted the same rights as all other human beings.

Gideon's success in obtaining a baronetcy for his son did not fulfil his hopes for establishing a titled family. The son died without male issue. Yet through his daughter Rowlanda and his sister Rachel de Paiba, Gideon blood runs in many of Britain's most noble families.

Gideon had inherited the Abudiente interest in art and literature. A short poem of his was included among the preliminary leaves to Daniel Israel Lopez Laguna's version of the *Psalms* in Spanish (1720). He owned a large collection of paintings.

LIBBY BENEDICT.

Lit.: Transactions of the Jewish Historical Society of England, vol. 6, pp. 208-33; vol. 10, pp. 240-41; vol. 13, pp. 286-88; Baron, Salo W., *A Social and Religious History of the Jews* (1937), vol. 2, p. 180; *Dictionary of National Biography,* vol. 7, pp. 1168-69; Picciotto, James, *Sketches of Anglo-Jewish History* (1875) 60-64, 84, 113.

GIFT, *see* CHARITY; SACRIFICE.

GIFTS. References to gifts in the Bible fall under the following heads: 1. the outright gift as a sign of love or friendship; 2. a reward for service; 3. a tribute to a ruler; 4. a bribe; 5. an offering to God. The chief reason for these numerous applications of the gift is that in the more primitive culture of the ancient Israelites it was felt unseemly to make fixed charges for services rendered or to calculate the amount of tribute due to the ruler. Hence both subject and ruler frequently discharged their obligations in the form of gifts which were in reality payments the amount of which was determined by the payer. On the other hand, the danger of influencing a judge by making gifts to him was early perceived, and hence was prohibited by law (*Ex.* 23:8). Yet it was felt only right and proper that one who consulted a seer should give him a voluntary fee (*I Sam.* 9:7-8; cf. *Amos* 7:12).

Since birthdays were not observed with any special ceremony among the Israelites, or even in much later times by the Jews, birthday presents were not given. But there were other occasions on which gifts were expected. Eliezer made presents to Rebekah in token of her betrothal to his master's son (*Gen.* 24:22, 47), and wedding presents are recorded in the case of Caleb's daughter (*Judges* 1:15) and the Egyptian wife of Solomon (*I Kings* 9:16). The custom of giving presents to the married pair on the part of the wedding guests is so old that its origin is lost in the mists of antiquity. In the Middle Ages and down to modern times such gifts were often called *deroshogeshenk,* because they are given on the same occasion as the learned lecture (*derashah*) which the bridegroom delivers before the assembled guests as proof of his skill in Talmudical dialectics. It has long been a Jewish custom to exchange presents at Rosh Hashanah; in modern times, due to the influence of Christmas presents, there has been a tendency to shift the time to the nearby festival of Hanukah. Purim was the occasion for the sending of gifts (*shelach manoth; Esther* 9:22). The exchange of gifts between Jews and Christians was frequent during the Middle Ages (Abrahams, I., *Jewish Life in the Middle Ages,* 425-26).

Rabbinical law on the subject of gifts is mainly concerned with determining under what conditions a gift is valid and just when the transfer of property takes place. Thus a donation that has been exacted by means of duress is invalid, provided that the donator made it clear, by protest or similar action, that he was acting under pressure. Nor can the gift consist of anything that is not in existence at the time of the donation; and the donor himself as well as the donee must be of sufficient intelligence to understand the nature of his act. Gifts of any considerable amount must be accompanied by a document that is similar to a bill of sale, and the transfer is effected by the usual methods of acquisition.

A special case is that of gifts made by a sick man in anticipation of his imminent death (*tzeva'ath shechib mera*). In such a circumstance the word of the donator is sufficient, even without a document; but he can retract the gift if he recovers, or even in his illness, since the only reason for honoring this form of donation is to ease the mind of the individual.

SIMON COHEN.

Lit.: Bloch, Moses, *Der Vertrag nach mosaisch-talmudischem Rechte* (1893) 87-90.

GIHON, 1. One of the four rivers which flowed from the Garden of Eden; it was said to surround all the land of Cush (*Gen.* 2:13). Since Cush was usually identified with Ethiopia, ancient commentators thought that Gihon was the Nile. However, it is more probable that Cush here means a territory in northwest India, and that by Gihon is meant either the Oxus or the Ganges.

2. A spring near Jerusalem, situated in the valley of Jehoshaphat to the east of the city. It was evidently a sacred spot, as Solomon was anointed there (*I Kings* 1:33-34). Hezekiah, in preparation for the siege of Jerusalem by the Assyrians, "stopped the upper spring of the waters of Gihon" (*II Chron.* 32:30); this apparently refers to the cutting of the Siloam tunnel which secured a water supply for the city.

GIKATILLA (CHIQUITILLA), JOSEPH BEN ABRAHAM, prominent Spanish Cabalist and liturgical poet, b. Medinaceli, Old Castile, Spain, 1248; d. Peñafiel, Spain, after 1305. In his youth he studied Talmud and philosophy; later, under the influence of his teacher Abraham Abulafia, he devoted himself exclusively to Cabala. His doctrine was that the true Cabala consisted in letter and number mysticism, which reveals the hidden meaning of religion and prophecy. His method is based partly on Jewish philosophy and partly on the three methods of letter-combination: Gematria, the numerical value of a word; Notarikon, the interpretation of words as abbreviations; Temurah, the permutation of letters. The title of his first work, written at the age of twenty-six, indicates these three elements: *Ginnath Egoz* (Garden of Nuts; cf. *Song of Songs* 6:11), in the three Hebrew consonants GNTh forming the word *ginnath*. In its three parts he discusses the meaning of the various real and figurative names of God, especially the Tetragrammaton; the twenty-two letters of the alphabet; the vowels and accents. In this work he attempts to reconcile philosophy with mysticism. He shows considerable knowledge of secular sciences, and familiarity with the works of Ibn Gabirol, Ibn Ezra and Maimonides.

His second important work, *Shaare Orah* (Gates of Light), was considered the key of mystic doctrine. It treats of the names of God that correspond to the ten Sefiroth, the agencies by means of which God manifested His existence in the creation of the universe. It was translated into Latin by Paulus Riccius; Reuchlin used this translation in his dispute with his adversaries. Other works of his are: *Sefer Hanikkud,* on the mystic significance of the vowels; *Sod Hahashmal,* a Cabalistic interpretation of Ezekiel's vision; *Sodoth Hamitzvoth,* an interpretation of numerous commandments on a mystic basis; a commentary to the Passover Haggadah.

Gikatilla wrote many other books which are still extant in manuscript. Among these are a commentary on *Song of Songs; Sefer Hamitzvoth,* a purely Halachic work on the commandments; *Hassagoth,* strictures on Maimonides' *Guide to the Perplexed.* Among other liturgical compositions, he wrote an elegy for the Ninth of Ab. He prefaced many chapters in his book *Ginnath Egoz* with brief poems.

Gikatilla's reputation grew to such an extent that he was supposed to be able to work miracles, and he became known as Baal Hanissim, "The Miracle Worker." This is due to the fact that he developed the letter and vowel mysticism, thereby introducing practical Cabala into many circles. JOSEPH MARCUS.

Lit.: Jellinek, *Beiträge zur Geschichte der Kabbala,* vol. 2, pp. 57-64; Graetz, H., *History of the Jews,* vol. 4 (1927) 10, 466; Davidson, Israel, *Otzar Hashirah Vehapiyut,* vol. 4 (1933) 400; Steinschneider, M., "Catalogus Librorum Hebraeorum" in *Bibliotheca Bodleiana,* cols. 1461-70; Margolis, M. L., and Marx, A., *A History of the Jewish People* (1927) 432; Shalom, Gershom, "Responses Ascribed to R. Joseph Gikatilla," *Jakob Freimann Festschrift* (1937) 163-70.

GIKATILLA, MOSES IBN, grammarian, translator and Bible exegete, who lived in Spain in the latter part of the 12th cent. He is also sometimes called Chigitilla and Chiquitilla, the Spanish forms of his name. Very little is known about his life; he was born in Cordova, later moved to Saragossa and may have spent some time in southern France. Most of his writings are no longer extant, surviving only in citations in the works of Abraham and Moses ibn Ezra.

Gikatilla was praised by his successors as one of the greatest Hebrew grammarians. His chief work, now lost, was a sort of dictionary of all the words in Hebrew that vary from the usual forms of declension. He was among the first, if not the first, to translate from Arabic into Hebrew; his translations of the works of Hayyuj on Hebrew grammar, one on weak verbs, the other on verbs having a duplication of consonants, were published by Nutt (London and Berlin, 1870). He was also noted as a poet in Hebrew and Arabic, but only one poem that can be definitely ascribed to him has survived (published by Davidson, in *Journal of Jewish Lore and Philosophy,* vol. 1, 1919, pp. 313-17).

It was in the field of Bible, however, that Gikatilla made a number of striking observations. He was the first Bible exegete to examine the Scriptures from a purely historical point of view, and he anticipated many of the conclusions of the Bible scholars of the 18th cent. and after. Thus, he was the first to divide *Isaiah* into two separate books and to assign the latter half to the period after the destruction of the First Temple; he referred the prophecies in *Micah* to the period of the Second Temple instead of the Messianic age; he regarded a number of the Psalms as post-Exilic, and suggested that in some cases additions had been made in the text of those which he attributed to David. He also attempted to explain away the miracles in the Bible by giving rationalistic explanations, and he did not hesitate to connect widely separated Bible passages on the Talmudic principle (*Pes.* 6b) that the Scriptures are not in strict chronological order. He wrote commentaries on the Pentateuch, *Isaiah,* the Earlier Prophets, the Minor Prophets, *Psalms, Job* and *Song of Songs,* of which Poznanski has collected all the extant fragments (*Mose b. Samuel Hakkohen ibn Chiquitilla, nebst den Fragmenten seiner Schriften,* Leipzig, 1895; *Zeitschrift für Assyriologie,* vol. 26, pp. 38-60).

Lit.: Skoss, S. L., in *Encyclopaedia Judaica,* vol. 7 (1931) cols. 411-15; Bacher, in *Harkavy-Festschrift* (1908), Hebrew section, 221-72; idem, in *Revue des études juives,* vol. 31, pp. 307-17; Poznanski, in *Hebrew Union College Annual,* vol. 1 (1924) 599 et seq.

GILBERT, JEAN (pseudonym for Max Winterfeld), composer of operettas, b. Hamburg, Germany, 1879. He was a pupil of Philipp Scharwenka, and first became conductor of an orchestra in Bremerhaven in 1897 and then in Hamburg in 1899 and later at the Apollo Theatre in Berlin. From 1910 on Gilbert devoted his time exclusively to the composition of operettas and farces; he wrote fifty-seven pieces up to the present, several of which gained wide recognition; the best known are: *Polnische Wirtschaft* (1911; performed in Paris as *Ménage polonais, 1914*); *Puppchen* (1912); *Die Frau im Hermelin* (1918); *Die Braut des Lucullus* (1920); *Katja, die Tänzerin* (1922); *In der Johannisnacht* (1926).

Gilbert's son, Robert, is also a composer.

GILBOA, a mountain-chain in Palestine, situated southeast of the Plain of Jezreel, sloping off abruptly toward the Jordan valley, about 1,700 feet above sea level. It is well-known because of the battle fought between the Israelites and the Philistines which took place on its slopes and in which Saul met his death; cf. David's elegy (*II Sam.* 1:21). Its old name is preserved by the village of Jelbun, while the mountain-chain today is called Jebel Fuku'a.



The mountains of Gilead. From Jacob S. Golub's "Israel in Canaan"

GILDIN, CHAIM, Yiddish poet, b. in the Ukraine, Russia, 1885. He participated in the revolutionary movement of the Jewish workers of Russia, was arrested by the Czarist police and was sent to a Siberian prison. While in prison he wrote poems which he afterwards included in his collected poems, under the title, *Hinter Grates* (Behind Prison Bars). When he regained his freedom he lived in Warsaw for a while, working as a shoemaker and contributing to the Warsaw Jewish daily press.

After the Russians evacuated Warsaw in 1915, Gildin went back to the Ukraine. Following the Russian revolution of October, 1917, he lived in Kiev, Kharkov and Moscow. He is one of the first worker poets in the Soviet Union to write proletarian verses. He has published the following books: *Hammer-Klangen* (Moscow, 1922); *Bai Unz in Land iz Mai* (Kharkov, 1932); *Gezammelte Shriften* (Kharkov, 1932).

GILEAD, the name of a district in Palestine east of the Jordan, between the Yarmuk and the Jabbok. The Bible traces the name back to the "heap of witness" (*gal 'ed*) erected by Laban and Jacob as a token of alliance and friendship (*Gen.* 31:47-52); there is perhaps another reference to the name in the altar erected by the eastern tribes (*Josh.* 22:34). Jephthah of Gilead and the prophet Elijah of Tishbeh, in Gilead, are well-known. The name Gilead often designates in general the entire country east of the Jordan and south of the Yarmuk which was inhabited by Israelite tribes in the later Biblical period. It is a fertile land, the slopes of which were covered with forests in ancient times. At present the name Gilead has been preserved only in the site of the ruins of Khirbet Jel'ad, south of the lower Jabbok.

GILGAL, a place name in Palestine, probably meaning "circle" and indicating a circle of large stones, similar to Stonehenge in England, which served as a shrine in pre-Israelite times. Several places of the name are mentioned in the Bible, of which the most important are: 1) the first encampment of the Israelites after they had crossed the Jordan (*Josh.* 4:19; *Micah* 6:5), where they made a covenant with the Gibeonites, near Jericho; 2) a shrine frequently visited by Samuel, which was the place where Saul was formally installed as king (*I Sam.* 11:14-15), probably near Shechem; 3) a place mentioned as a shrine by Amos and Hosea (*Amos* 4:4; *Hosea* 4:15), in connection with Beth-el.

GILGAMESH (also Izdubar, Gishdubar), hero of an ancient Babylonian epic of remarkable beauty, which was found in 1872 at Kuyunjik (the former Nineveh), preserved, but not completely, on twelve cuneiform tables. The figure of Gilgamesh is older than the epic. The epic narrates as follows: Gilgamesh, the ruler of Uruk, distinguished by a powerful physique and a marvelous mind, one-third human and the rest divine, defeats Engidu (Eabani), who was created by the goddess Aruru, wins his friendship, and together with him performs heroic deeds until Engidu dies. Hereafter he sets out in quest of eternal life, and finally meets his ancestor Utnapishtim (The Saved One), with the epithet Hasisatra (equivalent to Berosus' Xisuthros, and meaning The Very Clever One), who tells him how he acquired divinity during the Flood. However, as Gilgamesh does not pass a test for the conquering of sleep he is forced to return home, where he dies after visiting Engidu in the underworld.

