# THE UNIVERSAL JEWISH ENCYCLOPEDIA

## IN TEN VOLUMES

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


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# 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

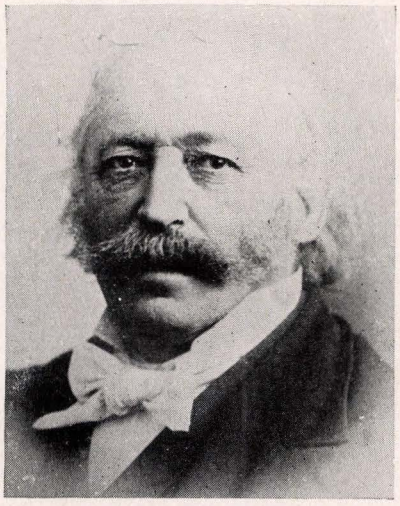
| | |
|---|---|
| Matt. | Matthew |
| Rom. | Romans |
| Cor. | Corinthians |
| Gal. | Galatians |
| Eph. | Ephesians |
| Phil. | Philippians |
| Col. | Colossians |
| Thess. | Thessalonians |
| Tim. | Timothy |
| Philem. | Philemon |
| Heb. | Hebrews |
| Rev. | Revelation |

### 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 |

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(1819-1900)

Patriot, preacher and prophet; interpreter of Israel to America, and America to the Jews; fervent in the faith that America afforded wandering Israel a secure place of abode for integrated action in the service of Judaism and of mankind



*The creation of Adam, as depicted by Michelangelo (1475-1564) in a fresco upon the dome of the Sistine chapel at the Vatican in Rome*

**GOD,** the Supreme Being. The Jewish religion finds its expression in the conception of God to Whom unlimited veneration and submission are due. A form of religious consciousness which seeks to overcome the narrow limitations of life and to strengthen its moral foundations in another way, as does Buddhism, for instance, in an atheistic form, has never existed in Judaism during its entire development, even as a subordinate movement. Belief in the one God, to Whom we owe loving devotion and trust, is, in Judaism, a matter of the heart and is warranted by revelation. Philosophical arguments in support of Judaism appear therefore in Jewish literature comparatively late, and then as a result of stimulation from without.

**Jewish Concept of God.** Viewed from an obvious and superficial point of view, Judaism seems to be characterized, in contrast to the polytheism of all heathen religions, by the doctrine of the unity of God. A more accurate characterization, however, would be the conception of God's eternity and especially of His holiness and loving-kindness with all the resulting consequences that are peculiar to the Jewish religious consciousness. That the one God (*Deut.* 4:35, 39; 6:4) became a "jealous God" is historically conditioned by the antagonism towards polytheism, which was man's earlier and natural belief. It was only by reason of an intolerance towards all that was heathen—an attitude which was later in Judaism, and still more, in its daughter religion, to degenerate into fanaticism and heresy-hunting—that monotheism could possibly have survived. The one God must therefore be the all-efficient, omnipotent (*Deut.* 10:14 and elsewhere), omnipresent, omniscient (*Ps.* 139; *Job* 12:22) God, to Whom man meekly looks with a feeling of his absolute dependence, weakness and smallness. God became not only the sustainer and ruler of the universe (*Ps.* 104:29-30), but also its Creator, Whose greatness and unfathomable wisdom (*Ps.* 139) manifested themselves in the numberless wonders of His vast creation and in His control of the destinies of men and nations. Furthermore, the one God, the maker of all created things, must be Himself uncreated, eternal (*Ex.* 3:14; *Ps.* 90:2), unchangeable amid all changing phenomena (*Mal.* 3:6), and, in contrast to a finite world, infinite (*Ps.* 145:13). Thus the one God became the God Who could not be likened to any heathen god; He became the sublime and incomparable God (*Ex.* 33:20; *Isa.* 40:18, 25).

But more important than the doctrine of the one God is that of the holy God in Judaism, that is, the conception that man is to approach God in deepest and most reverent awe, with an undivided, consecrated heart, and that he shall worship Him with the noblest impulses of his being. God is holy; this means, according to the prophets—the creators and exponents of the purified religious consciousness in Israel—that the true, devoted, and unlimited fulfillment of moral obligations is the holiest duty. The

holy God desires to be worshipped morally, not by ritual, as in paganism. The holy God signifies therefore a conception most important in religious history, namely the blending of religion and ethics, the union through which religion is ethicized, and ethics is strengthened and reinforced by religious motivation. It was natural to conceive of the essence of the holy God, the author of the moral law, as morality itself, and to look up to Him as a morally perfect ideal, which man must imitate because of his likeness to God (*Gen.* 1:27; 2:7; 3:22; 9:6; *Deut.* 14:1). "Ye shall be holy; for I the Lord your God am holy" (*Lev.* 19:2; 22:32; *Isa.* 6:3; *Ps.* 77:14). Though the Jewish philosophers of the Middle Ages in most cases affirmed the inconceivability of God and denied all positive attributes, they were not able, nor did they wish, to deflect the religious consciousness from its habit of seeing the divine essence in an ethical light.

The most essential ethical attributes of God are justice (*Deut.* 10:17; 24:16; *Isa.* 45:19; *Ps.* 103:6) and love (*Ps.* 89:15; 145:17). God's justice demands that every man be compensated according to merit; God rewards the good and punishes the wicked. The contradiction between this ideal and experience led, in the prophets, even to a greater degree in many psalms and in *Job,* to several forms of theodicy or justification of God, till the religious conscience was appeased by the idea of the last judgment and the belief in retribution in the future world.

The problem of the freedom of will (*Gen.* 4:7; *Deut.* 30:19) did not come up for discussion until the time of the philosophers, all of whom, with the possible and partial exception of Hasdai Crescas, maintained freedom; the full responsibility of man was never doubted. The stern justice of God is coupled, however, with kindness, for God's love is greater than His stern and punitive justice (*Gen.* 18:26; *Ex.* 20:5-6; *Deut.* 7:9; *Ps.* 89:33-34). He is a God of mercy and compassion, of long suffering and forgiveness (*Ex.* 34:6-7; *Hosea* 6:1-3; 14:2-5). Mindful of human weakness, He graciously forgives the penitent sinner (*Ps.* 103:13). The belief in the holy God culminates for the individual in atonement; with regard to mankind it leads to the conception of the Kingdom of God, in which the moral demands of God will be fulfilled, and He will be worshipped by all men in the true spirit.

Perfect love, being the highest ethical attribute of God, forms, like unity and holiness, a characteristic mark of distinction of the Jewish idea of God (*Isa.* 64:8; *Jer.* 31:9; *Mal.* 2:10). Judaism interprets this love in reference to the divine wisdom shown in the creation: "And God saw every thing that He had made, and, behold, it was very good" (*Gen.* 1:31); in regard to all evils and sufferings of life: "Everything is for the best" (*gam zu letobah,* the saying of Nahum of Gimzo), and "All that God does is for a good purpose" (saying of Akiba). Regarding the "very good" of the creation, Judaism comes to the conclusion: "very good means, even death" (saying of Meir). The conception of the God of love is—in contrast to paganism—just as characteristic of Judaism as that of the one and holy God. The optimistic *Weltanschauung* is, with the exception of some isolated cases, just as peculiar to Judaism as ethical monotheism, and stands out the more clearly in its whole strength and admirable determination, when one reflects upon the harsh fate of the Jewish people. The Jewish belief in a higher meaning of life, and the determined will to live, find their religious expression in the God of love.

**In the Bible.** The Jewish idea of God, as it has been presented here in its completed form, was the product of a long historical development, the result of a gradual and continual self-revelation of God to Israel. Little by little, it grew out of the idea of the Hebrew national God Yahveh. This national God—who at first did not exclude the existence of other gods, who was not a universal God, and who was not at all consistently conceived as ethical—begins in the time of Elijah (about 850 B.C.E.) to forbid the worship of other gods in Israel, and is conceived as an ethical God by Amos, Hosea (about 750), Isaiah (about 700) and Jeremiah (about 600). He thereby becomes a moral God and, as the protector of a moral world order extending beyond Israel, a universal God. Deutero-Isaiah (about 538; *Isa.* 41:6-8; 46:5-10) makes Him the wise ruler of the destinies of nations and of the history of mankind, which is destined to find its ultimate goal in the kingdom of God on earth.

This entire development does not proceed upon a theoretical basis, but appears to be intuitive in its character, historically conditioned and evolving step by step out of the vicissitudes of Israel's fate. The religious genius of Israel seems to be conditioned and guided completely by the vigor and depth of the Jewish national consciousness. But on the other hand, the religious development as it appears in the God-idea is not borne solely by the vigor of the national consciousness; it is essentially determined also by the moral traits of the Jewish people, such as their strong and profound family sentiment and their tenacious, optimistic will to live. The fundamentally ethical character of the Jewish soul creates the ethical, and hence also the idea of the unity of God; the intimate family life encourages man to look up to God as father (*Ex.* 4:22; *Deut.* 8:5; 14:1; 32:6; *Isa.* 64:8; *Mal.* 2:10), and winds a bond of love around God and man; while the indomitable will to live leads to optimism, such as is evident in the Jewish conception of God.

**In the Early Post-Biblical Period.** In post-prophetic Judaism the God-idea remains essentially unchanged. An abstract conception thereof begins only after contact with Greek culture. At first, as the Septuagint, the Apocrypha and the Targums show, the attempt is made to remove or to tone down all anthropomorphism which still clings to the God-idea. Then the problem comes up of the transcendence and immanence of God, and the introduction of intermediate beings between God and the world. Wisdom is personified in the Apocrypha, as in *Proverbs,* without thereby endangering the unity of God. The *Wisdom of Solomon,* obviously through Greek influence, makes God the mere "shaper" of original matter, and "wisdom" and "spirit" show a tendency to separate themselves from the transcendentally conceived God as a principle, which, emanating from God, penetrates and orders the cosmos and inspires man with wisdom.

Thus the *Wisdom of Solomon* forms the transitionary stage to the "Logos" of Philo (1st cent. C.E.) which with its creative activity mediates between God and the world. Through the identification of the Logos with Christ, Philo's system of thought exercised strong influence upon the dogmatics of Christianity, which was then forming. Philo is also the first Jew who sought to establish philosophically the existence of God, his proofs being cosmological. The Talmud abounds in strong anthropomorphisms which are not to be taken literally, and the Talmudic personification of the Torah is to be interpreted in the same way as the representation of wisdom as a living being in the Bible and Apocrypha. The still crasser anthropomorphisms of the older Cabalistic literature of the earlier Gaonic period called forth vigorous protests from those philosophically trained.

**In Jewish Philosophy.** The Alexandrinian philosophy had no lasting influence upon the further development of Judaism. The profound effect which Greek philosophy had upon Judaism and particularly upon its idea of God came through the medium of Arabian culture. Saadia, the first of the great Jewish religious philosophers (892-942), sought to establish Judaism on a philosophical basis. He advanced cosmological reasons for the existence of God, and maintained that the attributes of God, such as life, power and wisdom, are not distinct from God Himself, and therefore do not affect His inner unity. No assertion can be made concerning the essence of God as it is in itself, but only concerning His relation to created things. Bahya ibn Pakuda (11th cent.) emphasizes more strongly than Saadia the preponderantly negative meaning of all attributes ascribed to God, but he regards the attribute of God's unity, which comprises all the others, as the one most nearly approaching God's essence.

Solomon ibn Gabirol (11th cent.) seeks to recast Neo-Platonism so as to harmonize it with Jewish monotheism. For him, the absolute oneness of God is not tainted by any attribute. God, the truly One, is absolutely unknowable. We must content ourselves with knowing that He exists, and should not question what and why He is. God is in the primary substance; from it emanates the will, which in itself is identical with God. By the will, matter and form are created and combined into a unity. Gabirol's idea of God is therefore emanationistic pantheism and as such it influenced the later Cabala, as we find it in the *Zohar*. The God-idea of Joseph ibn Zaddik (first half of the 12th cent.) is weakly emanationistic, and he also regards God's essence as absolutely unknowable. Even the negative attributes he considers mere makeshifts. His arguments for the existence of God are, like Saadia's, cosmological.

Judah Halevi (first half of the 12th cent.) asserts the inadequacy of philosophy in the most sublime questions; revealed truths alone are certain, resting as they do upon historically attested facts. He therefore resolutely denies the eternity of the world which philosophy maintains. Nevertheless, he, too, avails himself of philosophy. If a man's belief be once shattered, then he should employ philosophy to strengthen and verify the religious dogmas of historical tradition. He regards the unity of God also as a negative attribute. The omnipotence and omniscience of God, he maintains, are not limited by the freedom of the human will. Abraham ibn Daud (12th cent.) was the first to present, in the spirit of Aristotle who henceforth acquires dominant influence upon Jewish religious philosophy, scientific proofs of the existence of God.

Maimonides (12th cent.) likewise asserted that God's nature is unknowable, His unity excluding all positive attributes. We are limited entirely to negative attributes, which are intended to keep away all imperfection from God. He considers the eternity of the world unproved, otherwise it would appear to him as compatible with the Jewish idea of God. In his proofs of the existence of God he does not therefore presuppose the creation of the world. In harmony with Aristotelian philosophy, but not with the Jewish idea of God, he regards knowledge as superior to practice.

Gersonides (first half of the 14th cent.) proceeds from the conviction that the Torah does not intend to force upon us anything which is untenable in the light of reason; rather would it lead us to the perception of truth. In his doctrine of attributes he differs from all preceding religious philosophers in admitting positive attributes, provided we exclude all imperfection. To God belong existence, unity, knowledge and blessedness in the highest degree. He teaches the eternity of original matter, and his doctrine of providence is dictated more by the spirit of Averroism than by the Jewish conception of God.

Hasdai Crescas (second half of the 14th cent.) endeavors to refute Maimonides' proofs of the existence of God. Only the existence of a first cause is provable, but not the unity of God. Contrary to the earlier religious philosophers of the Aristotelian school, whom he opposes altogether, he sees the essence of God not as knowledge, but, in harmony with the Jewish conception, as overflowing love. He considers positive attributes admissible. Subjectively, as man sees them, the attributes appear to differ from each other, but objectively in God they are one. Inasmuch as the essence of God is love, the relationship between God and man is not determined by the extent of man's knowledge, but by mutual love. In contrast to Maimonides, Crescas recognizes a final purpose of creation, which he finds in the happiness of the future world and union with God realized there.

Albo (first half of the 15th cent.) characterizes the existence of God as one of the three basic principles upon which Judaism rests. With Maimonides, he believes that the existence of God, like His incorporeality, is demonstrable. Like Maimonides, he assigns to God predicates of action, otherwise only negative attributes. That man stands supreme who strives after goodness because of his love of God; on the other hand, as Albo teaches in agreement with Crescas, there is in God an active love toward man. God's providence reaches to all individuals of the human race, in proportion to the degree of perfection to which they have attained.

**In the Modern Period.** After the time of Albo, the increasing oppression of the Spanish Jews and their expulsion from Spain led to a decline in Jewish culture. Religious philosophy decayed; the Cabala

gained more and more ground and gave rise to the Hasidism of Eastern Europe. The God-idea of this sect, more emotionally conceived, shows, like that of the Cabala, a pantheistic coloring. Subsequently, in the 18th cent., modern culture and philosophy began to affect the Jews in Western Europe and especially in Germany. Moses Mendelssohn (1729-86), an adherent of Wolf's philosophy of enlightenment, endeavors in his *Morgenstunden* to demonstrate the existence of a perfect, infinitely merciful God Who created the world and man that they might participate in His perfection and thereby be blessed. The Jewish philosophers of the next generation, Marcus Herz, Solomon Maimon and Lazarus Bendavid, are Kantians, and care little about bridging the gulf between Judaism and philosophy, even though they, particularly Bendavid, have an attitude of reverence toward Judaism.

Salomon Ludwig Steinheim, in his book *Die Offenbarung nach dem Lehrbegriff der Synagoge* (vol. 1, 1835), follows Kant in maintaining the insufficiency of reason to prove the supreme truths, and then asserts, with Judah Halevi, the superiority of revealed religion to all rational speculation. He believes in a personal God who is not to be identified with nature, and is One, not divisible, as heathenism believes, into two principles, good and evil. Judaism, he insists, teaches creation out of nothing, and not from an eternal prime matter. He emphasizes strongly the freedom of the will and the responsibility of man for his moral actions. Reason can not demonstrate all these religious truths; it would find them, however, clear and convincing, if it would abandon its own contradictory trains of thought.

Samuel Hirsch, in his *Religionsphilosophie der Juden* (1843), starts out from the standpoint of Hegel, whom he critically examines, and in opposition to whom he defends the character of Judaism as an absolute religion. Moritz Lazarus and Hayim Steinthal, in general disciples of Herbart, advocate, evidently under the influence of the ethical idealism originating with Kant, a purely ethical conception of God combined with the autonomy of the moral law. The God-idea of Hermann Cohen, one of the chief exponents of Neo-Kantianism, is also purely ethical. But whereas Steinthal seeks in the infinite God a transcendence of the limits of finite life, in Cohen that side of religion which is rooted in man's need of redemption is left out of account.

Representing the newer national Judaism, Martin Buber advocates a unique, essentially ethical conception of the God-idea with a peculiarly mystical coloring, which arises from his idea of a purified Hasidism. It deals with the unification of God and the world, the redemption and realization of God through the moral action of man.

Neither in the religious philosophy of the Middle Ages nor in modern times since Mendelssohn has Judaism been able to improve on the traditional God-idea and to make original contributions to it. But the Jewish God-idea, which grew out of the experiences of the Jewish people, can not be regarded as final. The present and future development of the Jewish people, their heavy and endless tasks and deep spiritual stirrings and adventures will affect the idea of God. Philosophy has not created the Jewish God-idea, which is so significant for the religious, cultural and moral history of mankind; and as it has not been able to supplant this concept in the past, so it will be equally unsuccessful in discarding or refuting it in the future. Philosophy may only attempt to substantiate the living and organically developed Jewish God-idea, or come to an understanding with it in some other way.

The Jewish God-idea is the outcome of a gradually progressing revelation of God in Israel, whose character and history predestined its adherents to be the teachers of religion in the service of mankind. The unity of the Jewish God-idea and the moral obligations connected therewith, as created by the prophetic movement, will remain forever indestructible. The conception of God's essence, however, the understanding of His ways, His providence, His plans for the future of humanity and the progress of the world, and particularly the knowledge of the extent and character of God's moral demands, all these must be left to the future revelation of God in human history.

*See also:* ATONEMENT; CREED; FATHERHOOD OF GOD; GLORY OF GOD; KINGDOM OF GOD; SERVANT OF GOD; SHEKINAH; SON OF GOD; THEOLOGY; WRATH OF GOD.

MAX JOSEPH.

***Lit.:*** The histories of the religion of Israel by Stade, Smend, Budde and Kittel; Davidson, A. B., *Theology of the Old Testament,* 30-182; Schechter, S., *Aspects of Rabbinic Theology,* 1-115; Abelson, J., *The Immanence of God;* Marmorstein, A., *The Old Rabbinic Doctrine of God;* Moore, G. F., *Judaism,* vol. 1, pp. 357-442; Kaufmann, D., *Geschichte der Attributenlehre* (1877); Husik, I., *A History of Mediaeval Jewish Philosophy* (1916; 2nd ed., 1930); Kohler, K., *Jewish Theology,* 29-197; Cohen, Hermann, *Ethik des reinen Willens;* Lazarus, *Ethics of Judaism;* Cohon, S. S., *What We Jews Believe,* 121-64.

**GOD, KNOWLEDGE OF.** In Biblical writings, knowledge of God is identical with religious consciousness itself. It does not denote a rational attempt to prove the existence of God and the nature of His being, as it does in rational theology and philosophy. It has the meaning rather of personal experience. The most important element of this knowledge has to do with God's will rather than His essence.

In the course of religious development the conception of the will of God was gradually purged of its primitive elements, and by the time of the prophets it was identified almost entirely with the moral law. To know God meant at this stage to know Him as a God of justice and love, who insists on obedience to His moral will. Stress is also laid on God as the creator of the universe. This, however, is not taught in the fashion of science but rather to bring home to mankind His greatness and to induce fear of God and obedience to His commandments. The conception of God as a father necessarily led to man's love of God in addition to his fear of Him.

The knowledge of God as the creator of the universe and the author of the moral and ceremonial law—the God of justice and love, who rewards and punishes for obedience and disobedience—which the Bible teaches, is accompanied by an equally emphatic insistence on man's inability to know God adequately. God's thoughts are as far from man's thoughts as

heaven is from earth, and His ways are unsearchable. The suffering of the righteous is an ultimate riddle, which man can not solve. It is true that God reveals Himself to the prophet, who knows Him better than the rest of mankind, and is thereby able to convey to others the will of God, as well as to foreshadow their future destiny. Nevertheless, no prophet, not even Moses, the greatest of them, who saw God face to face, knows completely the divine plan. The point of view in the Talmud and the rabbinic writings generally is the same as that of the Bible.

At the beginning of the Christian Era, a new conception of God and of the knowledge of God was introduced in Judaism. It came partly from the various Oriental religions and partly from Greek philosophy, itself not without influence from the former. We find it in Philo of Alexandria and, through the influence of the later Neo-Platonism, in the Jewish religious philosophy of the Middle Ages.

Under this influence the knowledge of God became a theoretical problem, which may be stated as follows: The existence of God is proved logically and defended against the attacks of the sceptics. But this same God, whose existence has been proved beyond any doubt, is in His essence unknowable. The same reason which proves His existence proves at the same time His transcendence. We can know only what He is not, we can not know what He is; our knowledge is negative. And yet, paradoxical as it may seem, there is a form of knowledge of God which is more than merely negative; it is complete absorption in and communion with Him. But this is no longer an intellectual act; it is a mystic intuition.

In medieval Jewish philosophy the Neo-Platonic and Aristotelian conceptions are combined with that of the Bible. The Biblical command to know God is interpreted in the theoretical sense of knowing. And the Neo-Platonic content is poured into the Biblical phraseology. God is the absolute One, Who can not be described by any attributes. Hence the attributes of God in the Bible are interpreted as having reference not to God's essence, but to His effects in the world. Justice and mercy and goodness exist in the world. God is the cause of them as He is the cause of the world itself. Hence we project these qualities into the essence of God, though He is transcendent.

In modern times, Mendelssohn takes over into Judaism the theistic conception of the German philosophy of the Enlightenment, which was current in his day. According to this conception, metaphysics can prove both the existence of God and His personal character as the highest wisdom and goodness, the basis of morality. During the same period Kant showed the fallacy of such metaphysical arguments for the existence of God and substituted a mode of proof which infers the existence of God from the existence of the moral law in the soul of man. Post-Kantian attempts to prove the existence of God in a purely rational and intellectual manner have affected Jewish speculation in isolated instances only and not very deeply. Hermann Cohen, however, went back to Kant. Like Kant, Cohen too regards the knowledge of God as a matter of the practical or ethical reason. But unlike his famous predecessor, Cohen does not conceive of God as a metaphysical reality. In Cohen's system God is the idea of the moral world order. He is the methodical principle which secures the unity of the theoretical and ethical reason and assures the realization of the moral ideal as it develops indefinitely in the progress of man. In this conception of the knowledge of God, ethical rationalism is carried to its last consequences.

On the other hand, in more recent years we find in Judaism, as elsewhere, a tendency which regards the religious consciousness as something *sui generis* which can not be defined in conceptual terms, and which bases the religious knowledge of God on this consciousness. This idea, however, is still vague and has not yet produced any mature results, in Judaism even less so than elsewhere.

Knowledge of God may also mean the knowledge which God has of the world and of man. This is associated with the divine attribute of omniscience. In Biblical and rabbinic Judaism the doctrine of divine omniscience is accepted without question, though the statement in *Aboth* 3:15, "Everything is foreseen, yet permission (freedom) is given," would indicate that Akiba saw the logical difficulty involved in holding at the same time that God is omniscient and that man is free. However, he merely insists on both without indicating how they can be harmonized.

In the Jewish philosophy of the Middle Ages this contradiction (antinomy) was well recognized, and every thinker from Saadia to Maimonides and beyond undertook to solve it. The problem arises from the ethical difficulty involved in the doctrine of divine omniscience, or rather the logical difficulty arising from the apparent inconsistency between a divine attribute and an ethical doctrine. An empirical argument against the doctrine of God's omniscience is the observed fact that the good often suffer in this world while the bad prosper. If one maintains, as one must, the justness and goodness of God, the only apparent solution of the problem, if he leaves out the future world, is to limit the character of God's knowledge. The purely metaphysical difficulties involved in the doctrine of omniscience are that it conflicts with the spiritual nature of God and with the nature of knowledge. God knows the universal because the universal is immaterial, finite and determined, but how can He know the particular, which is material, infinite in number, and, in the case of a certain class of events, contingent and not determined in advance by any cause?

The solutions are various, but may be briefly grouped under the following heads: 1. God knows particulars, including the free acts of man, because what seems in our experience and logic a contradiction is not a contradiction in the transcendent nature of God (Maimonides). 2. God does not know the particular, but this is not a defect in God's knowledge any more than it is a defect in His power that He can not make two and two to be five (Abraham ibn Daud, Gersonides). 3. God does know the free acts of men, hence they are not altogether free (Hasdai Crescas).

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*Lit.:* The histories of religion; Husik, *A History of Mediaeval Jewish Philosophy* (2nd ed. 1930); Wright, *A Student's Philosophy of Religion* (1922) 338-69; Kohler, *Jewish Theology*, 138-41.

**GOD, NAMES OF. 1. In the Bible.** The Bible contains a number of names for God, the chief of these being El, Elohim and the Tetragrammaton, or four-lettered divine name (יהוה), customarily pronounced Adonai.

**El,** which occurs 217 times in the Bible, is the general Semitic term for a god. Originally it was used principally in connection with the name of a divinity to indicate its sacred character; thus the Assyrians always prefixed the corresponding term *ilu* before such names as Marduk, Asshur and the like, even though they occurred in combinations such as names of human beings (thus Merodach-baladan was written *ilu Marduk-abal-idin*). The most probable derivation of El is from a root meaning "to be strong"; others have suggested a root meaning "to lead." The use of El as a divine name is confined almost entirely to poetry, where it was probably chosen as more suited to metrical forms than the other names for God. Otherwise it occurs generally in the generic sense rather than as a proper name. Thus *ha'el* means "the true God"; while there are numerous other combinations, of a descriptive nature, such as *'eli,* "my God," *'el 'abicha,* "the God of thy fathers," *ha'el hakadosh,* "the holy God," or *'el rahum,* "a compassionate God." El is also combined with other divine names, such as Shaddai and Elyon.

**Elohim,** which occurs 2,570 times in the Bible, is found with two meanings: in the plural it is used as a designation for heathen gods in general; in the singular, as a name for God. The derivation of Elohim is uncertain, but it is possibly from a root indicating the idea "to revere." The plural form of the name is indicative of the quality of divinity; it is approximately equivalent to the concept of "Godhood" or "that which is divine." Hence Elohim is always used with singular verbs and almost invariably with adjectives in the singular. It occurs with the article, in the form *ha'elohim,* in the sense of "the true God"; there are likewise various descriptive combinations, such as *'elohe ma'arechoth yisra'el,* "God of the battle array of Israel," *'elohe haruhoth lechol basar,* "God of the spirits of all flesh," and *'elohe yish'i,* "God of my salvation." It occurs in combination with no other divine names except Adonai. A by-form, Eloah, is used in poetry.

The Tetragrammaton or Four-Lettered Name (יהוה), which occurs 6,823 times, is by far the most frequent name of God in the Bible. It is now pronounced *'adonai;* but the church father Theodoret records that the Samaritans pronounced it as Ἰαβέ (Iabe), and Origen transcribes it as Ἰαῆ (Iae), both pointing to an original vocalization *yahveh.*

There are various opinions as to the meaning of the Tetragrammaton. Some derive it from the root *hayah,* "to be," in its causative form, and therefore meaning "the cause of all existing things"; others regard it as a causative form of the root *havah,* "to fall," and as meaning either "He Who causes the rain and lightning to fall" or "the overthrower of enemies." According to Bible critics, the interpretation given in *Ex.* 3:14, *'ehyeh 'asher 'ehyeh,* "I am that I am," is merely a theological interpretation and need not be regarded as authoritative. A shorter form of this name is Yah, used principally in poetry. In proper names the combining form is Yah or Yahu at the end of a name, as in Elijah (*'eliyahu*) or Hananiah (*hananyah*); at the beginning of a name, it is Yeho or Yo, as in Jehoram (*yehoram*) and Joram (*yoram*). The Tetragrammaton is less frequently combined with descriptive adjectives than either El or Elohim. The most noteworthy conception is Adonai Tzebaoth, "the Lord of the battle hosts (of Israel)." It also occurs frequently with Elohim and suffixes, in such forms as "the Lord our God" or "the Lord your God."

In addition to these three major names, there are occasional other divine names of various significances. Shaddai, which occurs a number of times, is connected, according to most opinions, with a root meaning "to destroy," but has from early times been interpreted to mean "the Almighty." The rabbinical interpretation, *shedai,* "Who is sufficient," is artificial. Shaddai is employed in poetic passages and in places in the Bible where an attempt is made to use archaic forms. Elyon, meaning "Most High," occurs in a number of poetic passages, as well as in the combination El Elyon. Since, according to Philo of Byblos, the Phoenicians had a deity of that name, it is probable that this is an ancient name of God. Kanna, which may possibly be connected with the Kenites, a people which apparently played a considerable role in the early religion of Israel, is distinctly mentioned in one passage (*Ex.* 34:14) as a name of God; but it was early reinterpreted as *'el kanna,* "the jealous God," who both punishes and rewards the descendants for the acts of their ancestors. On the other hand, the term *tzur,* "Rock," which the Septuagint apparently regarded as a name of God, is merely a descriptive epithet.

Bible critics attached great significance to the variation of names of God in the narratives of the Pentateuch, using it as one of their criteria for the determination of the different strands of the narrative. Thus they point out that according to the Jahvist source (*J*) the Tetragrammaton was not confined to the Israelites, but was known to mankind as early as the second generation after Adam (*Gen.* 4:26). In contrast to this the Elohist Code (*E*) relates that Moses had to ask the ancestral deity for His true name and in reply was given the Tetragrammaton (*Ex.* 3:15). The Priestly Code (*P*) declares that this revelation came to Moses after he returned to Egypt and that God was known as El Shaddai to the patriarchs (*Ex.* 6:2-3); accordingly it uses El Shaddai in *Genesis.* Finally, according to the Kenite Document (*K*), it was not apparently until the Israelites reached Mount Sinai that the Tetragrammaton was revealed to Moses (*Ex.* 34:5-6).

On the basis of such varying statements in the Biblical narratives, as well as upon the testimony of the personal names recorded in the Bible, it is possible to reconstruct tentatively the history of the names of God in the religion of Israel. Apparently there were at first many names; each tribe, for instance, may have had its own name for the deity that it worshipped in common with the rest of the nation. Among such early names may have been not merely Elyon, Shaddai and the like, but such tribal names as Asher (the name Abd-Ashirta, "servant of Asher," occurs in the Tell el-Amarna letters), Gad, Dan, Manasseh and

Joseph (the name Joseph-el, "Joseph is God," occurs in Egyptian records). In course of time, as the tribes united into a nation, all other names were superseded by the Tetragrammaton, Yahveh; this process seems to have been completed by the middle of the 9th cent. B.C.E., after which time almost every royal name is compounded with Yahveh. The name Elohim is apparently used in the narratives as a substitute for the earlier divine names, of which only those were preserved which could be interpreted as descriptive terms, such as Elyon, "the Most High."

In the latter part of the Biblical period there is evidence that there was a reluctance on the part of some groups to use even the Tetragrammaton. In two books of the *Psalms* (*Ps.* 42 to 89) the Tetragrammaton appears very rarely, and Elohim is used throughout. Evidence of a deliberate substitution of Elohim for the Tetragrammaton appears in *Ps.* 45:7. Here the phrase *ḳisacha 'elohim le'olam* gives no satisfactory meaning; apparently the original reading was *ḳisacha yihyeh le'olam,* "thy throne will be for ever," and the *yihyeh,* misread as the Tetragrammaton, was changed to *'elohim. Esther,* though containing numerous references to fasting and prayer, never mentions the name of God. Nor does the Tetragrammaton occur in *Daniel,* except in chap. 9, which is regarded as an interpolation; in this book, too, occurs the term Ancient of Days (*'attiḳ yomayya*) as a divine name. *Ecclesiastes* consistently uses the name Elohim, for the most part with the article (*ha'elohim*).

**2. In Rabbinical Literature.** Post-Biblical writings gave much attention to the two chief names of God, the Tetragrammaton and Elohim. Recognizing that the alternation in the use of these terms in the Bible must have some meaning, they hit upon the solution that Elohim stood for the divine attribute of justice, and the Tetragrammaton for that of mercy (*Midrash Gen.* 33:8). In the same way other names of God were interpreted as representing certain attributes or manifestations of God. Thus Tzebaoth ("Lord of Hosts") was interpreted as denoting warfare and the punishment of sinners, and El Shaddai, the punishment of men (*Midrash Gen.* 3:6).

The rabbis, however, were certain that the true name of God was the Tetragrammaton. In the period of the Second Temple יהוה was never pronounced except by the high priest on Yom Kippur, on which occasion the people would prostrate themselves and recite, "Praised be the name of His glorious kingdom forever and ever" (*Yoma* 6:2). The term employed in this passage is *shem hameforash,* "The Name as clearly pronounced"; in course of time this came to be used in the sense of "the Ineffable Name." On the other hand, there is a record of an attempt made by the rabbis to have the people use this name in their ordinary speech (*Ber.* 9:5); but it is uncertain when this decree was issued, and it certainly failed, since the sources indicate that the proper pronunciation of the Tetragrammaton was kept secret during the Talmudic period, but was eventually lost (*Yoma* 39ab; *Sotah* 37b-38a; *Pesiḳta de Rab Kahana,* edit. Buber, 198a, and other places). According to rabbinical legends, the Tetragrammaton was kept safe in the Ark of the Covenant and was engraved upon the staff of Moses. The mystics declared that the Name could work great wonders (*Maḳ.* 11a; *B.B.* 73a; *Git.* 68a); God had even created the entire universe by means of two letters of his name, Yod and He, of which the word of creation, *yehi,* "let there be," is composed (*Yer. Hag.* 2:1, 77c).

In accordance with the tradition that the Tetragrammaton was not to be pronounced, it was customary to substitute the word Adonai whenever the form יהוה occurred, either in prayers or in reading from the Bible. When vowel points were introduced (from about the 6th cent. on), the vowel points of the word אדני (*'adonai*) were placed under the letters of the Tetragrammaton (יהוה) in the following manner: יהוה (since י does not take the Hatef-Pathah, -:, the Sheva, :, was substituted: ְ). During the Middle Ages, Christian students of Hebrew mistakenly read the four consonants of the Tetragrammaton with the vowels indicating the pronunciation *'adonai;* they thereby arrived at the form YeHoVaH, which has produced the name Jehovah for God. This name Jehovah, which still survives in Christian Bible translations and Christian prayer-books, is actually a mistransliteration, and the word itself is meaningless.

So great was the reverence for the Tetragrammaton in its written form (*'azḳarah*) that every precaution was taken to avoid damaging or destroying manuscripts containing the word; these manuscripts and worn out copies of books containing the word were stored away in a Genizah (storage place). In manuscripts the Tetragrammaton was represented by first יייי, then by ייי, and finally by יי or by ה׳ (either for השם, *hashem,* "the name," or as an abbreviation of יהוה); these abbreviations are in frequent use in prayer-books and Hebrew literature other than the Bible. In course of time the fear of desecrating the divine name extended to the other names as well. Elohim was changed to Elokim or Elodim; Adonai, the substitute for the Tetragrammaton, was replaced by Adoshem (a combination of Adonai and *hashem*) in ordinary speech.

The rabbis of the Talmudic period also developed a number of substitute names of God which they used in their ordinary speech. A frequent name is Hamakom, literally "the place," but used in the sense of "the Omnipresent." Others in the same category are Shechinah, "the Divine Presence," and Geburah, "the Omnipotent." Sometimes they referred to God simply as Hashem, "the Name," or as Hashem Yithbarach, "the blessed Name." The Samaritans took over the former name in the form Ashima. Finally, certain descriptive adjectives gradually acquired the force of names, particularly Hakadosh Baruch Hu, "the Holy One, blessed be He," still in use in the liturgy, and Harahaman, "the Compassionate," which was taken over into Islam.

**3. With the Mystics.** The awe and reverence with which the name of God came to be associated in the Talmudic period inspired the mystics to numerous speculations as to the real nature of the Name and to develop the concept of hidden names of God, possessing great potency. In addition to the original four-lettered name of God (Y H V H), they conceived that there were twelve-lettered, twenty-four-lettered, forty-two-lettered, forty-five-lettered and seventy-two-lettered names of God. It is not exactly clear

just what they understood by these expressions, and the problem is complicated by the fact that the Hebrew expression (*'oth*) which they used means both "letter" and "word." The so-called twelve-letter name, for instance, may be the Priestly Blessing (*Num.* 6:24-26), which contains twelve words in addition to the three Tetragrammatons. According to the Cabalists, the other many-lettered names of God were formed by combinations of the letters of the divine name or of three verses of the Bible (*Ex.* 14:19-21).