The tragedy of death and friendship are imperishably painted in this oldest known epic of humanity. There are in it numerous parallels with Biblical themes, especially in the personality of Gilgamesh (equals Nimrod), and in the story of the Flood. The latter, on the eleventh of the twelve tables, narrates, as does the Bible, the destruction of men by a god-sent flood and the deliverance, at the command of a god, of a single man, together with his household and animals, in a boat fully described. It narrates, furthermore, its landing on a mountain, the dispatching of birds, among them the raven and the dove, but in a different order, and finally the thank-offering when they leave the

boat. However, this epic differs from the Bible story not only as to details, such as the dimensions of the Ark, the duration of the Flood (one week), and the like, but also in its unmoral and polytheistic basic mood; the saved Utnapishtim is not considered just, and the drowned are not considered unjust, Ea deceives his fellow-gods, and these gather "like flies" avidly around the sacrifice of the saved one, after they had previously desired "thoughtlessly" to kill all men. Furthermore, Utnapishtim does not preserve all animals, but those of his house only; finally, he becomes a god himself.

It is still uncertain when and how the epic elements came to Israel, just as it is uncertain upon what historic occurrences the epic is based. Hittite fragments of the legend have been found at Boghazkeui.

GILGUL, GILGUL HANEFESH, *see* SOULS, TRANSMIGRATION OF.

GILLUI ROSH, *see* HEAD, COVERING OF; KALLUTH ROSH.

GIMBEL, an American Jewish family well known in merchandising. It was founded by ADAM GIMBEL (b. Bavaria, 1817; d. Philadelphia, 1896), who came to the United States in 1835. For several years he engaged in peddling in the Mississippi valley. Having landed first in New Orleans, he struck northward, in the territory south of St. Louis.

The varied needs of the new communities in the region encouraged Gimbel to undertake the establishment of a general store. At Vincennes, Indiana, he set up a small business, dealing in harness, lace, nails, cloth, gunpowder, fur pelts and whatever else comprised the requirements of the frontier community. Though Gimbel maintained the Vincennes business for more than forty years, expanding it until it included four stores in the city, he finally sold out the firm to join his sons, who had entered the merchandising field in other cities.

JACOB GIMBEL (d. 1922) was the eldest of the sons. He and his brother ISAAC GIMBEL (b. Vincennes, Ind., 1857; d. New York, 1931) went first to Danville, Ill., late in the 1880's. However, the venture there was not successful, and they moved further north, to Milwaukee. Here a department store of a modern type was set up, and proved to be so successful that the family decided to establish another further eastward. Philadelphia was the site of the next venture, and in 1894 the Gimbels bought out the business of Granville B. Haynes there.

The first New York store was opened in 1910, when, under Jacob Gimbel's direction, a site on Broadway between Thirty-second and Thirty-third streets was selected. Within the next five years two older firms of the city had been absorbed into the new business. A still further advance was made in 1923, when Saks and Co. was purchased. Eventually the Saks subsidiary established a second store on upper Fifth Avenue. In 1926 the Gimbels took over the Kaufman and Baer Company of Pittsburgh. Later they acquired a store in Chicago, and in 1939 the Saks Fifth Avenue subsidiary opened a branch in Beverly Hills, Cal.

CHARLES GIMBEL (b. Vincennes, 1861; d. Lake Placid, N. Y. 1932), the son of Adam Gimbel, was for many years head of the Philadelphia store. He was active in many Jewish philanthropies of the city. In 1941 the Gimbel interests were headed by BERNARD F. GIMBEL (b. Vincennes, 1885), the son of Isaac Gimbel. He was made president of the firm in 1927. ELLIS A. GIMBEL (b. Vincennes, 1865), who headed the Philadelphia store, is vice-president of the firm. All the stores in the various cities are under the supervision of the Gimbel family, descendants of Adam Gimbel and his brother Lemuel.

JACOB GIMBEL (b. Vincennes, 1876) devoted much of his time to philanthropic activities and the support of scientific research. He was educated in Indiana, in Germany and Switzerland. Gimbel originated a dollar savings bank plan for the poor boys of Vincennes, and was also instrumental in providing higher education for young men. In 1910 he financed the Gimbel expedition to explore the rivers of British Guiana and to study the life habits of the Gymnotids. The expedition resulted in the discovery of many rare forms.

NATHAN RICARDO.

GIMEL, *see* ALPHABET.

GINEGAR, *see* COLONIES, AGRICULTURAL.

GINS, GÜNS, GINSMANN, *see* EGER (FAMILY).

GINSBERG, FRANZ, government official, b. Germany, 1862; d. South Africa, 1936. He came to King Williamstown, in South Africa, in 1880 and engaged in the manufacture of matches, candles, soap and other commodities. Ginsberg was a town councillor for many years, was elected to the South African Senate in 1904, re-elected in 1908 and was still serving at the time of his death in 1936.

GINSBERG, ISER, Yiddish author and journalist, and physician, b. Develtov, government of Kovno, Russia, 1872. Until his thirteenth year he studied at the Yeshivas of Vilkomir, Shnipishok and Vilna; later he studied by himself. In 1893 he abandoned his plan to become a Reform rabbi, and left for the United States, where he became a medical student at Cornell University in 1896 and received the M. D. degree four years later. A practising physician since then, he still continued his literary career, contributing short stories and studies in Jewish religion, literature and Jewish history to Hebrew and Yiddish periodicals.

Ginsberg is a member of the staff of the Yiddish daily *Forward* (1941), writing also under the pseudonym of "Der Stechiger" (The Satiric One), and contributed to the Yiddish monthly *Zukunft* reviews of books dealing with Jewish philosophy, religion and history. His works include: *Der Talmud, sein Entstehung un Entwiklung* (The Origin and Development of the Talmud; Warsaw, 1910); *Die Entstehung fun Kristentum* (The Origin of Christianity; New York, 1917); *Yiddishe Denker un Poeten im Mittelalter* (Jewish Philosophers and Poets in the Middle Ages); *Der Rambam* (on Moses Maimonides; New York, 1936, later translated into Roumanian).

GINSBERG, LOUIS, poet and teacher, b. Newark, N. J., 1896. He studied at Rutgers University (A.B., 1918) and Columbia University (M.A., 1924). He

taught in high schools at Woodbine, N. J. (1918-20) and Paterson, N. J. (1921-). He published *The Attic of the Past and Other Lyrics* (1920) and *The Everlasting Minute and Other Lyrics* (1937). His poems appeared in many periodicals and newspapers and have been selected for a number of anthologies.

His first book, *The Attic of the Past,* indicated definite promise of what was to follow. In spite of an over-abundant use of adjectives and occasional literary padding it forecast the genuine achievement of his second volume, *The Everlasting Minute.* In this collection the author is never tired of pointing out the color, imagery and overtones immanent in the so-called commonplaces of sight and sound. Therefore, even when Ginsberg's theme is realistic and suggestive of contemporary backgrounds the general effect is otherworldly and spiritual. Essentially the poet succeeds in translating the expression of painter and musician into lilting phrases which at their best are haunting. Ginsberg may be justly classified with the authentic lyric poets of England and America. In his own way he belongs to the tradition of Poe, Lanier, Swinburne and Tennyson. ELIAS LIEBERMAN.

GINSBERG, MORRIS, sociologist, b. 1889. He studied at University College, London (John Stuart Mill scholar, Martin White scholar, research student, M. A., and D. Lit.). He was appointed a fellow of the college. He was a lecturer in philosophy at University College from 1914 to 1923. From 1929 on, he was Martin White Professor of Sociology in the School of Economics and Political Science of the University of London, and was still serving in 1941.

He published *The Psychology of Society* (London, 1921; New York, 1922); *Studies in Sociology* (1932, a collection of essays dealing with questions on the borderline between social philosophy, psychology, and biology); and *Sociology* (1934, a popular summary). He was a joint author of *The Material Culture and Social Institutions of the Simpler Peoples* (1930), and with John Atkinson Hobson wrote a biography of Leonard Trelawny Hobhouse (1864-1928), the sociologist and philosopher, entitled *L. T. Hobhouse: His Life and Work* (1931). In 1923 he translated the dialogues on metaphysics and religion of Nicolas Malebranche (1638-1715). Ginsberg was also joint editor of the *Sociological Review.*

In a lecture on "The Unity of Mankind," delivered in 1935, at a time, as Ginsberg pointed out, of growing belief in the irrational, of belief in violence and national isolation, of attacks on the belief in individuality, liberty and equality, and of fear that whatever had been attained for liberty and equality was a temporary product of the 18th and 19th centuries and that history was merely a series of partial developments, he asserted his belief in mankind as "a single entity capable of undergoing development as a whole" and that "we can conceive of a good common to all and therefore ought to work for it."

GINSBURG, CHRISTIAN DAVID, Bible scholar in the field of Masorah, b. Warsaw, Poland, 1831; d. Middlesex, England, 1914. After his conversion to Christianity in 1846, he settled in England and until 1863 was a Christian missionary to the Jews. During the same period he devoted his time, from 1855, to the study of the Masoretic text of the Bible, which later became his life-work. His chief contribution in this field was *The Masorah* (4 vols., 1880-1905), in which he collected the original text of the Masorah (notes to the text of the Bible by Jewish scholars) from printed rabbinical Bibles and manuscripts, and arranged these in alphabetic order, to which he added notes, some tractates dealing with the Masorah, and a partial English translation of the Masoretic notes. He also made two standard editions of the Hebrew Bible (1894 and 1911) based on a number of manuscripts; he gave the sources and the reasons for his choice of texts in *Introduction to the Massoretico-critical Edition of the Hebrew Bible* (1897) and *A Series of 15 Facsimiles of the MSS of the Hebrew Bible* (1897; 2nd ed., *A Series of 18 Facsimiles of the MSS of the Hebrew Bible,* 1898). In 1904 he was entrusted with the preparation of a new critical edition of the Hebrew Bible, based on seventy-five manuscripts and about twenty-five early editions. Of this the Pentateuch, Prophets and *Psalms* were issued prior to his death; the work was completed by others from 1914 to 1926. Ginsburg also wrote commentaries to *Song of Songs, Ecclesiastes* and *Leviticus,* and works dealing with the Karaites, Essenes, Cabala, Masorah and the Moabite Stone.

Lit.: Geden and Kilgour, *Introduction to the Ginsburg Edition of the Hebrew Old Testament* (1928).

GINSBURG, JEKUTHIEL, mathematician, b. Lipniki, Russian Poland, 1889. He came to the United States in 1912 and attended Cooper Union and Columbia University, from which he was graduated in 1916 with the M. A. degree. He has been an associate in the Department of Mathematics in Teachers College of Columbia University since 1926. In 1928 he was appointed assistant professor of mathematics at Yeshiva College, and in 1936 he was appointed professor and head of the department of mathematics. In 1932 he established the quarterly *Scripta Mathematica,* of which he became editor-in-chief. He is also the editor of the *Scripta Mathematica Library* and of a series of portfolios, entitled *Pictorial Mathematics.* He was the co-author with Professor David Eugene Smith of Columbia University of *History of Mathematics in America Before 1900* (1936) and the co-author of *Numbers and Numerals* (1937). He wrote numerous articles in Hebrew periodicals on the history of Jewish contributions to mathematics, and a number of articles in English periodicals on the theory of numbers and the history of mathematics. He also contributed to the 14th edition of the *Encyclopaedia Britannica.*

GINSBURG, SAUL, journalist and folk-lore specialist, b. Minsk, Russia, 1866; d. New York city, 1940. He began his collection of Jewish folk-lore while still a young man, and was a member of the first Zionist youth organization in Russia. In 1892 he began contributing to the Russian Jewish weekly *Voskhod;* in 1897 he settled in Leningrad and became editor of a department of the periodical, writing in Hebrew, Yiddish and Russian on literary criticism and historical subjects. In 1901 he and Peretz Marek published the first modern collection of Yiddish folk songs.



Louis Ginzberg

In 1903 Ginsburg and S. Rapoport, together with a group of writers, established *Der Freind,* the first Yiddish daily in Russia, which, in its last years under the name of *Dos Leben,* lasted until 1908. He took part in the publication of the collection *Pereshitoye* (4 vols., 1909-12) and edited two volumes of the quarterly *Heabar;* subsequently he was editor of the collection *Yevreiski Vyestnik* (Leningrad, 1928). Up to 1930 he gathered material dealing with the history of the Jews in Russia for the Leningrad Jewish Archives. Unhappy in the Soviet Union, he left for Paris in 1930, and in 1932 came to the United States, where he was a regular contributor to the *Jewish Daily Forward.* His historical writings were collected and published in three volumes, *Historishe Shriften,* regarded as a great contribution to the history of the Jews in the 18th and 19th centuries.

GINTZBURGER, SAMUEL, consular official, b. Neuchatel, Switzerland, 1867; d. Vancouver, British Columbia, 1928. He was educated in Neuchatel and in Freiburg, Germany, and emigrated to Canada in 1887. The Vancouver area was at that time largely undeveloped. Gintzburger engaged in various pioneering activities—Indian trading, seal hunting, silver mining, gold mining, land development. He was from the very beginning active in the Jewish community of Vancouver, serving as president of Congregation Temple Emanu-El for many years, and also as president of the Vancouver Hebrew Free Loan Association (1915-24).

Gintzburger's participation in civic activities led to his election as councillor for the West Vancouver municipality for the years 1912 and 1913. In 1913 he was appointed Swiss consul in Vancouver, and served in that post until his death.

Lit.: The Jew in Canada (1926) 237.

GINZBERG, ASHER, *see* AHAD HAAM.

GINZBERG, LOUIS, Talmudic and Midrashic scholar, b. Kovno, Lithuania, 1873. His rabbinic education Ginzberg received at the Yeshivas of Kovno and Telshe; his history, philosophy and Oriental languages at the Universities of Berlin, Strasbourg and Heidelberg, being awarded his Ph.D. at the latter in 1898. After a year's residence in Amsterdam, he came to the United States in 1899, and for three years (1900-3) served as editor of the Department of Rabbinical Literature of the *Jewish Encyclopedia.* In 1902 he was appointed to the chair of Talmud and Rabbinics at the Jewish Theological Seminary of America, and he still held this professorship in 1941.

Ginzberg's learning in the field of rabbinics is literally encyclopedic. His scholarly fame rests on the earlier *Legends of the Jews* in seven volumes (vol. 1, 1909; vol. 7, 1928) and the later monumental *Commentary on the Talmud of Jerusalem* (vols. 1, 2 and 3, 1941). Between the *Legends* and the *Commentary* Ginzberg authored *The Geonim and Their Halakic Writings* (1909); *Yerushalmi-Fragments* (1909); *Genizah Studies* (1909); *Some Abbreviations in the Jerusalem Talmud* (1914); *Additional Notes on Mahzor Yannai* (1919); *Studies Into the Origin of the Mishnah* (1920); *Eine unbekannte jüdische Sekte* (1922); *Notes on Philosophical Terms in the More Nebukim* (1924); *Genizah Studies in Memory of Dr. Schechter* (vols. 1-2, 1928), and the popular *Students, Scholars and Saints* (1928).

Ginzberg pioneered in the literary criticism of rabbinic literature. In Tannaitic literature, his studies of the original in *Eñ Beñ* and *Mishnah Tamid* are classic in the field. In Gaonic literature, his original contributions are the series of introductions to the manuscripts he edited in the *Gaonica* and the *Genizah Schechter;* these introductions trace the development of the Halachah from the Talmud to Gaonic times. His *Legends* shows him to be master of the entire Haggadah as it is found not only in the Talmud but also in the extra-rabbinic sources, such as the Hellenistic literature and the writings of the church fathers. His *Commentary on the Talmud of Jerusalem* is more than a commentary; it comprises a long series of studies in history of Halachah; in the development of rabbinic theology, the liturgy and the ritual; and in the Jewish history of the rabbinic period.

These major achievements by Ginzberg in the field of rabbinics are due: (1) to his immersion in the spirit of both the Babylonian and Jerusalem Talmuds as well as to his vast erudition in their content; (2) to the fact that he is the first Talmudist in modern times who combines in himself the learning of the Talmud student of the Yeshiva and the knowledge of the university graduate; (3) to his highly original and imaginative mind to which he brought scientific method in his research and in his reconstruction of various phases of Talmudic history.

He thus elucidates, for example, that the Babylonian Talmud reflects the life of Babylonian Jewry which was fundamentally Palestinian in character but modified by the political, economic and social conditions in which the Jews of Babylonia lived; that in the rabbinic interpretations of the Torah the keen minds of the sages developed a theory according to which the

civil law might be modeled in conformity with the demands of their own times; that there is a parallel between the rabbinic interpretations of the Torah and the interpretations of the American Constitution by the Supreme Court of the United States in that the rabbis and the justices adapted basic laws to changing conditions not foreseen by the framers of the original documents.

Ginzberg writes with facility in German and French as well as in English and Hebrew. He was one of the founders of the American Academy for Jewish Research and its president from 1929 to 1941. He holds many honorary degrees, among them the D.H.L. from the Jewish Institute of Religion and the honorary Doctor of Divinity conferred by Harvard University during its tri-centennial celebration.

ISAAC LANDMAN.

Lit.: Druck, D., *Professor Louis Ginzberg* (Hebrew, 1934).

GIRGASHITES, one of the tribes of Canaan, concerning which only one fact is known, that it had its abode west of the Jordan (*Josh.* 24:11), somewhat to the north (*Gen.* 10:16), towards Phoenicia. However, a legend found in the writings of the church fathers and suggested also in the Talmud has it that the Girgashites fled to Africa before the invasion of Canaan by the Israelites under Joshua, and accused the Israelites, even before Alexander the Great, of being the stealers of their land (*Sanh.* 91a). This story of the relation of Africa to Canaan is apparently based on the historic fact of the founding of Carthage by the Phoenicians.

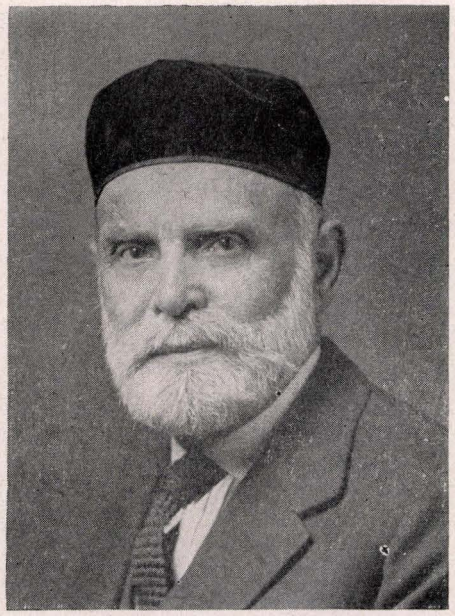
GIRLS, CONFIRMATION OF, *see* CONFIRMATION.

GISCHALA, fortified city in Upper Galilee, scene of the operations of John of Gischala during the great war against Rome (66-70 C. E.). It was the last of the strongholds of the region, and fell without a blow in 67, when John abandoned it in order to flee to Jerusalem. Its Hebrew name Gush-halab, "clod of milk," is indicative of the fertility of the region.

GITELSON, NEHEMIAH, Talmudic scholar, b. Svenziany (a suburb of Vilna), Poland, 1853; d. New York city, 1932. He first came to the United States in 1880, and though he returned to Vilna several times, he finally made his home in New York city.

Gitelson studied at the Yeshivas in Mir and Volozhin, and though he obtained ordination (Semichah) he never entered the rabbinate. However, in his sponsorship of Talmudic study, on a basis of *Torah lishemah,* "Torah for its own sake," Gitelson was a pioneering influence. In 1905 he founded the Chevra Shass at the Congregation Sons of Israel Kalwarie in New York city. The organization, of which Gitelson was the voluntary leader for more than twenty-five years, still meets regularly every week-day. His own collection of some eleven hundred volumes was bequeathed to the Jewish Theological Seminary library, where it is housed as an intact research unit known as the Nehemiah Gitelson Talmudic Library.

The Jewish Theological Seminary awards a medal annually in Gitelson's memory through the Alumni Association of the Teachers Institute, to the graduate



Nehemiah Gitelson

who has been most outstanding in scholarly achievement or effort on behalf of the Jewish community. Alpha Epsilon Pi, a national Jewish college fraternity, also awards a medal in Gitelson's memory to the undergraduate or alumnus who has distinguished himself on the campus or in the general community in the spirit of *Torah lishemah.*

Lit.: "Nehemiah Gitelson and the Chevra Shass," *Jewish Forum,* Feb., 1924.



The Gitelson medal awarded annually by the Jewish Theological Seminary for outstanding scholarly achievement among graduates

GITTIN ("bills of divorce"), a tractate in the third division, Nashim, of the Mishnah, Tosefta and both Palestinian and Babylonian Talmuds. Its order in the division varies; it is fifth in the Mishnah and the Palestinian Talmud, sixth in the Tosefta, and fourth in the Babylonian Talmud. The principal subject matter of the tractate is the manner in which the Get, or bill of divorce, is to be written and presented to the wife. The contents of its nine chapters are as follows:

Chapter 1. How a Get sent from a country outside of Palestine is attested. Rules on the annulments of



Traditional rites of divorce as prescribed in the tractate Gittin. From Bodenschatz's "Kirchliche Verfassung der heutigen Juden" (1748-49)

bills of divorce and documents of manumission of slaves.

Chapter 2. A Get must be written and signed on the same day and in the day-time. This is followed by regulations as to the materials on which it may be written, and the qualifications of those who write it and deliver it.

Chapter 3. A Get must be especially written for the particular pair that are to be divorced. The effect of delays and hindrances in delivering the Get.

Chapter 4. The husband can declare the Get invalid up to the time it is actually delivered. Various regulations introduced by Rabban Gamaliel I and Hillel "for the public welfare" (*mipne tikkun ha'olam*) are enumerated; among them are a widow's right to collect her marriage portion (Kethubah) without taking an oath, and the institution of the Prosbul to prevent debts from being annulled by the Sabbatical year.

Chapter 5. Regulations as to appropriation of land to satisfy judgments for various types of debts. Regulations made "for the purpose of amity" (*mipne darche shalom*), such as the order of calling up individuals to the Torah, or the injunction to let poor non-Jews glean in the vineyards with poor Jews.

Chapter 6. The conditions under which a Get remains in force, and how this is affected by the words of the husband. If the messenger is appointed by the woman to bring the Get to her, it comes into force as soon as he receives it.

Chapter 7. Discussion of the extent to which the mental and physical condition of the husband when or after he orders the Get written affects its validity.

Certain types of conditional divorces are mentioned.

Chapter 8. The manner of the delivery of the Get and the exact time at which it goes into effect, as well as the proper place of its delivery. Any error in names, date or the like makes the Get invalid.

Chapter 9. The content of the Get itself. It is invalid if it contains a stipulation that the wife may not remarry. A discussion between the rabbis as to what are suitable grounds for a divorce.

The Gemara of the Babylonian Talmud to the tractate contains much Haggadic material, which is scattered throughout the whole, but is most extensive in chapter 5, dealing with the destruction of the Temple (55b-58a) and in chapter 7, which gives numerous remedies for diseases. SIMON MOWSHOWITZ.

GIUDA EBREO (Romano, Leone, or Judah ben Moses ben David ben Moses ben Jekuthiel), sometimes called simply "the philosopher" because of his reputation in his day; b. Rome, 1292; d. Rome, after 1350. He was a cousin of the famous Italian-Hebrew poet, Immanuel of Rome, who extols him and Benjamin ben Judah, his friend, for complementing one another. Benjamin had turned to the sciences, while Giuda devoted himself to the speculative sciences. Giuda studied the Christian scholastic philosophy which reached a peak of development at this time. Immanuel and other Jewish contemporaries complained that only the Christians mastered the sciences. In order to bring Jewish and secular knowledge into closer relationship Giuda translated Latin and Arabian works into Hebrew.

In 1328 Giuda began his life work with the translation of the *Liber de Causis* (*Sefer Hailloth*), wrongly attributed to Aristotle; this was followed by a translation of Thomas Aquinas' *De Ideologia* (*Maamar Hameshalim*). Afterwards came a translation into Latin of the commentary of Averroes to Aristotle's *De Substantia* (in which Averroes quoted almost exclusively Christian authorities), and Hebrew translations of Boethius' dissertation *De Unitate et Uno* (*Maamar Haehuth Vehaahduth*) and of works of Albertus Magnus, Thomas Aquinas, Agidius de Colonna and Angelo di Camerino.

Giuda's original work included a philosophic commentary on the Biblical account of the creation, a treatise on the theory of prophetism, philosophic explanations of certain parts of the liturgy, especially of the Kaddish and the Kedushah, a commentary to the first four philosophic chapters of Maimonides' *Sefer Hamadda,* and a philologically interesting Hebrew and Italian glossary, which contributes to the knowledge of the Italian as spoken by the Jews of the time. Giuda worked in the service of King Robert of Naples, known as a sponsor of Jewish literature, to whom, according to Moses Rieti, he taught philosophy and Hebrew. Despite Giuda's great knowledge of Christian philosophy, however, his hope of popularizing it among the Jews was not fulfilled, since only a small part of his work was printed.

GIVATA, GIVATH BRENNER, GIVATH HAYIM, GIVATH HA'SHLOSHA, GIVATH HEN, GIVATH SHAPIRA, *see* COLONIES, AGRICULTURAL.

GIVING OF THE LAW, FEAST OF, *see* SHABUOTH.

GLANCZ, AARON (pseudonym, A. Laieles), Yiddish poet, critic and essayist, b. Wlotzlawek, Poland, 1880. After an early education in Lodz, Glancz went to London in 1905. Here he studied at the university and acted as correspondent for the *Neier Weg* of Vilna. He came to New York city in 1909, and wrote for various magazines. In 1913 Glancz went to Chicago, where he directed a Yiddish national-radical school and edited *Der Neier Dor,* a monthly which advocated Yiddish secular education. The following year Glancz returned to New York to join the staff of *Der Tag,* a Yiddish daily just established. He was still on the staff of *Der Tag* in 1941, contributing articles, sketches and poetry.

Glancz's first poetry was published in 1910 in Pinski's *Vochenshrift* and other journals. Later, as one of the Introspectivists, an esoteric group of Yiddish poets, he was an editor of *In Sich,* their magazine. His published verse includes: *Labyrint* (1918); *Die Maise Fun Hundert* (1921); *Yung Harbst* (1922); *Rondos* (1926); *Shloime Mulchu* (1927); *Osher Lemlen* (1928); *Tzu Dir—Tzu Mir* (1933) and *Fabius Lind* (1937). Glancz also translated, into Yiddish, Broder Christiansen's *The Philosophy of Art* (1921) and many of Edgar Allan Poe's poems. He used the pseudonyms G. Tobias, Piccolomini, A. Pracht, Agni, and A. Laieles, and is best known by the last name.

Lit.: Reisen, Zalman, *Lexikon fun der Yiddisher Literatur, Presse un Filologie* (1927), vol. 2, cols. 255-58; Minkow, Nochum, *Bichervelt,* 1922, p. 279; Gladstein, Jacob, *In Sich,* 1923, no. 4; Shatzky, Jacob, *Unzer Buch* (1926).

GLASER, CURT, professor and historian of art, b. Leipzig, Germany, 1879. He was for several years curator of the Berliner Kupferstichkabinett (Bureau of Copper-Plate Engraving), and from 1926 to 1933 was director of the Staatliche Kunstgewerbebibliothek in Berlin. He wrote: *Die Kunst Ostasiens* (1913); *Zwei Jahrhunderte deutscher Malerei* (1916); *Edward Münch* (1917), a monograph; *Die Graphik der Neuzeit* (1922); *Gothische Holzschnitte* (1923); *Ostasische Plastik* (1925); and *Amerika baut auf* (1932).

GLASER, EDUARD, explorer, b. Deutsch-Rust, Bohemia, 1855; d. Munich, Germany, 1908. Equipped with a university training in Arabic and astronomy, he became at first an assistant at the Observatory of Vienna and then an explorer in Southern Arabia. During his trips of 1883-84, 1885-86, 1887-88, and 1892-94 he made valuable discoveries of old manuscripts, various objects of ethnographical interest, and hitherto unknown inscriptions, of which he copied about a thousand. He also made studies of different Arabic dialects and of the Sabean language, the rendering of which into German is considered his greatest achievement.

Glaser's literary activities were predominantly devoted to the interpretation of the history of Arabia, with which he dealt in the following works: *Skizze der Geographie und Geschichte Arabiens* (Berlin, 1889); *Die Abessinier in Arabien und Nordafrika*



Eduard Glaser

(Munich, 1895); and *Altjeminitische Nachrichten* (1906-10).