The Cabalists added one new divine name, En Sof, "the Infinite." This was also given to the first of the Sefiroth, or divine emanations. They also discussed at length the rank and meaning of the divine names mentioned in the Bible. The highest place was assigned to the name Ehyeh ("I Am"), the explanation of the Tetragrammaton given in *Ex.* 3:14. The use of the various divine names was held to be the means by which the world had been created, and various mystics were credited with having produced living animals by pronouncing these names in the proper manner. In the Middle Ages there arose stories of the Golem, in which an image of clay was brought to life by means of a gold plate bearing the name of God, and placed in its mouth.

Toward the end of the Middle Ages certain individuals received the title of Baal Shem ("Master of the Name"), because they were believed to have acquired the knowledge of the proper pronunciation of the Name of God, and were thereby able to work miracles. The earliest of these wonder-workers was Benjamin ben Zerah (11th cent.); the most famous, Israel ben Eliezer, the founder of Hasidism (1700-60); the last, Elijah Gutmacher (1796-1874).

*See also:* BAAL SHEM; JEHOVAH; YAHVEH.

SIMON COHEN.

***Lit.:*** Hastings, J., *Dictionary of the Bible,* vol. 2 (1919) 198-200; *Jewish Encyclopedia,* vol. 9, pp. 160-65; Marmorstein, A., *The Old Rabbinic Doctrine of God, I: The Names and Attributes of God* (1927); Blau, Ludwig, *Das altjüdische Zauberwesen* (1898); Driver, in *Studia Biblica,* vol. 1 (1885).

**GODEFROI, MICHAEL H.,** jurist, b. Amsterdam, The Netherlands, 1814; d. Würzburg, Germany, 1882. At the age of thirty-two he was appointed judge in northern Holland, where he worked out a new judicial code which was unanimously adopted by the government. In recognition of his services the king made him minister of justice (the first time a Jew of Holland had filled a cabinet position) and decorated him with the Order of the Lion (1860). He was a member of the States General for thirty-three years.

Godefroi was an ardent defender of Jewish rights. Due to his efforts the government deferred the conclusion of a commercial treaty with Switzerland until civic equality was granted to the Jews there; for the same reason, a contemplated treaty between Holland and Roumania was not concluded. He fought against the proselytizing missionaries of Amsterdam. He was president of the Jewish consistory and a member of the Institut zur Förderung Israelitischer Literatur.

**GODFRID, JUAN,** Argentine congressman, b. Sunchales, Santa Fe, Argentina, 1891. He studied law



*Juan Godfrid*

at the University of Buenos Aires, and was also accredited as a public accountant. Godfrid became a member of the Democratic Progressive Party in 1918 and entered actively into politics. In 1931 he was elected deputy to the provincial legislature of Santa Fe. From 1934 to 1938 he represented the province in the national congress, where he sponsored important banking and monetary legislation.

WOLFF GODFRID, his brother (b. Landskrunien, Ukraine, 1878), was known as a communal worker. At the age of eleven he came with his parents among the first Jewish colonists in Sunchales. He settled in Rosario in 1901, heading the Asociación Israelita de Beneficencia from 1911 to 1920. In 1921 he removed to Buenos Aires, where he was president of the Jewish hospital (1939- ).

**GODOWSKY, LEOPOLD,** pianist and composer, b. Vilna, Russia, 1870; d. New York city, 1938. He studied the piano first at the Berlin Hochschule, then with Saint-Saëns in Paris. In 1884, he toured the United States as a prodigy. After his second American tour, in 1890, he joined the faculty of the Broad Street Conservatory in Philadelphia. From 1894 to 1900, he was in charge of the piano department of the Chicago Conservatory. In 1900, he returned to Berlin, making a successful debut there. For the next nine years he concertized extensively throughout the world, achieving a position of unquestioned distinction among the concert pianists of the time. He combined an extraordinary technique with erudition. His playing was never sensational or electrifying; it had deeper musical values, depending for its appeal on its penetrating comprehension of the subtlest intentions of the composer.

In 1909, he became director of the Master School of Piano Playing at the Imperial Conservatory in Vienna. In 1914, he returned to the United States, where he established his home permanently. For the next two decades, he was prominent in the triple role of teacher, concert pianist and composer. Toward



*Leopold Godowsky*

the close of his life, however, a slight paralysis of the left hand ended his concert career.

As a teacher, Godowsky's influence was felt by an entire generation of rising pianists. To them he transferred something of his interpretative insight, as well as his limpid use of the hands, and his ingenious fingering.

In his compositions, he wrote best for the piano. It has been said of him that he increased the resources of piano writing more than any other composer since Liszt. His best works include *Triakontameron, Java Suite,* a sonata, and *Renaissance Suite.* He also made many successful transcriptions of masterpieces for the piano, as well as a uniquely brilliant setting of Chopin's *Études* entirely for the left hand.

*Lit.:* Ewen, David, *Composers of Today* (revised ed., 1936).

**GOEL HADAM,** *see* BLOOD REVENGE.

**GOETHE, JOHANN WOLFGANG VON,** non-Jewish German poet, b. Frankfort, Germany, 1749; d. Weimar, Germany, 1832. In the course of his long life, on various occasions, and under very different situations and moods, Goethe frequently expressed his views of the Jews and Judaism in such varying sentiments and estimates that it is practically impossible, even with the most cautious criticism, to ascertain his actual standpoints or even to claim him for any particular party. From the mass of Goethe's transmitted utterances about the Jews and Judaism, one is especially to be pointed out, for it combines objective judgment and self-criticism, thereby gaining a higher validity. During a sojourn in Karlsbad in 1811, Goethe had a conversation with the Jewish banker, Simon von Lämel of Prague. In this he went back over his views and impressions of Judaism in a spirit which was free of either undue sympathy or antipathy. Proceeding from his youthful impressions of the Frankfort ghetto, which he termed "horrifying," Goethe stressed the contrast between this modern appearance of the Jew and the Biblical tradition. "The figures of the narrow and dark Jew-city were to me very strange and incomprehensible appearances which occupied my fancy, and I could not understand how this people could write of its own accord the most memorable book of the world." This early aversion of young Goethe for the Jews was later recognized by him to be a "dread of mysteriousness, of ugliness"; he explained it as a reflection of the attitude of the Christian men and women with whom he associated. It was only a gradually increasing acquaintanceship with "many highly gifted, sensitive men of this race" that roused in Goethe an esteem for the descendants of the people who had created the Bible.

Into this frame, sketched by Goethe himself, all his sayings about Judaism can be easily arranged, including his opposition to Moses Mendelssohn and his support of Lavater and F. H. Jacobi, his unfavorable judgment upon Falkensohn's *Gedichte eines polnischen Juden,* his admiring love for Spinoza, and his interest in Rahel Varnhagen and her circle. Despite his change in judgment, Goethe opposed the grant of civil rights to the Jews of the German empire, and even wanted to exclude Jews from the ideal state he depicts in *Wilhelm Meisters Wanderjahre.* On the other hand, Goethe, when he was director of the Weimar theatre, strictly forbade the comedian Wurm to deride the Jews in his stage performances.

As a lawyer in Frankfort, Goethe came into closer contact with many Jews, an unusually large number of whom were his clients. In Weimar the Jewish banker Elkan was a financial adviser of his. Goethe in his writings never introduced Jewish characters of present-day life. His youthful Bible reading led Goethe to write his early poems "Belsazar" and "Joseph," which he later destroyed. Only a fragment of a poem dealing with the Wandering Jew was ever completed. In 1774 to 1775 Goethe translated the *Song of Songs* and wrote *Salomos, König von Israel und Juda, güldene Worte von der Ceder bis zum Ysop.* The "Prologue in Heaven" of his *Faust* is acknowledgedly borrowed from *Job* 1. Goethe also evinced a profound interest in the poetry of the Bible, and even contributed his share to the work of Bible criticism by suggesting, among other things, that the set of laws in *Ex.* 34 is the original Decalogue.

Goethe numbered among his friends a number of the prominent Jews of his generation, such as Abraham Mendelssohn, the son of the philosopher, Felix Mendelssohn-Bartholdy, Solomon Maimon, Markus Herz, the painter Moritz Oppenheim, the brothers Giacomo Meyerbeer and Michael Beer, the jurists Eduard Simson and Eduard Gans, and the orientalist Salomon Munk. Despite Goethe's severe criticism of the manners of the Jews of his time, therefore, he was very far from being the apostle of Jew-hatred, as claimed by the anti-Semites.

Comparatively few of Goethe's writings have been translated into Hebrew. Among them are *Hermann und Dorothea* (by Rothberg, *Neveh Hatzedek,* 1857; by Ben-Zion, 1917); *Werther* and *Dichtung und Wahrheit* (by Wilkansky, 1911); *Iphigenie* (1920) and *Torquato Tasso* (1923), both by Jacob Kahan. M. Let-

teris made a very free rendering of *Faust* under the title *Ben Abuyah* (Vienna, 1865).

HUGO BIEBER.

*Lit.:* Teweles, Heinrich, *Goethe und die Juden* (1924); Bab, J., *Goethe und die Juden* (1926).

**GOG AND MAGOG.** The name Magog appears in the genealogical table in *Gen.* 10:2, which gives the relationship of the peoples known to the Israelites, as one of the sons of Japheth, the others being Gomer (the Cimmerians), Madai (the Medes), Javan (the Greeks), Meshech and Tubal (peoples in Cilicia and the region of the upper Euphrates) and Tiras (perhaps the Aegeans). Thus while Magog can not be definitely identified, it probably indicates some non-Semitic nation in the general region of Asia Minor.

One of the prophecies of Ezekiel (*Ezek.* 38 and 39) deals with Gog, of the land of Magog, who is prince of Meshech and Tubal. He is to become a great conqueror, overpowering many nations, but will finally come to an end on the mountains of Israel (Palestine) in a great catastrophe accompanied by earthquake, pestilence, fire and mutual slaughter. This will result in the final liberation of Israel. It is not at all clear what Ezekiel meant by his prophecy, or just who Gog and Magog are. Thus it has been suggested that the peoples in question are the Lydians, a powerful empire of that time, and that Gog is the same as Gyges, known to be a name of Lydian kings. Another suggestion is that Magog is a cipher for Babylonia; for if the consonants of the name are reversed (GGM), a shift of one letter backwards in the Hebrew alphabet gives the consonants of Babylonia (BBL).

When Ezekiel's prophecy was not fulfilled in his time, it became gradually assigned, with the development of a Jewish eschatology, to the end of the world. Thus the Septuagint, in translating the passage in *Num.* 24:7 that was applied to the Messiah, renders it "And his king shall be higher than Gog," instead of the "Agag" of the Hebrew text. At a still later period both Gog and Magog were conceived as wicked nations, which would assail the righteous at the end of time and would finally be destroyed by the judgment of God. Thus *Rev.* 20:8 declares that, just before the final triumph of the Messiah, Satan will be loosed and will lead Gog and Magog to attack the saints, only to be destroyed by the fire of God. The same idea appears in the *Sibylline Oracles* (3:319 et seq.; 522 et seq.), in *Enoch* (56:5) and in the *Syrian Baruch Apocalypse* (72:4). There are numerous allusions to the story of Gog and Magog in the Talmud and Midrash (*Eduy.* 2:10; *Sanh.* 95b, 97b; *Midrash* Gen. 98 and other places). From the Jews the story passed to the Arabs, and the Koran contains numerous references to Yajuj and Majuj, the Arabic forms of the names.

Because of their association with destruction, Gog and Magog became favorite names for giants. Hence these two names are applied to the large wooden statues that were set up in the Guildhall in London.

SIMON COHEN.



*The famous Giant Statues in the Guildhall, London, which bear the traditional names of Gog and Magog. From "Ancient Mysteries," by William Hone (1823), London*

**GOIDO, ISAAC** (pen name, B. Gorin), Yiddish novelist, dramatist and dramatic critic, b. Lida, Poland, 1868; d. New York city, 1925. He received a traditional Jewish training in his native town and at the Yeshiva of Mir. At the age of sixteen he went to Vilna in quest of secular knowledge, and when he was twenty-one he came to Warsaw, where his literary activities began. He contributed stories to the *Yiddishe Bibliothek* (edited by Perez and Dinenson) and to Ben Avigdor's Hebrew juvenile periodical *Sifre Agorah.* When he was twenty-five he returned to Vilna, where he published a series of *Kleine Erzehlungen* containing several of his own creation. In 1894 he emigrated to the United States, settling in New York city.

Shortly after his arrival, he became a regular contributor of short stories to the Socialist *Arbeiter Zeitung* and *Ovendblat,* and a writer on drama for the monthly *Zukunft.* He founded the *Yiddishe Folks-Bibliothek,* in which many of his own novels appeared. He edited the shortlived *Neier Geist,* a monthly (1898), and the *Theatre Journal* (1901). In 1904 he joined the staff of the *Forward,* leaving this position two years later for one with the *Jewish Morning Journal,* which he held until his death.

Goido translated into Yiddish many works of fiction from foreign tongues. As a story-teller he was a realist with an eye for psychologic analysis of his characters. His stories are tense, full of action and bordering on the tragic and fateful. They mirror the struggle between the old and the new in the awakening ghettos of his native Lithuania and the immigrants' pangs of adjustment to the pattern of life in the Western Hemisphere.

Goido's name is particularly associated with the Yiddish theatre. He was the author of several plays: *Der Vilner Balebesl* (1898), *Baruch Spinoza* (1902),

*Lebedike Keiten* (1910), *A Baron oif a Tog* (1912) and *In Yeden Hous* (1912; produced in 1924). He also produced and dramatized the works of other playwrights. His *Geshichte fun Yiddishen Theater* (2 vols., 1918 and 1923) is a source book for the history of Yiddish drama; it lists 2,000 Yiddish plays by title, author and year of publication.

**GOITEIN,** a family including among its members a number of noteworthy Hungarian rabbis. The name Goitein is derived probably from the town of Kojetein, in Moravia. The progenitor of the family was Baruch Goitein (b. Kojetein, Moravia, about 1770; d. Högyesz, Hungary, 1842); he composed *Kesef Nibhar,* a treatise comprising 160 Talmudical discussions (3 parts, Prague, 1827-28). He was succeeded in the rabbinate of Högyesz by his son Zebi Hirsch (Hermann) Goitein (b. 1805; d. 1860), author of *Yede Mosheh* (Paks, 1904), an exposition of the 613 precepts in verse form. Hermann Goitein was in turn followed in the rabbinical office by his son Elijah Menahem Goitein (b. Högyesz, 1837; d. 1902), author of *Rab Berachoth,* who was succeeded by his son Joseph Solomon Goitein (b. 1880).

Other sons of Elijah Menahem Goitein were Hirsch Goitein (b. 1863; d. 1903), rabbi at Copenhagen and author of several works in the field of theological philosophy, and Eduard Goitein (b. 1864), rabbi at Burgkundstadt, Bavaria (1895-1914) and author of *Das Vergeltungsprinzip im biblischen und talmudischen Strafrecht* (Halle, 1891). Eduard's son Fritz (Shlomo Dov Goitein; b. 1900) was, in 1941, a teacher in the Oriental department of the Hebrew University, Jerusalem; he received the Ph. D. degree from the University of Frankfort in 1923, and from 1923 to 1928 taught in the Hebrew Secondary School at Haifa. He wrote a Hebrew drama, *Pulcinella* (1927), describing the life of the French Jews in the Middle Ages, as well as a number of articles on Islamic and Jewish history and religion, published in the periodical *Zion.*

***Lit.:*** *Allgemeine Zeitung des Judentums* (1859) 506-7; Grünwald, *Peere Hachme Medinathenu,* p. 59; *Encyclopaedia Judaica,* vol. 7 (1931) cols. 463-64.

**GOITEIN, HUGH,** professor of law, b. 1896. He studied at University College, London, and he was called to the bar in 1923. Subsequently, he was a professor of commercial law and vice-principal of the faculty of commerce of the University of Birmingham.

He is the author of *The Law as to C. I. F. Contracts* (1924; 2nd ed., 1926), which was translated into Polish in 1929; and *Company Law* (1933). He also contributed to the 14th edition of the *Encyclopaedia Britannica.* His other works include *Primitive Ordeal and Modern Law* (1923) and an edition of More's *Utopia* and Bacon's *New Atlantis.*

**GOLD, HENRY RAPHAEL,** rabbi and professor of medical psychology, b. near Grajewo, Poland, 1893. He came to the United States in 1908 and attended the Jewish Theological Seminary (1911-13) and Columbia University in New York (A.B., 1915), Harvard University, the Tulane University of Louisiana School of Medicine (1926-28) and the Baylor University College of Medicine (M. D., 1934). He officiated as rabbi in Memphis, Boston, and New Orleans and from 1919 to 1925 he was superintendent of the Jewish school system in Roxbury, Mass. He founded the Menorah Institute in Boston and in New Orleans, and was a lecturer for the Intercollegiate Menorah Association. In 1928 he became rabbi of Shearith Israel in Dallas, and in 1934 he was appointed professor of medical psychology at the Baylor University College of Medicine in Dallas. He is an active Zionist and was a delegate to the Twelfth Zionist Congress. He is the author of *Jewry and Science, World Travelers from the Shores of Yukon in Alaska to Transjordania in Palestine,* and of a number of essays on neurology and medical psychology.



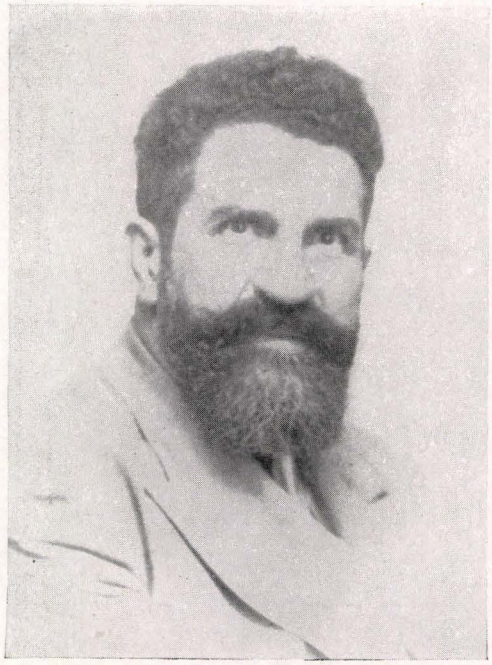
*Michael Gold*

**GOLD, LOUIS,** builder and philanthropist, b. Zaboria, province of Vilna, Russia, 1875; d. Brooklyn, N. Y., 1937. Gold came to the United States in 1888, after he had already made an adventurous trip to the Argentine, where a group of immigrants from Russia had gone with hopes of settlement only to find themselves sold into peonage. Gold helped them to escape and made his way back to Bremen, where he spent some time before sailing to the United States.

Gold studied in the evening schools of New York city. He was a salesman and later an insurance agent, but in 1901 he entered the real estate business. Both the business and residential sections of Brooklyn owed much of their development to his enterprise; during a period of twenty-five years he constructed more than 9,000 homes in Greater New York.

Gold's philanthropic activities included the Brooklyn Orphan Asylum and the Brooklyn Young Men's Hebrew Association, of both of which he was a director from 1905 until his death. He gave $100,000 to the Yeshiva Isaac Elchanan, and served for a time as chairman of its executive committee.

**GOLD, MICHAEL,** radical author and editor, b. New York city, 1896. A child of the East Side, he recalls that the neighborhood in which he was born



*Wolf Gold*

was then close to the "red light district" of the city and that "the immigrant Jews had to live in its moral and physical filth and bring up children there."

Like thousands of other immigrants, his father worked at many trades, from street peddling to operating a machine in a cloak and suit sweat shop, finally opening a little suspender shop of his own in back of which were the family's quarters. "I remember long miserable hours of work almost since my cradle," Gold writes. "My mother toiled from dawn to midnight."

Michael, or "Mike," as he was later to become generally known in radical literary circles, went to work at the age of twelve in a factory for making incandescent gas mantles. He also worked for the Adams Express Company for several years as a driver's helper and night watchman. When he was nineteen his father died, and Mike went to Boston.

It was here that he first became a radical, falling in with an anarchist group and helping to edit their weekly paper. It was for this paper that he did his first writing. Later he joined the I. W. W. and helped organize a strike of textile workers and one of Negro longshoremen in Providence, R. I.

Returning to New York, he worked for several years on the Socialist newspaper, *The Call,* as a copy reader, only to cut loose again and set out roaming the country, working his way by means of a variety of odd jobs. Eventually he landed in Mexico, and it was here that he became a Communist.

After the World War he returned to New York again and became an editorial assistant on *The Masses,* the radical magazine of which Max Eastman was editor-in-chief. Later, when Eastman withdrew, he became co-editor with the Negro poet, Claude McKay. In 1927, he was instrumental in founding *The New Masses,* with which he was actively associated for many years as editor, eventually leaving this magazine to become columnist for the *Daily Worker.*

Michael Gold's most noted book, *Jews Without Money* (1930), was an autobiographical novel which struck a new note in American letters after the jaded, disillusioned 1920's. It was one of the books that ushered in the decade in which the term "proletarian literature" was to become prominent. *Jews Without Money* was widely acclaimed for its vigor and freshness and for its fearless working class approach, and was a best seller for months after its publication.

At the same time, in the critical field, Gold caused a sensation by his savage attack on the novels of Thornton Wilder, in the pages of the *New Republic.* In effect this attack was aimed at the whole of post-War American letters, and heralded a new orientation and a new faith, to replace the old cynicism and subjectivism.

He also has published *120 Million,* a book of short stories, *Charlie Chaplin's Parade,* a book for children, *Change the World,* a collection of his best columns, and has had two plays produced, *Hoboken Blues,* a Negro fantasy, and *Fiesta,* a romantic comedy-tragedy of the Mexican revolution. Both plays, Gold says, were "flops."

EDWIN A. SEAVER.

**GOLD, WOLF,** rabbi and Mizrahi leader, b. Szczuczin, Poland, 1889. He came to the United States in 1907 as a graduate of European Yeshivas, and served as rabbi in South Chicago and subsequently in Scranton. He established a great reputation as an orator and organizer. He served as a rabbi in Brooklyn for seven years and for five years in San Francisco where he carried on a bitter struggle against Reform Judaism, particularly in the field of education. In San Francisco he established a Hebrew teachers' seminary.

In Brooklyn he was instrumental in establishing the Beth Moses Hospital as a protest against the founders of the Brooklyn Jewish Hospital who refused to introduce Kashruth. He was also one of the founders of the Brooklyn Orphan Asylum and of the Williamsburg Yeshiva Torah Vedaath. He has also been one of the leading members of the Agudath Harabbonim for the past twenty-five years.

Together with Rabbi Meir Berlin, Gold developed the Mizrahi movement in the United States, of which he became one of the outstanding leaders. For a number of years he was a member of the Administrative Committee of the Jewish Agency. At the invitation of Rabbi Kook he went to Palestine in 1926, to strengthen religious life in the Jewish colonies.

In addition to numerous articles and pamphlets on Zionism he was the author of a number of volumes on Jewish liturgy, philosophy and ethics as well as of an encyclopedia of homiletics, *Encyclopedia Midrashith.*

**GOLDBERG, ABRAHAM,** trilingual journalist and Zionist leader, b. Yarmolinzi, South Russia, 1883. His parents were wealthy merchants and he received an extensive rabbinic education in his home town and in Berdichev. Because of his Talmudic erudition, he was surnamed, as a youngster, "the fourth rabbi" (there were three rabbis in his town).



*Abraham Goldberg. From a sketch by Wilhelm Wachtel*

The Haskalah literature and aspirations, from Mapu to Ahad Haam, won him over at the age of twelve, when he began to show his prowess in Hebrew composition. A year later he entered the Zionist movement that ultimately became his life work.

He arrived in the United States with his mother and stepfather in 1901, without money or a profession, but full of longings for liberty, study and devotion to the cause of his people. Working his way through college, he graduated in law from New York University, but preferred to prosecute and defend opinions in the realm of literature rather than clients in the courts. His fertile imagination, cultural background, world-wide travels and passionate devotion to his ideals expressed themselves in his brilliant pen and speech, earning for him prominence in American Jewish public life.

He began his journalistic career in America in 1902. In 1918 he became associate editor, and in 1920 editor, of the Hebrew monthly *Hatoren*. He was editor of the official Zionist bi-weekly, *Das Yiddishe Folk*, and contributing editor of the *Jewish Morning Journal* and *Amerikaner*. His works include: *A New Orientation: Pan-Semitism or Pan-Arabism;* two volumes of collected Yiddish works (New York, 1913, 1925); *Unzer Tzeit Kumt* (1940); and in Hebrew, on the subjects "Concerning our Era," "Literature and Faith," and others.

His influence on American Zionism began to be felt soon after he arrived in the United States. In 1903 he was the co-founder and president of the Poale Zion. In 1911 he was the co-founder and first secretary of the Order Sons of Zion. He was also a co-founder and many times president of the Histadruth Ivrith. In 1914, he became a member of the World Zionist Actions Committee; in 1920, a member of the Political Committee. During the World War, he was active in the creation of the People's Relief Committee and of the American Palestine Jewish Legion for service in Palestine. He assisted Chaim Weizmann in the establishment of the Keren Hayesod in 1921 and was his special emissary to the non-Zionists in the founding of the Jewish Agency, on which he was a member of the Executive. He is past vice-president of the American Jewish Congress, and became a member of the executive committee of the World Jewish Congress in 1936. In 1939 he was elected chairman of the Administrative Committee of the World Federation of Polish Jews.

**GOLDBERG, ABRAHAM,** South African government official, b. Calcutta, India, 1903. Brought to South Africa as a child, Goldberg was educated in Durban and at Natal University College. Later he went to England for work at Oxford. In 1940 he was a member of parliament in the Union Assembly, representing the district of Durban.

**GOLDBERG, ABRAM,** editor, b. Brest Litovsk, Poland, 1881; d. Warsaw, 1933. Goldberg first entered the Hebrew journalistic field, writing for the *Hatzefirah,* a Hebrew daily published in Warsaw. Later he began to write in Yiddish, and was a pioneer in the popularization of the Yiddish daily press. Between 1906 and 1908 he edited the *Morgenblatt* and *Letzte Post,* which were the equivalent of penny papers in Warsaw. Goldberg joined the staff of the Warsaw Yiddish daily, *Hajnt,* in 1908. He became its editor-in-chief soon after the World War, and under his direction its publishing house began to issue weekly and monthly Jewish journals in Polish and Hebrew in addition to the *Hajnt.* He was a frequent contributor as European correspondent for various New York city Yiddish newspapers. Goldberg served on the executive committee of the Zionist Federation of Poland and was a delegate to most of the Zionist congresses.

**GOLDBERG, BAER BEN ALEXANDER** (known under the abbreviated name of Bag), Hebrew scholar, b. near Warsaw, Poland, 1801; d. Paris, 1884. He left Poland at the age of forty and went to Berlin, where he resumed his education, studying Oriental languages. During 1847 to 1852 he lived in London and Oxford, and later in Paris. He edited various Jewish manuscripts of the Middle Ages, and published articles in *Hamaggid* and other periodicals. Among his more important published works were: *Hofes Matmonim* (1844), a collection containing various responsa of Rashi and his teachers, the letter of Sherira Gaon on the methodology of the Talmud and the succession of the Amoraim and Geonim, Abraham ibn Ezra's *Hai ben Mekitz,* and various other medieval works of importance; *Sefer Harikmah* (1856), Judah ibn Tibbon's Hebrew translation of the Hebrew grammar written in Arabic by Jonah ibn Janah; *Birkath Abraham* (1859), responsa of Abraham Maimon; *Sefer Tagin* (1866), on the ornamented letters in the Scroll of the Law; and Rabbi Judah ibn Koreish's letter to the Jewish community in Fez (1869).

*Lit.:* Fünn, S. J., *Keneseth Yisrael,* 181; Zeitlin, William, *Bibliotheca hebraica post-mendelssohniana,* 113; *Hamaggid* (1884) 167; *Haasif,* vol. 1, p. 139.

**GOLDBERG, BEN ZION,** journalist and author, b. Olshani, Lithuania, 1895. His father, Moses Waife, was a rabbi, and through his mother, Hanna Margolis, he is a descendant of the celebrated rabbinical authors, A. H. Eisenstadt (*Pithon Teshubah*) and Sabbatai Cohen (the "Shach"). He came to the United States in 1904, already familiar with the Bible and the Talmud. He received the B. S. degree at the State University of Iowa (1918) and his A. M. at Columbia University (1919), where he fulfilled the requirements for the Ph. D. degree in psychology.

While a college student he contributed to the Chicago Yiddish dailies. He joined the editorial staff of the New York *Day* in 1921, and has occupied various executive positions in this publication. Since 1931 he has conducted a daily column in a poignant, vigorous style of his own, in the best tradition of the European feuilleton. He also ran a daily column in the Brooklyn *Daily Eagle* (1932-33) and contributed extensively to magazines. In 1930 he published *The Sacred Fire* (on sex in religion). He is also editor of the *Jewish Digest* (monthly).

**GOLDBERG, BENJAMIN,** physician, b. Chicago, 1893. He took his medical degree at the University of Illinois in 1916. The following year he was appointed an instructor in medicine at the University. In 1918 he was made assistant professor in pathology and bacteriology, which post he held until 1930, when he became associate professor of medicine.

Goldberg specialized in tuberculosis research and control. Under Goldberg's direction, a special course in tuberculosis treatment was established in Chicago, attended by the medical students of the universities in the city. He was awarded the Benjamin J. Rosenthal Foundation gold medal, in 1929, for outstanding civic service to Chicago. Goldberg was the author of *Procedures in Tuberculosis Control for the Dispensary and Sanatorium* (1933) and he edited *Clinical Tuberculosis* (2 vols., 1935).

**GOLDBERG, EUGENE H.,** mayor of Kearny, N. J., b. Newark, N. J., 1869; d. Kearny, 1932. He was brought to Kearny at the age of eight. After taking a medical degree at the College of Physicians and Surgeons at Columbia University, New York city, Goldberg set up his medical practice in Kearny. His political activities in the early 1900's led to his election as municipal treasurer and township committeeman. In 1906 an enabling act was passed by the New Jersey State Legislature which entitled Kearny to its own mayor. Goldberg was the first mayor elected under the new act and held office for three consecutive terms. Goldberg was reputed to have examined almost every man drafted in his community during the World War.

**GOLDBERG, ISAAC,** author, b. Boston, Mass., 1887; d. Brookline, Mass., 1938. He took his A. B. at Harvard in 1910, his A. M. in 1911, and his Ph. D., in Romance languages and literature, in 1912.

Goldberg's grandfather was one of the first Hazanim in Boston, and his own parents provided a Jewish, Yiddish-speaking environment which nevertheless was elastic enough to incorporate contemporary artistic developments. Out of this background Goldberg derived the knowledge of the Yiddish language and literature that made him one of the first to introduce Sholom Asch, David Pinski, Yehoash, Perez Hirschbein, Joseph Opatoshu and Leon Kobrin to the English-reading public.

Goldberg's interest in music was supplemented by a discipline in the art which he imposed on himself. His first published book was a study, *Sir William S. Gilbert,* which appeared in 1913. He wrote voluminously on music and musicians, especially for the series of pigmy blue books which the Haldeman-Julius firm put out.

On his graduation from Harvard, Goldberg became connected with the *Boston Evening Transcript,* with which he was associated until his death. He was literary editor of the *American Freeman* (1923-32) and also staff reviewer on music and books on music for the *American Mercury* (1930-32). For many years he was co-editor, with Henry T. Schnittkind, of *The Stratford Journal,* which later became *The Stratford Monthly* and was published in Boston. He edited his own magazine, *Panorama,* for one year, in 1933. And at the time of his death he was writing a weekly column, also entitled *Panorama,* for the Jewish Telegraphic Agency Syndicate.

Another aspect of Goldberg's voluminous literary output was his editing, translation and presentation of the literature of the South American countries to the reading public of the United States. His entry into this field was by accident; one of his Harvard professors, J. D. M. Ford, found himself unable to fulfill an engagement to write a series of articles on South American literature for the *Bookman.* He suggested that Goldberg take over the work. It was done with such success that the articles were eventually expanded into a book, *Studies in South American Literature* (1920). From then on Goldberg was an effective representative for the literature of the Portuguese- and Spanish-speaking countries of the Western hemisphere, and the work he did in this field forms a substantial part of his accomplishments. Through his association with Haldeman-Julius, which was the outgrowth of their common devotion to the Socialist cause, Goldberg prepared numerous small volumes on subjects ranging through all his manifold interests. Some of them remained in their diminutive form, others were subsequently developed into full-length books and appeared under other imprints.

Throughout the twenty-five years of his creative life, Goldberg kept up a stream of literary work that was startling in its voluminousness. It is on his versatility and his foresight in illuminating unknown corners of international literature that his reputation rests. His style was penetrating and often brilliantly publicistic; perhaps the very catholicity of his activity prevented it from acquiring a less diversified but more profound structure.

Principal Works: Studies in Spanish American Literature (1920); The Drama of Transition (1922); Brazilian Literature (1922); The Theatre of George Jean Nathan (1926); The Man Mencken (1925); Havelock Ellis (1926); The Story of Gilbert and Sullivan (1928); The Fine Art of Living (1930); Tin Pan Alley (1930); George Gershwin, A Study in American Music (1931); Queen of Hearts, the

passionate pilgrimage of Lola Montez (1936); Major Noah, American Jewish Pioneer (1936); The Wonder of Words (1938); translations from Sholom Asch, Perez Hirschbein, Leon Kobrin, David Pinski, Joseph Opatoshu, Yehoash, Vicente Blasco Ibañez, Pio Baroja y Ness, J. M. Machado Assis.

LIBBY BENEDICT.

*Lit.:* Ewen, David, "Isaac Goldberg at Fifty," *The American Hebrew,* Nov. 5, 1937, p. 5; Crandall, Allen, *Isaac Goldberg, an appreciation* (1934).

**GOLDBERG, ISAAC (ARYEH) LOEB,** communal worker and philanthropist, b. Shaki, province of Suwalki, Poland, 1860; d. Switzerland, 1935. In his early youth Goldberg entered the book business in Vilna, and almost at once became associated with various branches of the pre-Zionist movement, particularly the Chovevei Zion. In 1881 Goldberg was one of the founders of the Vilna group of the Ohabe Zion, and collaborated with Rabbi Samuel Joseph Fünn and others in Palestinian affairs.

Goldberg became head of the Vilna district Chovevei Zion in 1892 and retained leadership for a number of years. He was one of the founders of the Zionist Federation in Russia. He was a delegate to the first twelve Zionist congresses, and attended all the others until his death. During the period that the *Haolam,* a weekly, was published in Vilna, Goldberg was its editor. He was also one of the founders of *Haam,* a Hebrew daily, which appeared in Moscow in 1917 and 1918.

Though Goldberg had visited Palestine seven times prior to 1918 and had donated the money for the first land purchased by the Palestine Foundation Fund, it was not until 1918 that he moved to Palestine permanently. He founded a village in the Moshava of Hartuf and bought land on the Mount of Olives, which he presented to the Hebrew University. He founded the daily *Haaretz* and supported it for a number of years and also established Silicate, a school for artisans, in Tel-Aviv. Many educational and communal institutions of Palestine had Goldberg's financial support. His son Benjamin was killed in Palestine during the 1929 riots; in his memory Goldberg established Beth Binyamin in Tel-Aviv and a settlement, Tel Binyamin, near Ramath-Gan. Goldberg presented the municipality of Tel-Aviv with a large tract of land to be converted into a park. Half of his estate, which approximated £75,000, was left to the Palestine Foundation Fund; the interest on the remainder was bequeathed to various foundations, mostly educational.

**GOLDBERG, LEWIS,** justice, b. Russia, 1887. He came to the United States as an infant, received his A. B. degree at Harvard University in 1911, and his LL. B. degree from Harvard Law School in 1913, immediately entering the private practice of law. He was assistant United States attorney for Massachusetts from 1915 to 1921, and was assistant state attorney general (1921-26). He was Massachusetts Commissioner of Public Utilities from 1926 to 1932, and in the latter year was named Justice of the Massachusetts Superior Court.

His activity in the Jewish community has included active participation in the Zionist Organization, in the Y. M. H. A., of which he has been a director since 1915, in the New England Branch of the United Synagogue of America, and the Associated Jewish Philanthropies of Boston, of which he has been a trustee since 1922. He was president of the Associated Y. M. and Y. W. H. A.'s of New England from 1921 to 1924. He is active in the Temple Kehillath Israel of Brookline, Mass., and is a director of its Hebrew School (1941).

**GOLDBERG, MORRIS,** translator and educator, b. Glasgow, Scotland, 1903. He studied at the University of Glasgow, receiving the M.A. and B.Sc. degrees in 1924. After teaching at the La Méthode Directe School of Languages, at Glasgow, from 1922 to 1924, Goldberg served as tutor in science and languages at Townley Castle Schools, Putney (near London), until 1925, and then emigrated to the United States, settling in New York city.