He made a contribution to the problem of Arab-Jewish relations in his suggestion regarding the Hedjaz Railroad in Palestine and the colonization of Jews in Arabia. The University of Greifswald conferred upon him an honorary doctor's degree. Upon his death his ethnographical collections were bought by the British Museum and other great institutions, and his library was sent to Dropsie College in Philadelphia.

Lit.: Lichtenstädter, "Eduard Glaser," reprint from *Jahrbuch für Jüdische Geschichte und Literatur* (1909); *Deutsche Rundschau für Geographie und Statistik* (1890) vol. 12, p. 136 et seq.; Hommel, in *Hilprecht's Explorations in Bible Lands* (1903) 722 et seq.

GLASER, JULIUS ANTON (originally Joshua), Austrian minister of justice and professor of jurisprudence, b. Postelberg, Bohemia, 1831; d. Vienna, 1885. Glaser was converted to Christianity in his early youth, and discarded the name Joshua in favor of Julius Anton. He took his doctorate in philosophy from the University of Zurich in 1849 and in jurisprudence from the University of Vienna in 1854. In 1859, Glaser was appointed assistant professor of criminal law at the University of Vienna and the following year he was made full professor.

Glaser became minister of justice for Austria in 1871, and served in this capacity until his resignation in 1879, when he was appointed attorney general. In the meantime, he still held his chair at the University of Vienna. Glaser's greatest contribution to Austrian jurisprudence was his introduction of a new penal code in 1873. In this code the institution of the jury in criminal procedure was stabilized, an independent public prosecutor was created and the rights of the defendant were protected. This penal code remained in force until Austria was absorbed by Nazi Germany in 1938. Glaser was the author of *Wahrspruch und Rechtsmittel im englischen Schwurgerichtsverfahren* (1866) and of *Handbuch des Strafprozesses,* in two volumes (1883-85).

Lit.: Benedikt, E., *Allgemeine Deutsche Biographie,* vol. 49, pp. 372-80; *Encyclopaedia of the Social Sciences,* vol. 6, p. 670; Unger, J., *Julius Glaser* (1885); Sinzheimer, Hugo, *Jüdische Klassiker der deutschen Rechtswissenschaft* (1938); Kann, Robert, in *Neues Wiener Tagblatt,* Dec. 23, 1930.

GLASGOW, a city on the west coast of Scotland, at the mouth of the river Clyde. Its population in 1941 was approximately 1,190,000, of which 16,000 were Jews. Though the modern Jewish community of Glasgow ranks next in importance to those of Manchester and Leeds, in the United Kingdom, it is a young community. At the end of the 18th cent. there seem to have been no Jews in Glasgow at all. In 1816 there were about ten Jewish families, but all facilities for worship and other ritual observance were absent.

In 1830 a section of the necropolis was set aside as a Jewish burial ground, and four years later worship was being held in a private house on High Street. Not until 1852, after several changes in temporary quarters, was it decided to construct a permanent synagogue, and in 1858 the building was dedicated. It was situated on the corner of George Street and John Street, and the Reverend Dr. Mayer was officiating minister. A more spacious building was consecrated, on Garnethill, in 1878, when Hermann Adler was rabbi. The synagogue still occupied the same site in 1941, at which time it had 350 seatholders. E. P. Phillips was rabbi emeritus, and Dr. I. K. Cosgrove was minister.

The persecution of the Jews in Russia during the last two decades of the 19th cent. sent a large immigration of Jews into Scotland. Until this time the Jewish community of Edinburgh had been larger than that of Glasgow. But because of its shipbuilding activities, the advantages Glasgow offered for commercial pursuit attracted more immigrants and the growth of the Jewish community was accelerated.

With the increase of the Jewish population of Glasgow, communal activity expanded. In 1941 there were thirteen synagogues in the city. The largest of these was the Queen's Park Synagogue, which had 600 seatholders. The rabbi was T. Vainstein. The Langside Synagogue, with 550 seatholders, had J. Harris as rabbi. B. Balkind was rabbi of the New Central Synagogue, which had 400 seatholders. Another large congregation was the Great Synagogue on South Portland Street, founded in 1884. It had 277 seatholders in 1941, and B. B. Atlas was the rabbi. A Yeshiva was maintained under the auspices of this synagogue; N. Shapira was its principal. Glasgow had also a Hebrew College for higher Hebrew study and the training of teachers. Noah Morris, regius professor of materia medica in the University of Glasgow, was president of the College; E. P. Phillips, minister emeritus of the Garnethill Synagogue, and Ellis Isaacs were honorary presidents. Though the Jewish population of Glasgow gradually moved toward the outskirts of the city, the cooperation among the many cultural, philanthropic and social organizations continued. Organizations representing various segments of the Zionist movement were very active in Glasgow.

In April, 1940, the Glasgow Jewish community established at Skelmorie, in the evacuation area, a hostel for the sheltering and education of Jewish children from orphanages and private homes in Glasgow and other parts of Scotland. NATHAN RICARDO.

Lit.: Daiches, Salis, *The Jews of Scotland;* idem, in *Jewish Chronicle* (London), May 6, 1938, pp. 32-34.



Montague M. Glass

GLASS, MONTAGUE (MARSDEN), writer, b. Manchester, England, 1877; d. Westport, Conn., 1934. He came to the United States in 1890 with his parents. He studied at the College of the City of New York and at New York University, and became a lawyer. The clients of the law firm with which he was associated were, for the most part, small Jewish businessmen, and their characteristics suggested to Montague Glass the characters and stories of Abe Potash and "Mawruss" Perlmutter which, from about 1908 on, were to appear in magazines of wide circulation.

Montague Glass published these stories in half a dozen collections of which the best were, perhaps, the first: *Potash and Perlmutter* (1910) and *Abe and Mawruss* (1911). These characters also appeared in a series of plays, beginning with *Potash and Perlmutter* (1913), which he wrote alone or with a collaborator. At the time of his death he was engaged in adapting his stories and plays to the radio.

Although the characters of the temperamental Potash and Perlmutter were humorous, the portrayal was sympathetic. Potash and Perlmutter were devoted to their wives and children, loyal to their king, quick to help the unfortunate, and essentially fair and just in their dealings. If their speech had many mistakes in English, the observations themselves were sound and shrewd. The characterization of Potash and Perlmutter was relished by no one as much as by Jews, who recognized its essential authenticity.

GLATSTEIN, JACOB (YONKEV), Yiddish writer, b. Lublin, Poland, 1896. He received a traditional Jewish training in his youth which he supplemented by self-studies in secular subjects. He came to New York in 1914, and completed a course in law at New York University, although he never practised. Glatstein began writing at the age of seventeen, publishing poems and short stories in current Yiddish newspapers and magazines in New York. For a while he wrote English as well. Since the early 1920's Glatstein has been known as the outstanding poet of the impressionistic school known as "Insichisten." His poetry (collected and published in 1937) was always marked, however, by intellectuality. He collaborated and helped to publish several of the publications of the group of Insichisten in which he freely experimented with the Yiddish language in a manner not unlike James Joyce in English.

Glatstein's most important contribution to Yiddish literature, however, is his autobiographical novel *Ven Yash Iz Gefohren* (The Peregrinations of Yash), describing the author's experiences during a short visit to his native Poland. This second novel of an intended trilogy, published in 1940, was hailed as one of the finest analyses of the spirit of present-day Polish Jewry. Since 1925 Glatstein has been a regular member on the staff of the *Jewish Morning Journal*.

GLATTER, GYULA, painter, b. Munich, Germany, 1886; d. Budapest, 1927. A graduate from the College of Design, Budapest, and the Academy of Art, Munich, he won the coveted Harkányi prize (1908). During the following year he was awarded a gold medal by the Hungarian government, and first prize (1911) in portraiture at the jubilee exhibition of the National Salon. Glatter, son of the well known artist Ármin Glatter, became the favorite portraitist of high society prior to the first World War. Nevertheless he devoted himself privately to landscapes, still life, and otherwise unsensational media of expression.

Among his prominent patrons were General Pál Wernhardt (1912), military commandant of Budapest; Count Miklós Bánffy (1915); Countess János Zichy; Countess István Bethlen (1923); Count János Mikes (1926), bishop of Szombathely. In 1926 he was summoned to Lequieto to do a portrait of the royal Prince Otto, claimant to the Hungarian throne. Glatter exhibited with distinction also at Venice, Vienna, Munich and other European art centers. Canvasses found in his studio at the time of his death included striking portraits of Archduchess Anna; Archduke Joseph Francis; Count Károly Csáky, Minister of War, and of other notables.

GLAZER, BENJAMIN FLOYER, dramatist and motion picture producer, b. Belfast, Ireland, 1885. He came to the United States in 1900. He studied at the University of Pennsylvania Law School and was admitted to the bar of Pennsylvania in 1906. He practiced law until 1912 and then turned to journalism. He was an editorial writer and critic for the Philadelphia *Press* from 1912 to 1915.

In 1916 his adaptation of the play *The Master* from the German of Hermann Bahr was produced in New York. He also translated or adapted a number of other plays, including *Liliom* (1917) and *The Swan* (1919) of Ferenc Molnár, and Ernest Hemingway's *The Fifth Column* in 1940. In 1922 he went to Hollywood as a screen writer.

Glazer wrote much for the screen, including the scripts for *The Merry Widow, The Great Divide, Tol'able David* (1930), and *A Farewell to Arms* (1932), and became a producer. As such he was asso-



Simon Glazer

ciated with several of the major motion picture studios. In 1927 he received an award of the Motion Picture Academy of Arts and Sciences for his *Seventh Heaven*.

GLAZER, SIMON, rabbi and author, b. Kovno, Lithuania, 1876; d. New York city, 1938. He studied at the Yeshivas of Yurburg, Tauroggen and Eurogola, received his rabbinical degree in 1896, and in the following year came to the United States. Here he served as rabbi in several cities of the Middle West and West, including Des Moines, Ia.; Toledo, Ohio; Seattle, Wash.; and Kansas City, Mo. From 1907 to 1918 he was chief rabbi of the United Synagogues of Montreal and Quebec, Canada. Glazer was one of the founders and the first editor of the *Canadian Jewish Eagle,* a Montreal periodical (1907), and edited several other Jewish periodicals.

In 1923 he settled in New York city, where he served as rabbi of the Beth Hamidrash Hagadol (1923-27), of Temple Beth-El, Brooklyn (1927-30), and of the Maimonides Synagogue (1930 until his death). In 1927 he founded Maimonides College, of which he was president until his death. He was active in Zionist circles; in 1921 he initiated a movement for the passage of a resolution in the United States Senate favoring Palestine as the national homeland of the Jewish people. In 1924 he was elected president of the Central Council of American Rabbis (Orthodox), a position which he occupied until the time of his death, and served for a time also as president of the Central Council of Orthodox Rabbis of Greater New York. He was co-founder of the Assembly of Hebrew Orthodox Rabbis of America.

Glazer wrote a number of works on Jewish ritual and history, including *Guide of Judaism* (New York, 1917); *Prayers on a Cemetery* (English and Hebrew; 1928); and *History of Israel* (6 vols., New York, 1930). He wrote also *The Jews of Iowa* (Des Moines, 1904). He translated into English Maimonides' *Mishneh Torah* (*Book of Mishneh Torah, Yad Ha-Hazakah;* New York, 1927).

B. Benedict Glazer (b. 1902), his son, became associate rabbi of Temple Emanu-El, New York city, in 1934. He is co-author of *The Jew and His Religion* (1931).

GLEANING, *see* Agriculture; Peah; Social Legislation.

GLEMBOTSKI, MOSES (pseudonym, Moses Ben Eliezer), Hebrew and Yiddish writer, b. Szczuczyn, Russia (Lithuania), 1882. After attending the Talmudic academy at Mir he began his literary career in *Hatzefirah, Luah Achiasaf, Hashiloah* and *Der Yud.* In 1909, three years after he had come to the United States, he edited the Hebrew journal *Shibbolim* and the Yiddish monthly *Das Yiddishe Folk.* At the same time he contributed a series of critical essays to the *Zukunft.*

Returning to Russia, he began to publish a series of articles depicting Jewish life in America. In 1913 he was one of the chief contributors to the *Lodzer Morgenblatt.* Glembotski removed to Moscow, where he edited the Hebrew pictorial for young people, *Shethilim,* in 1917 and 1918. Three years later he edited the juvenile magazines *Hashahar* and *Ben Hashahar.* He went to Palestine in 1925, shortly thereafter becoming editor of *Ben Arzi,* a periodical for youths published at Tel-Aviv. He is still (1941) in Palestine, where he contributes to Hebrew publications.

Glembotski's writings include stories and translations. *Sippurim we-Hagadot* (Frankfort, 1924) is a collection of legends and stories for young people. *Dor Over* (1928) contains twenty of his short stories. Among his translations into Hebrew are some of the works of Kropotkin, Anderson, Daudet, Dickens, Jack London, de Maupassant, Scott and Wilde.

GLICENSTEIN, ENRICO (ENOCH), sculptor, painter, and etcher, b. Turek (Turka), Poland, 1870. His father was an engraver of tombstones. The son was brought up to be a rabbi and studied in a Yeshiva, but at seventeen he went to Lodz to earn his living at a handicraft. He worked as a sign painter and a woodcarver. His chess pieces, carved out of slate, made a sensation and, at the age of twenty, he was sent by a patron to study art in Germany. The Academy of Fine Arts of Munich awarded him the Prix de Rome in 1895 and again in 1896. In 1897 he settled in Rome.

He continued to win prizes and honors, among others, a gold medal at the International Exposition at Paris in 1900; a gold medal at the International Exposition in Munich in 1905; and, finally, knighthood as a member of the Order of the Crown of Italy in 1926. For a while, in 1910, he was a professor at the Academy of Art of Warsaw. He worked in bronze and in marble, in effective combinations of bronze and marble, in wood, and in terra cotta. His portrait busts included one of Pope Pius XI, of the king of Italy, Victor Emmanuel III, of Mussolini and Hindenburg, of Gabriel D'Annunzio and Paderewski. His statues were to be found in the museums of Germany and Poland; the king of Italy bought his bronze *The Wanderer* for the Quirinal Palace in Rome; the Univer-

sity of Jerusalem acquired his bust of Lord Balfour (1924).

His sculpture ranges from impressionism to archaism, from the naturalistic bronze of his *Old Prophet* to carvings in wood whose squared mass have little that is realistic; some of his statues are noted for compactness and rigidity; others for their rhythmic articulation and flowing lines; and he has been praised for taking part in the rebirth of a severe Italian sculpture, whose chief quality is its earnestness, that took the place of an "inflated" impressionism and a "literary" realism. His wood sculpture has been praised for its "singing" quality and has been said to be more fluent than his sculpture in stone, more decorative and less intense.