Here he taught chemistry, biology and physics at Clark's School for Concentration (1927-29), was supervisor of language instruction at the New York All-Language School (1931-33), and principal of the Manhattan School of Languages and Science (1933-34). From 1929 to 1936 he delivered lectures on cultural and scientific subjects at the Popular Science and Philosophy Forum, which he organized. Since 1936 he has been manager of the Translation and Research Bureau of New York city.

Goldberg wrote many articles for the Anglo-Jewish press, and is a contributor to the *Universal Jewish Encyclopedia.* In addition to translating into English many technical articles from European scientific journals, he translated into Spanish and Portuguese numerous highly technical biochemical and engineering booklets for some of the largest firms in the United States. He wrote *Simplified Course in French Idioms* (New York, 1935) and *Spanish-English Idioms* (New York, 1940). In 1941 he was compiling an English-Portuguese and Portuguese-English technical dictionary, scheduled for publication in 1942 by the Chemical Publishing Company of Brooklyn, N. Y.

**GOLDBERG, REUBEN LUCIUS (RUBE),** cartoonist, b. San Francisco, 1883. Goldberg is regarded as one of the ablest of America's satirical cartoonists. His syndicated cartoon strips, ridiculing human weaknesses, and playing upon human fallacies, have brought enjoyment to millions. Chief among his artistic creations, which have entered the idiom of American speech, are "Boob McNutt" and "Ike and Mike—They Look Alike."

Goldberg began his sketching at an early age, nor did a B. S. degree from the University of California in 1904 halt his cartooning career. After graduation he took a position with the San Francisco *Examiner* and later joined the staff of the San Francisco *Bulletin.* At the age of 23 he came to New York and began cartooning for the *Evening Mail.* Since then his creations have been syndicated in hundreds of newspapers.

Though he has written several humorous books he is best known for his newspaper strips which, in addition to those mentioned above, include "Crazy In-



*Rube Goldberg*

ventions," "Foolish Questions," "I Never Thought of That," "People Who Put You to Sleep," "Lolla Palooza" and "Lucifer Butts."

**GOLDBERGER, FERENC,** industrialist, b. Buda, Hungary, 1750; d. Buda, 1834. He began his career as a goldsmith, at which trade he attained considerable reputation. In 1785, he founded the pioneer and textile dye factory in Hungary. The dye plant, which, under the guidance of Goldberger's descendants, grew into an enterprise of Continental proportions, lent such signal impetus to industrial activity in Hungary that Emperor Francis Joseph—who personally visited the factory (1857)—bestowed knighthood upon the family (1867) and authorized the title "de Buda" to be prefixed to the family name.

SÁMUEL GOLDBERGER, son of Ferenc (1787-1848), was principally responsible for the rapid development of textile manufacturing in Hungary and popularization of her products abroad. It is significant that at the time of the emperor's unique visit the plant already employed upwards of 300 workers, which subsequently grew to nearly 3,000. Sámuel Goldberger's sons, notably Leo, proved themselves worthy successors in this leading Magyar industry.

LEÓ GOLDBERGER, DE BUDA (b. Budapest), who was made a member of the House of Lords (1932), became prominently identified with religious, communal and cultural institutions. His patriotic services were acknowledged by Regent Nicholas Horthy, who in the years preceding the rigorous anti-Jewish laws (1938-39), and subsequently, came to be regarded as a philo-Semite—in the light of his once hostile attitude to Jews during the reign of the White Terror in the early 1920's.

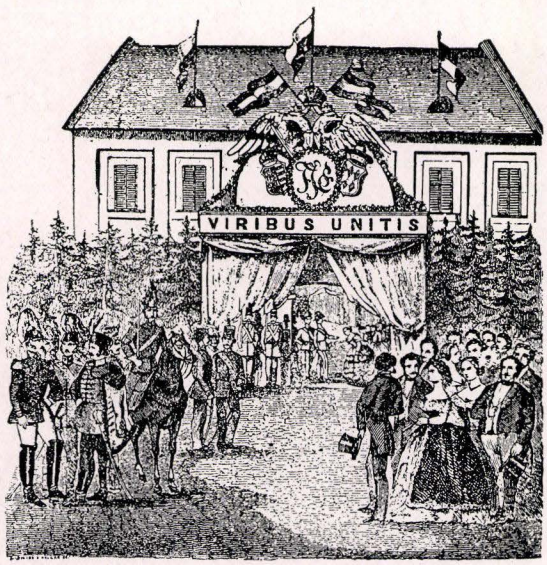
Leo Goldberger was president (since 1935) of OMIKE (National Hungarian Association of Jewish Education). He visited the United States in 1939, utilizing the occasion for the study of Jewish communal life in America. His findings were published in the Jewish press of Budapest.

**GOLDBERGER, JOSEPH,** physician and pathologist, b. Girald, Hungary, 1874; d. Washington, D. C., 1929. He was brought to New York city at the age of six. He studied at the College of the City of New York, intending to become a mining engineer. But a lecture on a medical subject which he heard by chance swerved him to medicine as a career, and he graduated from Bellevue Medical College in 1895. For two years he was resident physician at Bellevue Hospital; for two more he practised medicine in Wilkes-Barre, Pa.

In 1899 Goldberger entered the United States Public Health Service. His early work here was in tropical and other contagious and infectious diseases. He proved that it was possible to contract malaria more than once. He investigated typhus and almost died of it himself. One of his most spectacular, if minor, achievements was the isolation, within forty-eight hours after he had come on the scene, of the crystalline mite which caused "straw itch"—a rash that harassed the United States Navy men who slept on straw mattresses.

Even in the first years of his pathological research, Goldberger's approach was unorthodox. Instead of surrounding himself at once with a welter of test-tubes, he preferred direct impact with the disease in the environment in which it was rampant. Then his mind was left free to register conditions that would have been blocked off by laboratory procedure.

When he was sent to the southern part of the United States, in 1914, to investigate pellagra, Goldberger did not change his methods. Pellagra had been recognized in the United States about that time, but in all likelihood it had been taking a large




*Scene depicting visit by Emperor Francis Joseph (1857) to the Goldberger dye works*

toll among the negro and poor-white populations of the South for many years. Skin discoloration, debility, insanity and death were its processes. Spain and France knew the disease. The general attitude there, as well as among medical men in America, was that it was contagious or infectious.

Making his usual survey of the surroundings, Goldberger saw at once that those who suffered from pellagra ate different food from those who did not. The pellagrins ate the food they could afford to buy; the healthy groups ate food the pellagrins could not afford to buy. Milk, meat and greens were included in the diet of the healthy; cornmeal mush, sweet potatoes and syrup were the food of the pellagrins. Doctors and nurses who lived in pellagra wards in hospitals never acquired the disease, despite the possibilities of contagion and infection.

Goldberger obtained the cooperation of several orphan asylums as experimental stations. The United States Government paid for fresh meat and milk which were fed to children suffering from pellagra. The disease was overcome. Next, Goldberger experimented with twelve volunteers from Rankin Prison Farm in Mississippi. For six months they were kept under strict hygienic observation and fed first quality food, consisting entirely of syrup, coffee, sugar, cornbread and sweet potatoes—the characteristic diet of the poor classes of the South. The men passed from good health into a state of debility, then agony. Finally the first skin markings of pellagra appeared.

Medical groups still doubted Goldberger's findings, and he resorted to the most drastic experiment of all. First he, then an assistant, injected the blood of a pellagrin into their own veins. Nothing happened. Several weeks later Goldberger, his wife and several of his co-workers ate a mixture containing the urine, feces and skin scrapings of a pellagrin. No one contracted pellagra. Here was definite proof that pellagra was not infectious.

Accidentally, during a secondary experiment with dogs, Goldberger discovered that yeast cured pellagra. With the cooperation of William de Kleine of the American Red Cross, yeast was distributed daily in a southern section chosen for the experiment. Pellagrins were literally brought back to health from their death-beds. Even after Goldberger's death, since his specific findings about a preventive diet could not yet be put into practice everywhere, the yeast cure still had to be employed. In Sunflower County, Miss., there were 1,313 cases of pellagra in 1931. The following year, after 890 pounds of yeast had been distributed, there were only 331 cases.

But Goldberger demonstrated that yeast was only a cure, not a preventive. Once cured, the pellagrins were apt to tire of the ill-tasting medicine and to contract the disease again. Knowing that the proper foods, containing a large percentage of fresh proteins, could prevent pellagra, Goldberger strove to evolve a scheme of gardening, whereby the impoverished classes could grow the foods that would secure their immunity. His experiments showed that kale, collards, mustard greens, green cabbage, tomatoes and turnip greens could be raised easily in small truck gardens.



*Joseph Goldberger*

Ten years elapsed between Goldberger's first researches in the pellagra territory in 1914 and the discovery of yeast as a cure. The successful institution of a planting system that would provide the proper foods is taking a longer time. Between 1928 and 1935, some Southern states showed a seventy-four per cent decrease in pellagra as the result of the increased planting of the necessary greens. In the South as a whole, a 60 per cent decrease resulted during the same period.

Goldberger's own explanation of his success was that for two centuries pellagra had been in the hands of the school of impressionistic research, which to him was the school of the researcher who turned in his chair, stared out the window, and then solemnly announced his mature impressions on scientific facts. During the entire reign of the impressionistic school nobody had ever tried the curative effect of diet alone as the sole factor, and Goldberger tried that one simple experiment.

Goldberger's written works included many reports on the various studies he had undertaken for the government health services. He wrote also the article on pellagra in Tice's *Loose-Leaf System of Medicine* (1920-21). PAUL DE KRUIF.

***Lit.:*** De Kruif, Paul, *Hunger Fighters* (1928); idem, *The Fight for Life* (1938); DuMez, A. G., "They Called Him 180 Per Cent Goldberger," *American Druggist,* Feb., 1930; Harding, J. Swann, "Another Jew Without Money," *Atlantic Monthly,* Aug., 1931, pp. 168-70; Kagan, Solomon R., "Joseph Goldberger," *Medical Life,* September, 1933, pp. 434-445; Parsons, R. P., "The Adventurous Goldberger," *Annals of Medical History,* vol. 3, No. 5, pp. 534-539.

**GOLDBERGER, LUDWIG MAX,** economic leader and privy commercial councillor, b. Tarnowitz, Upper Silesia, 1848; d. Berlin, 1913. He played a prominent part in the economic life of Germany beginning



*Ludwig Max Goldberger*

with the 1890's, occupying, among other positions, the presidency of the Verein Berliner Kaufleute und Industrieller from 1892 on, and that of the Ständige Ausstellungskommission für die Deutsche Industrie from 1906 on. Goldberger founded the Berlin Industrial Exposition in 1896, and was one of the founders of the Berlin Chamber of Commerce. In 1901 he was appointed by the German imperial government a member of the Economic Committee for the Preparation and Approval of Commercial and Political Measures, and undertook an extended trip to the United States for the purpose of studying economic conditions. The fruit of this journey was the book *Das Land der unbegrenzten Möglichkeiten,* which made his name famous throughout the world. After his return he took an active part in numerous leading economic organizations, and assisted the Imperial Postal Minister von Podbielski in reorganizing the postal system on a commercial basis.

Goldberger played an important role in the Jewish life of Germany. He served on the board of directors of the Jewish community of Berlin, and was a trustee of the Lehranstalt (Hochschule) für die Wissenschaft des Judentums. As director of the Deutsche Konferenzgemeinschaft der Alliance Israélite Universelle from 1906 on, an organization which he himself founded, he often used his great influence in the interests of the Jews in Eastern Europe.

***Lit.:*** *Zukunft,* vol. 85 (1913) 214-18; *Revue économique internationale,* vol. 1 (1905) 451-93; Degener, *Wer Ist's,* vol. 6 (1912) 517; vol. 7 (1913) 1938; Bettelheim, A., *Biographisches Jahrbuch,* vol. 18 (1913) 92.

**GOLDBLATT, HARRY,** pathologist, b. Muscatine, Iowa, 1891. He graduated from McGill University Medical School in 1916, interned in Montreal, and then went to Cleveland, where he came under the tutelage of Professor Howard Thomas Kearney of the Western Reserve University School of Medicine, a pathologist particularly interested in diseases of the kidney and blood vessels. From Cleveland Goldblatt went to London for a year of advanced study of physiology at the University College. He then returned to Cleveland and an assistant professorship in pathology in Western Reserve. In 1929 he became associate director of the institute of pathology, and in 1935 he received an additional appointment as professor of experimental pathology. Goldblatt's chief achievement in medicine was to prove that one of the causes of high blood pressure was interference with the flow of blood to the kidneys; he did this by devising an operation whereby he could apply a clamp to the main artery to the kidney. For this work the American College of Surgeons awarded Goldblatt the John Phillips medal in 1938.

**GOLDBLATT, MAURICE HENRY,** violinist and art expert, b. Reval, Esthonia, 1883. He came to the United States at the age of six, later receiving his musical education at the Wisconsin Conservatory of Music and at the Chicago Musical College, and further degrees from the University of Notre Dame. He made his debut when he was thirteen. In 1908, he became concertmaster of the Italian Opera Company in New York. He later held orchestral positions with the Chicago Philharmonic and the Chicago Opera Association. In 1910, he was appointed instructor of violin at the Chicago Musical College, while after 1918 he was conductor of the Sinai Orchestra in Chicago. Goldblatt has composed several works for the violin and for the piano.

He has been equally famous as an authority on art. He has held the position of art expert for several important art galleries, including one with the University of Notre Dame. He was responsible for identifying the unknown artists of four paintings at the Louvre, for which he was decorated by the French government. He has written several books and many articles on art.

**GOLDEN BOOK,** *see* JEWISH NATIONAL FUND.

**GOLDEN CALF,** an idol erected by the Israelites during the period of their wandering in the desert. According to the narrative in *Ex.* 32, the Israelites, seeing that Moses was remaining a long time on Mt. Sinai, pressed Aaron, the high priest, to make a god that they could worship. The latter made them give him their golden earrings, which he melted and fashioned into the form of a calf (according to verse 24, however, the calf-shape occurred in the process of melting). The people accepted the new deity and danced about it in worship. When Moses descended from the mountain with the tables of the Ten Commandments in his hand, he heard the sound of singing; when he drew near and saw the people dancing around the calf he dashed the tables of the Commandments to the ground and broke them. Then he took the calf and ground it to powder, which he mixed with water and compelled the people to drink; and at the same time he summoned the tribe of Levi to slay the idol-worshippers, of whom about 3,000 were killed. Then Moses went back to the mountain and secured the forgiveness of God for the sin of the people, and the Israelites, on their part, ceased to wear golden ornaments. There are allusions to the story in *Deut.* 9:12-21; *Ps.* 106:19-23; *Neh.* 9:18).

Bible critics see in the story an allusion to the golden calves set up by Jeroboam I at Dan and Beer-sheba (*I Kings* 12:28-29) as well as an attempt to account for the choice of the tribe of Levi for the priesthood. The story in *Ex.* 32 is regarded as a combination of the two sources *J* (Jahvist) and *E* (Elohist), which accounts for slight discrepancies in the narrative. There is also evidence of a change in the text in *Ex.* 32:4,

which now reads, "These are thy gods" (*'eleh 'elohecha*), instead of the original, "This is thy god" (*zeh 'elohecha*), which has been preserved in *Neh.* 9:18.

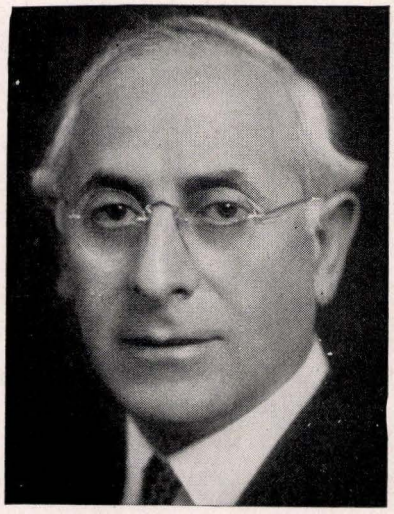
The rabbis have added some embellishments to the Bible story. Thus the part of Aaron is explained away by declaring that he acted only because he was afraid the people would kill him and incur the unforgivable sin of killing a high priest. The choice of a calf is accounted for by saying that the people had caught a glimpse of one of the holy "animals" that accompanied God (*Ezek.* 1:5-14) and assumed that it was God Himself. According to another version, the calf emerged from the melting gold when some one cast into the fire a splinter with the words, "Joseph is the first-born of an ox" (cf. *Deut.* 33:17); when it had been cast, Satan entered it and caused it to move, leading the people to accept it as divine. The expression, "These are thy gods," is explained as meaning that there were thirteen golden calves, one for the nation and one for each of the tribes.

*See also:* BULL WORSHIP.

**GOLDEN RULE,** the usual term for the principle enunciated by Jesus: "All things whatsoever ye would that men should do unto you, do ye even so unto them" (*Matt.* 7:12; *Luke* 6:31). Though the form in which this dictum is couched is original, the underlying thought of reciprocal relationship of conduct is much older, and is found among various peoples. Thus Thales of Miletus (640-546 B.C.E.) is reputed to have answered, when asked how a man should live justly, "If we never do ourselves what we blame in others" (Diogenes Laertius, *Thales* 8). The Chinese philosopher Confucius (550-480 B.C.E.) is recorded to have given the counsel: "Do not do unto others that which you would not have them do to you." The same idea is expressed by Buddha (about 500 B.C.E.): "But what is displeasing and disagreeable to me myself, how could I do it to another?"

The thought first appears in Jewish literature in *Tobit* 4:15, "And what thou thyself hatest, do to no man." The book was apparently written some time between 200 B.C.E. and 50 B.C.E. Hillel (1st cent. B.C.E.) is similarly reported to have said to a questioner who asked for a summation of Jewish teachings, "What is hateful to thyself, do not unto thy fellowman" (*de'alach sani lehabrach la tha'abid; Sab.* 31a). Jesus probably gave the formula a positive rather than a negative turn because he was speaking of the requirement of loving conduct, on the basis of the Biblical law, "Thou shalt love thy neighbor as thyself" (*Lev.* 19:18). It is interesting to note that both Hillel and Jesus regarded the Golden Rule as essentially a summation of the spirit of the Jewish Law (*Sab.* 31a; *Matt.* 7:12).

**GOLDEN, ISIDORE MICHAEL,** judge, b. Germany, 1878; d. San Francisco, 1941. He came to the United States at the age of six. After graduating from the University of California Law School in 1899, he practised law, and was a justice of the peace from 1904 to 1910. From 1918 to 1932 he served as assistant district attorney in San Francisco, and in 1934 he became a superior court judge there. Golden served in that position until his death in 1941. Golden was president of the district grand lodge of the B'nai B'rith, of Congregation Beth Israel of San Francisco, and of the Pacific Coast region of the Zionist Organization of America. He was also chairman of the Pacific Coast branch of the Anti-Defamation League and a member of the Executive Council of the United Synagogue of America. He was vice-president of the board of governors of the San Francisco Bar Association.



*Samuel H. Goldenson*

**GOLDENSON, SAMUEL HARRY,** rabbi, b. Kalvaria, Poland, 1878. He was brought to the United States by his parents at the age of twelve. He received the rabbinical degree from the Hebrew Union College and his A.B. degree from the University of Cincinnati, both in 1904; he later received from Columbia University the degrees of A.M. (1914) and Ph.D. (1917). In 1925 the Hebrew Union College bestowed on him the honorary degree of D.H.L. for "deepening the philosophic content of Judaism."

Goldenson was rabbi of Congregation Adath Israel, Lexington, Ky. (1904-6), of Congregation Beth Emeth, Albany, N. Y. (1906-18), of Rodef Shalom Congregation, Pittsburgh (1918-34), and in 1941 was rabbi of Congregation Emanu-El, New York city (from 1934). From 1933 to 1935 he was president of the Central Conference of American Rabbis and vice-president of the World Union for Progressive Judaism.

While in Albany and Pittsburgh, Goldenson was active in many campaigns for civic reform and social justice. His preachments from the pulpit reflect the moral and universalistic outlook of the prophets of Israel and stress the ideals of personal goodness as a preliminary step toward the solution of the larger problems of human society. Throughout his ministry he has consistently upheld the democratic implications of Judaism within and without the congregation. Shortly after coming to Pittsburgh, he introduced the unassigned pew system in his congregation, and ultimately received the support of influential members who originally opposed his plan. His colleagues in the Jewish ministry regard him as a rabbi's rabbi, and readily avail themselves of his gifts of sympathetic understanding and wise counsel. He has also given an

unlimited amount of his time to counseling laymen.

Many of his important sermons have been published. In addition he wrote *Reconstruction* (Pittsburgh, 1919) and contributed to Harper's symposium, *Religion and the Modern Mind* (1929).

**GOLDENTHAL, JACOB,** Orientalist, b. Brody, Galicia, 1815; d. Vienna, 1868. He studied Oriental languages at the University of Leipzig, and in 1843 became principal of the Jewish school in Kishinev; in 1846 he moved to Vienna. He was elected a corresponding member of the Vienna Academy of Sciences (1848), and in 1849 was appointed lecturer in rabbinics, Hebrew and Hebrew literature at the University of Vienna, the first Jew to be given such a position. Several of Goldenthal's original works appeared in the publications of the Vienna Academy; of these only his Arabic grammar written in Hebrew (*Grammaire arabe écrite en hébreu,* Vienna, 1857), based upon the relationship between the two languages, is still useful to students. His editions of Hebrew writings of the Middle Ages are of still greater importance. They include Abraham ibn Hasdai's Hebrew translation of Ghazali's *Ethics* (1838); Todros ben Todros' Hebrew translation of Averroes' commentary on the *Rhetorica* of Aristotle (1842); the commentary of Kalonymus on Maimonides' conception of divine providence (1845), which won him the degree of doctor honoris causa from the University of Leipzig; Nissim ben Jacob's methodology of the Talmud (1847). In 1854 he made a catalogue of the Hebrew manuscripts at the Imperial Library in Vienna, which was in constant use until 1925, when the catalogue of Schwarz was issued.

**GOLDENWEISER, ALEXANDER,** anthropologist and sociologist, b. Kiev, Russia, 1880; d. Portland, Ore., 1940. He attended the gymnasium at Kiev from 1895 to 1900, and came to the United States in the latter year. From 1900 to 1901 he studied at Harvard University, and in 1904 he received the A.M. degree and in 1910 the Ph.D. degree from Columbia University, where he remained from 1910 to 1919 as lecturer and teacher of anthropology. He then taught anthropology and sociology at the New School for Social Research in New York city until 1926. In 1930 he was appointed professor of thought and culture at the University of Oregon, a position which he held until his death. In 1933 he was appointed visiting professor of sociology at Reed College, Portland.

Goldenweiser, who was a member of the editorial staff of the *Encyclopaedia of the Social Sciences,* published many articles in scientific journals on anthropological topics as well as on social theory and social problems. He was co-editor (with W. F. Ogburn) of *The Social Sciences and Their Inter-Relations* (1927). His works include: *Totemism* (1910); *Early Civilization* (1922); *The Making of Mankind* (1928); *History, Psychology and Culture* (1934); *Anthropology, An Introduction to Primitive Culture* (1937). He was co-author of several other works, including: *American Indian Life* (1924); *Our Changing Morality* (1924); *Population Problems* (1925); and *Sex in Civilization* (1929).

**GOLDENWEISER, EMANUEL ALEXANDER,** economist, b. Kiev, Russia, 1883. He graduated from the Kiev Gymnasium in 1902 and came to the United States, where he studied at Columbia University and at Cornell. Taking his Ph.D. at Cornell in 1907, and becoming an American citizen the same year, Goldenweiser joined the United States Immigration Commission as special investigator. After serving in this capacity for three years, he became a special agent for the United States 1910 census, in which post he remained until 1914. From 1914 to 1919 Goldenweiser was a statistician with the office of farm management in the Department of Agriculture. He was appointed assistant statistician for the Federal Reserve Board in 1919, assistant director of the division of research and statistics of the Board in 1925 and director in 1926, in which position he was still serving in 1941.

Goldenweiser served also as technical adviser to the United States Bituminous Coal Commission in 1920 and as economist for the Federal Open Market Commission (1936- ). Among his published works are many technical articles in economic journals and *Immigrants in Cities* (Immigration Commission, 1909); *Farm Tenancy in the United States,* with L. E. Truesdell (United States Census, 1924); and *Federal Reserve System in Operation* (1925).

**GOLDER, BENJAMIN MARTIN,** American Congressman, b. Vineland, N. J., 1891. He graduated from the University of Pennsylvania Law School in 1913, receiving the LL.B. degree, and in the same year he was admitted to the Pennsylvania State Bar. Golder served in the Naval Aviation Service during the World War. From 1917 to 1925 he was a member of the Pennsylvania House of Representatives. In 1924 he was elected to Congress as a Republican from the Fourth District of Pennsylvania, and was reelected each term until the year 1932, serving from 1925 to 1933. Since that time he has been practising law in Philadelphia.

**GOLDFADEN, ABRAHAM,** Hebrew and Yiddish poet and playwright, b. Staro Konstantinov, Southern Russia, 1840; d. New York city, 1908. Having received a traditional Jewish education, he entered the rabbinical seminary at Zhitomir, from which he was graduated in 1866. While a teacher in various schools in Russia, he pursued also miscellaneous literary activities, and in 1875 migrated to Galicia. There he engaged in journalistic work and founded two Yiddish weeklies: *Yisrulik,* Lemberg, 1875-76, and *Bukowiner Israelitisches Volksblatt,* Czernowitz, 1876.

A year later Goldfaden went to Roumania, where he established the first regularly organized modern Yiddish stage. With a troupe of actors and a fairly good repertoire of his own plays he returned to Russia, where he conducted several successful tours. When in 1883 the Russian government prohibited the production of Yiddish plays, Goldfaden went again to Roumania and Galicia, but subsequently he revived his theatre in Warsaw, though in a German guise. Upon his arrival in New York in 1887 he began the publication of the first illustrated Yiddish periodical, the *New Yorker Illustrirte Yiddishe Zeitung,* of which seventeen numbers appeared. In 1889 he returned to Europe, only to come again to the United States in 1903 to spend the rest of his days.

Goldfaden began his literary career with the writing

of Hebrew verse. A collection of his poems, *Tzitzim Uferahim* (1865), contains the finest of his early poems. These, while of considerable merit in strength of expression and in depth of Jewish feeling, do not compare with his Yiddish poems. A collection of these is contained in his *Yiddele* (1866), of which many editions have been published. He was the author of about fifty Yiddish plays, many of which have gone through more than one edition. Their popularity on the stage carried Goldfaden's name far and wide, and some of his plays have been translated and staged in languages other than Yiddish. The only Hebrew play Goldfaden ever wrote is *David Bamilhamah,* which was first produced in New York in 1906 and the text of which was edited and published by Joshua Bloch in Schatzky's *Archiv für die Geschichte des jüdischen Theaters und Drama* (vol. 1, 1930, pp. 291-98). While Goldfaden as a poet and dramatist has been superseded by a goodly number of gifted men, his fame will rest permanently on the fact that he virtually laid the foundation of the Yiddish stage. JOSHUA BLOCH.

Besides his activity in the theatre, Goldfaden has earned recognition as the father of Yiddish opera, in which form he composed more than thirty works to librettos of his own creation. He interested himself passionately in Jewish folk music. He was not a trained musician; as a matter of fact, his education in music was meagre. But he had a fine instinct for melody and a remarkable knowledge of Jewish music.

In his operas, the best of which are built upon historical subjects such as *Sulamith* (1880) and *Bar Kochba* (1882), he produced many beautiful melodies, Oriental in character, faithful to the style of the Jewish folk song. Because of his inadequate training in theory, his harmonic schemes are of the most elementary character. His forms are obvious, and his melodic lines lack subtlety of construction. But his fine flow of melodies was seemingly inexhaustible, and their appeal was enhanced by the simplicity with which they were presented. His operas achieved performances throughout Europe and America, and his arias were sung in Jewish homes throughout Central Europe until they became as popular as folk melodies. DAVID EWEN.



*Abraham Goldfaden*



*Henry M. Goldfogle*

*Lit.:* Lipsky, Louis, in *Maccabean,* 1907, No. 3; *Goldfaden Buch,* J. Schatzky edit. (1926); Gorin, *Geschichte des Yiddishen Theaters* (1918); Meisl, Nahman, *Abraham Goldfaden (1840-1908)* (Yiddish; 1938); Perlmutter, Shalom, in *Tag,* April 20, 1940, p. 4.

**GOLDFARB, ISRAEL,** rabbi and cantor, b. Sieniawa, Galicia, Poland (then Austria), 1879. He was brought to New York city by his parents at the age of fourteen, and attended the Institute of Musical Art and Columbia University. In 1902 he was graduated from Columbia as well as from the Jewish Theological Seminary. He served as rabbi and cantor in Staten Island from 1901 to 1905, and in the latter year was appointed rabbi and cantor of Congregation Beth Israel Anshei Emes, of Brooklyn, N. Y., a position which he still (1941) holds.

In 1903 Goldfarb founded the Cantors' Association of America, serving as its secretary from 1903 to 1905 and as its president from 1905 to 1907. He was president of the New York Board of Jewish Ministers from 1937 to 1938. In 1920 the Jewish Theological Seminary appointed him instructor in synagogal music (Hazanuth), which position he still (1941) occupies. He was treasurer of the Rabbinical Assembly of the Jewish Theological Seminary from 1906 to 1912.

Goldfarb composed Jewish religious music and secular Jewish songs in Hebrew, Yiddish and English (with transliterations for the benefit of those unable to read Hebrew). These compositions, mostly for use in the synagogue, the religious school and the home, were all published in New York, and include: *Friday Evening Melodies* (1918); *The Jewish Songster* (1918; with the collaboration of his brother Samuel E.); *Song and Praise for Sabbath Eve* (1919; together with Israel H. Levinthal); *Synagogue Melodies* (1921); *Pesach Melodies* (1925); and also *History of Congregation Beth Anshei Emes* (oldest Brooklyn Jewish congregation).

**GOLDFOGLE, HENRY MAYER,** Congressman, b. New York city, 1856; d. New York city, 1929. He



*Louis Golding*

studied at Townsend College. He was admitted to the bar in 1877 and practiced law in New York city. From 1888 to 1900 he was a judge of the Municipal Court. He was a member of the House of Representatives of Congress from 1901 until 1915 and again from 1919 to 1921. From 1921 until his death he was president of the Board of Taxes and Assessments for the Borough of Manhattan, New York city.

As a Congressman, he was one of the leaders in the controversy with Russia, the government of which refused to recognize, in spite of the Treaty of 1832, the passports of American citizens of Jewish descent. The controversy ended in the termination of the treaty by the United States in 1912.

Goldfogle was president of Congregation Rodeph Sholom of New York city from 1921 to his death and, for several terms, president of District 1 of the Independent Order of B'nai B'rith.

**GOLDFORB, ABRAHAM JULES,** biologist, b. London, England, 1881. He was brought to the United States at the age of three. Goldforb took his B.S. degree at the College of the City of New York in 1900 and his Ph.D. degree at Columbia University in 1909. After a short career as a teacher of science in the New York city high school system, Goldforb joined the faculty of City College in 1910. In 1920 he was made associate professor of biology and in 1926 professor.

Goldforb was a member of the Carnegie Institute Expedition to Porto Rico and Dry Tortugas. In 1928 he was vice-president of the American Association for the Advancement of Science. He was also made secretary-treasurer of the Society for Experimental Biology in 1924 and editor of its *Proceedings;* in 1941 he was still occupying these posts.

**GOLDING, LOUIS,** author, lecturer and traveler, b. Manchester, England, 1895. He is descended from a long line of travelers and mystics. He was educated at the famous old Manchester Grammar School where, at the age of eleven, he won a scholarship. He went to Queens College, Oxford, and was still there, at the age of seventeen, when the first World War broke out. During the War he served at Salonika and in Mesopotamia, and at its end wrote his first novel, *Forward from Babylonia* (1920), which describes the city in which he spent his youth. He had already written a volume of poems, *Sorrows of War* (1919), which was followed by another volume of verse, *Shepherd Singing Ragtime* (1921). He then began the first of a series of travels which took him through the remoter regions of Central Europe, the Mediterranean countries, Palestine and the United States. These journeys resulted in a number of travel books, such as *Sicilian Noon* (1925), *Those Ancient Lands* (1928) and *In the Steps of Moses the Lawgiver* (1937).

Golding's most important work has been done in the field of the novel. Although the characters which he creates are drawn from many lands and different nationalities, his most noteworthy and memorable portrayals have been of English Jews. Based on life in Manchester, *Magnolia Street* (1932) depicts the Jewish and Gentile characters of a typical English community and interweaves their lives and destinies with unique insight, pathos and humor. In *Five Silver Daughters* (1934) a number of the characters of *Magnolia Street* are projected against an international background, including the Russian Revolution and the post-War debacle in Germany. In *Mr. Emmanuel* (1939) he has painted an unforgettable portrait of a brave and simple British Jew caught in the toils of Hitler's Gestapo. In this book he personalized the fate of the Jew as the first of the victims of the Nazi terror, and established himself as one of the foremost contemporary English novelists.

He has also written a number of other novels, *The Miracle Boy* (1927) being his personal favorite, and has contributed to many English and American periodicals. He is the author of two books on questions affecting the Jews: *The Jewish Problem* (1938) and *Hitler Through the Ages* (1940). *The World I Knew* (1940) is a literary travelogue which constitutes a partial autobiography and which includes the author's impressions of the United States, the Zionist experiment in Palestine, and other scenes witnessed in a life full of travel and observation. He is widely read on both sides of the Atlantic, some of his books having been printed in editions of more than 25,000 copies.

After the outbreak of the war in 1939, he associated himself with various movements to raise funds for refugee children and cooperated in the cultural and educational work undertaken by the British government.

Other Works: Sea-Coast of Bohemia, novel (1923); Prophet and Fool, poems (1923); Sunward, Being Adventures in Italy (1924); Day of Atonement, novel (1925); Store of Ladies, novel (1927); Luigi of Cantanazaro, novel (1927); The Prince or Somebody, novel (1929); Give Up Your Lovers, novel (1930); Adventures in Living Dangerously, belles lettres (1930); James Joyce (1933); A Letter

to Adolph Hitler (1933); The Doomington Wanderer, novel (1934); The Camberwell Beauty, novel (1935); The Pursuer, novel (1936); The Dance Goes On, novel (1937); In the Steps of Moses the Conqueror (1938); The Song of Songs, translation (1938); and translations from various tongues.

JAMES WATERMAN WISE.

**GOLDMAN, BLANCHE BAUMAN** (Mrs. Maurice L. Goldman), educator and communal worker, b. Durango, Col. She took her A.B. at the University of Missouri in 1914, and spent several years teaching, then moved to Houston, Texas. In 1919 she was appointed to the Houston Board of Education. Mrs. Goldman served on the Board until 1927, and was acting president the last three years of her term. During her incumbency, she inaugurated the modernization of the Houston school curriculum and directed a large expansion program. Mrs. Goldman was also instrumental in disbanding the Ku Klux Klan in Houston in 1924.

Mrs. Goldman's association with Jewish communal activities centered around the National Council of Jewish Women. Serving first as president of the Houston section (1921-24), she later became president of the Texas state conference (1924-27). She was made a national director of the Council in 1925, and first vice-president in 1935. Mrs. Goldman was elected president of the Council in 1937, and reelected in 1940. In 1941 she was also a member of the executive committee of the American Jewish Committee and active in refugee work.

**GOLDMAN, EDWIN FRANKO,** bandleader, b. Louisville, Ky., 1878. He is a nephew of Sam and Nahan Franko. When Goldman was eight years old, his family came to New York city, where he began to study the cornet. After attending the National Conservatory of Music, he became a pupil of Jules Levy. In his seventeenth year, Goldman was appointed to the Metropolitan Opera House Orchestra, becoming the youngest professional cornetist in America. He remained with the Metropolitan for ten years, resigning, in 1905, to become a teacher of the cornet, in which field he achieved considerable repute.



*Blanche B. Goldman*



*Edwin Franko Goldman*

In 1919, Goldman raised a subscription of $40,000 for the purpose of founding a band which would give free public concerts. His first concerts took place on the Green of Columbia University. In 1922, the Goldman Band appeared on the Mall of Central Park. Two years after this, its permanency was assured by an endowment from the Guggenheim family. Since 1922, the Goldman Band has given annual concerts in New York city and in Brooklyn, N. Y., attracting extremely large audiences. It has been a powerful influence in spreading the love of great music among the masses. It performed also at the San Francisco World's Fair in 1939, and in Canada in 1940.

In 1929, Goldman founded the American Bandmasters Association, serving as its president until 1933, and after that as an honorary life president. Goldman has also been honored with the decorations of Officier de l'Instruction Publique from France, the Cavaliere of the Order of the Crown from Italy, and the Order of the White Lion from Czechoslovakia.

Goldman has composed many marches that have achieved great popularity, has arranged many orchestral masterpieces for band, and has written two valuable books on band instruction.

**GOLDMAN, EMMA,** anarchist propagandist, b. Kovno (Kaunas) province, Russia, 1869; d. Toronto, Canada, 1940. In 1886 she emigrated to the United States, where she earned her living working in shops and factories. Toward the end of the 1880's she joined the anarchist movement, which at that time had a



*Emma Goldman*

certain following among German and Jewish immigrant workers. Her great oratorical abilities soon won her a prominent place in the movement. Her name was closely associated with that of Alexander Berkman, and she is believed to have inspired some of his activities. She was the central figure in a split which occurred among the American anarchists in the early 1890's when she opposed the leadership of Johann Most.