Glicenstein also painted and etched. The British Museum bought a set of his etchings. His print *Wild Horses* won first prize at an international exhibition of etchers in Chicago. His etchings have been described as vigorous and direct, without unnecessary detail, whose lines are characteristic of the sculptor rather than the painter and suggest bas-reliefs. His pen drawings, on the other hand, have been called pictorial rather than sculptoresque—as if painted with a pen.

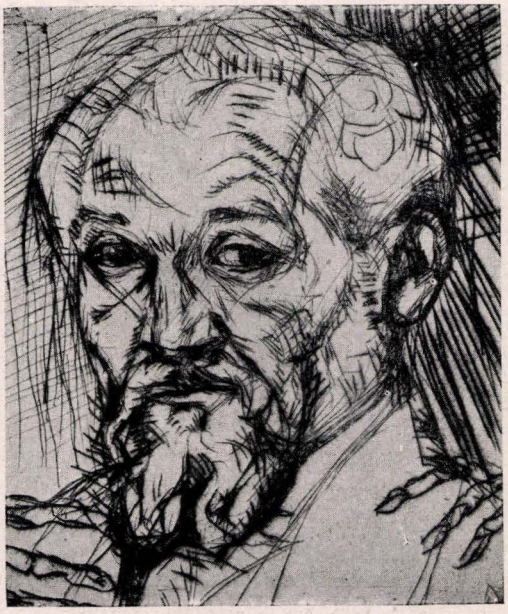
From 1928 on, Glicenstein lived and worked in the United States, of which he became a citizen. His works in the United States include a bronze statue of Jeremiah in the Cleveland Public Library, a marble bust of Rabbi David Einhorn in the lobby of the Temple House of Congregation Emanu-El in New York city (see photograph in vol. 1, p. 499, of this encyclopedia), and a head of Lincoln in the Lincoln Museum at Springfield, Ill. When the Italian Fascists adopted the anti-Semitic policy of the German Nazis, Glicenstein returned to the king of Italy the decoration which had made him a knight.

CHARLES REZNIKOFF.

Lit.: Hakon, E., "Henryk Glicenstein," *Die Plastik,* vol. 3, pp. 13-17 (Munich, 1913, with a portrait and photographs of his sculpture, plates 11-17); Konody, Paul G., "Glicenstein —A Creative Genius," *International Studio,* vol. 75, pp. 167-70 (1922), reprinted in *The Menorah Journal,* August, 1922, as "The Art of Glicenstein" (with self-portrait and seven sketches for the Book of Samuel of the Bible). *The Menorah Journal* in its 1940 Winter issue has a painting of Glicenstein by his son, Emanuel Romano, and a picture of Glicenstein's wood sculpture *Rahel* as the frontispiece.

GLICKSON, MOSES, Hebrew publicist and Zionist leader, b. Golynka, province of Suwalki, Russia, 1878; d. Tel-Aviv, 1939. He was educated in the Yeshivas of Grodno and Lomza and at the universities of Marburg and Bern, where he studied with Hermann Cohen, specializing in philosophy. He obtained his Ph.D. degree in 1907.

From 1908 to 1911 Glickson served as general secretary of the famous Odessa Committee, pioneer Russian Zionist body. He was editor of *Haolam,* a Hebrew Zionist periodical, from 1912 to 1915. Subsequently Glickson went from Odessa to Moscow, where he edited the Zionist newspaper *Haam* and published the collections *Olamenu* (1916) and *Massuoth* (1919). In 1919 he went to Palestine, where he edited the scientific and publicistic part of the monthly *Maabaroth* and the bi-monthly, *Hahinuch,* the organ of the Palestinian organization of teachers. Later, as editor-in-chief of the daily *Haaretz,* Glickson played an important part in shaping general Zionist policies.

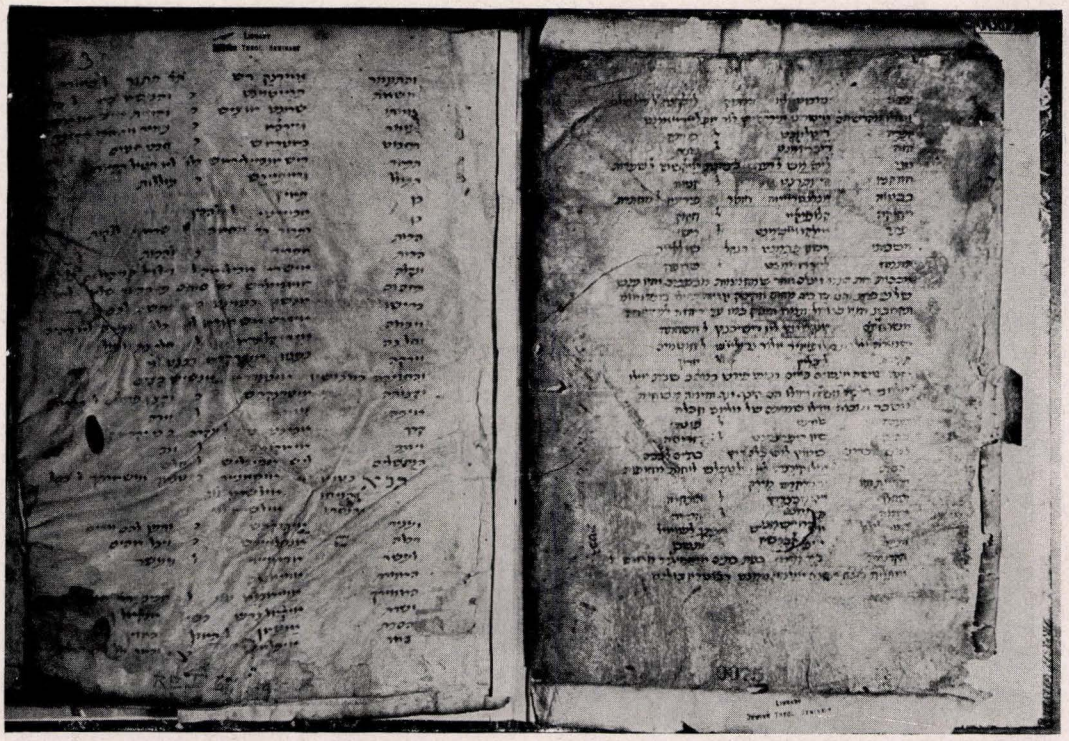


Self-portrait of Enrico Glicenstein

In addition to his newspaper articles and editorials, Glickson also translated, into Hebrew, Windelband's *History of Modern Philosophy* and Kuno Fisher's *Introduction to the History of Philosophy.* In 1928 he published a comprehensive monograph on Ahad Haam and in 1935 a monograph on Maimonides. Two



Statue of the prophet Jeremiah by Enrico Glicenstein



Pages from two French Hebrew glossaries (13th cent.) written on vellum. Reproduced by courtesy of the Jewish Theological Seminary of America

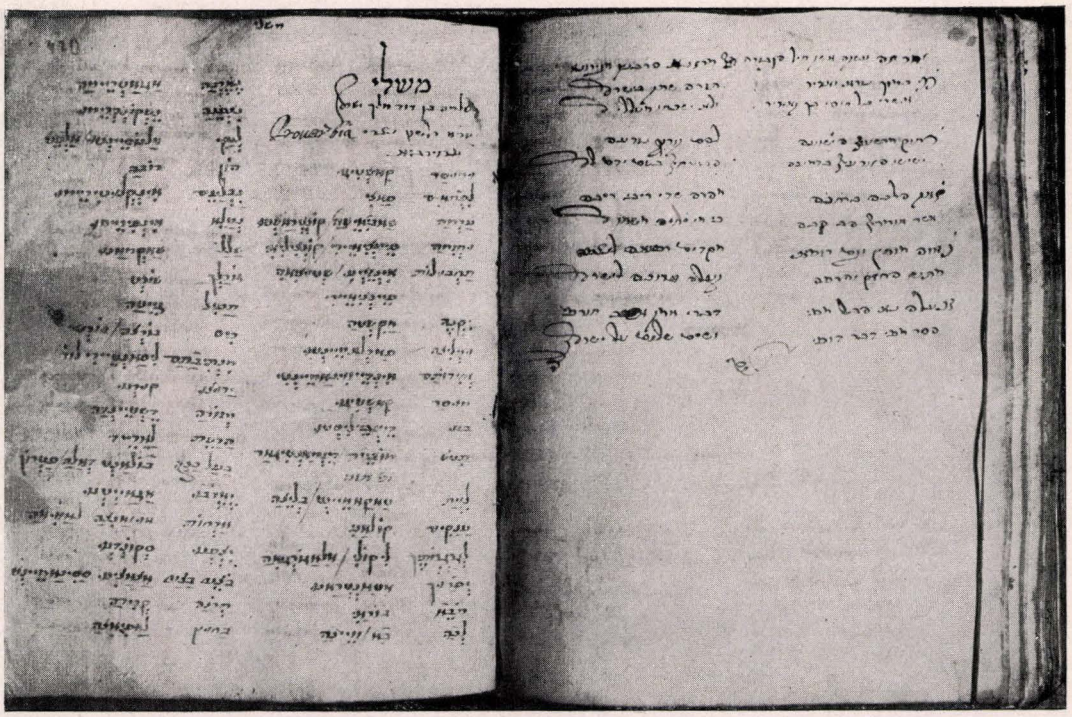
volumes of his Hebrew essays were published at Tel-Aviv in 1939. In 1937 Glickson headed the political commission of the Zionist Actions Committee. He also served on the Vaad Leumi, the Vaad Halashon (the Hebrew Linguistic Academy), the administrative committee of the Jewish Agency for Palestine and the executive council of the Hebrew University in Jerusalem. He joined the faculty of the University in 1938.

GLORY OF GOD (*ḳebod 'Adonai*). The Hebrew term *ḳebod 'Adonai* designates the manifestation of the divine majesty in the world, whether in a special revelation, in the splendor and might of the works of nature, or in the moral ordering of human fate. Even the greatest of men can not see the full glory of God, but only His "back" (*Ex.* 33:17-23), which the rabbis interpreted to mean only in the manifestations of God's power. In a number of passages in the Pentateuch, all of which are assigned by scholars to the Priestly Code (*P*), the "glory of the Lord" is a definite appearance of God's might, in the form of a fiery glow in a cloud. This appearance on several occasions comes to the rescue of Moses and Aaron when they are assailed by the people (*Num.* 14:10; 16:19).

In the prophetical and poetical books the "glory of the Lord" is generally the majesty of God in nature. It is manifested in thunder and lightning, clouds and earthquake (*Ps.* 18); it was revealed to Isaiah at the time of his call (*Isa.* 6:1-3) and to Ezekiel in his first vision (*Ezeḳ.* 1; note also 3:12). It may be observed in the awe-inspiring phenomena of nature (*Ps.* 29), the beauty and purposefulness of creation (*Ps.* 104) and especially in the heavens (*Ps.* 8 and 19). Its highest manifestation is in the moral disposition of human affairs, both in the operation of divine justice (*Isa.* 2:9-22; *Ps.* 50 and 97) and in the love and mercy shown by God to even the least of His creatures (*Isa.* 57:15; *Ps.* 113; 68:5-6). In a later period there was a tendency to regard the glory of God as an independent entity, but this viewpoint was rejected in Judaism as being incompatible with monotheism.

See also SHEKINAH.

GLOSSARIES. The central position of the Law in Jewish life, as well as the presence of an extensive literature beginning with the Bible and continuing through the Talmud and other religious works, made it necessary to furnish aid to the student in understanding the texts which he was to study. One of these aids was the supplying of translations of the difficult words found in Jewish literature into the current vernacular. Such individual translations of words are known as "glosses" (Hebrew *lo'azim,* literally, "foreign words"). Rabbenu Gershom, about 1000, is known to have used a number of such glosses in Old French and German, particularly the former. His example was followed by Rashi, who gives more than 3,000 such glosses in his commentary to the Bible and the Talmud, most of which are in Old French, but others in German, Italian and even Slavonic terms. Simhah ben Samuel embellishes his *Mahzor Vitry* with about 200 glosses, and they abound in the Bible or Talmud commentaries of the 12th cent. written by such men as Joseph Kara, Joseph Bechor Shor, Samuel ben Meir and Jacob Tam. Berechiah Natronai Hanak-



Hebrew Italian glossary, written by Jacob de Olmo (1567). At right is a poem by Marzina, wife of the rabbi of Gerona. Reproduced by courtesy of the Jewish Theological Seminary of America

dan adds Old French glosses to his book of fables, *Mishle Shualim*.

The next stage was the collection of such glosses into separate works known as glossaries. This activity began about the 12th cent. About a dozen such glossaries are extant in manuscript. The first Judeo-German glosses appear in manuscripts toward the end of the 13th cent.; the first Judeo-German glossary from the first half of the 14th cent. This latter was apparently to the entire Bible, but the section to *Genesis*, most of *Exodus* and *Hosea* to *Malachi* is missing. A manuscript glossary to the Pentateuch, written by Isaac Hakohen of Alessandria, Italy, in 1513, is believed to be a compilation of older works.

It is to be noted that the glossaries which explained obscure Hebrew words by giving their equivalents in the vernacular always wrote such vernacular words in Hebrew characters, a fact which sometimes sheds light on the pronunciation of European languages in the Middle Ages. This can be seen from the illustration above (a glossary to *Proverbs*), where the Italian words appear to the left of their Hebrew equivalents.

With the introduction of printing, it became possible to incorporate most of the glosses of the commentators into the texts, which now became so readily accessible that the use of special glossaries to Hebrew words became unnecessary. Instead there developed another form of glossary, that of explaining the foreign words that occur in the Talmud and rabbinic literature, by translating them into Hebrew or modern languages. Many of the printed editions of important Jewish books now contain such glossaries at the end of the work.

GLOSSMAN, BORIS (BORUCH), Yiddish novelist, b. Mozir, Russia, 1893. In Russia, Glossman attended a rabbinical seminary and a Gymnasium. He came to the United States in 1911 and graduated from Ohio State University in 1918.

Glossman's first published work appeared in 1913, in the *Freie Arbeiter Shtimme*. The many novels he published subsequently were usually built around the conflict engendered in Jewish immigrants to the United States and their descendants by their difficulty in coordinating a Jewish background with life in isolated American communities. Among his novels are: *Auf a Hur* (1923); *Die Familie Pikudas* (1923); *Dertzelungen* (1925); *Fananderfal* (1926); *Auf an Inzel* (1927); *Staten Island* (1927); *Auf die Felder fun Georgia* (1927); *Auf yener zeit Okean* (1928); *Fertunkelt Gold* (1928); *Step un Yishuv* (1928); *Lender un Lebens*, 2 vols. (1937-38).

GLOTZ, GUSTAVE, historian, b. Hagenau, Alsace, 1862; d. Paris, 1935. Glotz began his professional career by teaching history at various secondary schools in the provinces. Later he taught in Paris. In 1907 he was called to the Sorbonne where he taught Greek history. He was appointed professor in 1913 and occupied this position until his death.

The theses which Glotz offered for his doctorate in 1904, *La solidarité de la famille dans le droit criminel en Grèce* and *L'ordalie dans la Grèce primitive*, showed his ability to interpret the evolution of Greek civilization in which the city and the community took over the rôle of the family and the vengeance of the tribe developed into social jurisdiction. Glotz' *Etudes sociales et juridiques* (1907) displayed a preference for

ideas dealing with the deliverance of the individual from the yoke of the omnipotent tribe.

Glotz' chief works are *Le travail dans la Grèce ancienne* (1920); *La civilisation égéenne* (1923) and *La polis grecque* (1929). Under his direction the publication of the comprehensive *L'histoire générale* was begun. To this he contributed the *Histoire de la Grèce aux guerres mediques* (1925), *La Grèce, la Macedoine et la conquête de l'Asie* (1931) and *Alexandre et l'hellénisation du monde antique* (1938). All the last-named works were written in collaboration with his disciple, Robert Cohen.

Glotz was concerned chiefly with the social, economic, and legal structure of the Greek state. To him, as to his famous French predecessor, Fustel de Coulanges, the state is an organic unit that may be considered as a human product, whose elements organize themselves in accordance with definite principles. But Glotz does not, like de Coulanges, make religion the central impetus in ancient life. Rather he considers economic activity the core of Greek society, and maintains that economic transformations correspond with political changes.

In 1920 Glotz became a member of the Académie des Inscriptions and in 1928 he was elected its chairman. The importance of Glotz' work as teacher was attested in the *Mélanges Gustave Glotz* (1932), published on the occasion of his completing twenty-five years of work at the Sorbonne. Eighty-four scholars from all parts of the world, most of them his own disciples, contributed to the volume.

Lit.: Valberg, Emanuel, in *Académie des inscriptions et belles lettres,* May, 1935; *Melánges Gustave Glotz* (1932).

GLOUCESTER, leading city in Gloucestershire, in western England, located on the river Severn. It was one of the scenes of settlement of the Jews in the Middle Ages. The Jews there were active as moneylenders and suffered the resentment and more destructive consequences this activity usually brought. Josce of Gloucester is mentioned as having financed the Strongbow expedition to Ireland in 1171. During John's reign the Jews suffered heavily under extortions, but in 1217 a special edict of protection was issued. There are records of internal quarrels in the Jewish community in 1220, when one Jew was charged with having arranged that another be thrown out of the window of a castle. The defendant was acquitted. In 1275 the Jews of Gloucester were deported to Bristol. This was fifteen years before the expulsion from England, Gloucester being one of the four dower-towns of Queen-Mother Eleanor, who ordered the Jews banished from her domain.

A Jewish community was established in Gloucester about 1820. Until 1937 the cemetery was still in use; in that year, however, it was closed, and the bodies were reinterred elsewhere. In 1941 there were virtually no Jews in Gloucester.

GLOVERSVILLE, *see* NEW YORK (state).

GLUCK, ADOLPH, mayor, b. Hungary, 1843; d. Dodge City, Kansas, 1917. He came to the United States in the 1850's with his parents, and the family settled in St. Louis. At the outbreak of the Civil War, he enlisted with the Union forces. After the war, Gluck went into the jewelry business, finally settling with his wife and children in Dodge City, then a frontier town. It was the resort of soldiers and cowboys, where shootings and killings were frequent, and, though it had only seven hundred inhabitants, had about twenty dance halls, forty gambling houses, and sixty saloons.



Alma Gluck

Gluck was elected to the city council. When hard times in the 1890's lost for Dodge City whatever prosperity it had gained from the herds of the cattle ranges and then from the wheat farms into which the ranges had been changed, he was elected mayor. While he was mayor, the Santa Fe Railroad constructed a branch line from the little town, and Dodge City regained some of its prosperity.

GLUCK, ALMA (originally Reba Fiersohn), soprano, b. Bucharest, Roumania, 1884; d. New York city, 1938. She was brought to the United States as a child, and raised in New York's lower East Side. She attended the public schools, and then worked as a stenographer. After marrying Bernard Gluck, she turned seriously to the study of music, becoming a pupil of Buzzi-Peccia in 1906. Three years later, she made a successful debut at the Metropolitan Opera House in Massenet's *Werther.* She remained with the Metropolitan until 1913. Then, after a period of study with Marcella Sembrich, she turned to the concert-stage and earned a worldwide reputation as a recitalist.

In 1912, she was divorced from Bernard Gluck. Two years later, she married Efrem Zimbalist, the famed violinist. They frequently appeared in joint recitals. After the World War, Alma Gluck retired from concert work.

In the fall of 1940, Toscanini conducted a concert at Carnegie Hall as a tribute to Alma Gluck. The proceeds were donated for a new building to the Roosevelt Hospital in New York to be known as the Alma Gluck Zimbalist Memorial.

GLÜCK, BARBARA ELIZABETH, Austrian poetess known under the pseudonym of Betty Paoli, b. Vienna, 1814; d. Vienna, 1894. At an early age she supported her widowed mother by working as a governess in Russia, Germany, and Austria. From 1843 to 1848 she was a companion to Princess Anna Maria Schwarzenberg, and in 1849 to Countess Bünau. She visited also France and Italy. Her first volume, *Gedichte,* appeared in 1841. From then on she gave ample proofs of her lyric talent, especially in her emotional verse. Among her poetical collections are: *Nach dem Gewitter* (1843); *Die Welt und mein Auge* (1844); *Romancero* (1845); *Wiens Gemäldegallerien* (1865); *Neueste Gedichte* (1870). She wrote also short stories and essays.

Lit.: Scott, A. A., *Betty Paoli* (1926); *Westermanns Monatshefte,* vol. 117 (1914-15) 666-74; Werner, *Betty Paoli* (1897); Würzbach, vol. 5, p. 232.

GLÜCK, GUSTAV, historian of art, b. Vienna, 1871. He was director of the Museum of Art History in Vienna from 1911 to 1931, and enriched its magnificent art collection by valuable additions. He wrote: *Beiträge zur Geschichte der Antwerpener Malerei des sechzehnten Jahrhunderts* (1901); *Aus Rubens Zeit und Schule* (1903); *Fälschungen auf Dürers Namen* (1909); *Peter Brueghels des Älteren Gemälde im kunsthistorischen Museum zu Wien* (1910); *Die Jugendwerke von Rubens* (1915); *Die Gemäldegalerie des kunsthistorischen Museums in Wien* (1931); *Die Kunst der Renaissance in Deutschland, den Niederlanden, Frankreich* (Berlin, 1928); *Van Dycks Apostelfolge* (Leipzig, 1927). Glück was a convert to Christianity.

GLÜCKEL OF HAMELN, writer of memoirs, b. Hamburg, Germany, 1646-47 (5407, according to the Jewish calendar); d. Metz, 1724. Three years after her birth the Jews of Hamburg were expelled and took refuge nearby in the then Danish city of Altona, but by special permission and under great difficulties still continued trading in Hamburg. Glückel's father, Loeb Pinkerle, a dealer in jewels and other wares, was second richest in his community and served for many years as Parnas (president) of the community. It was he who, in 1657, during the Swedish-Danish war, was first to obtain permission to resettle in Hamburg; but, as Glückel relates, these returning Hamburg Jews had no right of residence and no synagogue; they lived at the whim of the town council.

Barely fourteen years of age, Glückel was married to Hayim Hameln, son of the prosperous and noted Joseph of Hameln, with whom the young couple lived for a year until their removal to Hamburg. In Hamburg Glückel's husband, whom she revered as the "perfect pattern of a pious Jew," prospered in his dealings in gold, seed pearls, money-lending, and the like, and at his premature death in 1689 left Glückel with a profitable business, which she in turn, exerting great energy and ingenuity, managed to keep profitable. Of Glückel's twelve children, only four had been married before their father's death; by her ceaseless activity in the following eleven years, this remarkable woman was able to endow her remaining single children with excellent dowries. Five of her children were wedded into the most prominent European Jewish families of the day, and the rest made unusually good matches. She herself resisted the idea of remarriage, until at fifty-four, wearied, and apprehensive of her future (with one unmarried child still to care for), she consented to wed Cerf Lévy, foremost banker of Lorraine, and Parnas of the community of Metz. The marriage took place in 1700; but by 1702 Lévy had lost all his own and most of Glückel's fortune, thus plunging Glückel's unblemished commercial name into the bankruptcy which she had dreaded and sought always to avoid. On his death in 1712 she was faced with the second event which she had feared during her entire widowhood: dependence on her children. But she lived out her days in great honor in the home of her daughter Esther and her son-in-law Moses Krumbach, of Metz.

It was in 1690, shortly after her first husband's decease, that Glückel, who had received a secular as well as a religious training, began her famous memoirs, in order to "calm her soul a little when melancholy thoughts came." The fluent writing is the Judeo-German of the time, much and pointedly interspersed with Hebrew as well as with many Latinisms and Gallicisms. Glückel's naïve but dramatic chronicle, covering a period from about 1645 to 1719, evokes vividly the Jewish life of Hamburg and Altona, mainly, and also of Metz, Berlin, and Amsterdam. The everyday drama of birth, business, dowry, wedding, oppression, and death is put down with pathos, piety and penetrating humor by a pen that instinctively knows a lively story. Particularly interesting are the records of the plague, of the hopes aroused by Sabbatai Zevi, of the great commercial fairs, and the elaborate weddings. All the details of these latter Glückel describes with relish; and, as has been stated, great names of German Jewry are involved. One son marries into the family of Samson Baiersdorf; another, almost betrothed to the daughter of Samuel Oppenheimer, finally weds the child of Elijah Ballin. The high point in weddings is reached when Glückel's daughter Zipporah is married at Cleve to Kossman, son of the great and rich Elias Kleve (Elijah Gomperz), of Amsterdam and Cleve, who was adviser to Frederick William, the Great Elector. At the feast are present the great nobility, among them young Prince Frederick and Prince Maurice of Nassau.

Glückel writes concerning the varied business fortunes of these Jews. She tells how her husband Hayim Hameln helped many a young entrepreneur who later became rich and famous, among them Leffman Behrens (Liepmann Cohen), Judah Berlin, Elias Ries, and Abraham Cantor.

The memoirs, written in seven books, were copied from the original by Glückel's son, Rabbi Moses Hameln of Baiersdorf, and by her grandson, Hayim Hameln, later of Königsberg. A second copy was finished in 1799 by one of her numerous descendants (among whom, through his mother's family, was Heinrich Heine), one Joseph Hayim Hameln of Frankfort. The original manuscript is lost, the other two were preserved in Frankfort, one in the library, the other in private hands. In 1896 the books were published for the first time by David Kaufmann, at Frankfort: *Die Memoiren der Glückel von Hameln.* There



Harry L. Glucksman

are, besides, two German versions and an abbreviated version in Hebrew (Tel-Aviv, 1930). The English translation is by Marvin Lowenthal (New York, 1932).

SHERRY MCKENZIE.

Lit.: Lowenthal, Marvin, *The Memoirs of Glückel of Hameln* (1932); Schechter, Solomon, *Studies in Judaism*, Second Series, pp. 126-47.

GLÜCKLICH, VILMA, feminist, b. Vágujhely, Hungary, 1872; d. 1927. Choosing pedagogy as a career, she taught (1893-96) at the Girls' High School, Fiume. In 1896, when the University of Budapest decided to admit women students, she was the first to enroll for a course in philosophy. Soon thereafter she was engaged to teach at the Hungarian capital.

A pioneer in the movement for the emancipation of women, she founded (1904) the League of Feminists and guided its destinies during many years as national president and as author of its major literature. Her published writings deal chiefly with women's suffrage and child welfare.

GLUCKSMAN, HARRY L., executive director of the Jewish Welfare Board, b. New York city, 1889; d. New York city, 1938. He was educated in the public schools of New York city and at New York University, specializing in economics and sociology.

During 1912-13, he was assistant secretary of the Jewish Big Brothers of New York city. During 1913-15 he was assistant and acting executive director of the Young Men's Hebrew Association, 92nd Street and Lexington Avenue, New York city. He was executive director of the Young Men's Hebrew Association, New Orleans, La., from 1915 to 1917. In 1917 he was appointed assistant executive director of the Jewish Welfare Board, and became its executive director in 1919. He was largely responsible for the development of the program of Jewish welfare work for the men in military service during the World War.

Glucksman was president of the National Conference of Jewish Social Welfare from 1935 to 1937; he was one of the founders and served as president of the National Association of Jewish Center Workers during 1922-23; general director of the New York Allied Jewish Campaign in 1930; chairman of the National Administrative Committee of the United Jewish Appeal in 1934; member of the Executive Committee of the United Jewish Appeal in 1935; member of the Council and Administrative Committee of the World Jewish Agency for Palestine, and a member of the Administrative Committee of the American Section of the Jewish Agency for Palestine; one of the treasurers of the Palestine Foundation Fund.

In the course of his career, Glucksman directed numerous community studies and was the author of articles and reports on aspects of social work, particularly in the fields of community organization and community center work. His chief contribution to Jewish communal life was his work with the Jewish Welfare Board, particularly in giving direction to the development of the Jewish Center movement.

LOUIS KRAFT.

GLUCKSMANN, MAX, communal leader, b. Czernowitz, Bucovina (then Austria), 1875. He came to Buenos Aires in 1890. As an importer he built up the largest film concern in Argentina, with many motion picture theatres. He was for many years a leading figure in Jewish communal affairs in Buenos Aires, serving as president of the Society for the Protection of Jewish Immigrants (1922), president of the Jewish Hospital (1929-30) and president of the Jewish Congregation of the Libertad Street Synagogue (1920-).