Unlike the other foreign-born anarchists who were active chiefly among immigrants, she soon turned her attention to propaganda among native, English-speaking workers. In 1901 she was arrested on suspicion of complicity in the murder of President William McKinley. She was cleared, but because of the feeling aroused against her she often experienced difficulties on her speaking tours. Her lectures extended beyond mere anarchist propaganda and encompassed the wide field of modern literature. Editor of the anarchist magazine *Mother Earth* (1906-18), she was one of the first advocates of birth control in the United States. During the first World War she was against supporting either of the two belligerent camps, and in 1917 was arrested and convicted on charges connected with her opposition to American participation in the War. After having served her sentence in prison she was deported to Russia in 1919.

Her sympathies for the Bolshevik regime vanished in contact with reality. Entrusted at first with the task of collecting material for the Museum of the Revolution, she soon came in conflict with the Soviet authorities and left Russia in December, 1921. From that time on she lived in various countries of Western Europe, and became a British citizen. In 1934 she was permitted to visit the United States for a lecture tour. On other occasions she visited Canada in order to be close to her friends in the United States, which she always considered her country.

Her writings, outside of various pamphlets, include: *Anarchism and other Essays* (New York, 1910); *The Social Significance of the Modern Drama* (Boston, 1914); *My Disillusionment in Russia* (Garden City, L. I., 1923); *My Further Disillusionment in Russia* (Garden City, 1924); *Living My Life* (2 vols., New York, 1931).

*Lit.:* Goldman, Emma, *Living My Life* (1931); Rocker, Rudolf, *Johann Most: Das Leben eines Rebellen* (1926).

**GOLDMAN, MAYER C.,** attorney and creator of the public defender movement, b. New Orleans, 1874; d. New York city, 1939. He was a brother of Edwin Franko Goldman. He was educated in the public schools of New York city and took his law degree at New York University in 1895. The same year he entered the practice of law in New York city.

As a young man he became convinced that it was the duty of the state to provide competent counsel for needy defendants in court. His speeches on the subject from 1914 on brought him to leadership in many committees of legal organizations which advocated the creation of a public defender. He was on the public defender committee of the American Institute of Criminal Law and Criminology and of the New York State Bar Association, and also served on the committee on legal aid work of the American Bar Association. Goldman was chairman of the public defender committee of the American Lawyers' Guild and also a member of the national council of the National Economic League. The public defender bills introduced in the New York State Legislature from 1915 to 1931 (none was passed) were of Goldman's authorship. He also wrote *The Public Defender* (1917) and collaborated in writing the motion picture *The Public Defender,* produced the same year.

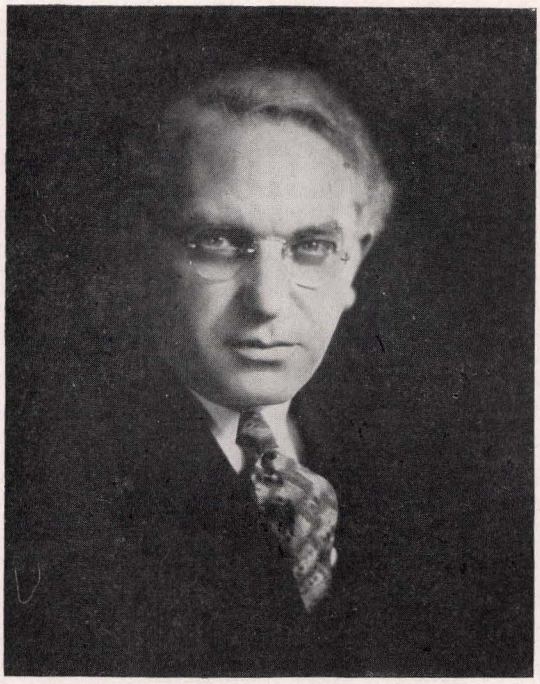
**GOLDMAN, MOISES,** chemist and communal leader, b. Palacios, Santa Fe, Argentina, 1903. His parents were among the first Jewish colonists to come to Argentina. Goldman received his training in chemistry and medicine at the University of Cordoba. He wrote a number of scientific works, and in 1931 was sent to Europe to conduct scientific studies. Thereafter he settled in Buenos Aires.

In 1941 Goldman was serving as general secretary of the Delegación de Asociaciones Israelitas Argentinas (DAIA).

**GOLDMAN, SOLOMON,** rabbi, b. Kozin, Volhynia, Russia, 1893. He was brought to the United States in 1900. He studied at the Rabbi Isaac Elchanan Seminary and the Jewish Theological Seminary (rabbi, 1918), at New York University (A.B., 1917), Columbia University, and the University of Chicago. He was rabbi of B'nai Israel Congregation, Brooklyn, N. Y. (1917-18), B'nai Jeshurun Congregation, Cleveland (1919-22), the Jewish Center, Cleveland (1922-29), and Anshe Emet Congregation, Chicago (1929- ).

A gifted speaker, Goldman was particularly active as a Zionist. He was honorary vice-president of the United Palestine Appeal. In 1937 he conducted the Jewish National Fund campaign in South Africa. From 1938 to 1940 he was president of the Zionist Organization of America.

He is the author of *A Rabbi Takes Stock* (1931, a



*Solomon Goldman*



*Nahum Goldmann*

RABBI GEORGE WOLF

collection of essays); *The Jew and the Universe* (1936, a study of Jewish thought, particularly that of Maimonides); *Crisis and Decision* (1938, a collection of essays); and *Undefeated* (1941, a collection of his addresses as president of the Zionist Organization of America). *The Jew and the Universe* was translated into Hebrew by Abraham Regelson (Tel-Aviv, Palestine, 1939) and into Spanish by Leon Dujovno (Buenos Aires, 1940).

Goldman edited a series of texts for students of modern Hebrew as well as an annotated anthology of Hebrew literature, *The Golden Chain,* of which the first volume appeared in 1937. He wrote the script for the pageant *Romance of a People,* produced at the Chicago World's Fair (1933) and later in New York.

**GOLDMANN, EDWIN ELLEN,** surgeon and pathologist, b. Burghersdorp, Cape Colony, South Africa, 1862; d. Freiburg, Germany, 1913. After receiving his doctor's degree in 1888, he worked for six months in Frankfort under Professor Weigert, then went to the surgical clinic in Freiburg, where he was first assistant until 1898, and in 1891 became lecturer and in 1895 professor at the University of Freiburg. In 1898 he became surgical director of the Diakonissen-Hospital there. Goldmann worked chiefly in the field of malignant ulcers and inner secretions. He was the first to show that pyrrol blue can be used in staining cells of connective tissue. He was a fellow of the Royal Society of Medicine and an associate of the institute for experimental therapeutics conducted by Ehrlich at Frankfort. In addition to contributions to several medical journals, he wrote a number of biological, histological and pathological works and monographs, including *Croup und Diphterie,* in collaboration with Middeldorf.

**GOLDMANN, FELIX,** rabbi, b. London, 1882; d. Leipzig, Germany, 1934. From 1907 to 1917 he officiated as rabbi at Oppeln, and thereafter at Leipzig. A member of the directing committee of the German rabbinical association, Goldmann was a leader of progressive Judaism in Germany. He was one of the foremost literary, scientific and oratorical champions in the campaign against anti-Semitism before 1933. His writings include: *Taufjudentum und Antisemitismus* (1914); *Warum sind und bleiben wir Juden?* (1924); *Wesen des Antisemitismus* (1925); *Ölbau in Palästina zur Zeit der Mischnah* (1907); *La figue en Palestine* (1909); *Eigentumserwerb durch Spezification im jüdischen Recht* (1909); *Die Theorie des Faustpfandvertrages* (1908); *Der Jude im deutschen Kulturkreise* (1930).

**GOLDMANN, NAHUM,** communal leader, publisher, and writer, b. Wiszniewo, White Russia, 1894. At the age of six he was brought to Frankfort, Germany, whither his father migrated with his family. Goldmann, whose uncle was Ben-Avigdor, the most important Hebrew publisher of his day and whose father ("Shalmon") was a well-known Hebrew writer, grew up in a Zionist-Hebraist atmosphere and received a thorough Hebrew education. He attended the secondary schools at Frankfort, then (in 1913) went to study at the universities of Heidelberg, Marburg and Berlin, receiving his doctorates in law and philosophy. In 1913 he visited Palestine with a group of Zionist students, spending five months there. On his return Goldmann published a book in German (*Erez Israel*) describing his impressions and experiences. In 1915 he took up residence in Berlin where he was domiciled until 1933, although he traveled a great deal during these years.

In 1923 Goldmann, with the well-known Hebrew writer and scholar, Jacob Klatzkin, founded the Eschkol Publishing Company in Berlin. The com-

pany published several books in Hebrew and in German dealing with Jewish historical and academic subjects, and a Jewish encyclopedia in the two languages, of which two volumes appeared in Hebrew and ten in German. Goldmann wrote the political reviews for *Der Jude* edited by Martin Buber, contributed to several German periodicals and to Hebrew publications in Palestine and elsewhere, and for several years was Berlin correspondent of the New York *Jewish Day*. He wrote with facility in German, Hebrew, Yiddish, French and English.

As a Zionist Goldmann was very active in Germany since his student days, and was a member of the Executive of the German Zionist Federation. He was elected member of the Actions Committee of the World Zionist Organization in 1923, first vice-president in 1936, member of the Zionist Executive and the Zionist representative at the League of Nations (1937).

From 1933 to 1940 Goldmann lived in Geneva as a representative of the World Zionist Organization and the World Jewish Congress. In 1932 he presided over the first world conference on the organization of a World Jewish Congress in Geneva. Similar conferences were later held in 1933 and 1934, and the World Jewish Congress convened in 1936 in Geneva. Goldmann was there elected chairman of the Executive, and later chairman of the Administrative Committee. He visited Palestine twelve times, the United States five times, and the Latin American countries in 1940.

After June, 1940, Goldmann lived in New York, where he divided his time between the Zionist Organization and the American Jewish Congress.

**GOLDMARK, HENRY,** engineer, son of Joseph Goldmark and nephew of Karl Goldmark, b. New York city, 1857; d. Nyack, N. Y., 1941. He studied at the Collegiate and Polytechnic Institute, Brooklyn, N. Y., at Harvard University (A.B., 1878), and at the Royal Polytechnic School in Hannover, Germany (1878-80). For many years, from 1880 on, he worked for various railroads of the United States as a bridge builder, designer, and inspector. He was one of the first to use steel in building bridges.

Goldmark designed several buildings for the Chicago World's Fair of 1893. He was in charge of one of the largest hydro-electric plants in the United States at Ogden, Utah (1896-97); he helped plan the viaduct on Connecticut Avenue, Washington, D. C., that crosses Rock Creek (1897); he was with the United States Board of Engineers on Deep Waterways designing lock gates for the canal between the Great Lakes and Detroit (1897-99); and he was in charge of the design and construction of the shops of the Canadian Pacific Railroad (1902-6).

As a member of the staff of General George W. Goethals from 1906 to 1914, Goldmark designed the locks for the Panama Canal and went to the Canal Zone to supervise their installation. Until his retirement in 1925, he worked in various fields: he served a term on the board of consulting engineers for the New York State Barge Canal (1918); designed the construction of harbor works at Chemulpo, Korea, for the Japanese Government (1919); designed the lock gates for the canal at New Orleans that is part of the Intracoastal Waterway (1922); and was consultant for a radio station to be erected near Shanghai, China, for a hydro-electric plant built between Maine and New Brunswick, for other projects.

**GOLDMARK, JOSEPH,** physician, chemist and member of the Austrian parliament, b. Német-Keresztur, Hungary, 1818; d. New York city, 1881. His career began in a Viennese hospital (1847), but at the outbreak of the revolutionary war of that period he was among the first to join the colors by enlisting in the legion of scholars. There he soon rose to leadership in the home defense forces. His forensic gifts and dynamic personality won him a seat in the Reichstag, representing the city of Vienna; the presidency of the Students' Union, and a captaincy in the rebel army. There were only four Jews in the Austrian parliament at the time.

In connection with the assassination of War Minister Count Theodore Latour (1848), Goldmark was charged with complicity and sentenced to death *in contumaciam,* whereupon he fled to the United States (1849) with the aid of Berthold Auerbach. He settled in the city of New York, where he established a chemical laboratory. He is credited with having founded the first match factory there. He also manufactured gun-powder and amassed a fortune. He was the father of ten children.

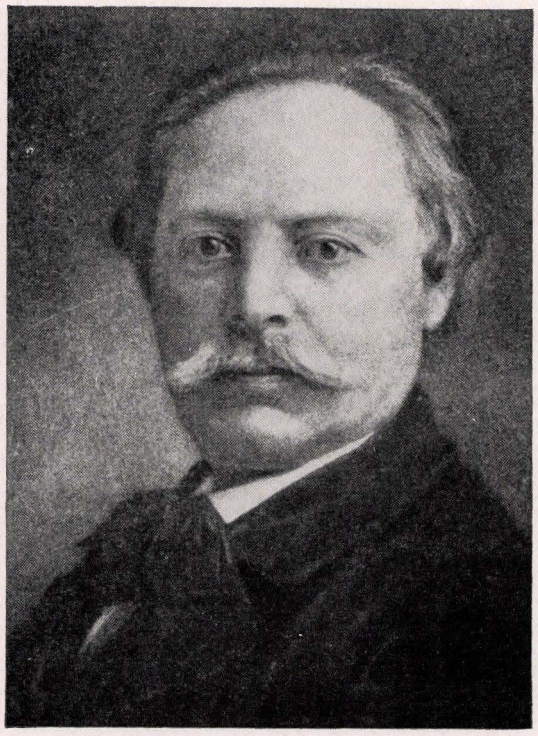
Being among those who were amnestied by the Austrian government (1867), he revisited Vienna. He was the brother of Karl Goldmark, the composer. One of Joseph Goldmark's daughters married Felix Adler, leader of the Ethical Culture movement, and another Louis D. Brandeis, Justice of the United States Supreme Court.

***Lit.:*** *Verhandlungen des österreichischen Reichstages* (1848), vols. 1-2; *Staatszeitung,* April 20, 1881; Mayer, S., *Wiener Juden.*

**GOLDMARK, KARL,** composer, b. Keszthely, Hungary, 1830; d. Vienna, 1915. The son of an indigent Orthodox cantor, he had a constant struggle to eke out a livelihood sufficient to enable him to continue his musical education. In 1844 he studied with Leopold Jansa in Vienna, entered the Vienna Conservatory in 1847, and later studied harmony there under Preyer, and the violin under Böhm. During this period, he narrowly escaped being shot as a rebel in 1848. At various times he was a violin instructor, an orchestra leader, a chamber music coach, and a choir leader.

In 1857, a concert of his works in Vienna gained him recognition. He studied for two years in Pest, then returned to Vienna and established himself as a teacher of the piano. In 1865, his *Sakuntala* overture, introduced by the Vienna Philharmonic, received the approval of Vienna's most discriminating critics, including Eduard Hanslick. In 1875, the Hofoper in Vienna presented Goldmark's first opera, *Die Königin von Saba.* The opera scored an instantaneous success, and was soon performed throughout Germany. One year after this, the Vienna Philharmonic introduced his first symphony, the *Ländliche Hochzeit.* Thereafter, Goldmark was numbered among the leading composers in Europe.

Goldmark revealed himself to be a skilful workman in every form he used. He had a flair for bril-



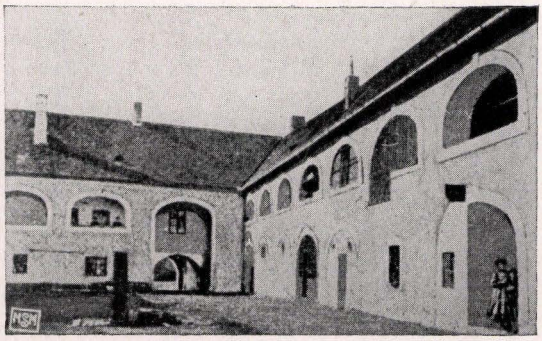
*Karl Goldmark*

liant orchestration, which gave his *Queen of Sheba* much of its vivid Oriental color. He also possessed an extraordinary capacity for supple, elastic melodies. His music is always warm, emotional and appealing. He also composed two concertos for the violin, some chamber works, the operas *Merlin* (Vienna, 1886), *Das Heimchen am Herd* (Vienna, 1896) and *Ein Wintermärchen* (Vienna, 1908), and the orchestral overture *Im Frühling.*

For a number of years Goldmark was a critic on



*Rubin Goldmark*



*House in which Karl Goldmark was born at Keszthely, Hungary, preserved as a shrine*

the *Österreichisch-konstitutionelle Zeitung,* and was among the first to take up the cudgels in defense of Wagner.

***Lit.:*** Goldmark, Karl, *Notes from the Life of a Viennese Composer* (1927); Korngold, Julius, *Deutsches Opernschaffen der Gegenwart* (1921).

**GOLDMARK, RUBIN,** composer and teacher, nephew of Karl, b. New York city, 1872; d. New York city, 1936. After completing academic studies at the College of the City of New York, and music study with private instructors, he went to Vienna to attend both the University and the Conservatory. In 1891, he returned to New York, and became a pupil of Joseffy and Dvořák at the National Conservatory of Music. For a while, he taught piano and theory at the Conservatory. Ill-health sent him from New York to Colorado, where for six years he served as director of the Colorado College Conservatory. In 1902, he was back in New York, and began his long and eminent career as a teacher of harmony. In 1924, he was appointed director of the composition department at the Juilliard Graduate School. His influence as a teacher was felt by a generation of young American composers, including George Gershwin, Aaron Copland and Abram Chasins. During this period, Goldmark distinguished himself also as a lecturer, giving more than 500 lecture-recitals in the United States.

He was also active as a composer. His best orchestral works, including *Requiem* (inspired by Lincoln's Gettysburg Address), *Hiawatha, The Call of the Plains* and *Negro Rhapsody,* have been performed by major American symphony orchestras. He has composed also chamber music works, pieces for the violin, for the piano, and several choral compositions. His style reaches back to the late 19th cent., and, like that of his uncle Karl, is Romantic in character. He had a gift for singable melodies and a rich vein for harmonization. While his music lacks an individual character, it is always pleasing.

He was one of the founders of The Bohemians, a New York club of famous musicians, serving as its president from 1907 to 1910, and again from 1926 until his death.

**GOLDSAND, ROBERT,** pianist, b. Vienna, 1911. He studied the piano at the Vienna Conservatory with Moriz Rosenthal, making his concert debut in his tenth year. When he was sixteen, he came to the United States, giving his first American concert in

New York city on March 21, 1927. For the next few years he concertized extensively throughout the country. Then he absented himself from the American concert scene, devoting himself to further study, and to several concert appearances in Europe. When Austria was absorbed by Nazi Germany, Goldsand settled permanently in the United States. In the spring of 1940 his concerts in New York city gained for him new and increased admiration for his ability and led to extensive concert engagements in North and South America. In 1941 he was one of the foremost of the younger concert artists of the time.

**GOLDSCHEID, RUDOLF,** philosopher and sociologist, b. Vienna, 1870; d. 1932. Although he was first interested in philosophy, sociology later became his special field of work. He was the founder of the Sociological Society of Vienna (1907) and of the German Sociological Society (1909), a leader of the German monist movement and president of the Monist League of Austria. As the editor of the magazine *Friedenswarte,* he was one of the best-known pacifists of Europe. He edited the *Annalen für Natur- und Kulturphilosophie,* and wrote: *Ethik des Gesamtwillens* (1902); *Verelendungs- oder Meliorationstheorie* (1906); *Höhenentwicklung und Menschheitsökonomie* (1913); *Frauenfrage und Menschenökonomie* (1913); *Monismus und Politik* (1913); *Staatssozialismus oder Staatskapitalismus* (1917).

**GOLDSCHMIDT, ADALBERT VON,** composer, b. Vienna, 1848; d. Vienna, 1906. He was a graduate of the Vienna Conservatory. Although he was not a musician by profession, his music made him famous throughout Europe. He first attracted attention with an allegorical cantata, *Die sieben Todsünden* (1875). It is of historical significance to point out that in style of musical idiom, and even in its poetical thesis, this work bears striking similarity to the then yet unperformed *Ring des Nibelungen* of Wagner. The similarity to Wagner is equally noticeable in his later operas, particularly in *Helianthus* (1884); the trilogy on a text by Catulle Mendes, *Gaea* (1889); and *Die fromme Helene* (1897). He also composed a symphonic poem and more than a hundred songs. His music has passed into complete discard, but in its time it was highly admired by leading musicians throughout Europe, including Liszt and Lamoureux.

**GOLDSCHMIDT, ADOLPH,** historian of art, b. Hamburg, Germany, 1863. He was professor of the history of art at the Universities of Berlin (1893-1903) and Halle (1904-11), and again at the University of Berlin from 1911 until his retirement in 1930. He was a member of the Berlin Academy of Science. His numerous publications include: *Lübecker Malerei und Plastik bis 1530* (1890); *Studien zur Geschichte der sächsischen Skulptur in der Übergangszeit vom romanischen zum gothischen Stil* (1902); *Die Elfenbeinskulpturen aus der Zeit der karolingischen und sächsischen Kaiser* (4 vols., 1914-23), which is considered his most important work; *Die deutschen Bronzetüren des frühen Mittelalters* (2 vols., 1926-32); *Die deutsche Buchmalerei* (2 vols., 1928); *German Illumination* (1928); *Die byzantinischen Elfenbeinskulpturen des zehnten bis dreizehnten Jahrhunderts* (1930).

**GOLDSCHMIDT, ALFONS,** economist, b. Gelsenkirchen, Germany, 1879; d. Mexico City, Mexico, 1940. He studied at the universities of Munich and Freiburg. From 1905 to 1908 Goldschmidt was editor of the *Plutus Financial Review* in Berlin; then he became editor-in-chief of the economic department of the *Berliner Tageblatt.* In 1915 he was appointed professor of economics at the University of Leipzig.

Goldschmidt was invited to Argentina in 1922, to serve as professor of economics at the University of Cordoba. The two following years he taught at the University of Mexico. From 1925 to 1928 Goldschmidt was guest lecturer, not only at various South American universities, but in Sweden and Norway. He returned to Germany in 1929, to found the Economic Institute for Latin America in Berlin. Later he was professor at the Agrarian Institute in Moscow. He left Germany in 1933, going first to Sweden, then to the United States, where he was for a short period professor of economics at the College of the City of New York, during which period he founded the Social Economy Laboratory in New York city. He accepted a call to teach at the University of Mexico in Mexico City in 1938.

Goldschmidt's published work included: *Economic Organization of Soviet Russia* (1920); *Moscow* (1920); *The Argentine* (1923); *Bases of Economic Science* (1924); *Mexico* (1925); *On the Trail of the Aztecs* (1928); *Germany Today* (1929); *Development of the Mexican Peasantry* (1932); *Whither Israel,* with an introduction by Albert Einstein (1934) and *Half the World,* an autobiography (1937).

Goldschmidt was a collateral descendant of Heinrich Heine.

**GOLDSCHMIDT, GUIDO,** chemist, b. Trieste (then Austria), 1850; d. Gainfarn, Austria, 1915. In 1892 he became associate professor at the German University of Prague. In 1907 he was elected rector, being the first Jew to be offered this position; but he declined the honor, fearing anti-Semitic outbreaks. He did much research in synthetic chemistry, dealing particularly with papaverin and its compounds. The Imperial Academy of Sciences, of which he was a member, awarded him the Lieben prize for his articles on questions of organic chemistry. He visited the United States on the occasion of the Eighth International Congress of Applied Chemistry in 1912.

***Lit.:*** *Berichte der deutschen chemischen Gesellschaft* (1915) vol. 48, p. 1565; *Science* (New York), New Series, vol. 42, Sept. 10, 1915, p. 335.

**GOLDSCHMIDT, HANS,** inventor of the thermite (Thermit) process used for welding and in incendiary bombs, b. Berlin, 1861; d. Baden-Baden, Germany, 1923. He studied chemistry at the Institute of Technology, Charlottenburg, and at the universities of Leipzig, Berlin, Strasbourg, and Heidelberg (Ph. D., 1886), where Robert Wilhelm von Bunsen (1811-1899) was his teacher. In 1887, as his brother's partner, he entered the chemical and tin smelting firm which their father had founded in 1847; while his brother took care of the business, he devoted himself to research.

His first invention was an electro-chemical process for recovering the tin from white iron waste. In



*Henriette Goldschmidt*

1894 he became widely known as the inventor of a process, which he called Thermit (popularly, thermite), by which, using powdered aluminum in combustion with iron oxide, he succeeded in welding iron or steel. The process came into use throughout the world for that purpose, welding the ends of rails, repairing broken machinery, particularly that of ships, and the like uses; later, it was to be used in making incendiary bombs effective. The great heat generated by Goldschmidt's process (by which powdered aluminum may be used with the oxide of any chemically weaker metal) is also utilized in melting, and in producing in a pure state or in high-grade alloys, metals of a high melting point, such as chromium, vanadium, molybdenum, and tungsten.

Goldschmidt also discovered a process for preventing holes in iron castings and for improving steel castings by the use of aluminum.

**GOLDSCHMIDT, HARALD Naptali Julius,** veterinarian, b. Copenhagen, Denmark, 1857; d. Copenhagen, 1923. In 1888 he succeeded Professor Prosch in the chair of animal hygiene at the Agricultural and Veterinary College of Copenhagen. Goldschmidt was prominent as an investigator in his field, and published many works, including: *Regler for Arbjdshestens Behandling* (1885); *Meddelelser om Kvaegbrugets Udvikling i Danmark* (1890); *Landmandsbogen* (in cooperation with Westermann; 3 vols., 1895). He was a co-founder of the equestrian society of Copenhagen and a member of the board of directors of the Zoological Garden of his city.

**GOLDSCHMIDT, HENRIETTE** (née Benas), pioneer in the women's emancipation movement in Germany, wife of Rabbi Abraham Meir Goldschmidt of Leipzig, Germany, b. Krotoschin, Posen, 1825; d. Leipzig, 1920. The chief aim of her endeavors was to enable women to secure higher education; in 1867 she petitioned the German government to admit women to higher institutions of learning. At the same time she labored for the admission of women to public welfare work. In 1858 she helped found the first German women's society, and she was the organizer of the Leipzig Verein für Familien- und Volkserziehung (1871), which maintained the first two training-schools for kindergarten teachers in Germany. Through her efforts and assistance, two public kindergartens, the first women's academy, and an institution for the higher education of women were established by the municipality of Leipzig. In cooperation with Auguste Schmidt, she petitioned the Reichstag for the protection of illegitimate children.

*Lit.:* Kayserling, *Die jüdische Frau in der Geschichte, Literatur und Kunst;* Bäumer, Gertrud, *Handbuch der Frauenbewegung* (1901); Liebe-Prüfer, *Henriette Goldschmidt* (1922); Müller, Maria, *Frauen im Dienste Fröbels* (1928).

**GOLDSCHMIDT, HERMANN,** painter and astronomer, b. Frankfort, Germany, 1802; d. Fontainebleau, France, 1866. He abandoned the career of merchant to take up painting. Upon the completion of his studies under Schnorr von Carolsfeld and Cornelius at Munich, he established himself as a portrait painter in Paris (1836-42) and later in Rome (1842-46). Some of his work was exhibited the very first year (1836). Among his paintings are: *Algerian Jewess* (1836); *Poetry* (1839); *A Sacrifice to Venus* (1845); *The Death of Romeo and Juliet* (1857).

Not until the age of forty-five did Goldschmidt become interested in astronomy. During nine years (1852-61) he discovered fourteen asteroids and published the results of his solar observations (1861). He received the cross of the Legion of Honor (1857), the gold medal of the Royal Astronomical Society of London (1861), and eight times the Lalande astronomical prize from academies of science. He was retired by the French government on a pension of 1,500 francs.

*Lit.: Monthly Notices of the Royal Astronomical Society* (1867) vol. 27, p. 115; Thieme, U., and Becker, F., *Allgemeines Lexikon der bildenden Künstler,* vol. 14, p. 341.

**GOLDSCHMIDT, HUGO,** musicologist, b. Breslau, Germany, 1859; d. Wiesbaden, Germany, 1920. He studied music in Frankfort with Hochberg, Schaeffer and Stockhausen. For a period he followed a legal career, but abandoned it for music. In 1893, he became co-director of the Klindworth-Scharwenka Conservatory in Berlin, a post which he held until 1905. In 1918, he was honored with an appointment as Royal Professor. Shortly after this he retired from all pedagogical and critical activity.

He achieved especial significance for his penetrating researches into the early history of opera, the fruits of his labor being concentrated in two volumes of *Studien zur Geschichte der italienischen Oper im siebzehnten Jahrhundert* (1904). He wrote also a variety of books on musical esthetics, vocal ornamentation, and the role of the cembalo in early Italian opera.

**GOLDSCHMIDT, JAKOB,** banker, b. Eldagsen, Hanover, Germany, 1882. A man of vision and extraordinary banking ability, he became a leading financier in Germany, was one of the founders of the private banking-house of Schwarz, Goldschmidt and Company (1910), and as director of the Nationalbank für Deutschland from 1918 on he helped bring about



*Jakob Goldschmidt*

its union with the Deutsche Nationalbank of Bremen (1920). For many years after 1920 he was a directing member of the Darmstädter und National Bank of Berlin, which greatly increased its influence on German industry after he joined it. His most important activities were carried on during the years of the post-War inflation. He took a prominent part in the liquidation of the Stinnes estates, and it was chiefly through his efforts that the stock and bond issues of the Vereinigte Stahlwerke, the German steel trust, were successfully launched in 1926. The University of Heidelberg conferred upon him an honorary doctor's degree for his contributions to the development of German business and industry. Goldschmidt took an interest in Jewish affairs, serving as a member of the board of directors of the Akademie für die Wissenschaft des Judentums, and as chairman of the board of the sponsors' committee of the *Encyclopaedia Judaica* until it suspended publication in 1934; shortly after this he came to the United States.

*Lit.:* Pinner, F., *Deutsche Wirtschaftsführer* (1925) 226; *Encyclopaedia Judaica,* vol. 7 (1931) cols. 484-85.

**GOLDSCHMIDT, JAMES,** jurist, b. Berlin, 1874; d. Montevideo, Uruguay, 1940. In 1901 he became instructor at the University of Berlin, in 1908 assistant professor and in 1919 associate professor. In 1919 and 1920 he was active in the Reich court of justice for the purpose of drawing up plans for a new method of dealing with the punishment of criminals. Until the coming of Hitler to power in 1933 he was also director of the criminological institute. From then to 1936 he lived in Spain, where he lectured at the Universities of Madrid, Valencia, and Saragossa. At the outbreak of the Franco revolt, he left for the United States and lectured in North and South America. His most important works were: *Verwaltungsstrafrecht* (1902); *Materielles Justizrecht* (1905); *Strafen und verwandte Massregeln in der vergleichenden Darstellung des deutschen und ausländischen Strafrechts* (1908); *Notstand, ein Schuldproblem* (1913); *Reform des Strafverfahrens* (1919); *Neue Zivilprozessordnung* (1920); *Prozess als Rechtslage* (1925).

**GOLDSCHMIDT, KURT WALTER,** author, b. Breslau, Germany, 1877. He studied philosophy and literature, art and social sciences, and in 1901 became lecturer in history of art and literature and in philosophy at the Freie Hochschule in Berlin. He wrote: *Chaos und Kosmos* and *Quintessenz,* volumes of poems; numerous books of essays; *Henryk Ibsen* (1902); *Zur Kritik der Moderne* (1908 and 1912); *Halbmaske,* a tragic philosophy in the form of confessions (1914); *Reisen um die deutsche Seele* (1924); and *Buddha und Dionysos* (1926). The two last works enjoyed a wide circulation. A festival volume, containing contributions by well-known German authors, was issued for his fiftieth birthday (1927).

**GOLDSCHMIDT, LAZARUS,** orientalist and translator of the Talmud into German, b. Plungiany, Lithuania, 1871. After studying at the Yeshiva in Slobodka and at the Universities of Berlin and Strasbourg, he settled in Berlin. His first works dealt mainly with Ethiopic literature, the chief of these being a translation of the *Ethiopic Enoch* into Hebrew. His greatest work was the translation of the entire Babylonian Talmud into German, which, as it was made from the uncensored text and was the only complete translation in a European language, was of great value for students. He first issued the text with variants, notes and a German translation (8 vols., 1893 et seq.); in 1929 he began to issue the German translation alone, of which only the section from *Berachoth* through *Baba Metzia,* in seven volumes, had appeared by 1933, when the work was suspended. Goldschmidt's other works include a concordance to the Talmud, the publication of the legal portions of the Talmud (with Kohler, 2 vols., 1907), a facsimile edition of the oldest Talmud manuscripts in the Hamburg library (1913), and a new edition of Jakob Levy's Talmudic dictionary (1924). After 1933 he migrated to London.

*Lit.:* Galliner, Julius, in *Jüdisches Gemeindeblatt* (1932) 9-10.

**GOLDSCHMIDT, LEVIN,** jurist, b. Danzig, 1829; d. Wilhelmshöhe, Germany, 1897. He studied law at the Universities of Berlin, Bonn, and Heidelberg from 1847 to 1851, and upon graduation from the latter in 1855 became instructor there in commercial and Prussian law, and later assistant (1860) and associate professor (1866). In 1875 he was made honorary professor at the University of Berlin.

Goldschmidt was an authority on commercial law, and contributed greatly to its development in Germany. He founded the *Zeitschrift für das gesamte Handelsrecht* (1858), and wrote *Handbuch des Handelsrechts,* parts of which appeared in 1864 to 1868, but which was not completed. He served on the federal and imperial boards of commerce of Leipzig (1870).

His fields of activity extended to international law; he was one of the founders of the Institut du Droit International (1873), a member of the Association for the Reform and Codification of the Law of Nations, and a corresponding member of the Société de Légis-



*Levin Goldschmidt*

lation Comparée. He represented the National Liberal Party in the Reichstag from 1875 to 1877 as a deputy from Leipzig. He was highly patriotic, and when reproached for supporting a Reichstag candidate of anti-Semitic tendencies, he replied that the interests of the fatherland came before those of the Jews. He took an active interest in Jewish affairs as a member of the Deutsch-Israelitischer Gemeindebund and of the Berliner Hilfsverein für jüdische Studierende, of which he was president.

***Lit.:*** Riesser, *Levin Goldschmidt* (1897); *Levin Goldschmidt, ein Lebensbild in Briefen* (1898); *Vermischte Schriften von Levin Goldschmidt* (published posthumously by H. V. Simon, 1901); Sinzheimer, Hugo, *Jüdische Klassiker der deutschen Rechtswissenschaft* (1938).

**GOLDSCHMIDT, MEIR AARON,** political writer and journalist, b. Vordingborg, Denmark, 1819; d. Copenhagen, 1887. In 1837 he founded the political weekly *Nästved Ugeblad* (later *Själlandsposten*) and in 1840 a comic journal, *Corsaren,* which upheld the views of the extreme republicans; in 1847 he founded the periodical *Nord og Syd* in which he fought for a constitution and reforms, but which was more moderate in tone; and in 1861, the political journal *Uge og Hjemme.* His extremist views won him readers, but also led to trouble with the authorities, who several times suspended the publication of his political weekly and once imprisoned him. His first novel was *En Jode* (1845); in 1847 he published a humorous book on Denmark and Schleswig-Holstein, which increased his fame. His shorter stories, collected together with his novel *Hjemlös* (1859), are real gems of Danish literature. The first of Goldschmidt's works to be translated into English was *The Flying Mail* (Boston, 1870).



*Meir Aaron Goldschmidt*

He was active in procuring full civil rights for the Danish Jews, whom at the same time he urged to participate in Danish secular and civil activities. He displayed inimitable skill in Jewish themes, particularly in *Avrohomche Nattergal* and in the novel *Ravnen* (1868-69). The humorous figure of the honest Jew, Simon Levi, which is employed in this novel, appears again in the story *Levi og Ibald* (1883). *Maser,* the story of the poor devil Simon Levi, is a skillfully conceived humorous novelette. His autobiographical *Nemesis* (1877) contains his conception of Judaism. His dramas, such as *Svedenborgs Ungdom* (1863) and *Rabbinern og Riddern* (1869), were performed in the Royal Theatre at Copenhagen. Goldschmidt was decorated by the king and received honors from the Danish Parliament for his services to Danish literature.

*Lit.: Jewish Chronicle* (London), Aug. 26, 1887; *Warner's Library of the World's Best Literature,* vol. 11 (1902) 6493-6500; Brandes, *Kritiker og Porträter* (1899).

**GOLDSCHMIDT, MORITZ,** botanist and geologist, b. Bischhausen, near Eschwege, Germany, 1863; d. Geisa, Germany, 1916. He made a special study of the botany and geology of the Rhön sector. In addition to numerous other works, he wrote *Die Flora des Rhöngebirges* (1908), but he was mainly a teacher of his chosen subjects. The Rhön Club erected a tablet in memory of Goldschmidt on a cliff in the Rhön mountains.

**GOLDSCHMIDT, OTTO,** pianist, conductor and composer, b. Hamburg, Germany, 1829; d. London, 1907. His teachers included Felix Mendelssohn (at the Leipzig Conservatory) and Chopin (in Paris). In 1849, he appeared in London in a joint recital with Jenny Lind. He accompanied her on her American tour in 1851, and one year later he was married to her in Boston. For several years they lived in Dresden, then transferred their permanent home to London. In 1863, he became vice-principal of the Royal Academy of Music. He devoted himself also to conducting, directing important music festivals in Düsseldorf and Hamburg. In 1875, he founded the famous Bach Choir of London. He composed an oratorio, *Ruth,* several piano concertos, some chamber music works, pieces for the piano and songs.

**GOLDSCHMIDT, RICHARD BENEDIKT,** biologist, b. Frankfort, Germany, 1878. He studied at the universities of Munich and Heidelberg (Ph. D., 1902). He was an instructor, assistant, and then associate professor at the University of Munich (1903-14). From 1914 to 1936, he was associated with the Kaiser

Wilhelm Institute for Biological Research at Berlin (second director, 1921-36). His research during this period took him to Japan and while there he was professor of zoology at the Imperial University of Tokyo (1924-26). From 1936 on, he was professor of zoology at the University of California.

His research at first involved a study of the cell and in 1908 he founded the *Archiv für Zellforschung*. From 1910 on, he devoted himself chiefly to research in the biology of sex and was the first to demonstrate the relationship between the inheritance of sex and sexual development in the adult. The result of his studies and research are to be found in a number of books, among which are: *Einführung in die Vererbungs-Wissenschaft* (1911; 5th ed., 1928); *Mechanismus und Physiologie der Geschlechtsbestimmung* (1920, translated by William Dakin and published as *The Mechanism and Physiology of Sex Determination*, 1923); a popular work, *Die Lehre von der Vererbung* (1927); *Ascaris: The Biologist's Story of Life* (1937); and *The Material Basis of Evolution* (1940, based upon the Silliman lectures which Goldschmidt delivered at Yale University, 1939-40).

He was awarded honorary degrees by the universities of Kiel (M. D., 1929) and Madrid (D. Sc., 1934).

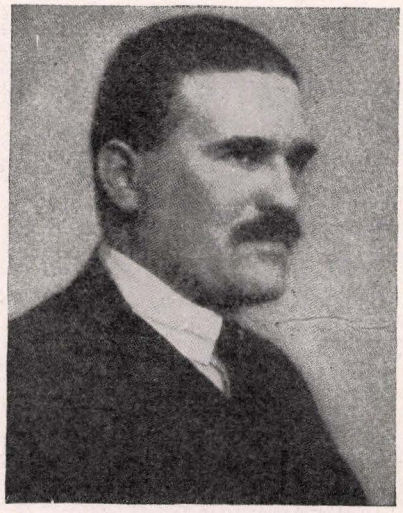
**GOLDSCHMIDT, RUDOLF,** radio engineer and inventor, b. Neubukow, Mecklenburg-Schwerin, 1876. He studied at the technical schools of Charlottenburg and Darmstadt and received his diploma as engineer in 1898. He then taught at Darmstadt and was also employed as an engineer by large electrical firms. His principal invention was an ingenious rotating-field alternator for use in radiotelephony. He was a frequent contributor to technical publications.

After 1933 he left Germany for London.

**GOLDSCHMIDT, SIEGFRIED,** Sanskritist, b. Cassel, Germany, 1844; d. Strasbourg, 1884. In 1872 he was appointed assistant professor at the University of Strasbourg, and in 1881 he became professor, but was unable to continue his lectures because of prolonged disease. Goldschmidt was the author of many researches in the Indian languages and literatures of the Middle Ages, especially the Prakrit language. His main work was the edition of the *Ravanavaha* (Strasbourg, 1884), which is ascribed to the famous poet Kalidasa.

***Lit.:*** *Literaturblatt für Orientalische Bibliographie*, vol. 1, p. 379 et seq.

**GOLDSCHMIDT, VICTOR MORITZ,** geochemist, chemical crystallographer and petrographer, b. Zurich, Switzerland, 1888. He was the son of Heinrich Goldschmidt (d. Oslo, 1937), who was then honorary professor at the Zurich Polytechnical Institute, and later instructor at the University of Amsterdam (1894-96) and assistant professor at the University of Heidelberg (1896-1900). In 1900, when Victor Moritz was twelve, his father became professor of chemistry at the University of Oslo, Norway. Before long the youth came under the influence of the dynamic and able investigator, W. C. Brögger, who had already introduced new concepts for interpreting the broader relationships of igneous rocks and had pointed out the fundamental relationship of chemically dissimilar materials.



*Victor M. Goldschmidt*

Goldschmidt was first attracted by the work of Brögger, and by similar studies at the Geophysical Laboratory in Washington, D. C., on the fractional crystallization of igneous rocks, to study the effect of heat from the molten magma on sediments with which they came into contact—either in the form of inclusions floated along mechanically by the rising magma, or the wall rock. A study of the recrystallization of these sediments (limestone, shales and sandstones) by the action of heat was primarily a study in thermodynamics in which Goldschmidt showed that the phase-rule, as applied to the study of double salts, was also valid for predicting the number of minerals produced from a sedimentary rock when subjected to given temperatures and pressure. His experimental work on the wealth of exposures of such contact metamorphosed sediments (*Hornfels*) in the Oslo region showed the existence of ten distinct assemblages of minerals formed, each characteristic of some definite temperature interval. This fundamental study of contact metamorphism was published as a nearly 500 page monograph by the Norwegian Academy of Sciences in 1911, and was deemed sufficient proof of his scientific attainments to warrant Goldschmidt's appointment as professor of mineralogy at Oslo University (1914).

In the meantime he had been studying the petrography of the rocks of the Caledonian Mountains between Bergen and Trondheim, which have been recrystallized by pressure rather than by heat; the results of these studies were published in five monographs (1912-20).

Goldschmidt had hoped that these studies would serve as a beginning toward a more general understanding of the genesis of all rocks. It soon became necessary for him to modify this goal to include an explanation of the observed physical form and association of various minerals and elements in nature; this opened the way to the second and more original phase of his contributions to science—his crystal chemical investigations. Aided by a group of able assistants

and students, he determined the interionic distances in all types of inorganic compounds. Treating this mass of empirical data in his usual systematic manner, Goldschmidt demonstrated that the structure of crystals is determined primarily by the relative sizes of the atoms and ions in them and the mutual influences of their electric fields. He was thus able to formulate crystal chemical laws and draw up a table of empirical ionic radii. The results of this work were published by the Norwegian Academy of Sciences in eight monographs under the general title *Geochemical Distribution Laws* (1923-26).

From 1929 to September, 1935, Goldschmidt was director of the mineralogical-petrographical institute of the University of Göttingen. Here, in the best equipped laboratory in the world for analyzing geological materials, he developed modern arc spectrographic analytical methods, and with his students and assistants, obtained a wealth of new experimental data on the distribution of the chemical elements in nature. Another contribution of Goldschmidt was an attempt to explain the absolute and relative abundance of the chemical elements in nature on the basis of the most recent nuclear physics concepts.

Since September, 1935, Goldschmidt has been director of the geological museum in Oslo and of the Raw Materials Laboratory of the Norwegian Department of Commerce. The efficiency of modern high temperature steel furnaces owes much to his patient work in developing new refractory bricks from Norwegian olivine deposits. In summation of his career, it is not too much to say that Goldschmidt was the founder of a new branch of science, a stimulating scientist and teacher, the author of numerous scientific monographs and more than a hundred special papers. LESTER W. STROCK.

**GOLDSCHMIDT, VIKTOR,** mineralogist, b. Mayence, Germany, 1853; d. Salzburg, Austria, 1933. He became instructor at the University of Heidelberg in 1888, and was elevated to a professorship in 1893; in 1903 he was made an honorary associate professor there. He invented the bicircular goniometer, used in measuring angles, and wrote *Atlas der Kristallformen der Mineralien* (1913-23) as well as numerous other works on his subject. Goldschmidt was baptized.

***Lit.:*** *Kürschners Deutscher Gelehrten-Kalender* (1926); Poggendorf, J. C., *Biographisch-literarisches Handwörterbuch zur Geschichte der exacten Wissenschaften,* vol. 1.

**GOLDSCHMIDT - ROTHSCHILD,** important family of bankers, the founder of which was the Frankfort banker Maximilian Benedikt Goldschmidt (1843-1940). In 1878 he married Minna Caroline, daughter of Wilhelm Carl von Rothschild, the last head of the Rothschild banking house at Frankfort. In 1903 the German emperor made him a baronet under the name of Goldschmidt-Rothschild. Prior to the inflation consequent upon the outbreak of the World War in 1914, he was considered one of the wealthiest men in Germany with a fortune estimated at 170 million marks. His eldest son Albert, a member of the Berlin banking house of Goldschmidt-Rothschild and Company (b. Frankfort, 1879), married Miriam de Rothschild, daughter of Baron Edmond de Rothschild, was an attaché of the German embassy at London before the World War, and was later with the Prussian embassy at Munich. He has two brothers, Rudolf and Erich, the latter a member of the Berlin banking house. After Hitler's advent to power the bank was "Aryanized" and the younger members of the Goldschmidt-Rothschild family went into exile.

**GOLDSMID,** a family active in British and British Jewish life since the middle of the 18th cent.

AARON GOLDSMID, who migrated to London from Amsterdam in 1765, though the family, originally Goldschmidt, came from a town near Fulda, Germany, was its founder. The date of Aaron Goldsmid's birth is unknown; he died in London in 1782, after almost two decades of energetic participation in the communal activities of the time. In Amsterdam the family had been prosperous merchants, but the Seven Years' War (1756-63) ruined them. In England, Goldsmid and his eldest son George established the firm of Aaron Goldsmid and Son, foreign merchants. The firm later was known as Goldsmid and Eliason.

One year after his arrival in London, Aaron Goldsmid was already a Gabbay (treasurer) in the Great Synagogue of the city. His preoccupation with the Jewish community finally produced a legend about his death. He was one of the followers of Rabbi Haim Samuel de Falk, known as the Baal Shem of London, whose achievements in the realm of the supernatural were widely discussed. When de Falk died (1782), Aaron Goldsmid and his son George were made executors of the will. Legend has it that Aaron Goldsmid was left a special small packet, accompanied by strict injunctions that it was not to be opened, lest the culprit and his descendants be cursed. Goldsmid, it is said, resisted temptation for some time, but finally gave way. He broke the seals of the packet, disclosing Cabalistic figures and hieroglyphics. The same day he was found dead.

ASHER GOLDSMID (b. Amsterdam, 1750; d. London, 1822) was the second son of Aaron Goldsmid. He entered into a business partnership with Jacob Mocatta, establishing the firm of Mocatta and Goldsmid, later bullion-brokers to the Bank of England.

BENJAMIN GOLDSMID (b. Amsterdam, 1753; d. Roehampton, near London, 1808) was the third son of Aaron Goldsmid. In 1777 Benjamin and his brother Abraham formed a bill-broker business. The farsightedness of the two brothers in financial matters, and the integrity of their dealings, gave the firm an excellent reputation. The Goldsmids were the first members of the Stock Exchange to break down the monopoly on public loans enjoyed by the banking clique. Throughout Pitt's long career as prime minister (1782-1801; 1804-1806) and particularly during the war against France, the brothers were trusted financial functionaries of the government, as well as personal friends of the royal family.

During the financial crisis of 1793 the Goldsmids, following their usual practice of steering away from bad risks, suffered practically no losses. In his later years Benjamin Goldsmid was attacked by fits of mental depression and finally committed suicide.

In Jewish affairs and in general communal activities Benjamin's interests had been as great as his father's. With his brother Abraham, Benjamin raised a large

sum of money originally intended for the construction of a Jewish hospital in London, but finally devoted to the building and endowment of Neveh Zedek, the first large Ashkenazic charitable institution in England.

ABRAHAM GOLDSMID (b. Amsterdam, 1756; d. Morden, near London, 1810) was associated with his brother Benjamin in the financial development of their brokerage firm and in their many philanthropic undertakings. He continued the operation of their business after the suicide of his brother. In 1810 he contracted with the house of Baring for the government loan of £14,000,000. However, his exceptional position on the stock exchange had secured him many rivals, and a powerful opposition succeeded in depreciating the value of the scrip and Goldsmid's fortune with it. The death of Baring at this time complicated matters still further. A general air of panic set in; the East India Company, which had placed £500,000 of exchequer bills with Goldsmid to negotiate, claimed the amount due. Goldsmid, dismayed lest his firm would be unable to meet all the obligations at short notice, committed suicide. The suddenness of his death stirred the whole country to expressions of regret. As further proof of his many acts of benevolence, notes to the amount of £100,000 were found in his desk, obviously pro forma promises to pay on the part of the recipients of Goldsmid's bounty to disguise the fact that these sums were actually gifts. Among Goldsmid's many acts in behalf of the country at large was his establishment of the Royal Naval Asylum, which was eventually taken over by the government as a hostel for sailors' children.

After Abraham Goldsmid's death, the firm set to work to fulfill its obligations. By 1820 more than eighty per cent had been paid on the pound. The balance, whether due to private individuals or to the government, was annulled by Parliament.

SIR ISAAC LYON GOLDSMID (b. London, 1778; d. London, 1859), son of Asher Goldsmid, was the leading member of the third generation of the British branch of the family. He married his cousin, Isabel, the daughter of Abraham Goldsmid. Sir Isaac was the first Jew to be created a baronet (1841). In his youth, after an unusually varied education in science and languages, Goldsmid became a partner in the firm of Mocatta and Goldsmid, bullion-brokers. His operations were carried on mostly in Portugal, Brazil and Turkey. In 1846 he was created Baron de Palmeira by Portugal, in recognition of his services in settling an involved financial dispute between that country and Brazil.

Among Sir Isaac's benefactions in behalf of the community at large was his part in the establishment of the University of London in 1825. So resolute was he that the University be established that he took the prerogative of purchasing the site on Gower Street at his own risk. From 1831 to 1857 he was treasurer of the University College Hospital. He was one of the founders of the London Docks. Sir Isaac was interested also in penal reform and was the friend of Robert Owen, the social reformer.

Sir Isaac spent many years of his life in the efforts to free the Jews of England from civil disabilities. He lobbied for the bill incessantly; he was instrumental in having Robert Grant introduce it in Parliament and in obtaining the third Lord Holland's support. It passed in Commons in 1830 but was thrown out by the House of Lords.



*Isaac Lyon Goldsmid*

SIR FRANCIS HENRY GOLDSMID, Sir Isaac's son and heir (b. London, 1808; d. London, 1878), was not only associated with his father in the struggle for Jewish emancipation, but lived to see it achieved. The Jewish Disabilities Bill was passed in 1859; in 1860 Sir Francis Henry was elected to Parliament for Reading on the Liberal ticket, and served until his death. Sir Francis Henry married his cousin, Louisa, the daughter of his father's brother Moses. His efforts in behalf of Jewish emancipation were carried on side by side with his father's, as long as the latter was alive. Moreover, Sir Francis Henry was an able writer. In 1830 he wrote *Remarks on the Civil Disabilities of the Jews* (reprinted in Radin, Paul, edit., *Two Pamphlets on the History of the Jews in England,* San Francisco, 1940). His other works on behalf of rights for the Jews included: *Two Letters in Answer to the Objections Urged against Mr. Grant's Bill for the Relief of the Jews* (1830); *The Arguments Advanced against the Enfranchisement of the Jews Considered in a Series of Letters* (1831); *A Few Words Respecting the Enfranchisement of British Jews addressed to the New Parliament* (1833); *A Scheme of Peerage Reform* (1835) and *Reply to An Argument Advanced against the Removal of the Remaining Disabilities of the Jews* (1848).

Sir Francis Henry was the first Jew to be called to the bar in England (1833), and also, in 1858, the first Jew to be made Queen's Counsel. He was treasurer of the University College Hospital from 1857 to 1868. In 1870 a ward was named after him. He was one of the founders of the Reform Synagogue, in 1841, and the same year he established the Jews' Infant School. He was the first vice-president of the Anglo-Jewish Association (1871), and also active on behalf of the Jews of Eastern Europe.

ANNA MARIA GOLDSMID (b. London, 1805; d. London, 1889) was the sister of Sir Francis Henry. She was educated by Thomas Campbell, the poet. At her death she left some of Campbell's manuscripts to the British Museum. Miss Goldsmid was herself a writer and translator. Her works included: *Twelve Sermons,* by Salomon Gotthold (1839); *Development of the Religious Idea in Judaism,* by Ludwig Philippson (1853), *The Déicides,* an analysis of the life of Jesus, by J. Cohen of Marseilles (1872) and *The Educational Code of Prussia* (1872). Miss Goldsmid was associated with her brother in many of his communal interests.

SIR JULIAN GOLDSMID (b. London, 1838; d. Brighton, England, 1896) was the third and last heir of the Goldsmid baronetcy. He was the son of FREDERICK DAVID GOLDSMID (b. 1816; d. 1866), who was a brother of Sir Francis Henry and himself a Member of Parliament. Sir Julian was also elected to Parliament in 1866 and served until his death.

Like his uncle, he was made a vice-president of the Anglo-Jewish Association when it was founded in 1871. He held this post until 1886, when he was unanimously elected president. Until 1895, when he retired because of ill-health, Sir Julian led the Association through an energetic program on behalf of Jewry everywhere. As president of the Russo-Jewish Committee from its establishment in 1882 until 1894, he was responsible for the many protests made by British Jews against the Russian persecutions. The many Jewish communal undertakings to which the previous generations of the Goldsmid family had devoted themselves held Sir Julian's interest as well. He was, from 1883 until his death, president of the Jews' Infant School and for a long time chairman of the Council of the West London Synagogue.

One branch of the Goldsmid family, consisting of the descendants of Benjamin and Abraham Goldsmid, temporarily renounced Judaism but eventually returned to it:

HENRY EDWARD GOLDSMID (b. London, 1812; d. Cairo, Egypt, 1855) became a distinguished Indian administrator. He went to the Bombay Presidency in 1832, after a career as oriental scholar at Haileybury College. Goldsmid was appointed assistant to the revenue commissioner of the Bombay Presidency in 1835 and during the ten years following was engaged in the organization of various districts. In 1845 he returned to London for a visit and while there married his cousin, Jessy Sarah, the granddaughter of Abraham Goldsmid through his son Lionel Prager Goldsmid. In 1847 Goldsmid was made private secretary to the Governor of Bombay. The following year he became financial secretary of the Bombay government and in 1854 he was made chief secretary. During his many years of service in India he introduced a new system of revenue assessment, through which fields were honestly classified for basic value and guaranteed against advanced taxation for thirty-five years. The Goldsmid system did much to encourage both development of the land and faith in the sincerity of the government.

ALBERT EDWARD WILLIAMSON GOLDSMID (b. Poona, Bombay Presidency, 1846; d. Paris, 1904), Henry Edward's son, had an army career, graduating from the



*Albert E. W. Goldsmid*

Royal Military College, Sandhurst, in 1866. By 1888 he was a lieutenant-colonel. It was he who made an avowed return to Judaism. He became associated with Baron de Hirsch in his colonization movement, and in 1892 he was sent to survey and parcel out land in the Argentine. Goldsmid returned to England and to a military career in 1894 and was made chief of staff with the sixth division in the South African War. On his retirement from the army in 1903, Goldsmid was given the Victorian Order.

Goldsmid was organizer of the Chovevei Zion for Great Britain and Ireland, and organizer and commandant of the Jewish Lads' Brigade. He served on the Council of the Anglo-Jewish Association and was, at the time of his death, president of the Maccabeans.

NATHAN RICARDO.

***Lit.:*** *Memoirs of Sir Francis Henry Goldsmid* (1882); *Transactions of the Anglo-Jewish Historical Society,* vol. 4, pp. 116-76; Picciotto, James, *Sketches of Anglo-Jewish History* (1875) 249-56; *Dictionary of National Biography,* vol. 8, pp. 80-84.

**GOLDSMID, OSMOND ELIM D'AVIGDOR-,** *see* AVIGDOR-GOLDSMID, OSMOND ELIM D'.

**GOLDSMITH, ALFRED NORTON,** radio engineer and inventor, b. New York city, 1887. He studied at the College of the City of New York (B.S., 1907), and at Columbia University under Michael Pupin (Ph.D., 1911). He taught electrical engineering at the former institution from 1906 to 1923, becoming associate professor in 1919. From 1914 to 1916 he was consulting engineer for the General Electric Company. He was director of research of the Marconi Wireless Telegraph Company from 1917 to 1919. Thereafter he was with the Radio Corporation of America as director of research (1919-1923), chief broadcasting engineer (1923-1928), and vice-president and general engineer (1928-1933). From 1933 on he was consultant for a number of organizations in the

fields of radio, motion pictures, and electrical engineering.

During his connection with radio, the field rapidly grew in importance, and Goldsmith did much to contribute to its growth by many inventions in the transmission of both sound and image.

Goldsmith is the author of *Radio Telephony* (1918); *Radio Phone Receiving* (with Erich Hausmann and others, 1922); *This Thing Called Broadcasting* (with Austin Celestin Lescarboura, 1930); *Television Economics* (1939); and numerous articles in technical journals. He was also one of several editors of *Radio Facsimile,* a collection of papers by the engineers of the Radio Corporation of America.

In 1935 he was granted an honorary Sc.D. by Lawrence College. He was also given the Modern Pioneer award by the National Association of Manufacturers, in 1940, for advancing the American standard of living. The following year he was awarded the Medal of Honor of the Institute of Radio Engineers, the highest honor to be won in the field of radio.



*Alfred N. Goldsmith*

**GOLDSMITH, BERNARD,** mayor, b. Munich, Germany, 1832; d. Portland, Ore., 1901. At the age of seventeen he came to the United States. He went to California by way of Panama and, after some time in Crescent City where he tried his hand at merchandising and buying gold dust, went north to Oregon in 1856. He settled in Portland in 1861. Here he was in the wholesale dry goods business and, afterwards, was financially interested in mining lands in Idaho and in steamboating. He was the head of the company which built the locks at Willamette Falls.

In 1868 Goldsmith was elected mayor of Portland and served two terms (1868-70, 1870-71). As head of a growing city, he saw the wisdom of purchasing ground for parks; during his administration City Park (forty acres) was bought. Goldsmith was succeeded in office by another Jew, Philip Wasserman. He served as the first president of the Oregon Humane Society from 1872 to 1874.

**GOLDSMITH, IRVING ISLINGTON,** lawyer, b. Saratoga Springs, N. Y., 1881. He studied at Cornell University (A.B., 1903) and Columbia University Law School (LL.B., 1906). From 1923 to 1924 he was deputy attorney general of the state of New York and counsel to the State Conservation Commission. As deputy attorney general, he succeeded in defending in the United States Supreme Court the right of the state to prohibit night work by women (Radice v. People, decided March 1924). From 1927 to 1929 he was a justice of the Supreme Court of New York.

Goldsmith was chairman of the Saratoga County Board of Child Welfare. He was a member of the New York State Commission to codify laws relating to children (1921-26) and secretary of the first convention of judges of the children's courts of the state (1924). He was also a member of the State Probation Commission (1929-31) and chairman of the State Parole Board (1930). For many years he was a representative of the governor at the American Prison Convention.

He was likewise president of the Saratoga Springs Chamber of Commerce (1926), civil service commissioner of the City of Saratoga Springs, secretary and vice-president of the Saratoga Historical Society, and honorary president of the Saratoga Humane Society.

He is the author of *County Juvenile Courts* (1923); *New York Parole System* (1931); *Indeterminate Sentences* (1932); and *Legal Evidence in Children's Courts* (1934).

**GOLDSMITH, LEWIS,** political journalist, probably b. at Richmond, Surrey, England, about 1763; d. Paris, 1846. He was of Portuguese Jewish descent. He was said to have studied at Merchant Taylors' School and was trained in a solicitor's office but never practiced law. Through his writings he was at first an enthusiastic defender of the principles of the French Revolution but, as such views became increasingly unpopular in England, he grew apprehensive of arrest and left for France in 1802.

In Paris, with the help of Napoleon Bonaparte (to whom he had been introduced by Talleyrand), he began the publication of a newspaper in English, which was bitterly critical of English foreign policy. He continued to live in France and was employed by Bonaparte on several secret missions of importance (according to his own account) but found life in France under the emperor increasingly distasteful. In 1809 he secured permission to leave France for America but was landed at Dover instead. He was arrested and soon freed to "thank God that he was born within the pale of the English constitution."

Goldsmith now became a notary in London. In 1811 he established *The Anti-Gallican Monitor and Anti-Corsican Chronicle,* which (with changes of name) he published until 1825. In this he was as violent against the principles of the French Revolution as he had been enthusiastic for them. He also published several books attacking Bonaparte. His proposal (1811) that a price be set on Bonaparte's head was repudiated by the English government. Later, Goldsmith advocated the restoration of Louis XVIII to the throne of France.

He returned to Paris in 1825. Here he was interpreter to the tribunal of commerce until 1831. In 1832

he published his *Statistics of France,* which was so well received that it was translated into French the following year. Towards the end of his life he was a solicitor to the British embassy in Paris, in charge of letters and packages sent there for British residents.

Goldsmith's only child, Georgiana, was married in 1837 to Lord Lyndhurst (John Singleton Copley, 1772-1863), son of the painter, who had been, and was to be again, lord chancellor of England. Lord Lyndhurst's vigorous support of the admission of Jews to Parliament was widely attributed to the simple fact that his wife was a Jewess.

***Lit.:*** Stephen, Leslie, and Lee, Sidney, *Dictionary of National Biography,* vol. 22 (1890).

**GOLDSMITH, MILTON,** author, b. Philadelphia, 1861. He was educated in Philadelphia and studied arts at the University of Zurich from 1877 to 1880. On his return to the United States, Goldsmith entered business, first as a wholesale clothier and later as president of Goldsmith-Leving Co., of New York city, embossers of calendars, pictures and similar art objects.

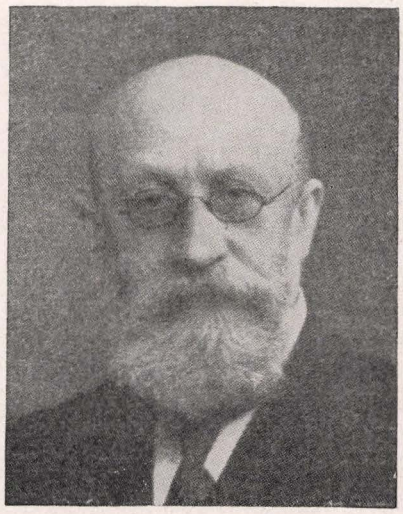
Goldsmith's literary work included poems, short stories, songs, plays and novels. *The Little Brother,* a drama, was performed in New York and London in 1918. Among his books were *Rabbi and Priest* (1882); *A Victim of Conscience* (1903); *Max Geller, Student,* a psychological novel; *Adventures of Prince Charming* (1912); *I Wonder Why* (1919); *Practical Things* (1920); *I Wonder How* (1922); *Old Mother Earth and Her Family* (1930); and *In Search of a Soul* (1931).

**GOLDSMITHS AND SILVERSMITHS,** *see* HANDICRAFTS.

**GOLDSTEIN, EUGEN,** experimental physicist, b. Gleiwitz, Germany, 1850; d. Berlin, 1930. He was a pupil of Helmholtz and one of the pioneers of modern experimental physics. The major part of his work



*Herbert S. Goldstein*



*Eugen Goldstein*

was on electrical discharges in the vacuum tube and the accompanying light phenomena, and on spectroscopy. His very keen vision aided him in this work.

Goldstein began his experimentations in the 1870's. In 1874 he proved that the gas pressure and current density determined the appearance of the lines or bands of gas spectra. In 1879 he reported in his doctor's thesis the important discovery of the deflection of the cathode rays in an electrostatic field. Several other discoveries belong to this period: the restricted or confined cathode rays, the reflection of cathode rays, and the secondary rays. In 1886 Helmholtz presented to the Berlin academy an account of Goldstein's most important discovery, the canal rays. It was the study of canal rays along with radioactivity and X-rays that revealed knowledge of the composition and structure of the atom. In 1888 Goldstein became physicist at the Berlin University observatory. There are many discoveries in the field of spectroscopy attached to his name, such as the discovery of the second helium spectrum. He was the first to express the belief that cathode rays emanating from the sun were responsible for the aurora borealis, terrestrial magnetism, and the tails of comets. He achieved his results with the most modest laboratory equipment and financial support.

***Lit.:*** *Die Naturwissenschaften* (1920) vol. 8, No. 36, celebrating Goldstein's seventieth birthday; Poggendorf, J. C., *Biographisch-literarisches Handwörterbuch zur Geschichte der exacten Wissenschaften,* vol. 1, p. 436.

**GOLDSTEIN, HERBERT SAMUEL,** rabbi, b. New York city, 1890. After studying at Columbia University (A.B., 1911; A.M., 1912) and at the Jewish Theological Seminary of America (ordained, 1914) he became assistant rabbi at Kehilath Jeshurun. In 1917 he founded the Institutional Synagogue, where he was still serving in 1941, concentrating his activities at its West Side branch. At the same time he was professor of homiletics at the Isaac Elchanan theological seminary and at Yeshiva College.

Goldstein achieved considerable success with his Institutional Synagogue, which combines the features of the Jewish Center with those of the Young Men's Hebrew Association. It provided the Jewish youth as

well as the general community with an institution that took care of their religious and social needs. As president of the Union of Orthodox Jewish Congregations, Goldstein improved its organization and helped it adjust its methods and techniques to meet the demands of life in the United States. He has been a consistent, uncompromising and successful advocate of traditional Judaism. As president of the Rabbinical Council of America (from 1937 on), he increased the prestige of the English-speaking Orthodox rabbinate.

In addition to radio addresses and newspaper articles, Goldstein has written *Home Service* (New York, 1922); *Ethics of the Fathers* (New York, 1923), a commentary on *Proverbs,* and a commentary on the Bible (1928 et seq.), of which six volumes had appeared by 1941. These have been influential in making Judaism better understood and appreciated by Jews and non-Jews alike. In Jewish affairs, he has been affiliated with Agudath Israel and the Mizrahi movement. In charity and social effort he has cooperated with all groups in Jewry, as well as with the National Conference of Christians and Jews. He is (1941) honorary president of the Union of Orthodox Jewish Congregations and of the Rabbinical Council of America, and is an active member of the Synagogue Council of America and of the Army and Navy Committee of the Jewish Welfare Board. His fiftieth birthday was appropriately celebrated by his congregation and by the organizations with which he has been connected.

His wife, Rebecca Fischel Goldstein, has been prominent in religious and philanthropic work in city and country, and for many years has been leader of the Women's Branch of the Union of Orthodox Jewish Congregations. LEO JUNG.

**GOLDSTEIN, ISADORE,** mayor, b. San Francisco, 1883. His father, Reuben, opened a store in Juneau, Alaska, in 1885, when it was a hamlet of about 250 people. After serving as councilman of Juneau from 1922 to 1923, Goldstein was elected mayor. He served for six terms (1924-25, 1933-36). During his administration, sidewalks of asphalt replaced the board walks, the docks were repaired, and an extensive playground for children opened in Evergreen Bowl park.

**GOLDSTEIN, ISRAEL,** rabbi and Zionist leader, b. Philadelphia, 1896. He received his academic education at University of Pennsylvania (A.B., 1914) and Columbia University (A.M. 1917), and was graduated as rabbi from the Jewish Theological Seminary of America (1918). In 1927, the Seminary conferred on him the degree of Doctor of Hebrew Literature.

Goldstein has earned distinction for the wide range of his service to the Jewish cause. He had barely reached his twenty-second birthday when he was called to the pulpit of Congregation B'nai Jeshurun, the second oldest Jewish congregation in New York, which he still occupied in 1941. Under his leadership, the congregation has made great progress in its religious and educational activities. In 1925, the one hundredth anniversary of the congregation received public attention during an entire year, since its history was co-extensive with the phenomenal growth of American Jewry. In connection with this event Goldstein wrote *A Century of Judaism in America* (1930), a well-documented



*Israel Goldstein*

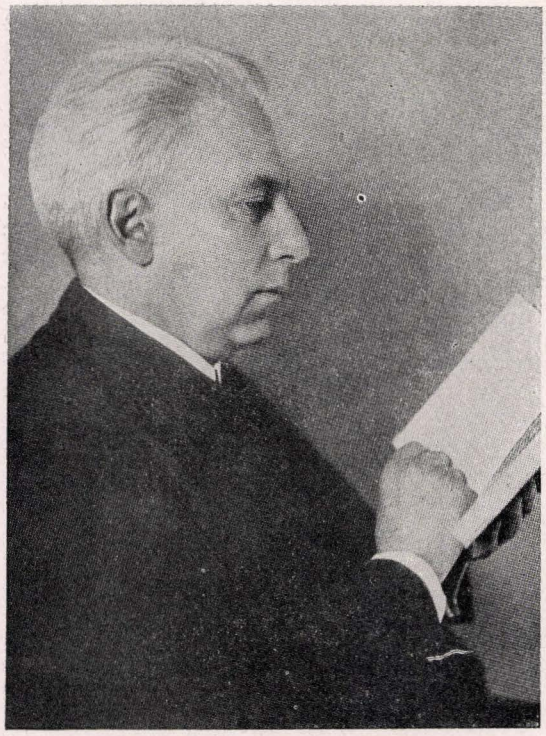
and scholarly contribution to American Jewish history.

As an orator and lecturer, Goldstein was known for his clarity of thought, depth of conviction, and gift of expression. In 1940 a volume of his selected addresses appeared under the title *Toward a Solution.*

The extent of his extra-synagogal activities was amazing for breadth and scope. He was president of the Jewish Conciliation Court of America (1929- ), a member of the Board of Directors of the Jewish Theological Seminary, and was drafted to serve on the executive councils of almost every important national and international Jewish organization, in addition to taking part in civic and interfaith movements. In 1941 he was elected chairman of the Jewish section of the Inter-Faith Committee to Aid the Democracies.

As a Zionist leader, Goldstein is recognized primarily for his outstanding service as president of the Jewish National Fund (1933- ). Under his leadership, American Jewry's financial support for the Palestine land acquisition program of the Jewish National Fund grew from $144,000 in 1933 to $1,800,000 in 1940. He was vice-president of the Zionist Organization of America (1936-38), co-chairman of the United Palestine Appeal (1936- ), co-chairman of the Palestine Foundation Fund (1938), and co-chairman of the United Jewish Appeal (1939 and 1940).

Goldstein was a member of the Actions Committee of the World Zionist Organization, and attended the World Zionist Congresses as a delegate in 1935, 1937, and 1939. He was the first chairman of the social justice committee of the Rabbinical Assembly of America, served as secretary of the Rabbinical Assembly (1932-34) and as president of the New York Board of Jewish



*Julius Goldstein*

Ministers (1925-27). In 1941 he was made chairman of the Jewish section of the Inter-Faith Committee to Aid the Democracies. In 1938 he was visiting lecturer in homiletics at the Jewish Theological Seminary. He is a contributor to this encyclopedia.

Goldstein possesses a dynamic personality and unique talents and capacities which he devotes to the service of his people and his faith. He stresses the centrality of the synagogue as an indispensable means of Jewish affiliation and loyalty. Yet he has avoided the parochialism which refuses to reckon with the totality of Jewish life and culture. He is one of the foremost exponents of Zionism in America, believing that a rebuilt Eretz Israel will bring incalculable benefit to world Jewry and to civilization. At the same time, he is convinced that Diaspora Judaism must be maintained and strengthened at all costs. To this end, he is unsparing in his efforts to strengthen the spiritual structure of Judaism in America.

In an address delivered before Congregation B'nai Jeshurun on the completion of twenty years of his ministry, he expressed the conviction that on the American continent Judaism has a chance to flourish and by flourishing to add valuable qualities to the whole of American civilization. MAX ARZT.

**GOLDSTEIN, JENNIE,** Yiddish actress, b. New York city, 1895. She made her first appearance on the stage at the age of six, and subsequently played regularly. In 1915 Miss Goldstein played the lead in Jacob Gordon's *Yisoime*. Two years later she appeared in London, playing the lead in *The Great Moment*. Miss Goldstein toured throughout Europe and South America. For a time she was the manager of her own theatre in New York city, and collaborated in the writing of *Mme. Pagliacci,* in which she starred (1935). In 1941 she was appearing in New York city.

**GOLDSTEIN, JONAH J.,** judge and communal leader, b. Ontario, Canada, 1886. He was brought to the United States by his parents as a young boy, and was educated in the New York public schools and at the New York University Law School (LL. B.). After engaging in the practice of law for a number of years, in 1931 he was appointed a New York city magistrate. In this capacity he was instrumental in establishing social service divisions in the courts to deal specifically with mendicancy, requiring the appointment of doctors, nurses and social workers to the court staffs for the purpose of examining the records of all those arrested for petty crimes. He also established separate courts for adolescents in the magistrates' courts. In 1936 he was appointed judge of the Court of Special Sessions by Governor Lehman, serving until the end of the year. In November, 1939, he was elected a judge of the same court for a fourteen year term.