GLÜCKSTADT, ISAK, financier, b. Fredericia, Denmark, 1839; d. Sölleröd, Denmark, 1910. In 1865 he established himself as a banker in Oslo, in 1870 became director of the Norwegian Credit Bank, and in 1872 was elected director of the newly established Landmarksbanken in Copenhagen. He founded the free port of Copenhagen, and in 1897 the East-Asiatic Company, with its main office in Copenhagen, and several institutions connected with it. He was a member of the city council, and from 1874 until his death one of the administrators of the Jewish community, and its first president from 1886 until his death. Glückstadt was particularly interested in the erection of modern dwellings for the poor. His son Emil Rafael Glückstadt (1875-1923) was also a financier.

Lit.: Bricka, *Biografisk Leksikon*, vol. 6, p. 112; Dahl and Engelstoft, *Biografisk Haandleksikon*, vol. 1, p. 585; Schovelin, J., *Den Danske Landmandsbank, 1871-1921* (1921) 199 et seq.

GLUCKSTEIN, SIR SAMUEL, public official, b. London, 1880. He was educated in London and first entered political life in 1906, when he became a member of the Westminster County Council. Sir Samuel is a solicitor by profession. Sir Samuel was mayor of Westminster from 1920 to 1921. He became an alderman in 1924, and in 1941 was still serving in that capacity. He was also a member of the London County Council (1929-). During his political career he occupied many executive posts in legislative committees, including that of the chairman of the finance committee of the London County Council in 1932-34 and deputy

chairman of the same committee in 1939-40. He was a member of the Court of the University of London and its deputy chairman in 1939. Among Sir Samuel's positions in Jewish life was that of president of the Maccabeans. He was knighted in 1933.

GLÜCKSTHAL, SAMU, senator and philanthropist, b. Turócszentmárton, Hungary, 1864; d. Budapest, 1937. Educated at home and abroad, he began the practice of law at Budapest (1889). During the following decade he became prominently identified with political and social movements. It was due mainly to his initiative that the United Citizens' League in the Lipótváros section of the Hungarian capital came into existence as a powerful force in guiding political campaigns for municipal and national legislation. From 1903 until 1927, when he was made a member of the Hungarian House of Lords, Glücksthal was on the City Council of Budapest, being particularly effective in formulation of economic and financial issues on its legislative committee.

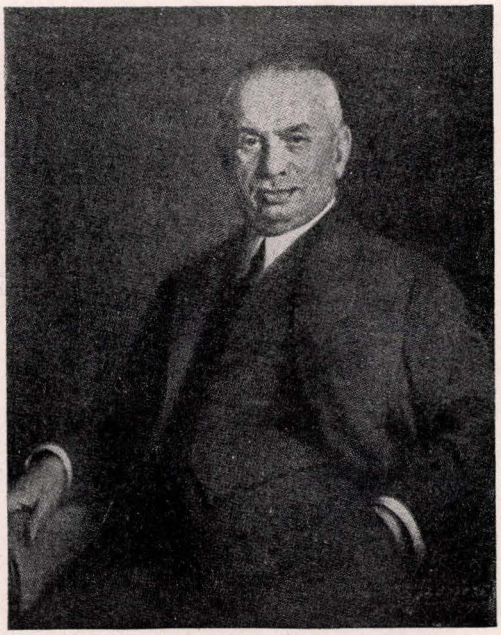
At the outbreak of the first World War, he caused the creation of a municipal Committee on Public Feeding. He was prime mover in the formation of the Hungarian National Chamber of Commerce, head of its legal staff, especially adroit in its policy making on problems of taxation and legislative activity. He was nationally recognized as an authority on commercial as well as tax jurisprudence.

As a key figure in public welfare, Glücksthal was also leader of the Metropolitan Peoples' House in District V, Budapest. In recognition of these and other civic and communal services, the City Council of Budapest elected him unanimously to membership in the House of Lords (1927). In 1931, the Council conferred life membership upon him.

As vice-president of the Jewish Community of Budapest, he was intensely active in the promotion of its building program. Among the notable edifices erected at Budapest under Glücksthal's direction were the memorial temple in honor of the Jewish heroes of the first World War, the magnificent Cultural Center (see p. 577, vol. 2), the Jewish museum and library, and the two Jewish high schools. His philanthropic endeavors were equally noteworthy and, in many instances, nonsectarian. He contributed frequently to the columns of leading dailies and periodicals on economic and legal questions of the day.

GLUECK, BERNARD, psychiatrist, b. Poland, 1883. He came to the United States in 1901 and took his medical degree at Georgetown University in 1909. He was a member of the staff of the Government Hospital for the Insane in Washington, D. C., from 1906 to 1911, in which year he went to Europe for post-graduate studies in Munich and Berlin. In 1913 he served also as mental examiner of immigrants at the Port of New York.

Glueck became director of the psychological clinic at Sing Sing Prison in 1916 and held the post for two years. From 1918 to 1923 he was director of the mental hygiene department of the New York School of Social Work and Bureau of Child Guidance. In 1928 he became medical director of Stony Lodge Sanitarium, at Ossining, New York, which position he still held in 1941. Glueck was also a lecturer at the New School for Social Research from 1935 to 1938.



Samu Glücksthal. From a portrait by Fülöp Szenes

In his clinical studies, and through the translations for which he was responsible, Glueck became one of the early spokesmen in the United States for the various schools of psychoanalysis which grew out of Freud's theories. He wrote *Studies in Forensic Psychiatry* (1916). With John E. Lind, Glueck translated *Neurotic Constitution,* by Alfred Adler (1917), and *Introduction to a Psychoanalytic Psychiatry,* by Paul Schilder (1927). With Bertram D. Lewin, he translated *Psychoanalysis of the Total Personality,* by Franz Alexander (1930). Glueck was a captain in the medical corps of the United States Army in 1918.



Nelson Glueck

GLUECK, NELSON, archeologist, b. Cincinnati, Ohio, 1895. He studied at the Hebrew Union College (rabbi, 1923) and at the University of Cincinnati (A. B., 1920, Hon. LL. D., 1936), after which he spent three years at the universities of Berlin, Heidelberg, and Jena, receiving his Ph. D. degree at Jena in 1926. In 1929 he joined the faculty of the Hebrew Union College, rising rapidly through the grades of instructor, assistant professor, and associate professor to the rank of professor of Bible and Biblical archeology, which he has held since 1936. After a year in Palestine as Morgenthau Fellow at the American School of Oriental Research in Jerusalem, followed by visits for the purpose of taking part in excavations, he was elected director of the School (1932-33, 1936-40).

In 1932 Glueck began a very fruitful series of surface explorations and excavations in Transjordan, which have revolutionized the knowledge of Eastern Palestine in antiquity. In successive exploratory trips he described and dated some 700 ancient sites in southern and central Transjordan, showing that they fall neatly into three main periods of occupation (about 2400-2000 B.C.E., about 1300-700 B.C.E. and about 200 B.C.E. to the Arab period), separated by centuries of desertion when the land was overrun by nomads. At the same time he was able to determine the precise territorial extent and boundaries of the ancient kingdoms of Edom, Moab, and Ammon, which were previously obscure. In a successful campaign of excavation he cleared the first Nabatean temple (on Jebel et-Tannur in northern Edom, 1937), a structure with statuary and reliefs in stone, many of which have since been built into the reconstructed temple in the Cincinnati Museum of Art. In three campaigns (1938-40) he excavated the ruins of Solomon's seaport at Ezion-geber, now Tell el-Kheleifeh near Aqabah on the Red Sea, unearthing extensive remains of the most elaborate copper smelting and refining works ever excavated.

Glueck is a fellow of the Royal Geographical Society and a trustee of the American Schools of Oriental Research. Among his works may be mentioned the following: *Das Wort hesed im alttestamentlichen Sprachgebrauche* (1927); *Explorations in Eastern Palestine,* vols. 1 to 3 (1934-39); *The Other Side of the Jordan* (1940).

WILLIAM F. ALBRIGHT.

GLUECK, SHELDON, criminologist and author, b. Warsaw, Poland, 1895. He was brought to the United States in 1903. After taking his law degree at the National University Law School in 1920, Glueck studied at Harvard and received his Ph. D. there in 1924. From 1925 to 1929 Glueck was instructor in criminology and penology in the Department of Social Ethics of Harvard. He was appointed assistant professor of criminology in the Harvard Law School in 1929 and full professor in 1931.

In addition to retaining his professorship, Glueck was, in 1941, director of the section on penal and correctional treatment of the Harvard Crime Survey. Much of his writing and research was done for this survey. Glueck worked in collaboration with his wife ELEANOR TOUROFF GLUECK (b. New York city, 1898).



Sheldon Glueck

Mrs. Glueck received the degree of Ed. D. at Harvard in 1925 and was appointed research assistant in criminology at the Harvard Law School. Before entering the field of criminology, Mrs. Glueck was headworker with the Dorchester Jewish Welfare Center of Boston.

The Gluecks specialize in following up the later life careers of criminals released from prisons and reformatories. Particular attention is paid to the problems of juvenile delinquency and the results of the parole system. In *Juvenile Delinquents Grown Up* (1940), a report is given of a group of former delinquents after the third five-year period of follow-up work. It was found that by the time juvenile offenders had reached the age of twenty-nine, 40 per cent had ceased to be criminals and the seriousness of the offenses committed by the others had dropped. The effect of "maturation," or the significance of age in delinquency, is one of the Gluecks' major interests, and the book emphasized the evidence that maturation brought a natural decrease in criminal tendencies. The follow-up study also showed that the juvenile delinquents who reformed had better heredity and background than those who persisted in criminal careers. Of the 1,000 juvenile delinquents studied, 80 per cent were of foreign-born parents; 40 per cent of the parents were from Italy, 27 per cent from Poland, Lithuania and Russia, 16 per cent from Ireland, 9 per cent from Canada, and the rest from other countries. The denominational division was as follows: 74 per cent Catholic, 13 per cent Hebrew, 10 per cent Protestant.

Among the books written by Sheldon Glueck (some in collaboration with Eleanor Touroff Glueck) are: *Mental Disorder and the Criminal Law* (1925); *500 Criminal Careers* (1930); *One Thousand Juvenile Delinquents* (1934); *Crime and Justice* (1936); *Later Criminal Careers* (1937); *500 Delinquent Women* (1939); *Juvenile Delinquents Grown Up* (1940).

GLUGE, GOTTLIEB (THÉOPHILE), physician, b. Brakel, Germany, 1812; d. Nice, France, 1898. He received his medical degree from the University of Berlin in 1835. He was the first to describe the disease influenza, in his *Die Influenza oder Grippe* (1837). He served as professor of physiology at the University of Brussels from 1838 to 1873 and was physician to the king of Belgium. He was one of the first physicians who examined microscopically the diseased tissues of the body; he also discovered a parasite in the stickleback, called *glugea microscopera,* after him. He wrote: *Anatomisch-mikroskopische Untersuchungen zur allgemeinen und speziellen Pathologie* (1839-41); *Atlas der pathologischen Anatomie* (Jena, 1847-50); *La nutrition, ou La vie considérée dans ses rapports avec les aliments* (Brussels, 1856).

Lit.: Annuaire de l'académie royale de Belgique, vol. 66 (1900).

GLUSBERG, SAMUEL (pen name, Enrique Espinoza), author, b. Kishinev, Russia, 1898. In 1905 he came to Argentina. He entered upon a writing career and achieved considerable distinction.

His books include: *Cuentos judíos, Trinchera, La Levita gris, Ruth* y *Noemí, Compañeros de viaje,* and *Children of Spain* (in Spanish). For twenty years he was editor of *Babel,* a review of art and criticism published in Buenos Aires. He edited also *Trapalanda* (Buenos Aires). A new *Babel* began publication in Santiago, Chile, in 1939, with Glusberg as editor.

Glusberg was a founder and the first secretary of the Sociedad Argentina de Escritores (Argentine Society of Authors) in 1930.

GNESEN (Polish Gniezno), one of the oldest Polish cities, situated in the province of Posen, about thirty miles east of the city of Posen; it had a Jewish community until about 1930. The exact date of the first settlement of Jews there is unknown, but a church decree issued in 1267 provides that Jews must live in a separate section of the city, and there is known to have been a ghetto in the latter part of the Middle Ages. The street in which the Jews lived was near the Franciscan convent; their cemetery was near the Peisern gate outside of the city walls. The Jewish quarter was extended in the 15th and 16th centuries.

During this period some of the Jews of Gnesen enjoyed great favor at the Polish court. In 1519 a certain Mendel was sent expressly by King Sigismund I to the Jewish assembly at Wloclawek, and in 1571 Aaron Turek was made a "servant of the royal court" and exempted from all but royal jurisdiction. Toward the end of the 16th cent. the old wooden synagogue was replaced by a more elaborate structure. According to a report of 1629, the Jews lived in twenty-eight houses, all but one of which were made of wood. In 1643 the Jews received the right to conduct business outside of the ghetto, but the city magistrates withdrew this privilege a year later. During the war with Sweden (1655-60) the city suffered greatly, especially when the Polish troops under Marshal Czarniecki recaptured it; the ghetto was plundered and set on fire, and as a result there was no Jewish community for several years.

At the close of the war, the representatives of the former Jewish community secured from the king orders to the city magistracy to allow the ghetto and the synagogue to be rebuilt and to assure the Jews of protection against attacks. The community was given new privileges and new territory outside the city walls, in the neighborhood of the present Stellmacher street; the new synagogue was completed in 1680. In 1682 the Jews had to pay 3,320 gulden every year for the privilege of doing business in the city, but this was later reduced to 150 gulden. The city was again devastated during the Great Northern War (1699-1721) and after the tide of destruction had rolled away from the region the Jewish community was involved with disputes with the city over their commercial rights. In 1722 and 1738 there were charges of ritual murder. As a result of these circumstances the community dwindled and was no more than 251 in 1765.

After the city fell to Prussia in the second partition of Poland (1793) the number of Jews increased, amounting in 1840 to as many as 1,750. From that time on it steadily diminished, and was eventually entirely dispersed as a result of the devastation of the First World War (there were only 393 Jews in Gnesen in 1921) as well as by migration under Polish rule.

Among the notable scholars who lived in Gnesen were Eliezer Ashkenazi of Posen, who finished his *Maase Adonai* (The Hague, 1777) there, Jacob ben Naphtali, author of *Nahlath Yaakob* (Amsterdam, 1652), and Enoch ben Abraham, of the second half of the 17th cent. The most important rabbis of the 19th and 20th centuries were Julius Gebhardt (1847-52), Moses Samuel Zuckermandel (1864-69), M. Horovitz, Nathaniel Ehrenfeld, and Moses Jacobsohn (d. 1930).

JUDAH KREVCER.

Lit.: Warschauer, A., *Geschichte der Stadt Gnesen* (1918).