Goldstein has been actively engaged in a number of movements within the city and the Jewish community. He has served for a number of years as president of the Grand Street Boys, has participated in the campaigns of the United Palestine Appeal, and has been a member of the executive committee of the Joint Distribution Committee and the Zionist Organization of America. In 1929 he made a trip to Palestine to investigate the causes of the riots of the previous year and the need of relief. He was the first secretary of the Jewish Big Brother movement (1905). He wrote: *The Family in Court* (1934).

**GOLDSTEIN, JULIUS,** philosopher, b. Hamburg, Germany, 1873; d. 1929. He became an instructor in 1901, and professor of philosophy at the Technische Hochschule in Darmstadt in 1925. In his philosophical views he approached the pragmatism of William James, whose *A Pluralistic Universe* he translated in 1913. His books are valuable because of his ability to simplify the most complex philosophical problems. The problems of contemporary civilization especially interested him. He wrote: *Untersuchungen zum Kulturproblem der Gegenwart* (1899); *Die empiristische Geschichtsauffassung David Humes* (1903); *Wandlungen in der Philosophie der Gegenwart* (1911); *Die Technik* (1912); *Rasse und Politik* (4th ed., 1925); *Aus dem Vermächtnis des neunzehnten Jahrhunderts* (1922); *Deutsche Volksidee und deutsch-völkische Idee* (2nd ed., 1927). In 1925 he founded the literary journal, *Der Morgen,* which he edited until his death.

**GOLDSTEIN, KURT,** physician, b. Katowice, Poland, 1878. He served as clinical assistant at the Neurological Institute at Frankfort (1903-4), and at the Psychiatric Clinic of Freiburg (1904-5). From 1906 to 1914 he was chief of the Psychiatric Hospital in Königsberg. In 1908 he was appointed instructor and in 1912 professor at the University of Königsberg. From 1914 to 1930 Goldstein was director of the Neurological Institute in Frankfort and professor of neurology and psychiatry at the University of Frankfort. In 1930 he was appointed professor of neurology and psychiatry at the University of Berlin and director of the neurological and psychiatric clinic at the Moabit

RABBI GEORGE WOLF

City Hospital of Berlin. In 1935 Goldstein came to New York and became attending neurologist and chief of the neurophysiological department of the Montefiore Hospital. In 1937 he was appointed clinical professor of neurology at Columbia University.

Goldstein is the author of numerous articles on neurological psychiatry, psychology, anatomy and physiology, including *Zur Theorie der Funktion des Nervensystems* (1925); "Über Aphasie" (*Schweizer Archiv für Neurologie und Psychiatrie,* Zurich, 1927); *Der Aufbau des Organismus* (The Hague, 1934); "Function of the Cerebellum from the Clinical Standpoint" (*Journal of Mental and Nervous Diseases,* 1936); "Significance of the Frontal Lobes for Mental Performances" (*Journal of Neurology and Psychopathology,* 1936); "Modification of Behavior Consequent to Cerebral Lesions" (*Psychiatric Quarterly,* 1936). In Germany he was co-editor of *Psychologische Forschungen* and *Deutsche Zeitschrift für Nervenheilkunde.* In 1940 he was given a Rockefeller grant to teach five years at Tufts Medical College in Boston.

**GOLDSTEIN, MAX A.,** otologist and laryngologist, b. St. Louis, 1870; d. Frankfort, Mich., 1941. He received his M.D. degree from Missouri Medical College (now Washington University School of Medicine, in St. Louis) in 1892, and after post-graduate studies at the University of Berlin, the University of Strasbourg, and in Vienna and London, he served as professor of otology at the St. Louis University Medical School from 1900 to 1912. He was founder and president of the Society of Progressive Oral Advocates and of the St. Louis Art League, and founder (in 1914) and director of the Central Institute for the Deaf, and president of the American Academy of Ophthalmology and Oto-Laryngology (1902). He was also president of the American Otological Society (1927-28), and of the American Laryngological, Rhinological and Otological Society (1930-31).

In 1914 Goldstein became director of the department of otology and laryngology at the Jewish Hospital of St. Louis, a position which he still (1941) holds. During the World War he was a major in the Medical Corps of the United States Army. In 1924 he was the American Representative to the International Conference on Education of the Deaf in London. He received the St. Louis Award in 1933 as the most outstanding citizen; in this same year he was awarded a gold medal for his book on the problems of the deaf.

Goldstein is a member of the executive board of the National Federation of Temple Brotherhoods. He founded the journal *The Laryngoscope* in 1896 and, in 1922, the periodical *Oralism and Auralism.*

**GOLDSTEIN, MAXWELL,** lawyer and communal worker, b. Quebec, 1863; d. Montreal, 1939. He studied at McGill University and took his degree in commercial law (B. C. L., gold medalist, 1882). In 1884 he was admitted to the bar of Montreal (King's Counsel, 1903). For a number of years he was chairman of the English section of the bar.

He was one of the founders in 1882 of Temple Emanu-El of Montreal, which was the first Reform congregation in Canada; he was president of the congregation for many years and in 1926 was made honorary president. In 1907 he was elected the first president of the Hebrew Naturalization Association, the object of which was to instruct Jewish immigrants in the rights and duties of Canadian citizens. Later he founded, and became the head of, the Jewish Court of Arbitration. He also founded (1926), and was president of, the Federation of Jewish Philanthropies of Montreal.

Goldstein's activities were not limited to the Jewish community: for many years he was a governor of the Montreal General Hospital and a member of the managing committee of the Victorian Order of Nurses.

In 1903, and again in 1925, Goldstein headed the committee of Jews that negotiated agreements with the Protestant School Boards of the Province of Quebec (which is chiefly Catholic in religion and French in speech) by which Jewish children were admitted to the English-speaking schools on the same footing as the children of Protestants.

**GOLDSTEIN, SIDNEY E.,** rabbi, b. Marshall, Texas, 1879. He graduated from the University of Cincinnati in 1904, from the Hebrew Union College in 1905, and took post-graduate work at Columbia University and the University of Chicago. In 1905 Goldstein was appointed assistant superintendent of Mt. Sinai Hospital, New York. Two years later he became associate rabbi, with Stephen S. Wise, of the Free Synagogue, New York city, which position he still held in 1941. He was also director of the social service department of the Free Synagogue.

In 1922, Goldstein was appointed professor of social service at the Jewish Institute of Religion in New York, and was still occupying this post in 1941. From 1934 to 1936 he was chairman of the social justice commission of the Central Conference of American Rabbis, and from 1937 to 1940 he was chairman of the Conference committee on marriage, the family and the home. Goldstein was chairman of the Jewish Institute on Marriage and the Family, and chairman of the New York State conference on marriage and the family. He was also chairman of the executive committee of the War Resisters' League of America, a member of the executive committee of the City Affairs Committee of New York and of the Birth Control Federation of America.

Goldstein's published works include: *The League of Nations and the Grounds for Action in Behalf of the Jews of Germany* (1933); *Brief on Marriage and the Family and the Responsibility of the State* (1935); and *The Meaning of Marriage and the Foundations of the Family—A Jewish Interpretation* (1940).

**GOLDSTÜCKER, THEODOR,** Sanskrit scholar, b. Königsberg, Germany, 1821; d. London, 1872. In 1850 he went to England, where he became professor of Sanskrit at the University College of London (1852), where he taught until his death. His literary works are: *Panini, His Place in Sanskrit Literature* (1861), a monograph; *Mahabhashya* (1874), a commentary on Panini's Indian grammar; and a translation of the Indian drama *Prabodha-Chandrodaya* (1842). He wrote articles on Indian philosophy and mythology for the *Encyclopedia Metropolitana, Chambers Encyclopedia,* and the *Westminster Review,* and was a collaborator on H. H. Wilson's *Sanskrit Dictionary,* of which only a part appeared in six issues during 1856 to 1864. Gold-



*I. Edwin Goldwasser*

stücker was the foremost authority on Indian law, and his contributions on Indian legal questions appeared in his *Literary Remains* (2 vols., 1879). He was a member of the Royal Asiatic Society and of the Philological Society, both of London, and the founder of the Sanskrit Text Society (1866), the publications of which he himself edited.

**GOLDWASSER, ISRAEL EDWIN,** teacher, financial agent, and philanthropist, b. New York city, 1878. He studied at the College of the City of New York (B. S., 1898; M. S., 1900) and at New York University (M. Pd., 1901; M. A., 1902). Entering the New York city public school system in 1897, he taught in elementary and high school; was the principal of an elementary school and an evening high school; and, from 1914 to 1919, a district superintendent of schools. In connection with his work as teacher, he published *Methods in Teaching English* (1912) and *Yiddish English Lessons* (with Joseph Jablonower, 1914). From 1920 on, he was in business as a factor.

He was a leader in many Jewish philanthropic activities: a member of the executive committee of the Jewish Welfare Board from 1918 on; trustee of the Federation for Support of Jewish Philanthropic Societies from 1920 on (vice-president, 1921-24); treasurer of the Graduate School for Jewish Social Work from 1925 on; and treasurer of the Joint Distribution Committee from 1937 on. When the Council of Fraternal and Benevolent Organizations of the New York and Brooklyn Federations of Jewish Charities was organized in 1935, he was the head of it and, afterwards (1939), named the honorary head.

**GOLDWATER, MICHAEL,** Arizona pioneer, b. London, 1832; d. San Francisco, 1915. He emigrated to the United States in 1852 and lived for a while in California. In 1860 he went to Arizona, one of the first to settle there as an American, three years before it was organized as a territory by Congress. He set up as a merchant and opened a store in La Paz.

Goldwater laid out the town of Ehrenberg, named for the German Jewish mining engineer who had been a delegate to the territorial convention of 1860. The town became a shipping point for Prescott and other mining districts and had a population of about 500 in 1871. (Only a few adobe walls are now left of Ehrenberg.) In 1865 Goldwater was the owner for a month of one of the two mills for pulverizing ore in Wickenburg, near the Vulture gold mine, that took the place of the arrastras that had been used, and made $3,000 a day. In 1870 he opened a store in Phoenix and in 1876 another store in Prescott.

He left Arizona for California in 1883.

**GOLDWATER, MORRIS,** merchant and public official, b. London, 1852; d. Prescott, Ariz., 1939. He was the son of Michael Goldwater, one of Arizona's pioneers, and was brought by his parents to the United States when an infant. He went to school in Los Angeles and then worked as a clerk in a wholesale hat store in San Francisco. In 1871 he went to Arizona. From 1871 to 1874 he was in the mercantile business with his father in Phoenix. While there he secured the first telegraph line for Phoenix by donating a set of instruments and working as the operator without payment. In 1876 he opened a store in Prescott in partnership with his brothers, Henry and Baron.

In 1878 Goldwater was elected mayor of Prescott and re-elected in 1895 and again in 1912. He held other offices, municipal and county, and was a member of the territorial legislature (member of the Council, 1883; president of the Council, 1899). He was also chief clerk of the House of Representatives (1885). Goldwater was a member of the convention that framed the constitution of Arizona for its admission as a state in 1912.

He was a member of the Masonic Order and Grand Master of the Grand Lodge of Arizona in 1888.

**GOLDWATER, SIGISMUND SCHULZ,** hospital administrator and public health official, b. New York city, 1873. He took his medical degree from Bellevue Hospital Medical College in 1901. With his appointment, in 1903, as superintendent of Mt. Sinai Hospital, New York, Goldwater began his long career in studying the problems of hospital administration and the position of the hospital in the community. He remained superintendent of Mt. Sinai Hospital until 1916, though in 1914 and 1915 he also served as commissioner of health for New York city. From 1917 to 1929 he was director of Mt. Sinai Hospital.

Goldwater then served in various hospital advisory capacities, including, in 1933, a period as consultant for Soviet Russia. He was appointed commissioner for the department of hospitals of New York city in 1934, and retained this post until 1940, when he resigned to become president of the Associated Hospital Service of New York. In his new position, which he still held in 1941, Goldwater undertook the development of a plan of hospital insurance, whereby small-income

groups, by the regular payment of a nominal fee, could assure hospital facilities for themselves when the need arose.

Goldwater served as president of the American Hospital Association in 1908, vice-president of the New York Academy of Medicine in 1913, vice-president of the National Institute of Social Sciences from 1918 to 1921 and president of the American Conference on Hospital Service from 1924 to 1926.

**GOLDWYN, SAMUEL** (originally Goldfish), motion picture producer, b. Warsaw, 1882. He ran away at the age of twelve to live with relatives in Manchester, England, and a year later came to the United States, where he was a glovemaker and glove salesman. In 1913 he entered the business of making motion pictures with his brother-in-law Jesse Lasky, with the idea of producing films based on good plays rather than the current fare in the nickelodeons. Their first picture was *The Squaw Man,* which, after initial difficulties, was a great success. In 1916 the producer joined with Edgar and Arch Selwyn to form the Goldwyn (a combination of the names Goldfish and Selwyn) Pictures Corporation; in 1923 he organized Samuel Goldwyn, Inc., which became Samuel Goldwyn, Ltd., in 1931.

Among the more important pictures produced by Goldwyn were *Stella Dallas, The Dark Angel, Arrowsmith, Dodsworth* (1937) and *Wuthering Heights* (1939). He was noted for bringing to the screen many of its leading stars, including the opera singers Mary Garden and Geraldine Farrar, the comedians Eddie Cantor and Will Rogers, and Zorina, Edgar Bergen, Vilma Banky and Anna Sten. Goldwyn was a skillful creator of publicity and a salesman as well as a producer. Content to produce few motion pictures, he was to devote himself to his productions until the "Goldwyn touch" meant a picture with a decent respect for reality, in good taste, and with meticulous attention to all its numerous details. In Goldwyn's zeal for perfection, he spent large sums, discarding, for example, the first version of *Nana* after it had cost him almost half a million dollars.

As chairman of the Permanent Charities Committee of the Motion Picture Industry, Goldwyn was instrumental in raising over one million dollars for worthy causes during the period he held office.

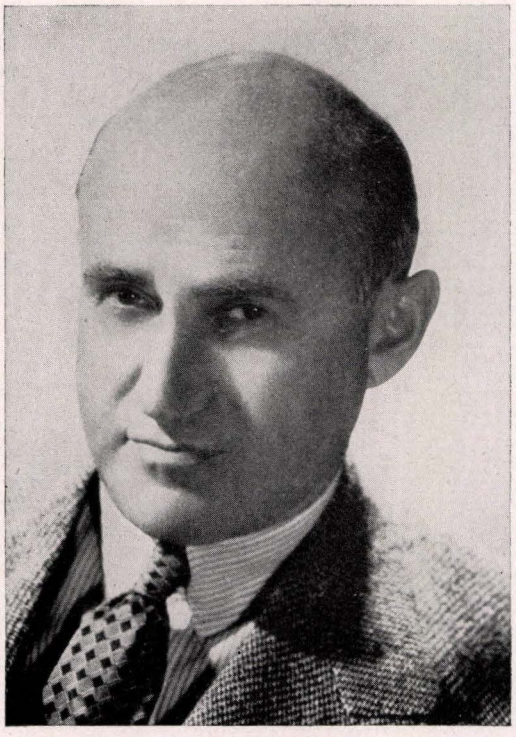
*Lit.:* Johnston, Alva, *The Great Goldwyn* (1937).

**GOLDZIER, JULIUS,** American Congressman, b. Vienna, 1854; d. Chicago, 1925. He moved from New York city to Chicago in 1872, where he became a member of the bar and of the city council, serving from 1890 to 1892 and again in 1899. In 1893 he was elected as a Democrat to Congress from Illinois for a single term.

**GOLDZIHER, IGNAZ,** Orientalist, b. Stuhlweissenberg, Hungary, 1850; d. Budapest, Hungary, 1921. In 1873, upon commission by the Hungarian government, he undertook a scientific journey through Syria and Palestine, and remained for some years at Cairo in order to study at the famous Azhar mosque. He was the first European, and the only one for many years, to take a course at this central institute for Islamic theology. He was the first Jew to obtain an appointment as assistant professor at the University of Budapest (1894). In 1904 he became associate professor at the same institution; later on he was made secretary of the Jewish community, and in 1900 instructor in Jewish philosophy at the rabbinical seminary.

When he was only sixteen, Goldziher published translations from the Turkish; these were followed, in 1870, by his *Tanhum Yerushalmi.* From the very beginning he paid considerable attention to matters of Jewish interest, thus publishing *Proben mohammedanischer Polemik gegen den Talmud* and *Arabische Äusserungen über Gebräuche der Juden beim Gebet und Studium.* He was particularly interested in the discoveries made in the Genizah. In 1876 there appeared his *Der Mythos bei den Hebräern* (*Mythology among the Hebrews and Its Historical Development,* London, 1877); in his later years Goldziher was reluctant to acknowledge this work, because of its daring conclusions. His *Die Zâhariten, ihr Lehrsystem und ihre Geschichte* (1884) was an epoch-making work. It was the first to make a systematic study of the laws of Islam, to expose the contrast between the Zâharites and the orthodox Moslems, and to bring out the historical significance of the interpretation of the Koran. In 1889 to 1890 there appeared his *Muhammedanische Studien,* a work important for its achievements in the field of the study of religion and for the further light which it shed on the previously mentioned contrast between the aristocratic, pure-blooded Arabs and the democratizing nature of Islam. The *Abhandlungen zur arabischen Philologie* deals particularly with satirical poems, the overestimation of the old school of poetry, and the victory of the new style.

Goldziher's sketch "Die arabisch-jüdische Religionsphilosophie," in *Kultur der Gegenwart,* is a model of



*Samuel Goldwyn*



*Ignaz Goldziher*

its kind by reason of its brevity, rich content and avoidance of hypotheses. Equally ingenious are his notes in *Kitab Maani Al Nafs* (Book on the Existence of the Soul; Berlin, 1907). In his lecture "Islamisme und Parsisme," delivered at Paris in 1900, he emphatically pointed out the influence which Eastern ideas had exerted upon Islam, in which until then Neo-Platonism had been too strongly emphasized. The *Vorlesungen über den Islam* (1910) gives a general summary of Goldziher's conclusions; it pays more attention to the historical sequence of events, and gives an illuminating view of the history of Wahhabism. In 1920 his *Richtungen der islamitischen Koranauslegung* appeared.

Goldziher blazed the trail toward a historic understanding of Islam, its sources in Judaism, Christianity and the various religious movements of the Orient, and its further development through the medium of Mohammedan writings. He was one of the initiators of and collaborators on the *Enzyklopädie des Islam*. After his death the Jewish National and University Library at Jerusalem came into possession of his entire library, which comprised about 6,000 books, the work of 2,600 authors, and a voluminous scholarly correspondence. The most important libraries of the world, including those of Prussia and Japan, had vainly exerted all their endeavors to buy it, since it is almost the only private collection of Oriental books. It contains ancient prints possessed by no European library, and gives promise of unlimited opportunity for the enrichment of the knowledge of Islam.

WILLIAM STEIN.

*Lit.:* *Der Islam*, edited by Martin, vol. 12; Yahuda, A. S., in *Der Jude*, 1924, p. 585 et seq.; *Jewish Encyclopedia*, vol. 6, pp. 35-36.

**GOLDZIHER, VILMOS,** ophthalmologist, b. Köpcsény, Hungary, 1849; d. Budapest, 1916. Completing his studies at the universities of Berlin, Heidelberg, Vienna and Prague, he settled in Budapest (1874) as an eye specialist. Two years later he was invited to lecture at the Budapest university, and was promoted to a professorship (1896). He was on the staffs of most of the leading hospitals, and became chief of staff at the Rókus Hospital. Medical societies at home and abroad conferred honors upon him in recognition of important researches in ophthalmology.

The Medical Society of Hungary published (1890) his *Szemészeti kézikönyv*, the first handbook of its kind in the Magyar tongue. He was a leading contributor to Eulenburg's *Realencyclopädie der medizinischen Wissenschaften*, as well as to other scientific compilations and revues. The Order of Franz Josef was bestowed upon him shortly before his death.

Goldziher's major works include *Die Therapie der Augenkrankheiten* (1881); *Zur Theorie des Elektrotonus* (1870); *Az idult ragályos szemgyulladások* (1889); *A trachoma* (1889); *Adatok a szem ujképzödményeinek tanához* (1899); *A szem betegségek gyógyitása.*

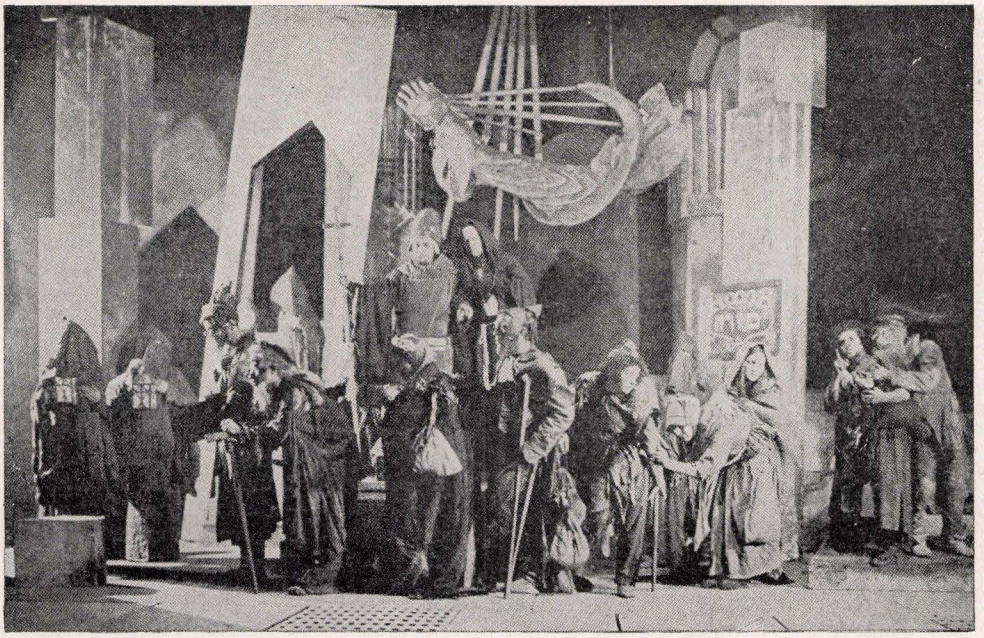
**GOLEM,** in Jewish folk-lore, an image endowed with life as a result of wonder-working words; a robot. The term first occurs in the Bible (*Ps.* 139:16) in the sense of unformed substance or embryo, and appears frequently with the same meaning in Talmudic literature. Thus an unmarried woman is called a *golem*, since her nature is not fully rounded until she is married. When the rabbis enumerate the seven stages in the creation of Adam, the first man, before he finally came to life when God breathed into his nostrils, they describe his state in the third stage as that of a Golem, that is, a shapeless and unformed substance (*Aboth de Rabbi Nathan* 1:5).

During the Middle Ages, however, with the increase of a belief in magic and the prevalent ambition of sorcerers to create artificial life by supernatural means, the term Golem began to assume its present meaning. It was believed that certain Talmudic or post-Talmudic saints had succeeded in animating a man-shaped mass of clay or wood or similar substance. The favored method was to write the Name of God upon a slip of paper and to place this in the mouth of the image, the Golem; or the word for truth (*'emeth*) might be inscribed upon the Golem's forehead. Thus a legend relates that when Ben Sira studied the book of creation (*Sefer Yetzirah*) for the purpose of creating such a robot, a heavenly voice warned him, "You can not do it alone." He then went to his father (who was said to be the prophet Jeremiah) and they studied together. At the end of three years they created a man and brought him to life by writing on his forehead the word *'emeth*. But when the created man learned that this word, the seal of God, had been placed on the forehead of Adam to call him into existence, he feared that, like Adam, he would also go astray, and begged to die. Thereupon the sages took away a letter of the word, causing it to read *meth* ("dead"), and he turned to dust. A Talmudic legend credits Raba with creating a man, whom he sent to Zeira (*Sanh.* 65b); another relates how Hanina and Hoshaiah studied the book of creation every Friday and finally succeeded in creating a three-year-old calf, which they ate. Of the medieval teachers, Solomon ibn Gabirol,




*Scenes from a modern motion picture version of the play "Golem." Reproduced by courtesy of the Union of American Hebrew Congregations*





*A scene from Leivick's "Golem" as staged by the Habimah players at Moscow*

by using the Divine Name, was said to have created a maidservant who performed efficient and helpful service.

It was not, however, until the 16th cent., when persecution increased and the Jews found themselves helpless against their enemies, that Golem stories won wide popularity among them. The Golem was no longer a toy for the diversion of his creator, but a protector of the Jews against their assailants. Elijah of Chelm, who lived during the middle of the 16th cent., is the earliest wonder-worker to be credited with making a Golem. Since he used the Name of God for this purpose, he was called Baal Shem, or master of the Name; but fearing that the Frankenstein monster that he had created would destroy the world, he removed from it the plate that bore the Name, and the Golem crumbled into dust. Elijah's grandson, Hacham Zebi Ashkenazi, was so convinced of the truth of the legend, that he seriously discussed the legal question as to whether a Golem might be counted to make up one of the ten men (Minyan) required to be present at a religious service.

The most famous Golem was that made by Judah Löw of Prague (1513-1609), known as Der Hohe Rabbi Löw, one of the great figures in Jewish history, about whom many legends have been woven. This Golem was created by the rabbi at a time of great peril for the Jews, and served his master as an intelligent agent. He exposed an accusation of ritual murder and succeeded in apprehending those who had falsely spread it. The rabbi was said to have made the Golem at the express order of a divine voice which revealed to him the life-giving formula in a dream; he succeeded in the difficult task only with the aid of his two sons-in-law, both pious and learned men. The Golem would execute every command of his master, performing every manner of service for him and for the community. For fear that the Golem would profane the Sabbath, Rabbi Löw would remove the life-principle from him on Friday eve, leaving him a heap of clay during the Sabbath. One Friday, Löw forgot to withdraw the magic formula; there was danger that the Golem might desecrate the Sabbath and become a menace to the city. The rabbi pursued him and finally caught up with him just outside the synagogue, whereupon the robot fell to pieces. Its remains are said to lie in the debris of the ancient synagogue of Prague.

From the 16th cent. on there is hardly a generation without its favorite Golem. Both Elijah Vilna (1720-97) and Israel Baal Shem Tob (1700-60), the founder of Hasidism, are said to have created Golems; Reb Dovidl of Dorhiczn, in the province of Grodno, Russia, the last of the series, is said to have called into life a Golem that heated the stoves of the Jewish householders on the Sabbath and performed other work for them on the day of rest. The Golem is invariably represented as protecting the persecuted Jews when they are in despair of human aid. Though endowed with almost all human faculties, the Golem can not speak. His function is to hear and to execute the commands of his master, which he does without either will or reason.

There is a special literature of Golem stories and poems written by both Jewish and non-Jewish writers. Gustav Meyrink's *Der Golem,* for instance, has been translated into a number of languages. A silent screen version of the novel was produced in Germany (1920) and a sound film in France (1937). In Henry Iliowizi's *In the Pale* (1897) there is a story called "The Baal Shem and His Golem," which describes the method of creation and the work wrought by a Golem.

JACOB S. MINKIN.

*Lit.:* Held, H. L., *Vom Golem und Schem* (1916); idem, *Das Gespenst des Golems* (1927); Meyrink, Gustav, *Der Golem* (1916; English trans. Eugene Pemberton, 1928); Bloch, Chajim, *Der Prager Golem* (1920; English trans.



*Goliath Mocks David. From a painting by the Russian artist (19th cent.) Ilya Jefimovitsch Repin. Reproduced by courtesy of the Union of American Hebrew Congregations*

Harry Schneiderman, 1924); Rosenfeld, Beate, *Die Golem Sage* (1934); Leivick, H., "The Golem," *Poet Lore* (1927) 159-289; Trachtenberg, Joshua, *Jewish Magic and Superstition* (1939).

**GOLGOTHA** (from the Aramaic *gulgulta,* "skull"), name of a locality in the vicinity of Jerusalem, where, according to the gospels (*Matt.* 27:33; *Mark* 15:22; *John* 19:17), the crucifixion of Jesus took place. *Luke* 23:33 calls it Calvary, the Latin equivalent of the term; *John* 19:41 places the sepulchre of Jesus close by. The exact site of Golgotha can not be identified, except that it was in the northwestern part of the present city. The traditional Christian site is at the Church of the Holy Sepulchre; many modern scholars, holding that the place of execution, being outside of the walls (*John* 19:20) of the city, could not have been at the traditional site, locate it further to the northwest.

***Lit.:*** Dalman, Gustaf, *Orte und Wege Jesu* (3rd ed., 1924) 365-72; Krauss, Samuel, "Golgotha and Other Questions Concerning the Grave of Jesus," *Klausner Anniversary Volume* (1937) 136-43.

**GOLIATH,** a Philistine giant warrior who, according to the story in *I Sam.* 17, challenged the Israelites to produce a champion to fight with him for the supremacy of their respective nations. None of the Israelite host dared risk the encounter; but David, who had been sent by his father with a present for his brothers in the army, was so indignant at the taunt of Goliath that he offered himself for the combat. Disdaining the use of sword and armor, he conquered the giant by means of a stone cast by a sling, cut off his head with his own sword and brought it back in triumph. As a result, the Israelites won a great victory and David received a high position at Saul's court.

This famous story is, however, contradicted by other passages in the Biblical book. According to *II Sam.* 21:19, Goliath was slain by Elhanan the Beth-lehemite, and the passage in which this statement occurs is evidently taken from an old source. The story in *I Sam.* 17 is inconsistent with the Bible narrative. Thus Goliath's proposal to have the combat decide whether the Philistines or Israelites should rule (*I Sam.* 17:8-9) was certainly never carried out; the promise of Saul to give his daughter to the man who slew Goliath (verse 25) is in direct contrast to the fact that David had to undertake another task to win the hand of the daughter of Saul (*I Sam.* 18:17-28); in the story Saul is unacquainted with David (verses 55 to 58), but, according to another passage (*I Sam.* 16:14-23), David had been Saul's personal musician; David brings the head of Goliath to Jerusalem (verse 54), which later became his capital, but which at that time was a Canaanite city.

These contradictions point to the conclusion that the story of David and Goliath is a comparatively late narrative that arose in the period of the kings after David had become a national hero; originally told of Elhanan, it was, by a natural process of thought-transference, retold in the name of the greater hero. By the time that *Samuel* was compiled the story was too well known to be omitted, even though it was contradictory to other passages in the book.

Various harmonistic attempts were later made to reconcile the contradiction between the David and Elhanan stories. Thus in *I Chron.* 20:5 the original text, "And Elhanan the son of Jair the Beth-lehemite slew Goliath" (*vayach 'Elhanan ben Ya'ir beth halahmi 'eth Golyath*), has been altered to "And Elhanan the son of Jair slew Lahmi, the brother of Goliath" (*vayach 'Elhanan ben Ya'ir 'eth Lahmi 'ahi Golyath*). Rabbinical sources declare that Elhanan and David are the same person; modern harmonists, on the other hand, assert that there were two Goliaths.

The combat of David and Goliath has been a favorite subject for artists; T. Ehrenstein (*Das Alte Testament im Bilde*) has reproduced more than sixty-one paintings or sculptures on this theme. Among them are the statue by Michelangelo and his Sistine Chapel fresco, as well as those by Raphael, Rembrandt, Donatello, Giorgione, Reni, Caravaggio and Titian.

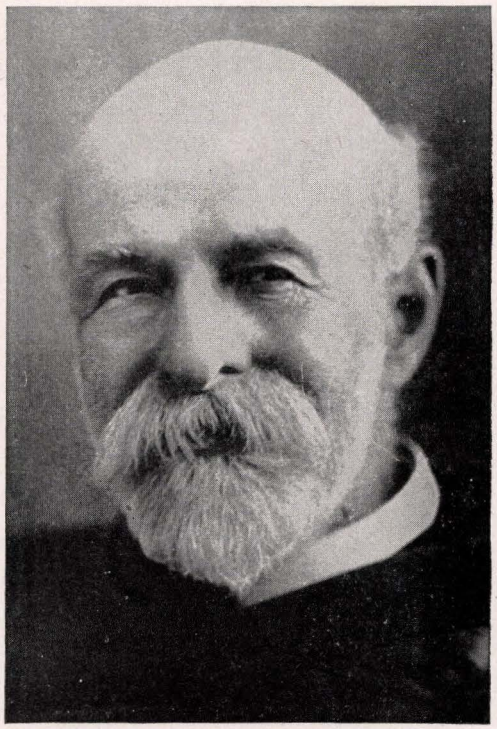
SIMON COHEN.

**GOLL, IVAN,** lyric and dramatic poet, b. Upper Alsace, 1891. He settled in Paris. He made his debut with the *Requiem für die Gefallenen von Europa* (Zurich, 1917). He wrote the verse collections *Der Torso* (Munich, 1918), *Die Unterwelt* (Berlin, 1918) and *Der neue Orpheus.* Among his plays are *Methusalem* (1921) and *Der Eiffelturm* (1921). Together with his wife, Claire, he compiled anthologies of French poetry, including *Poèmes d'amour* (1925), *Poèmes de jalousie* (1926), and *Poèmes de la vie et de la mort* (1927).

Claire Goll writes likewise in German.

**GOLLANCZ, SIR HERMANN,** rabbi and orientalist, b. Bremen, Germany, 1852; d. London, 1930. He was brought to England at an early age, and studied at Jews' College and at University College in London. He also attended the London University and was the first Jew to obtain the degree of Lit.D. (1900). In 1902 he was appointed professor of Hebrew at the University College of London, a position he held until 1924. Having officiated at several synagogues, he succeeded Hermann Adler as rabbi at Bayswater Synagogue in London in 1892, and he held this pulpit until 1923. He collaborated with Michael Friedländer in the publication in 1902 of an English version of the Bible for use in Jewish families. After having served as secretary to the International Congress of Orientalists held in London in 1891, he was appointed to represent the University of London as delegate at the Oriental Congress in Rome. In 1922 he was elevated to the nobility—the only Jewish rabbi ever to have been knighted. In 1925 to 1926 he was president of the Union of Jewish Literary Societies.

Gollancz took an active part in the public life of England and English Jewry. He participated keenly in the Chovevei Zion and in the Zionist movements. He published numerous critical editions and translations from Hebrew, Aramaic and Syrian: *Selections of Charms from Unedited Syriac Manuscripts* (1891); an English translation of *The Syriac Version of Sindban* (1892); *The Ethical Treatises of Berachyah* (with English translation, 1902); *Clavis Solomonis* (1902); *The Targum of the Song of Songs, the Book of the Apple, the Ten Jewish Martyrs, etc.* (translation from Hebrew and Aramaic, 1908); *The Book of Protection* (a collection of miraculous reports, translated from the Syrian manuscript, 1912); *Sefer Mafteah Shelomoh* (Hebrew and English, 1914); *Shekel Hakodesh* of Joseph Kimhi (Hebrew and English, 1919); *Yesod Hayirah* (1919); *Julian the Apostate* (from the Syrian, 1928); *Pedagogics of the Talmud and that of Modern Times* (1924); also several volumes of sermons.



*Hermann Gollancz*

**GOLLANCZ, SIR ISRAEL,** scholar, b. London, 1864; d. London, 1930. He studied at the City of London School and Cambridge University (B.A., 1887). From 1888 to 1896 he was special lecturer at Cambridge and from 1892 to 1895 lecturer in English at University College. In 1896 he was appointed lecturer in English at the University of Cambridge, a position he held until 1906. In 1903 he was appointed professor of English language and literature and later dean of the faculty of arts at King's College of the University of London. Gollancz was instrumental in the foundation of the British Academy in 1902, and in 1903 he was elected secretary. From 1919 to 1922 he was also president of the Philological Society, and for some time chairman of the Shakespeare Society. He was also active in Jewish intellectual life. In 1903 he was elected president of the Union of Jewish Literary Societies, and was president of the Club of the Maccabeans.

An outstanding English and Shakespearean scholar, Gollancz was honorary chairman of the Early English Text Society and honorary member of the Spanish Academy of Science. In 1919 he was knighted. He edited a number of Anglo-Saxon and medieval English poems, such as: *The Pearl,* a Middle English poem prefaced with a special verse by Tennyson (1891); *Cynewulf's Christ* (1892); *Exeter Book of Anglo-*

*Saxon Poetry* (1895); *Temple Shakespeare* (1894-96); *Temple Classics; The Parliament of the Three Ages* (1897); *Hamlet in Iceland* (1898); *Book of Homage to Shakespeare* (1916); also many early English texts.

**GOLLER, IZAK,** rabbi and writer, b. Lithuania, 1891; d. Liverpool, England, 1939. When a child, he was brought by his parents to Manchester, England, where he received his education. He first earned his living as a bookkeeper and then as a Hebrew teacher. He was appointed minister of the Kovno Synagogue in Manchester, and later was headmaster of the Jewish Educational Institution of Leeds. In 1922 he went to London as minister of the Walthamstow and Leyton Associate Synagogue. In 1925 Goller returned to Liverpool as minister of the Hope Place Hebrew Congregation. He left the post after a year and supported himself by teaching Hebrew and Judaism.