GNESSIN, URI NISAN, Hebrew writer, b. Starodub, province of Chernigov, Russia, 1880; d. Warsaw, Poland, 1913. He studied at the Yeshiva of Potschep with his friend Joseph Hayim Brenner, at whose invitation he later (1907) went to London to work on the Hebrew monthly *Hameorer.* He studied Hebrew by himself, learned Russian and German literature, and knew French well enough to translate some of the poems of Baudelaire into Hebrew. He began his literary career early in life; in 1899 his first collection of stories, *Tzilele Hahayim* (Shadows of Life), was published in Warsaw. This was followed by the novel *Hatzidah* (1905) and three short stories, *Benataim* (1906), *Beterem* (1910) and *Etzel* (1913), which were later republished as a book, with an introduction by Lachower (1914). He translated into Hebrew the writings of Spektor, Chekhov, Schestow and Jakob Wassermann. The first volume of his collected works was published in Tel-Aviv in 1930. Gnessin in his writings depicts, in a fine and original manner, the loneliness and suffering of the Jewish intellectual who has to live in a strange environment.

Lit.: Fishman, in *Hatoren* (1913-14) 89-95; *Dawar,* supplement, March 25, 1938.

GNIESSEN, MICHAEL, composer, b. Rostov on Don, Russia, 1883. He studied at the St. Petersburg (Leningrad) Conservatory with Rimsky-Korsakoff and Glazunov. In 1911, he went to Germany, where

he studied German music and was influenced by its structure. Upon returning to Russia, he became professor of composition at the Moscow Conservatory.

His earlier works, of which the *Vrubel* symphony, a piano quintet and the *Dedication* are characteristic examples, were strongly influenced by literary symbolism. His true idiom, however, did not achieve crystallization until he turned to the writing of Hebrew music. It is said that the oppression of the Jews in Russia inspired him with the mission to create music that would be Hebraic in character and spirit. His best works in this vein are two operas, *The Maccabeans* and *The Youth of Abraham,* operas so strongly Jewish in character, and drawing so generously upon folk-song material, that they have earned for their composer the sobriquet of "the Jewish Glinka." He composed also several striking songs, including *Rachel's Tomb,* which have adapted the structure of the Jewish folk-song. His music style has great strength, extraordinary for its rhythmic energy. But its outstanding traits are an essentially Hebraic pathos, which speaks in all his music, and often a spiritual exaltation which Saminsky has described as a "priestly luminousness."

After 1917, Gniessen identified himself with the Revolution in Russia, composing works in praise of the new Soviet state. The best of these is a symphonic work, *1905—1917,* composed for the tenth anniversary of the October Revolution. He did not, however, abandon the writing of Hebrew music.

Gniessen was, together with Kreyn, Engel and Saminsky, one of the founders of the Society for Jewish Music. In 1922, he visited Palestine; as a result he composed his opera, *The Youth of Abraham.*

DAVID EWEN.

Lit.: Ewen, David, *Hebrew Music* (1931); Saminsky, Lazare, *Music of Our Day* (revised ed., 1939); idem, *Music of the Ghetto and the Bible* (1934).

GNOSTICISM, a system of belief in antiquity which held that the words of the Bible contained a special, hidden meaning which was the real one, while the literal meaning represented a lower degree of understanding. It maintained that this higher meaning is known to the initiated only, and that the knowledge of it raises him who possesses it above the masses who are content with the usual meaning of the words. Those who based their teachings on such an esoteric meaning of the Scriptures were called Gnostics; they were found among the adherents of both Judaism and Christianity. It is Philo who first reveals the traces of such a belief in a hidden meaning to the Torah, in the form of a conscious and deliberate system; but the origins of the tendency go further back.

The teachings of Gnosticism effected a fusion of Jewish or Christian ideas with a number of current pagan conceptions; later on the movement split into a number of different groups. The motive at the basis of the Gnostic movement was the desire to explain away the difficulty produced by the fact that God, Who is good, is said to be the Creator and Ruler of a world in which there is so much that is imperfect and evil. The Gnostics attempted to solve this difficulty by supposing that there were two persons in the divinity, the highest God and the demiurge, or creator of the world. According to their doctrine, the highest God is enthroned above the world in infinite sublimity and has nothing at all to do with it. From him there emanate a number of radiations which are represented either as independent beings or else perceived as revelations of the essence of the highest God in such a manner that the danger of their being made independent was very great. The creator of the world proceeded from the highest God. It was he who created the world, who chose Israel and is their redeemer, and who promulgated the Law. He created the world by giving form and shape to the primeval matter which had always existed.

Accordingly, everything good is an emanation of the highest God, everything defective and evil owes its origin to primitive matter; and the Law (Torah) is not the emanation of the exalted God, as appears to those who understand the words of the Torah literally, but proceeds from a less exalted being, the creator of the world, and is therefore not the expression of the highest perfection.

These three groups of primitive forces which control the world are reflected in three gradations of human beings: those filled with the spirit (*pneuma*), those filled only with the soul (*psyche*), and those who are entirely fettered in the bonds of primitive matter (*hyle*). (At that time the soul was not regarded as something which was purely spiritual, but was distinct from the "pneuma" and bound up with the corporeal as with a protective covering.) The first class, the men of the spirit, are associated with the highest God, possess the fullness of knowledge, and can therefore dispense with all guidance, even that of the Law. The second class, the men of the soul, are still bound to the corporeal; they need the Law and by means of it they raise themselves as well as they can above the earthly. Finally, the third class, the men who are fettered by matter, are unaffected by the Law or the spirit, and resist these in their innermost beings.

In this doctrine, which contradicted important principles of Jewish teaching, and in particular the purity of the God idea and the validity and authority of the Law, Jewish Gnosticism came close to expressly Christian ideas. But even Christianity regarded the Gnostic Christians as heretics, for their doctrine annulled and dissolved the teachings of Christianity in its essential features, since it made knowledge the equivalent of salvation, and maintained that only the "spiritual" human beings might participate in such salvation—an absolute contradiction of the Christian doctrine that Christ came to redeem all mankind. Christian Gnosticism also contradicted the official teaching of Christianity by separating Christ from the historical Jesus. It regarded the true Christ as one of the "Aeons" or celestial emanations, which proceeded from God and led a purely celestial existence. They saw on the other hand in the historical Jesus only a limited and semi-accidental association of the Aeon with an earthly body. Some Gnostics believed that the earthly Jesus was only a manifestation of the heavenly Jesus, while the Christian sect of Docetae maintained that the appearance of Christ on earth was only a phantom.

Both Judaism and Christianity opposed Gnosticism,

not only because it contradicted their dogmas or official doctrine, but also because of the moral consequences of the Gnostic teachings. If, as they taught, the Law was merely the product of the demiurge and not of the highest God, the striving for the "spiritual" which was free of the corporeal might take one of two directions. One could endeavor to become free of the corporeal as something that debases man, to suppress the corporeal within one's self, which would have meant mortification of the flesh and asceticism. This, of course, would not have been Jewish, since it would have regarded the physical world as the source of evil and sin, would have rejected marriage, and resulted in monasticism; but it would not have been immoral. But there was still another direction the movement could take, and in many instances did take, that of licentiousness. For it was easy to draw the inference that if only the spiritual leads to salvation and everything corporeal and earthly is of no concern, there is no difference between good and evil in the corporeal sphere. Thus, thought is the only thing that matters and every sort of action is permissible; this opens the door to every form of excess, unchastity, and carnal pleasures. Thus the ancient accounts tell, among other things, of the sect of the Adamites, who are said to have held their services stark naked, since they conceived of the church as Paradise, the symbol of innocence, and who sank into immorality in consequence of this mode of worship. Judaism and Christianity had to use like measures against such consequences.

Gnostic ideas were so strong in the Judaism of the 2nd cent. C.E. that it was necessary to use every possible means of combatting them, on moral as well as theological grounds and, particularly, because they formed a transition to Christian ideas. Jewish Gnosticism had its basis in two chapters of the Bible, the story of creation (*Ma'aseh Bereshith; Gen.* 1) and the vision of the chariot of God's throne (*Ma'aseh Merkabah; Ezek.* 1). It was in these chapters that all the Gnostic doctrines were believed to be concealed and intimated. Accordingly, in order to put a stop to such misleading interpretations, it was eventually forbidden to speak of them in public. There must have been an extensive confusion of thought in those days from which even the learned men were not exempt. A typical example of this was Elisha ben Abuyah, who had been a professed adherent of the Law and later became equally emphatic in denying it. His apostasy was so radical that he was never called by his right name, but always mentioned as Aher, "the apostate."

The current expression for occupation with these mysteries was "entering Paradise." The classical report about this (*Hag.* 14b) reads as follows: "There were four who entered Paradise: Ben Azzai, Ben Zoma, Elisha ben Abuyah and Akiba. Ben Azzai saw more than one is permitted to see, and paid for it with his life. Ben Zoma lost his mind. Elisha ben Abuyah became an apostate and sought to destroy the divine plants. . . . only Akiba remained safe and sound." In recognition of the danger and the destructive effects of this sort of speculation, the saying was coined: "If one directs his mind to the following four things, it were better for him if he had never been born: what is above, what is below, what was before creation, and what will take place at the end of the world" (*Hag.* 2:1; *Hag.* 11a).

In this way the Jewish teachers eventually succeeded in suppressing the Gnostic groups with their subversive ideas and in maintaining the purity of the doctrine of God and the acknowledgement of the Law as the emanation of the highest love and grace of God; but they could not reduce to oblivion these trains of thought. These latter grew luxuriantly in secret and in a later period they became part of the structure of the Cabala. In the Gaonic period a mystical school known as the *Yorede Merkabah* ("those who go down into the chariot") believed in the reality of the Merkabah; its members sought to attain to a vision of the heavenly chariot through ablutions, fasts and incantations. The *Sefer Hechaloth* published by Adolf Jellinek may be traced to these circles. The followers of Cabala proceeded on the assumption that there was a secret meaning to the Bible; they held the doctrine of emanations; and they, too, could not always rid themselves of the moral consequences that followed from such teachings. But at that time the recognition of the Law was no longer a matter of dispute. In the later Cabalistic teaching the "chariot" often stood for a definite organic reunion of "higher" beings of different levels and orientations. The Cabala still lives today, in Hasidism.

See also: CREATION; DEISM; EMANATION.

MAX DIENEMANN.

Lit.: Graetz, H., *Gnostizismus und Judentum* (1876); Joel, *Blicke in die Religionsgeschichte,* vol. 1 (1880); Harnack, *History of Dogma* (1894-99); Ueberweg, *History of Philosophy,* vol. 1 (1896) 280-90; King, C. W., *The Gnostics and Their Remains* (2nd ed., 1887); Cullman, O., *Le problème littéraire et historique du roman pseudo-clementin* (1930).





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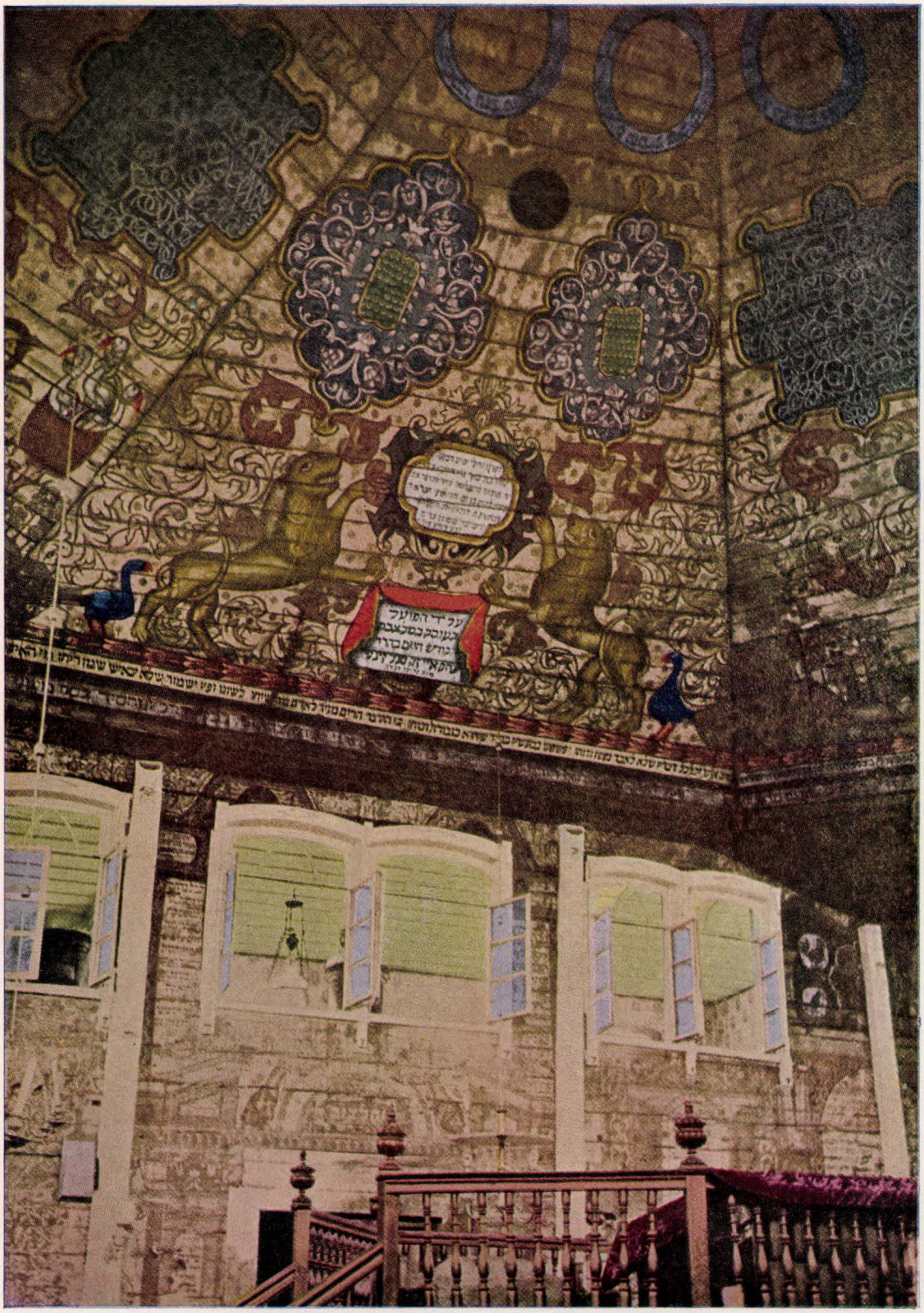

FRESCOES IN THE SYNAGOGUE

Interior of a 17th-Century House of Worship in Mohilew