He was the author of *The Passionate Jew* (1923) and *A Jew Speaks* (1926), and books of poems, essays, and speeches. *The Five Books of Mr. Moses* (1929) was a novel; it was dramatized as *Cohen and Son* and produced in London.

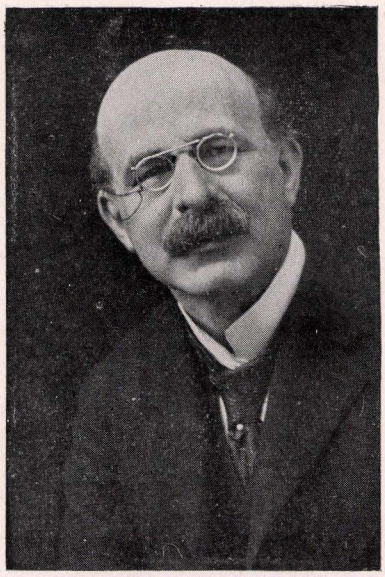
**GOLLOMB, JOSEPH,** author, b. St. Petersburg, Russia, 1881. He was brought to the United States at the age of ten. He took his A.B. degree at the College of the City of New York in 1902, and his A.M. degree at Columbia in 1908. He taught school until 1912.

In 1912, Gollomb entered newspaper work on the staff of the *Evening World*. He served in various capacities, including that of dramatic critic, on several New York city newspapers and magazines. In 1919 Gollomb went to Europe for the New York *Evening Post*. He served also on the scenario staffs of several film companies.

Gollomb's books include fiction, popularized science, and political treatises. With Zoë Beckley, he published *Songs for Courage* (1917). His later books include *That Year at Lincoln High* (1918); *Working Through At Lincoln High* (1921); *The Girl in the Fog* (1923); *Tuning in at Lincoln High* (1925); *Master Man Hunters* (1926); *The Portrait Invisible* (1927); *The Subtle Trail* (1929); *The Curtain of Storm* (1932); *Unquiet* (1935); *Armies of Spies* (1939) and *What's Democracy to You?* (1940). Gollomb also translated, from the French, René Burnet's *The German Constitution* (1923).

**GOLOMB, ZEBI (HIRSCH) NISAN,** author, b. Podzelve, near Vilna, Lithuania, 1853; d. Vilna, 1934. He wrote *Menatzeah Bineginoth* (1883), a manual of singing and violin; *Zimrath Yah* (1885), a manual of harmony; and *Kol Yehudah* (1877), folk songs. He translated into Yiddish Maimonides' *Hilchoth Deoth,* and wrote *Heder Letinokoth,* a Hebrew textbook (1883); a Hebrew chrestomathy; *Kiryath Sefer,* a description of the cities Bialystok, Grodno, Warsaw and Vilna; and *Millim Bileshoni,* a Hebrew-Yiddish dictionary. In 1901 he began work on a biographical lexicon of outstanding Jews, which has not been completed.

**GOLSCHMANN, VLADIMIR,** conductor, b. Paris, 1893. He studied music at the Schola Cantorum in Paris, following which he served as violinist in the three major symphony orchestras of Paris. In 1919, a wealthy music patron financed an orchestra for him, and the Golschmann Concerts in Paris became famous, particularly for their bold exploitation of modern French music. He achieved considerable note as guest conductor of the Pasdeloup and the Paris Symphony orchestras, as director of the Cercle musicale at the Sorbonne University (to which post he had been appointed by the government), and as a visiting conductor to leading orchestras in Europe.



*Israel Gollancz*

In 1925, Golschmann came to the United States for the first time as a conductor of the visiting Swedish Ballet. Walter Damrosch invited him to give a few guest performances with the New York Symphony Society, and Golschmann returned the following season for additional performances. In 1931, Golschmann was appointed permanent conductor of the St. Louis Symphony Orchestra. He has instituted a vital and experimental repertoire, and still held this post in 1941. Golschmann has also conducted at the Lewisohn Stadium in New York city, at the Robin Hood Dell in Philadelphia, and at Ravinia Park in Chicago during the summer seasons.

Boris Golschmann, his brother, is a concert pianist, who made his American debut in 1939.

**GOLUB, JACOB S.,** educator and author, b. Bialystok, Poland, 1895. He was brought to the United States in 1906, and graduated from the Teachers' Institute of the Jewish Theological Seminary of America in 1913. Later he took his A.B. degree at City College (1918) and a law degree at the New York Law School (1922). In 1928 Golub received his Ph.D. degree from the School of Education at New York University.

Golub's career in Jewish education began in 1913, when he became a teacher at the Hebrew Orphan Asylum of New York. During the World War he served with the Jewish Welfare Board. Between 1920 and 1935 Golub occupied various educational supervisory

positions in New York and Chicago. He was next executive director of the Jewish Community Center of Harrisburg, Pa. (1935-36) and educational director of the Zionist Organization of America (1936-39). He was made librarian of the Jewish Education Committee of New York city in 1939, and still held this post in 1941.

Golub made significant contributions toward the modernization of Jewish pedagogy, which included revision work in the curriculum of the American Jewish school, and the writing of history textbooks for pupils and teachers. He has stressed the sociological, economic, cultural and communal aspects of Jewish life rather than the political. His textbooks are accompanied by work-books for teacher and pupil.

In his writing on education, Golub also emphasized the revaluation of the aims, content, and materials of Jewish school curricula. He was as much concerned with the Sunday school as with the weekday school, with the school under congregational auspices as well as with that under communal direction. In addition to his interest in children's education, Golub gave considerable attention to the Jewish education of youths and adults.

Some of Golub's textbooks, published by the Union of American Hebrew Congregations between 1929 and 1933, were *In the Days of the Second Temple, In the Days of the First Temple, Israel in Canaan,* and *The Jewish Middle Ages.* ISRAEL S. CHIPKIN.

**GOLUS,** *see* DIASPORA; GALUTH.

**GOMBERG, MOSES,** chemist, b. Elisavetgrad (now Kirovo), Russia, 1866. After studying at the Elisavetgrad Gymnasium from 1878 to 1884, he came to the United States in the latter year, and received the B.S. degree from the University of Michigan in 1890 and the M.Sc. degree in 1892. He became instructor in chemistry on its faculty in 1893. In 1894 the university conferred upon him the degree of D.Sc., appointed him professor of organic chemistry in 1899, junior professor in 1902, and two years later awarded him a full professorship of chemistry; he served in this position until 1936, being chairman of the department of chemistry from 1927 to 1936, when he was appointed professor emeritus.

Gomberg, who made his first research studies in 1897 on the preparation of a tetra-phenylated methane, is noted for his discovery of the trivalent carbon. He proved experimentally the existence of the free radicals, and did research on the quinoid structure and its relation to color as well as on the synthesis of biaryl compounds by means of diazo-reactions. He was consulting chemist for the Bureau of Mines from 1917 to 1918, and served in the United States Army in 1918, with the commission of major in the Ordnance Division. He was awarded the Nichols Medal of the American Chemical Society in 1914, the Willard Gibbs Medal in 1925, and the Chandler Medal of Columbia University in 1927. In 1931 he was elected president of the American Chemical Society, and is an honorary fellow of the American Association for the Advancement of Science.

**GOMBINER, ABRAHAM ABELE,** *see* KALISCH, ABRAHAM ABELE BEN HAYIM.



*Moses Gomberg*

**GOMEL BENSHEN,** *see* BENEDICTIONS.

**GOMER,** *see* GOG AND MAGOG.

**GOMEZ,** an American family of Spanish Marrano descent which originated in Madrid and established itself in the United States at the beginning of the 18th cent. In the new country it was identified with Jewish community life in New York city and the Eastern seaboard.

LEWIS MOSES GOMEZ (b. Madrid, Spain, 1654; d. New York city, 1740) founded the American branch of the family. His father, Isaac Gomez, also a native of Madrid, stood in high favor with royalty and was granted a coat of arms. A family chronicle of the 19th cent. records the tradition that the Spanish king himself warned Isaac Gomez of danger resulting from his practice of Judaism. Gomez sent his wife and infant son (Lewis Moses) to Bordeaux, France. But his own flight was stopped by the Inquisition, and it was fourteen years before he was able to rejoin his family. Lewis Moses Gomez had originally been named only Moses; the name Lewis was added in gratitude to the king of France for having given the family asylum while the father was a prisoner of the Inquisition.

The revocation of the Edict of Nantes in 1685 brought religious disturbances to France, and Lewis Moses Gomez took his family to Great Britain. He seems to have come to America about 1705, with a special letter of denization from Queen Anne, bestowing on him and his family all rights and privileges of most favored subjects. Gomez became a merchant in New York, exporting wheat to Portugal. He was a property owner and, judging from wills and other documents in government files, a respected member

of the community who was frequently called on to act as witness and executor.

Gomez was active in congregational affairs. As Parnas (president) of Congregation Shearith Israel in 1730, he presided at the consecration ceremony of the Mill (now South William) Street Synagogue. When the original congregation Shearith Israel took title to the old New Bowery cemetery, Lewis Moses Gomez and three of his sons signed a bond for £1,000. More than a century and a half later, in 1897, his great-great-grandson, Dr. Horatio Gomez (1827-1909), formally opened the doors of the Spanish and Portuguese Synagogue on Central Park West and Seventieth Street, New York.

Of Gomez' six sons, Daniel Gomez (b. 1695; d. 1780), Isaac Gomez (b. 1705; d. 1770) and Benjamin Gomez (b. 1711; d. 1772) left descendants who intermarried, the son of Daniel marrying the daughter of Isaac and the son of Isaac marrying the daughter of Benjamin.

ISAAC MOSES GOMEZ, JR. (b. New York city, 1768; d. New York city, 1831) was the grandson of Daniel Gomez and Isaac Gomez, and the great-grandson of Lewis Moses Gomez. He kept a record of the Gomez family and a necrology of Congregation Shearith Israel from 1816 to 1831. Gomez prepared a book for the use of his children, entitled *Selections of a Father in Prose and Verse* (1820).

BENJAMIN GOMEZ (b. New York city, 1769; d. 1828) was the grandson of Benjamin and Isaac Gomez and the great-grandson of Lewis Moses Gomez. He was the first Jewish bookseller in New York, and also brought out a list of titles under his imprint. Twenty-one of the books which he published are known. Among them are the Hugh Gaines edition of *Pilgrim's Progress* (1794); *The Sorrows of Werther* (1796); James Cook's *Voyages* (1796), and an abridged *Robinson Crusoe* (1795). Naphtali Judah, who was New York's second Jewish bookseller, shared some of Gomez' later imprints.

Although the name of Gomez disappeared in later generations, the family line has been carried, through marriages of its daughters, into the Hart, Lopez, Rivera, Peixotto, Nathan, Solis, Seixas and Cardozo families. CLARENCE I. FREED.

***Lit.:*** *Publications of the American Jewish Historical Society,* No. 11 (1903) 139-44; No. 17 (1909) 197-99; No. 27 (1920) 279-317; Vail, R. W. G., "A Curtain Call for Benjamin Gomez," *The Colophon,* vol. 9 (1932).

**GOMEZ, ANTONIO ENRIQUEZ** (originally Enrique Enriquez de Paz), Spanish Marrano poet, b. Segovia, Spain, 1602; d. Amsterdam, The Netherlands, 1662. An unusually prolific poet who received the surname "the Jewish Calderon," he wrote more than twenty-two comedies for the Spanish stage; some of these were even thought, although mistakenly, to be the works of Calderon, and were produced with much acclaim in Madrid. Although he distinguished himself for bravery during his army career and attained the rank of captain, he had to flee from the Inquisition in 1640. He stayed for a time in France, where he wrote songs in honor of the monarchs and other persons of high position at the court and a number of elegies in which he bemoaned the loss of his fatherland. In exile he took an active interest in Jewish affairs. He settled in Amsterdam some time between the years 1640 and 1660; in the latter year he was burnt in effigy at Seville. In addition to his numerous secular poems, he wrote an epic on Samson, *El Samson Nazareno* (Rouen, 1656), and employed another Biblical subject in his dramatic poem *La Prudente Abigail.* Gomez is among the notables of Spanish literature.



*Samuel Gompers*

***Lit.:*** De Los Rios, *Estudios sobre los Judios de España;* Kayserling, M., *Sephardim,* pp. 216-17; Graetz, H., *History of the Jews,* vol. 5 (1927) 110 et seq.; Karpeles, Gustav, *Geschichte der jüdischen Literatur,* vol. 2 (1921) 300.

**GOMEZ, SIMON,** Portuguese Marrano, the central figure in a memorable proceeding by the Italian Inquisition about 1600. After having lived in Pisa as a Christian for some time, he publicly professed his adherence to the Jewish religion, whereupon the tribunal of the Inquisition in Pisa urged the authorities of Venice to intervene against him. Fra Paolo Sarpi, who had been requested by the government to state his opinion on the case, decided that Gomez was not obligated to abide by the Christian religion since his ancestor had embraced Christianity under duress. For this reason Gomez was not prosecuted, and a precedent was thereby established securing religious freedom for the Marranos in Venice.

**GOMORRAH,** *see* SODOM AND GOMORRAH.

**GOMPERS, SAMUEL,** American labor leader, b. London, 1850; d. San Antonio, Texas, 1924. Gompers was one of the founders of the American Federation of Labor. Except for an interval of one year, he was its president for thirty-eight years, beginning in 1886.

Gompers' parents were of Dutch Jewish origin; his father was a cigarmaker. After a short excursion into the shoemaking trade, which he did not like, Gompers followed his father to the cigarmaking bench, and during the many years of his presidency of the American Federation of Labor, he held with pride to the cigarmakers' union card.

From the time he was six years old until he was ten, Gompers attended a Jewish free school in Bell Lane, Spitalfields, London, and these four years provided the only formal education he ever had except for courses in Cooper Union. Quite different educational factors went into his early East End environment,

however. Near the Gompers home lived many of the descendants of the Huguenot silk workers who had been driven from France by Louis XIV in 1685. They had inherited the family skill, but machinery had deprived the world of the need for their services, and the child Samuel Gompers observed their suffering and listened to their cries of hunger.

Gompers came to New York city with his family in 1863. His first impression of Americanism was dramatic. The family arrived soon after the battle of Gettysburg, and the boy lived through the final exciting years of the Civil War. Later he was to see the body of Abraham Lincoln lying in state in City Hall. In this atmosphere was established the patriotism which from then on merged with Gompers' fidelity to the working class, and directed his course of action.

By 1864, Gompers, helping his father roll cigars in their East Side tenement home, was a member of a cigarmakers' union affiliated with the National Labor Union. Ten years later, after the panic of 1873 had undermined the existing labor organizations in the country, Gompers became one of a militant group which established another local cigarmakers' union. This later became Local No. 144, and Gompers' continued association with it was labor history.

Gompers and his associates, Adolph Strasser and Ferdinand Laurrell, led a cigarmakers' strike in 1877, against the unfair encroachment of labor-saving devices on the livelihood of the workers, and against unsanitary conditions of work. The strike was a failure; Gompers and his associates were black-listed by the employers. But the three leaders held to their ideals and learned from their mistakes. Out of the experience came the concepts of a strong labor organization which they applied to the Cigarmakers' International Union, and which later served as the basis for the American Federation of Labor.

Among the responsibilities to its members which, they now realized, a strong labor union must assume, were: employment information; financial aid in case of strikes, lockouts, sickness, death; the defense of members involved in legal difficulties resulting from union action; the publication of trade journals; agitation for legislation against child labor and for an eight-hour day; and the establishment of a national federation of labor.

During the 1880's a major battle of concepts arose. The Knights of Labor, a national organization, swept into rapid growth at this time. At the height of its popularity it had about 750,000 members. But it violated one of the most important rules which the Gompers group held essential to strong labor organization. The Knights of Labor took in members haphazardly, as did any other fraternal order. Gompers believed in organization by crafts, and called the Knights "sentimental and bereft of all practical thought and action."

The climax of this dispute came at the Knights of Labor convention at Richmond, Va., in 1886. The Cigarmakers' International Union, supported by representatives of several other crafts, sought affiliation with the Knights on a basis which recognized the importance of autonomous craft unions. The convention rejected the proposal.

Later the same year, at Columbus, Ohio, the American Federation of Labor was organized out of the remainders of a Federation of Organized Trades and Labor Unions which had led a nominal existence since its formation in 1881. Gompers, who had been leader of the latter group, was chosen president of the A. F. of L., at an annual salary of $1,000. But as the money was not immediately available, it was several months before Gompers could draw his pay. In the meantime, the organizational work began, prepared in a small, unequipped office in New York.

From the beginning, Gompers had been influenced by the standards of the British trade unions, and by the methods of the Trades Union Congress in England. Now, the ideals of the Constitution of the United States were also absorbed, and the American Federation of Labor constitution derived its system of autonomous rule from the federal and state clauses in the national document.

Gompers' primary task was to protect the Federation and its members from the superior strength of the employers. On the principle of union solidarity, Gompers never wavered. "I am a union man," he said, "and one who even under most adverse conditions will defend the trade union movement."

The first great campaign undertaken by the A. F. of L. was the struggle for an eight-hour day. Its first expression was a demonstration on May 1, 1886, the beginning of the international May Day labor celebrations. Though this campaign was retarded by the Haymarket Square tragedy in Chicago, when fifteen policemen were killed by a bomb set during a meeting of the Harvester Plant strikers, the struggle was eventually won. Again, in 1910, Gompers and the labor unions had to take the brunt of a local disaster, when the McNamara brothers confessed to blowing up the Los Angeles *Times* Building. The whole country turned on the American Federation of Labor, and charged it with organized terrorism, but Gompers saw the trouble through, again and again asserting the belief of the Federation that violence had no place in a labor program.

Even bribes were tried on Gompers. In 1907 the Association of Manufacturers, which in 1902 had started to fight the Federation, tried to buy him. Gompers recited the whole story before the convention that year, with the result that Victor Berger, one of his Socialist opponents in the Federation, moved for his unanimous reelection.

The Sherman Anti-Trust Act of 1890 brought a threat to labor which Gompers immediately recognized, because unions could be interpreted as functioning in restraint of trade. Injunctions became one of the worst weapons with which labor had to contend. In the Danbury Hatters' case, the unions were held liable for three-fold damages by the United States Supreme Court. This case dragged on from 1903 to 1908. Gompers raised $300,000 to help the Danbury workers fight their case and pay the damages. But the Clayton Anti-Trust Act (1914) was, in Gompers' own words, "Labor's Magna Carta," because it included the statement that the "labor of a human being is not a commodity or article of commerce."

Doctrinal struggles within the Federation were hardly less serious than Gompers' battles with the outside world. He established the A. F. of L. policy of non-partisanship in politics, and he combined with this a dislike and a distrust of hasty, inexpedient action of any nature. But from the very beginning of the A. F. of L., there were left-wing elements agitating against these precepts. In the Pullman Strike of 1894, Gompers and his executive committee made the major decision that a general strike was uncalled for and would have been an injudicious expression of sympathy. It was a decision which brought on the enmity of Eugene V. Debs; until shortly before Debs' death, the two were no longer friends.

In 1896 the Leadville Miners' Strike brought up the question of financial support for strikers from other craft unions. The Federation convention that year passed a resolution favoring such support, but Gompers maintained that the resolution was supposed to have more nominal than actual meaning. The resentment expressed by the striking miners resulted in the establishment of the Industrial Workers of the World (1905) in opposition to the A. F. of L.

Within the ranks of the Federation, opposition came from the Socialist Labor Party, headed by Daniel de Leon, and later from the Socialist Party, which was formed in 1905 and headed by Morris Hillquit.

Against both these internal and external attacks Gompers held to his creed. Only for one year, between 1895 and 1896, did the American Federation of Labor reject his leadership. But in 1896 he was returned to his post, and from then on he steered the Federation from its difficult beginnings to a sturdy maturity, with a membership of more than 5,000,000.

During the World War, Gompers' patriotism found expression in his participation on the Advisory Committee for the Council of National Defense, to which Woodrow Wilson appointed him in 1916. Yet he tried to bring about an early peace by establishing contact with Carl Legien, president of the German Federation of Trade Unions. When his attempts failed, however, and the United States entered the war, Gompers joined with allied national and international officials in support of the war. In 1918 he served on the Commission for International Labor Legislation.

Although he had great faith in Woodrow Wilson, Gompers remained above all a militant labor leader; hence in 1919 he walked out of the President's Industrial Conference because he could not tolerate recognition of the company union by the government.

Toward the end of his life, Gompers attempted to put into practice one of the hopes which had sustained him from the earlier years—Pan-American labor unity. He was influential in improving the labor conditions of Puerto Rico, and his last public appearance was at the 1924 A. F. of L. convention in El Paso. That city made possible a joint meeting with the Mexican labor movement in session across the river. From the latter, as well as from his own group who knew that Gompers' life was ending, he received an emotional tribute which enriched the few days left to him with the consciousness of struggles not entirely unrewarded. Two weeks after the conference he was dead.

On October 8, 1933, President Franklin D. Roosevelt delivered the dedicatory address at the unveiling of the monumental Samuel Gompers Memorial in Washington (see page 53). The nation's chief executive paid tribute to Gompers as a staunch friend from whom he had "received fine support in the establishment of pure-milk stations for the feeding of undernourished babies in New York." A statue of Gompers was erected at Uniondale, Long Island, on September 1, 1941.

Gompers was physically a small man, little more than five feet in height. But not only was he a giant dynamically, but his integrity and his faith in the cause of labor towered far above those of some of his detractors. Perhaps it will take the perspective of a century to evaluate his achievements properly, in the light of activities which he did not live to see.

WILLIAM GREEN.

***Lit.:*** Gompers, Samuel, *Seventy Years of Life and Labor* (1925); idem, *Labor in Europe and America* (1910); Kaufmann, David, and Freudenthal, Max, *Die Familie Gomperz* (1907); Perlman, Selig, *History of Trade Unionism in the United States* (1923); Harvey, Rowland Hill, *Samuel Gompers* (1935); Ware, Norman J., in *Encyclopaedia of the Social Sciences,* vol. 6 (1931) 696-97.

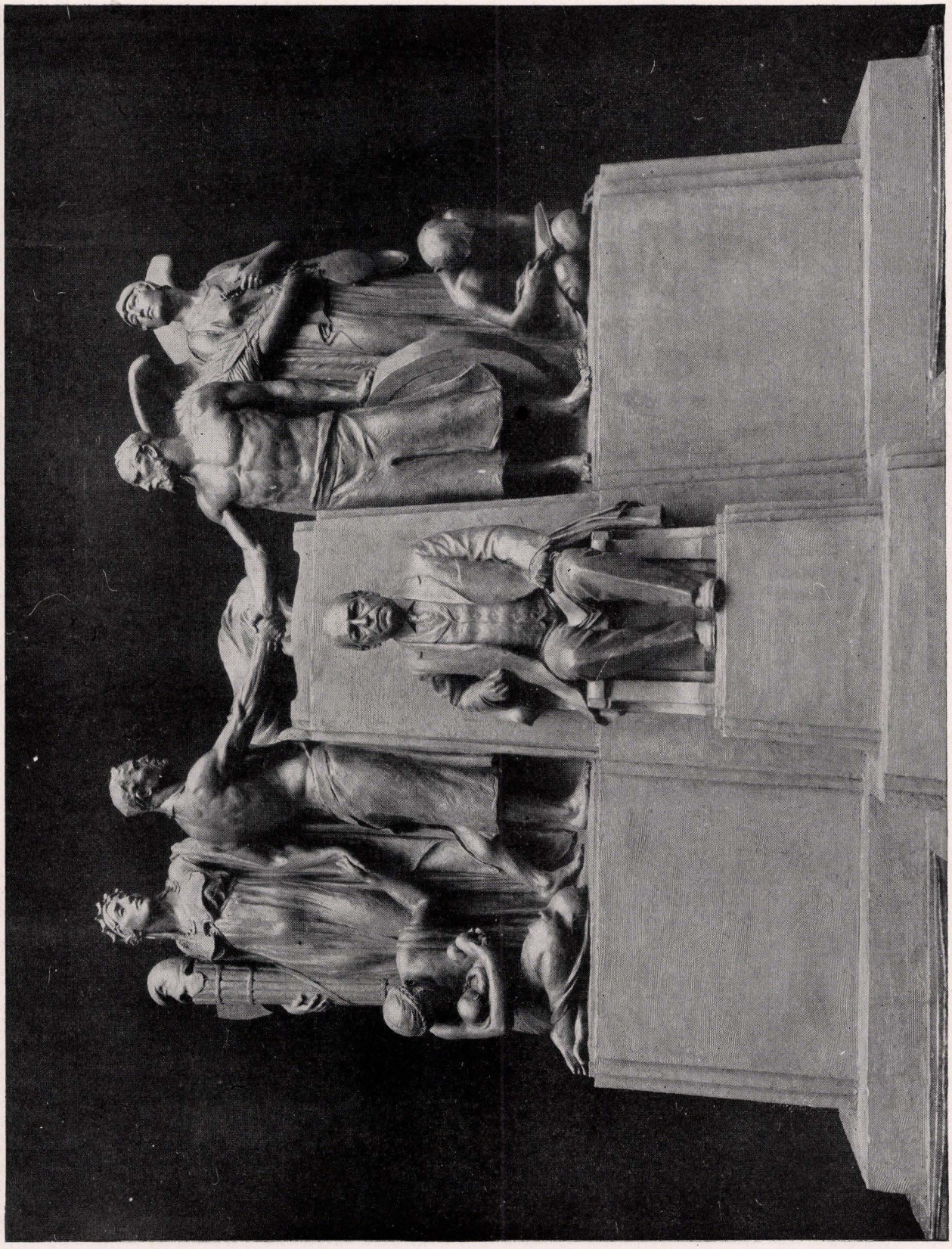
**GOMPERTZ,** a Jewish family prominent in England during the first half of the 19th cent. The family, descended originally from Gompertz of Emmerich, came to England during the period of extensive Dutch Jewish migration in the 18th cent. The father was a diamond merchant. Three of the sons attained prominence in various fields.

BENJAMIN GOMPERTZ (b. London, 1779; d. London, 1865) was a writer, mathematician and actuary. He studied privately, and, to a great extent, alone. At the age of nineteen he was a contributor to the magazine, *Gentleman's Mathematical Companion.* Although he entered the Stock Exchange, his major interest remained theoretical computation. From 1806 on he was a contributor to the Royal Society, of which he was made a fellow in 1819. Gompertz became a member of the Council of the Society in 1832. He was a member of the council of the Astronomical Society from 1821.

In 1825 Gompertz developed what became known as the Gompertz mathematical law of human mortality, in which the decline of resistance to death in specified periods of time was worked out. Gompertz was then actuary of the Alliance Insurance Company, which had been founded in 1824 by Sir Moses Montefiore and Nathan Mayer Rothschild. Gompertz had failed to receive the appointment as actuary of the Guardian Insurance Office when it was established in 1821, manifestly because of his Jewish religion. Montefiore, who was Gompertz' brother-in-law (Gompertz was married to Abigail Montefiore), and Rothschild then founded the Alliance Insurance Company.

Gompertz retained the actuary post until 1848, when he retired, but he continued his scientific studies and his participation in communal life. Gompertz' plan for poor-relief was adopted by the Jewish Board of Guardians.

ISAAC GOMPERTZ (b. London, 1774; d. London, 1856), brother of Benjamin, was a poet. During his lifetime his work was much admired and rated high in English poetry. His work included *The Modern*



*The Samuel Gompers Memorial in Washington, dedicated October 8, 1933, at the unveiling of which President Franklin D. Roosevelt delivered the principal address. The monument is the work of Robert Aitken*

*Antique, or the Muse in the Costume of Queen Anne* (1813); *June, or Light and Shade* (1815) and *Devon* (1825).

Lewis Gompertz (date of birth unknown; d. London, 1861) was famous primarily as the founder of the first organizations for the prevention of cruelty to animals, but also as an inventor. He was a complete vegetarian, refusing to eat even eggs and milk products. Nor would he ride in stage coaches, on the ground that it was unlawful to put any animal to a use not directly beneficial to itself. In 1824 Gompertz published *Moral Enquiries on the Situation of Men and Brutes.* Later that same year the Society for the Prevention of Cruelty to Animals was founded, as the result of Gompertz' work. He undertook the management of the society in 1826, and it flourished until 1832, when he was ousted because of religious difficulties. Someone had found supposedly anti-Christian doctrines in his book. Gompertz then founded The Animals' Friend Society, which became larger and more active than the first organization. The Society disappeared, however, after ill health forced Gompertz' retirement in 1846. During his period of connection with the Society, Gompertz edited its journal, *Animals' Friend, or the Progress of Humanity.*

Gompertz' inventions ranged from the fantastic, such as a mechanical cure for apoplexy, to the highly practical, such as an expanding chuck, which is now attached to every lathe. In 1837 the *Index to Inventions of Lewis Gompertz* appeared, and in 1850 *Mechanical Inventions and Suggestions of Land and Water Locomotion.* Libby Benedict.

***Lit.:*** Walford, Cornelius, *Insurance Cyclopedia* (1878), vol. 5, pp. 437-54; *Dictionary of National Biography,* vol. 8, pp. 104-5.

**GOMPERZ,** Jewish family name in frequent use in Germany and Austria-Hungary. It is derived from the old German "Gundbert." The name Gumpert (Gompert) was frequently added as a surname to the Hebrew names Ephraim and Mordecai as early as the 14th cent., hence the genitive case Gomperts (Gompert's son) and the variations Kompert, Kumpert, Kumperts, and Gumprecht. As a family name it first occurred at the end of the 16th cent. in the duchy of Juliers-Cleve.

**GOMPERZ, BENDIT BEN LOEB CLEVE,** financier of Nijmegen, Holland, d. 1754. As a banker and military purveyor he wielded great influence upon the government of Holland, and succeeded in having the Dutch ambassador, Burmania, intercede in favor of the revocation of a decree by Empress Maria Theresa expelling the Jews from Bohemia and Moravia. In 1716 he vigorously fought a blood accusation brought against the Jews in Nijmegen, and with the aid of the lawyer Mauritius and at his own expense published the entire story of this affair (Schudt, Johann Jakob, *Jüdische Merckwürdigkeiten,* vol. 4, part 2, p. 402 et seq.). In his home a Yeshiva for poor students was established.

***Lit.:*** Kaufmann, David, and Freudenthal, Max, *Die Familie Gomperz* (1907) 352 et seq.

**GOMPERZ, ELIAS,** banker and purveyor to the government of Holland and to the Great Elector Frederick William I of Brandenburg, d. 1689. He was the most prominent son of Mordecai Gumpel, the great *Landshtadlan* of the Jews of Cleve, Germany. He used his influence with the Great Elector to secure the abolition of the head-tax levied upon Jews in the duchy of Cleve. He erected a synagogue near his home, and contributed to the furtherance of Jewish knowledge by building a Yeshiva for poor scholars which later gained renown.

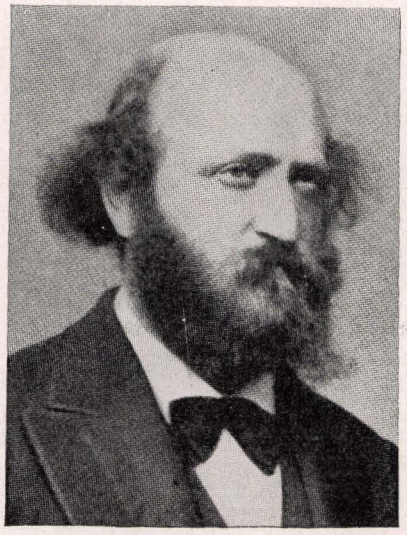
***Lit.:*** Kaufmann, David, and Freudenthal, Max, *Die Familie Gomperz* (1907) 21 et seq.; Baer, *Protokollbuch der Landjudenschaft des Herzogtums Kleve,* p. 72 et seq.

**GOMPERZ, HEINRICH,** eminent Austrian philosopher, son of Theodor, b. Vienna, 1873. In 1938 he came to the United States, settling in New York city. Upon his graduation from the University of Vienna he became an instructor there in 1905, and was promoted to assistant professor in 1920 and to associate professor in 1924. His philosophy shows a predominant influence of Avenarius, Kant and Hegel. In his works *Die Welt als geordnetes Ereignis* (1901), *Weltanschauungslehre* (2 vols., 1905-8) and *Problem der Willensfreiheit* (1907) he expounds an idealistic monism, and discusses the modern problems of epistemology and the question of determinism and free will, for which he offers a compromise solution. His publications on Greek philosophy, which include his *Lebensauffassung der griechischen Philosophen und das Ideal der inneren Freiheit* (1904; 3rd ed., 1927), *Sophistik und Rhetorik* (1912), and a number of monographs testify to deep knowledge of that field. He edited his father's extensive work on Greek philosophy, *Griechische Denker* (4 vols., 1922). His numerous publications include a volume entitled *Indische Theosophie* (1925). Gomperz was baptized.

**GOMPERZ, JULIUS, RITTER VON,** industrialist, b. Brünn, Moravia, 1824; d. Vienna, 1909. In 1859 he was elected to the chamber of commerce at Brünn, and became its president in 1872. In 1861 he became a member of the Moravian Landtag, and in 1871 of the Reichsrat. In 1867 he married Caroline Bettelheim, who had achieved renown as a musical prodigy. He served as president of the Brünn Jewish community from 1872 on, received a number of royal decorations, and was ennobled in 1879.

**GOMPERZ, RUBEN,** banker, son of Elias, b. Emmerich, Germany, 1655; d. Berlin, 1705. He headed the flourishing Gomperz banking house in Wesel, and was purveyor to great German princely houses, especially the electors of Brandenburg and Saxony. In 1697 an adventurer named Edelack accused him of attempting to murder Samson Wertheimer of Vienna; after an investigation lasting almost a year he was acquitted, but lost his health and his fortune during this period. He demanded compensation from the Great Elector, Frederick William III of Brandenburg, and in October, 1700, was appointed tax collector (*Oberrezeptor*) for the duchy of Cleve, the first Jew to hold office in Brandenburg. However, he was removed after less than a year of service.

***Lit.:*** Kaufmann, David, and Freudenthal, Max, *Die Familie Gomperz* (1907) 86 et seq., 109 et seq.; Baer, *Das Protokollbuch der Landjudenschaft des Herzogtums Kleve,* p. 74.



*Theodor Gomperz*

**GOMPERZ, THEODOR,** philosopher and classical philologist, b. Brünn, Moravia, 1832; d. Vienna, 1912. In 1867 he became an instructor at the University of Vienna, and in 1873 professor in classical philology, withdrawing from teaching activities in 1901 in order to devote himself completely to his scholarly pursuits. His chief work is his three-volume *Griechische Denker* (*Greek Thinkers*), a critical account of Greek philosophy until the time of Aristotle (Leipzig, 1893-1906; 4th ed., 1924). His other philological and philosophical essays (which appeared as a collection, *Hellenika,* in 1912) may be considered supplementary to his principal work. Gomperz received honorary doctor's degrees from the Universities of Königsberg and Dublin, belonged to the Vienna Academy of Sciences, and was a member of the most important academies of learning in Europe. In 1901 he was appointed a member of the Austrian House of Lords, where he opposed the policy of centralization. His extremely valuable library was acquired in 1925 by the Jewish National Library in Jerusalem. In 1936, vol. 1 of his *Briefe und Aufzeichnungen,* covering the period from 1832 to 1868, was published at Vienna.

***Lit.:*** Gomperz, Julius von, *Jugenderinnerungen* (2nd ed., 1903); Gomperz, Theodor, "Erinnerungen aus meinem Leben," *Deutsche Revue* (1903); idem, *Essays und Erinnerungen* (1905); Kaufmann, David, and Freudenthal, Max, *Die Familie Gomperz* (1907); *Allgemeine Deutsche Biographie* (1912; necrology).

**GONDA, HENRIK,** lawyer and government official, b. Ugar, Hungary, 1880. Combining law with parliamentary stenography, he early became a force in the Independent Party. He distinguished himself as publicist, editorial writer and orator, later assuming executive editorship of the party's official organ, the daily *Magyar Tudósító.* Eventually the ministry of commerce placed him at the head of its press bureau, a post he held until the outbreak of the first World War.

The War found him at the front as war correspondent for the influential *Magyar Hirlap.* Prime Minister Sándor Wekerle, who had long had an eye on Gonda, appointed him press chief in the premier's office (1918) and made him ministerial councillor at the same time. It was in the course of the following year that Gonda reorganized, on a sound business basis, the Magyar Távirati Iroda as the official government news agency. Upon his recommendation, too, the cabinet council made this powerful press service an independent unit, severing it from Austrian control.

Gonda represented the prime ministry at the peace parleys (1918) in Bucharest, during the first World War, where he acquitted himself with distinction. In recognition of this, he was sent on an official mission to Switzerland, whence he did not return to Hungary until the overthrow of the Bolshevik regime in 1919. Since that time he has been practicing law and devoting himself to civic and communal affairs at Budapest.

**GONOFF,** *see* PHRASES, POPULAR.

**GONZÁLEZ, FRANCISCO FERNÁNDEZ Y,** philologist and Orientalist, b. Albacete, Spain, 1833; d. Madrid, Spain, 1917. He served as professor in the Universidad Central; his studies in the history, literature and institutions of the Mohammedans and Jews brought about a radical change in the ideas concerning the important Moorish period of Spanish life. González was author of the translation of the *Histories of Al-Andalus* by Aben Adhari de Marruecos; of the supplement to the *Arabic-Spanish Library of Casiri;* of the *Instituciones jurídicas del pueblo de Israel en los diferentes estados de la Peninsula Ibérica* (Legal Institutions of the Jews in the Various States of the Iberian Peninsula); and of the translation and notes on the *Ordenamiento de las aljamas judias* (Edicts of the Spanish Jews).

***Lit.:*** *Publications of the American Jewish Historical Society,* No. 28 (1922) 272.

**GOOD AND EVIL.** The peculiar attitude of Judaism toward the problem of good and evil is due to the fact that in solving it one must reconcile two distinct principles. The first is that there is a sharp differentiation between good and evil, and that God, being absolutely just and righteous, works constantly for the good and against evil. The second is that there is absolute monotheism; hence evil can not be referred, as is done in Parsiism, to an opposing evil God. Hence evil is a creation of God, and subordinate to Him. God "creates light and darkness, good and evil" (*Isa.* 45:7); Satan, subordinate to God, receives from Him permission to bring evil upon man (*Job* 1 and 2). Accordingly, the problem of how evil could be produced by a righteous God was the object of deep concern in Bible times, and is particularly prominent in *Jeremiah, Job* and many of the *Psalms.* The usual answer is, that the ways of God are too mysterious for man to grasp.

In the Mishnaic and Talmudic periods there was a tendency to blame much of the evil in the world on the malevolent influence and actions of the demons. Yet the rabbinical doctrine never surrendered to dualism, or admitted the existence of a spirit of evil combatting God on equal terms; on the contrary,

numerous passages condemn the doctrine of "two Powers" (*reshuyoth*). The existence of evil was explained by showing that what is apparently evil often results in good; this is apparent in the stories about Nahum of Gimzo, to whom is attributed the proverb *gam zu letobah,* "This too is for the best" (*Taan.* 21b). Or else misfortune, particularly national misfortune, was regarded either as punishment, atonement, or valuable education; in any case one should "give thanks for the evil as well as for the good" (*Ber.* 9:5), for "what God does, is well done" (*Ber.* 60b). To be sure, it is recognized that God rules the world through "mercy" as well as through "justice"; these two attributes are made independent hypostases in rabbinical and Hellenistic Judaism.

This Talmudic viewpoint was the prevailing one among the Jews of the Middle Ages. The Cabala, on the other hand, takes as its starting point the separation of the two attributes, and is less inclined to be optimistic about evil than the Talmud. Occasionally there are traces of a belief in the existence of evil as an independent entity (*Bahir,* edit. Scholem, section 109). In general, the Jewish philosophers maintain the idea of the unity of the world and combat dualism (Saadia, *Emunoth Vedeoth,* part 2). They were strongly influenced by the Hellenistic doctrine of the imperfection of matter. Thus Maimonides, in his discussion of the problem of theodicy (*Moreh Nebuchim,* part 3, chaps. 10-11), ascribes the origin of evil partly to matter and partly to man; Gersonides explains evil by declaring that Divine Providence is not always concerned with individuals. Modern Jewish theologians tend to combine Talmudic and philosophic views, as well as the opinions of modern philosophers. Evil, like good, is a manifestation of God, and serves His purposes; in particular, it sets a task for humanity to overcome and thereby acquire merit.

*See also:* DEMONS; THEODICY. ISAAK HEINEMANN.

*Lit.:* Kohler, K., *Jewish Theology* (1918); Husik, I., *A History of Mediaeval Jewish Philosophy* (1930).

**GOOD FAITH** (Hebrew, *'emunah, 'amanah*). Jewish legal literature lays great stress on the importance of good faith in business transactions. It is not enough to cling to the letter of the law, for this is mere "Sodomite morality" (*middath sedom*). Rather must one act in such a way as to comply with the spirit of the authorized interpreters of Jewish law, which requires that every transaction be conducted fairly and honorably. The weight of religion was used to enforce the principle of good faith upon contracting parties. According to the Talmud (*Sab.* 31a), every individual will be asked, on the Day of Judgment, "Have you observed the principles of trust and good faith in your dealings with your fellowmen?" According to the Mishnah (*Shebi.* 10:9), he who repays those debts which are cancelled by the Biblical year of release (Shemittah), even though the creditor has no legal claim, earns the approbation of the sages. Under certain circumstances one can be compelled to engage in or to permit an act which, while resulting in no disadvantage to him, offers an advantage to another.

To keep one's word is a definite ethical obligation stressed in the Bible (*Deut.* 23:24). He who fails to keep his given word forfeits the trust of his fellowmen (*B.M.* 49a). The rabbis endeavored to maintain the standards of ethical conduct in business by suggesting that God would punish those who took advantage of the letter of the law to act unfairly. An example of this was the law of sales. According to Jewish law, the sale was not actually complete until the property was definitely that of the purchaser through an act of acquisition, such as lifting the object, leading an animal by a rope, or the like. Before this act of acquisition had taken place, even though the money had been paid, either party had a legal right to withdraw from the agreement, but the Mishnah (*B.M.* 4:2) adds, "But the sages declared that He Who punished (*mi shepara*) the generation of the Flood and the builders of the Tower of Babel will also punish him who fails to keep his word."

Even causing a person to suffer disadvantage by means of words is regarded as contrary to the spirit of Jewish law. The Talmud characterizes such actions as "words which are delivered to the heart" of the individual, and hence to be decided by God and the individual himself, and not by a court of human beings.

Though the Law and the statutes teach man what is right, a feeling for justice inspired by the *ethos* of righteousness admonishes each person who has legal claims not to press for his rights in full, but to take less than strict justice (*Mechilta Ex.* 18:20). This is called "staying within the line of the law" (*lifnim mishurath hadin*). According to an opinion in the Talmud, Jerusalem was destroyed primarily because the judges of that time adhered to the letter of the law (*B.M.* 30b) and because there were no persons "of good faith" in those days (*Sab.* 119b). God Himself prefers to demand less than strict justice in matters between Himself and mankind (*Ber.* 7a). The letter of the law was regarded as the ethical minimum; the individual was expected to do as much more as would satisfy his own desire for perfect equity.

The underlying principle of these rules was the Biblical injunction, "And thou shalt do that which is right and good" (*Deut.* 6:18), one of the most significant precepts in the Torah, and one that led the rabbis to call *Deuteronomy* "the book of equitable law" (*sefer hayashar, A.Z.* 25a). It is on this principle that the laws regarding neighbors and boundary rights are modeled. Various ideas of equity have come to form a definite part of Jewish criminal law, as well: the assumption that a person is innocent until proved guilty; that no one can accuse himself by means of a confession; and there is even a general assumption that no one in a normal state of mind commits a sin.

As a consequence, Jewish criminal law does not attempt to provide for the punishment of every wrongful act. There are certain violations of the principles of justice and good faith which are beyond the jurisdiction of human judges and are left to the justice of God. In such cases the motivating force behind the doctrine of good faith is the fear, not of man, but of God Himself. Thus, in the final analysis, the upholding of the princi-

ple of good faith to the utmost limit is not left to courts and legal actions, but to the human conscience.

MARCUS COHN.

*Lit.:* Lazarus, Moritz, *Ethics of Judaism*; Herzog, "Moral Rights and Duties in Jewish Law," *Juridical Review*, vol. 41 (1929); Eschelbacher, in *Hermann Cohen Festschrift* (1913), Judaica section 501 et seq.; Cohen, A., *Everyman's Talmud* (1932).

**GOOD INCLINATION,** *see* EVIL INCLINATION.

**GOOD SAMARITAN,** *see* PHRASES, BIBLICAL.

**GOOD WILL,** *see* BETTER UNDERSTANDING.

**GOOD, EDWARD (MOYSHE OYVED),** author and jeweler, b. Stampa, Russia, 1885. He came to London at the age of eighteen and apprenticed himself to a watchmaker. A flair for collecting cameos resulted in the establishment of his shop there, called Cameo Corner. As his interest in rare jewelry developed, he became famous as an authority on art jewelry and antique pieces. Through this interest, as well as through his participation in cultural Jewish life, he became the friend of some of the most famous people of his time, both in social and political spheres. Good turned to writing as an avocation, and although his work was originally in Yiddish, his books were translated and published in English. *Out of Chaos* (1918) is a rhapsodic prose piece which essays the presentation of a cosmic view of life. *Visions and Jewels* (1925) and *Gems and Life* (1927) are autobiographical fragments. *The Book of Affinity* (1933) is again a prose-poem, with color drawings by Jacob Epstein.

**GOODELMAN, AARON J.,** sculptor and illustrator, b. Ataki, Bessarabia, Russia, 1890. He began his training at Cooper Union Institute, New York city, evenings, working during the day for his living, and then studied at the National Academy of Design and the Beaux Arts Academy, both in New York city, and in Paris at the Beaux Arts National Academy. From 1932 to 1935 he was an instructor in the New York Industrial Art School.

Some of Goodelman's work is traditional and naturalistic; other examples are modern and cubistic. Such are the figures of laborers, which have been described as "almost one with great beams or mechanism they employ." His sculpture has been exhibited, among other places, at the Brooklyn Museum of Art, the Whitney Museum of American Art, the World's Fair, New York, 1939, and the Birobidjan Museum in the Soviet Union. He did the architectural sculpture for the Victory Building in Toronto.

Goodelman's sculpture includes the portrait busts of Jews distinguished for their work in Yiddish: Abraham Goldfaden and Jacob Gordin, the playwrights; An-ski, author of *The Dybbuk;* Sholom Alechem, the great humorist; as well as memorial monuments to Yehoash (Solomon Bloomgarden), the Yiddish poet, and Jacob P. Adler, the Yiddish actor. Goodelman also illustrated books and magazines of Jewish interest.

**GOODHART, ARTHUR LEHMAN,** educator and law editor, b. New York city, 1891. He took his M.A. degree from Yale University in 1914 and his B.A. and LL.B. degrees from Cambridge University, England, in the same year. Later he received further degrees at Oxford. In 1915 Goodhart was made assistant corporation counsel of New York city. He held the position until 1917, when he joined the United States Army as captain in the ordnance department. In 1919 Goodhart served as counsel to the American Mission to Poland.

After 1919 Goodhart lived in England, returning to the United States in 1929 and again in 1933 as visiting professor at Yale. In 1919 he was an instructor at Corpus Christi College, Cambridge; in 1921 he was secretary to the vice-chancellor of the university, and in 1923 he was chairman of the Cambridge Law examiners. Goodhart was appointed professor of jurisprudence at Oxford University in 1931, and in 1941 still held that post.

Among Goodhart's published works are: *Poland and the Minority Races* (1920); *Essays in Jurisprudence and the Common Law* (1931); *Precedents in English and Continental Law* (1934); *The General Strike* (1927). He was editor of the *Cambridge Law Journal* from 1921 to 1925, was made editor of the *Law Quarterly Review* in 1926, and in 1941 was still serving in that capacity. Goodhart was a foundation member and vice-president of the Institut International de Philosophie du Droit.

**GOODKIND, MAURICE LOUIS,** physician, b. Chicago, 1867; d. Chicago, 1939. He studied at Williams College (1885-86), at the College of Physicians and Surgeons of Columbia University (M.D., 1889), and did post-graduate work in Vienna and Munich (1890-93). In 1893 he commenced the practice of medicine in Chicago and became a specialist in internal medicine. He was attending physician at Cook County Hospital for fifteen years and at Michael Reese Hospital for about thirty years; for many years he was chief of the staff of the latter's medical department. Goodkind was also professor of clinical medicine at the College of Medicine of the University of Illinois for more than twenty-five years.

He served in the United States Army during the World War with the rank of colonel, and was chief of the medical staff at Base Hospital 53 at Langres, France. He was decorated by the French government for his services.

**GOODMAN, BENNY (DAVID),** popular bandleader and clarinetist, b. Chicago, 1909. He studied at the Lewis Institute in Chicago with Schoepp and with Schillinger in New York city. Over a period of several years he played the clarinet in a variety of well-known bands. For another number of years he directed theatre orchestras for prominent Broadway productions. In 1933, he organized his own jazz-band. Because of the inventiveness of his jazz arrangements, and his ingenuity at improvisation with the clarinet, Goodman soon achieved for his band a position of first importance among popular-music ensembles. He was recognized as one of the leading exponents of "Swing," and was often referred to as the "Swing King." With his orchestra, Goodman played in leading hotels, night clubs, theatres and ballrooms of the country. He has been a leading attraction over the radio, on phonograph records, and was featured in several talking pictures. He has also led his orchestra in unique "jam-sessions" in such leading concert auditoriums as Car-

negie Hall, in New York, and Symphony Hall, in Boston. For three years, from 1937 through 1939, a poll conducted by the Paramount theatres elected Goodman and his band to the position of first importance among popular-music bands of the country.

More recently, Goodman has combined his activities in popular music with appearances as clarinetist in serious concert performances, proving himself to be a virtuoso of extraordinary capabilities, and a sensitive interpreter of classical music. He has appeared as soloist with the Budapest Quartet, with such major symphony orchestras as the New York Philharmonic, the Rochester Philharmonic and the Buffalo Symphony.

*Lit.:* Goodman, Benny, *The Kingdom of Swing* (New York, 1939; in collaboration with Irving Kolodin).

**GOODMAN, CHARLES,** surgeon, b. Bartfeld, Hungary, 1871. He was brought to the United States in 1874. He studied at the School of Medicine of Western Reserve University (M.D., 1892) and did postgraduate work in Berlin, Göttingen, and Halle. He was chief of the surgical department of Mt. Sinai Hospital Dispensary, New York city, from 1896 to 1916, and was connected with a number of other hospitals in the city as surgeon. He was also clinical professor of surgery at Bellevue Hospital Medical College from 1914.

During the World War, he served in the United States Army as director of a field hospital section (42nd Division) with the rank of major. He was head of an operating team during the Passchendaele offensive in Belgium (1917).

Goodman was a pioneer in the surgery of blood vessels. He is the author of *Surgery of the Heart and Blood Vessels* and of articles in medical periodicals.

**GOODMAN, EDWARD T.,** stage director, b. New York city, 1888. He studied at Columbia University (B.A., 1908), and then taught English in a high school in Paterson, N.J., for two years. For a while he was dramatic critic of the short-lived New York *Press*. In 1915 he became associated with the Washington Square Players, a group of amateurs, and in the following year, when they became a commercial organization, he was made the executive director. He remained in this position until 1917.

Goodman served in the United States Army during the World War. After the armistice, he gave courses in playwriting at Hunter College. In 1922 he produced John Galsworthy's *The Pigeon*. He became the director of The Stagers in 1925, who presented a number of plays, including Ibsen's *Rosmersholm*. He also staged Patrick Kearney's dramatization of Dreiser's *An American Tragedy* for Horace Liveright (1926). In 1935 he was head of one of the theatrical projects of the Federal Works Progress Administration and produced, among other plays, T. S. Eliot's *Murder in the Cathedral*.

The Washington Square Players, with Goodman as the director, have an importance in the history of the American stage out of all proportion to their productions, which were, for the most part, one-act plays. However, this group was one of the first, if not the first, of the small organizations to attack successfully the commercial, and often meretricious, theatre of the day by showing the kind of plays that might be presented and how they should be staged and acted. Out of the Washington Square Players came the far more successful organization, The Theatre Guild. The players developed a scenic artist like Lee Simonson, and many who were afterwards to become actors and actresses of note had their first stage experience under Goodman's direction, among them Glenn Hunter and Rollo Peters, Helen Westley and Katherine Cornell.

**GOODMAN, HERMAN,** dermatologist, b. New York city, 1894. He took his medical degree at the Columbia University College of Physicians and Surgeons in 1917, and three years later began to concentrate his practice on skin diseases. Goodman wrote widely on his specialty for professional journals. Among his books are: *Basis of Light in Therapy; Care of the Skin in Health; Rational Pharmaceutical Treatment of Common Skin Diseases* (1932); *Physics and Physiology of Infra-Red Radiation; Hygiene, Sanitation, Sterilization and Bacteriology; Treatment of Common Skin Diseases; Cosmetics and Your Skin* and *Cosmetic Dermatology* (1936). Goodman served for a time as a medical officer in charge of venereal diseases for the United States Army in Porto Rico, the Virgin Islands, and Panama. He was also a lecturer for the New York city department of health.

**GOODMAN, ISAAC MEYER,** journalist, b. Liverpool, England, 1871. He went to South Africa in 1895 and fought through the Boer War, in which he was awarded both the Queen's and the King's Medals. Goodman was active in the civic and Jewish communal life of South Africa. From 1913 to 1916 he was mayor of Springs, Transvaal. He was associate editor of the *South African Jewish Year Book* (1929), and also edited *Ivri Inouchi* from 1923 to 1929. Goodman was active in the South African Board of Deputies, the Johannesburg Jewish Guild and the South African Jewish Historical Society.

**GOODMAN, JULES ECKERT,** playwright, b. Gervais, Ore., 1876. He studied at Harvard University (B.A., 1899) and Columbia University (M.A., 1901). From 1902 to 1906 he was managing editor of *Current Literature* and in 1907 he was on the staff of the New York *Dramatic Mirror*. In 1908 three of his plays, *The Test, The Man Who Stood Still* (with Louis Mann as star) and *The Right to Live,* were produced. This was followed by a number of other plays, including *The Man Who Came Back* (1916), *Many Mansions* (with his son, Eckert Goodman, 1937), and several written with Montague Glass about the latter's famous characters, Potash and Perlmutter.

**GOODMAN, JULIA,** painter, b. London, 1812; d. Brighton, England, 1906. Her maiden name was Salaman; she was the elder sister of Charles Kensington Salaman, the composer, and of Annette A. Salaman, a writer. Mrs. Goodman studied at an art school and later with Robert Faulkner, a pupil of Sir Joshua Reynolds. Her first work was as a copyist, in which she achieved some renown. Later, however, she turned to original portraiture. From 1838 to 1901 she exhibited annually in the London galleries, and she continued to paint until she was past ninety. Sir Francis Goldsmid and other leading members of the London Jewish community sat for portraits by Mrs. Goodman, and she

was held in equally high artistic favor by leading members of the community at large. She produced more than a thousand portraits during her lifetime.

WALTER GOODMAN (b. London, 1838; d. London, 1912), the son of Julia Goodman, was both a painter and an author. He studied painting with Leigh. Like his mother, he painted portraits of famous people, including Wilkie Collins, the novelist, Prince Hohenlohe, and Mrs. Keeley, the actress—a portrait which hangs in the Savage Club, London. Goodman traveled throughout Europe, lived a number of years in Cuba, and toured North America. In 1870 he returned to London, and from 1872 to 1888 exhibited at the Royal Academy shows. Goodman was the author of *The Pearl of the Antilles, or an Artist in Cuba,* for which he did both the text and woodcuts (1873), and of *The Keeleys, on the Stage and at Home* (1895).

**GOODMAN, NATHAN GERSON,** historian and biographer, b. Philadelphia, 1899. He studied at the University of Pennsylvania (A.B., 1920; A.M., 1922; Ph.D., 1925), and was an instructor there in history (English history, 1920-22; modern European history, 1922-23; English constitutional history, 1923-24). From 1924 on, he contributed articles to newspapers and magazines, including sketches of early Americans of note.

Goodman is the author of *Diplomatic Relations between England and Spain (1597-1603)* (1925); *Benjamin Rush, Physician and Citizen (1746-1813)* (1934); *Benjamin Franklin's Own Story* (Franklin's life continued from the end of the *Autobiography* by excerpts from his writings connected by comment, 1937). He is the editor of *The Ingenious Dr. Franklin* (a selection of Franklin's scientific letters, 1931); *The Autobiography of Benjamin Franklin and Selections from his other Writings* (a popular edition, 1932); and *Profile of Genius: Poor Richard Pamphlets* (nine pamphlets bound together, the first containing the life of Franklin and the others his views on particular subjects such as wealth and honesty, citizenship and peace, edited for the Franklin Institute of Philadelphia, 1938). He also compiled a list of best books, chosen by prominent Americans, which was published by the American Library Association (1931).

**GOODMAN, PAUL,** historian, b. Dorpat (Tartu), Estonia, 1875. He came to London in his youth, and while still in his twenties, he began to write on various subjects of Jewish interest. Thereafter he extended his activities, both in the literary field and as a participant in communal undertakings. Though Goodman was born an Ashkenazi, he was appointed secretary of the Spanish and Portuguese Jews' Congregation in London soon after the turn of the 20th cent., and in 1941 still occupied this post. Much of his work was in connection with the history of the Sephardic community and its outstanding representatives. He was the author of *Moses Montefiore* (1925) and co-author, with D. A. Jesserun Cardozo, of *Think and Thank,* a history of the Montefiore Endowment (1933).

Goodman's *A History of the Jews* was first published in 1911, and by 1939 had gone through seven editions, besides being translated into Portuguese and Mahrati. According to the author, the purpose of the book was




*Paul Goodman*

different from that of many other histories, which had been written either from an offensive or defensive point of view, or with "double-edged" didacticism. Goodman preferred to write Jewish history without any "reference to the question whether the Jews have the right to exist."

Among Goodman's other published works are: *The Synagogue and the Church* (1908); *Die Liebestätigkeit im Judentum* (1913); *Theodor Herzl* (1927); *Zionism in England* (1930). He was made editor of the *Zionist Review* in 1920, and in 1941 still served in that capacity. Goodman also contributed articles on Jewish subjects to the German Jewish encyclopedias and to the *Encyclopaedia of the Social Sciences* (New York) and is editor of the department of Anglo-Judaica of the *Universal Jewish Encyclopedia.*

Goodman has been active in communal affairs and in Zionism. He was secretary of the first Zionist political committee formed in England (1916) and from 1919 to 1927 he was vice-president of the English Zionist Federation. Since 1926 he has organized the Jewish "work of redemption" by Captain Arthur Carlos de Barros Basto among the Marranos in Portugal, who are openly returning to Judaism. He took a leading part in the establishment (1935) of the Union Universelle des Communautés Séphardites, of the executive of which he was still vice-president in 1941. He is founder and president of the Committee of the Chair of English at the Hebrew University in Jerusalem in memory of Moses Montefiore. As the chairman of the political committee of the English Zionist Federation he participated in the conference on Palestine convened by the British government in 1939. Goodman is a member of the council of the Jewish Agency for Palestine, a member of the council of the Jewish Historical Society of England and a fellow of the Royal Historical Society.

**GOODMAN, TOBIAS,** early 19th cent. English preacher and writer. The exact dates of his birth and

death are unknown. During the second decade of the 19th cent. he was the reader and minister of the Denmark Court Synagogue in London. As far as is known, the sermon which Goodman preached there, in 1817, at the death of Princess Charlotte of Wales, was the first sermon of which a record exists delivered in English at a synagogue. Goodman still occupied the pulpit at the Denmark Court Synagogue in 1820, for there is a record of his sermon on the death of King George III. A year before this he preached in Liverpool, which seems to indicate that Goodman's reputation as a preacher had spread outside of London. His earliest activity, however, had been in Liverpool, where he served as a teacher in 1806. There is no definite information as to his activities after 1824, when he was the regular preacher at the Rosemary Lane Synagogue.

Goodman published an English translation of Jedaiah Bedaresi's *Behinath Olam* (1806). He also published a pamphlet of protest against the missionary activities of the London Society for Promoting Christianity among the Jews. A textbook published in 1834 was an elaboration of the sermon which Goodman is known to have delivered in Liverpool in 1819, entitled *The Faith of Israel.*

**GORA KALVARIA,** *see* GERER REBBE.

**GORDIN, JACOB,** Yiddish dramatist, b. Mirgorod, province of Poltava, Russia, 1853; d. New York city, 1909. Though his family belonged to the Habad wing of Hasidism, he early showed an inclination to the Haskalah. He began at the age of seventeen to contribute articles to Russian dailies at Odessa, Elisabethgrad and St. Petersburg. During the years he was engaged in these activities, he promoted the work of the Bibleitzy, or Bible Brotherhood, which he had founded in 1880 as a reform movement in Judaism. It preached an ethical deism and a return to the soil and physical labor. However, Gordin won but a few adherents and in 1891, a disappointed man, he came to New York city.

In his new environment Gordin at first thought of returning to journalism, but was encouraged to write Yiddish plays by the Socialist author, Philip Kranz. Gordin was neither acquainted with the stage nor a master of Yiddish, but the success of his first play, *Siberia,* gave him confidence. He made adaptations for the Yiddish stage of the works of such noted European playwrights as Lessing, Victor Hugo, Zangwill, Mosenthal, Gorki, Hauptmann, Tolstoy and Strindberg. This new repertory revolutionized the Yiddish stage, which up to that time had devoted itself chiefly to crude dramas and operettas. As Gordin's experience and skill developed, he produced many plays of his own, using European models. The most famous of these were *Gott, Mensh un Taivel, Elisha ben Abuyah, Mirele Efros, Yiddishe King Lear, Kreuzer Sonata, Sappho* and *Shechite.* Some of them were translated into Russian, Polish, French and Hebrew and won Gordin fame with non-Jewish audiences. Altogether more than seventy plays came from his prolific pen.

Gordin wrote also many short stories, political articles and critical essays, and was an editor and a leader of political movements. But he is primarily remembered as a pioneer in the production of better Yiddish drama. Though his style and plots were later regarded as somewhat antiquated and even shallow, he blazed a new trail and began a new epoch. A two-volume edition, containing ten of his best dramas, was published under the title *Jacob Gordins Dramen* (New York, 1911).

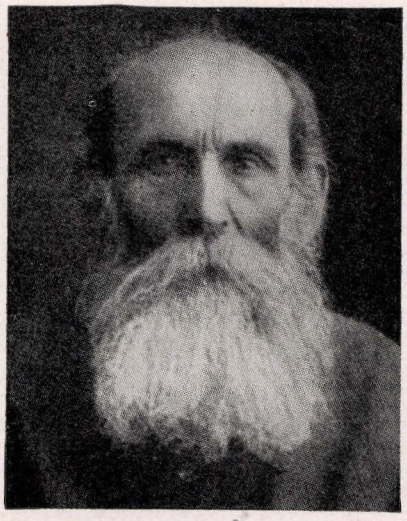


*Jacob Gordin*

***Lit.:*** Goldberg, Isaac, *The Drama of Transition,* 356-65; Hapgood, Hutchins, *The Spirit of the Ghetto,* 113-76.

**GORDIS, ROBERT,** rabbi, lecturer, and author, b. Brooklyn, N. Y., 1908. He was graduated from the College of the City of New York in 1926 with the A.B. degree; in 1929 he was awarded the Ph.D. degree by Dropsie College, Philadelphia, and was ordained as a rabbi in 1932 by the Jewish Theological Seminary of America, in New York city. Gordis served as principal of elementary Hebrew schools in New York city from 1926 to 1930, as instructor in Bible and Jewish history at the Teachers' Training School for Girls in New York city from 1928 to 1930, and as instructor in Jewish history at the Teachers' Institute of the Jewish Theological Seminary of America from 1930 to 1931. In the latter year he was elected rabbi of the Rockaway Park (Long Island) Hebrew Congregation, a position which he still held in 1941. He was appointed lecturer in Bible at the Jewish Theological Seminary in 1937; in 1941 he was appointed associate professor in Biblical exegesis at the Seminary. He served as chairman of the Social Justice Committee of the Rabbinical Assembly of America (1936-38), as Recording Secretary of the Rabbinical Assembly of America, and as a member of its Executive Council (1933-39), besides being active in Zionist, religious and liberal causes.

Gordis is the author of *The Biblical Text in the Making—A Study of the Kethib-Qere* (Philadelphia, 1937) and of *The Jew Faces a New World* (New York, 1941), the latter containing a discussion of the problem of Jewish survival and of the crisis confronting world Jewry in its economic, political and religious aspects. He also contributed many articles on Biblical and rabbinic subjects as well as on contemporary problems to English, German and Hebrew periodicals in the United States and abroad. He is Associate Editor of the department of Bible and is a contributor in the



*Aaron David Gordon*

department of Talmud on the staff of the *Universal Jewish Encyclopedia.*

**GORDON, AARON DAVID,** Hebrew writer, and leader and teacher of the Palestinian workers, b. Troyanov, Podolia, Russia, 1856; d. Dagania, Palestine, 1922. Gordon, who was at first a minor official for Baron Günzburg, left for Palestine in 1904, when he was forty-eight years old, and became a manual laborer. He influenced the moral development of the labor movement in Palestine by his writings and his living example. He inculcated the idea of a return of the Jews to the soil, and may thus be regarded as the father of the Halutz, or pioneer, movement. He emphasized the conception of the "Am-Adam," the people that is regenerated through its individuals, and whose relations with other peoples must be governed by the same moral laws as those which prevail between a man and his neighbor. For him work was based on a cosmic idea, binding mankind not only to nature, but to the entire universe; but above all, it binds a man to the soil of his own country, so that a people can take root only in its own land by means of work. These ideas are expressed especially in his *Dath Haabodah* (The Religion of Work). He did not believe in the liberating power of politics and political programs, but only in that of the independent personal action of the individual.

The general philosophy of Gordon requires a loving relationship between mankind and all living things, especially animals. Following the laws of the Bible, he insisted upon a rigid observance of the Sabbath rest for animals; he himself was a vegetarian.

Gordon is the creator of the ideology of the Hapoel Hatzair. His *Michtabim Meeretz Yisrael* (Letters from Palestine; 1919) in German and Czech translations exercised a profound influence in Europe. He took part in the 1920 conference of the Hapoel Hatzair at Prague, after which he made a tour through Europe. A collection of his works was published by the Hapoel Hatzair press; five volumes had appeared by 1935. The first volume contains a detailed biography of Gordon by the editor, Joseph Ahronowicz. An abridged edition of his works, *Kitzur Kithebe A.D. Gordon,* was published in Tel-Aviv in 1936, and many of his writings were translated into English, Czech, German, Polish and Yiddish, such as *Auswahl aus seinen Schriften* (Berlin, 1937) and *Selected Essays* (New York, 1938). In 1941 an Aaron ben Uri Gordon House was dedicated to his memory at the Palestinian colony of Dagania A.

***Lit.:*** Spiegel, Shalom, *Hebrew Reborn* (1930) 407-17; Levinsohn, Abraham, *Aaron David Gordon* (Hebrew); essays and reminiscences in *Hapoel Hatzair* (1923 et seq.).

**GORDON, CYRUS HERZL,** orientalist, b. Philadelphia, 1908. He studied at Dropsie College and at the University of Pennsylvania (A.B., 1927; M.A., 1928; Ph.D., 1930). From 1931 to 1935 he studied and excavated in Iraq and Palestine on fellowships from the American Schools of Oriental Research and the American Council of Learned Societies. He has held posts in the University of Pennsylvania, the Baltimore Hebrew College, the Institute for Advanced Study, and Smith College (Northampton, Mass.), where he has been lecturer since 1938. Gordon is the author of many books, monographs and papers on Assyriology, Aramaic and Hebrew philology, Near Eastern archeology, and history of institutions. His most important publications are *Nouns in the Nuzi Tablets* (1936); *The Dialect of the Nuzi Tablets* (1938); *Ugaritic Grammar* (1940).

**GORDON, DAVID (DOB BÄR),** Hebrew journalist and author, b. Podmerecz, near Vilna, 1826; d. Lyck, Germany, 1886. He received his training in Talmud in the Yeshiva of Vilna, but was influenced by the Hebrew writer Mordecai Aaron Günzburg to take up the study of secular knowledge. In 1850 he left for England and settled in Liverpool, where he became a schoolteacher. In 1858 he moved to Lyck, Germany, became assistant editor of the Hebrew weekly *Hamaggid,* published by Eliezer Lipman Silberman, and aided the latter in organizing the Mekitze Nirdamim society. In 1882, after Silberman's death, Gordon succeeded him as editor of *Hamaggid.* For many years he edited also a German weekly, *Lycker Anzeiger.* In 1881 to 1882 he contributed a number of articles to the London *Jewish Chronicle* describing the persecutions of the Jews of Russia in 1881. He translated the following works into Hebrew: *Masse Israel,* an account of Benjamin II's travels through Asia and Africa (Lyck, 1854); *Milhemeth Haor Vehahoshech* (Lyck, 1860); *Mosheh Viyrushalayim* (Lyck, 1867); *Darche Harefuah,* a popular presentation of medicine and hygiene (Lyck, 1870).

**GORDON, DOROTHY,** soprano and specialist in folk songs, b. New York city, 1895. From childhood she traveled extensively through Europe, learning at first hand its most representative folk music. After making her concert debut in New York in 1923, she specialized in the singing of the folk songs of the world, appearing in costume, and making a direct appeal primarily to younger audiences. Her repertoire includes more than 400 examples of European folk art, which she sings with sympathetic understanding and charm, thus making a distinct contribution to cultural life in the United States. She has also appeared over the radio, and was once selected by the Woman's Radio Committee as the best juvenile program on the air.

**GORDON, ELIJAH JOSEPH,** physician, b. Besagola, Lithuania, 1883. He was brought to the United States as a child. He studied at Ohio State University College of Medicine (M.D., 1909), and returned to this school as an instructor after doing post-graduate work at Harvard University Medical School. From 1917 to 1925 he was assistant professor, and from 1925 on, professor. In 1926 he was appointed head of the department of medicine. He was also director of the dispensaries from 1920 on.

Gordon was a captain in the medical corps of the Ohio National Guard when it was at the Mexican border (1916-17). During the World War he was a surgeon in the United States Army (134th Field Artillery, 37th Division) with the rank of major, and took part in all the offensives of his division.

**GORDON, LORD GEORGE,** proselyte to Judaism, b. London, 1750; d. London, 1793. He was the younger son of the third duke of Gordon, and George II was his godfather. His political abilities were so striking that in 1774 General Frazer, against whom he was running for Parliament, bought a seat for him in another part of the country. Gordon's intense Protestantism led him, in 1779, to become president of the Protestant Association, agitating for the repeal of the act (1778) to remove Catholic disabilities. As a result Gordon took a leading part in the "No Popery!" riots in London (1780); for this he was arrested and tried for treason, but acquitted. Five years later he was again accused of having cast aspersions on the justice of his country, and of libel against Marie Antoinette, and went into hiding to escape arrest.

It was during this period that Gordon decided to become a Jew, but it is uncertain just when or where. He is known to have approached Rabbi Tevele Schiff of London, asking to be accepted as a proselyte. Schiff refused, probably on the ground of the promise made to Cromwell by the Jews, more than a century before, that they would not indulge in proselytizing if they were readmitted into England. It is also certain that Gordon passed some time in Holland, and he may have embraced Judaism while he was in Amsterdam. Or his conversion may have taken place in Birmingham, through Rabbi Jacob, of that city, for when he was finally discovered by the authorities he was living in the house of a Jewess, had grown a beard and devoutedly followed all the observances of Orthodox Judaism. Gordon's interest in Judaism was of long standing; he had, many years before his conversion, been attracted by an inscription on a Jewish house, which bade all who were hungry come in and eat.

In 1788 Gordon was sentenced to serve five years in Newgate prison. Here he lived as an Orthodox Jew, insisting that all his food be prepared according to the dietary laws, and refusing to see Jewish visitors who did not abide by all the precepts of their religion. There is in existence a series of letters exchanged between him and one Angel Lyon, whom Gordon refused to aid financially because Lyon, although a Jew, did not wear a beard. Gordon signed his letters with the name Israel bar Abraham G. Gordon, and answered also to the name when he appeared in court. He died several months after his release, as a result of a fever he contracted during his imprisonment. Gordon appears as a figure in Charles Dickens' novel, *Barnaby Rudge.*



*Lord George Gordon*

LIBBY BENEDICT.

*Lit.:* Solomons, Israel, "Lord George Gordon's Conversion to Judaism," *The Jewish Historical Society of England, Transactions,* vol. 7, pp. 222-70; Picciotto, James, *Sketches of Anglo-Jewish History* (1875) 181-89; New York Public Library Collection, *Great Britain, CK p. v. 177;* Grieve, Christopher Murray, *Scottish Eccentrics* (1936); Colson, Percy, *The Strange History of Lord George Gordon* (1937).

**GORDON, HIRSCH LOEB,** orientalist, physician and writer, b. Vilna, Russian Poland, 1896. He claimed descent from Saul Wahl, who was supposed to have been a Jewish king of Poland in the 16th cent. Gordon's father was a rabbi, and he studied at the Yeshivas of Slobodka and Volozhin and at the Yeshiva Gymnasium in Odessa (1911-14).

He came to the United States in 1915, and continued his studies at Yale University (Ph.D., 1922), at the Catholic University of America (L.H.D., 1923), at Teachers' College, Columbia University (A.M., 1926), at the Jewish Theological Seminary of America (D.H.L., 1928), at New York University (A.M., 1928), and at the Royal University of Rome (Litt. D., 1930). He was a lecturer on Talmud at the Collegio Rabbinico Italiano in Florence, Italy (1915), and on history, archeology, and Talmud at Hebrew Teachers College, New York city (1920-27). While in Italy, Gordon studied medicine at the Royal University of Rome (M.D., 1934; Sc.D., 1934), and he practiced medicine in New York city from 1935 on.

During the World War he enlisted in the Jewish Legion and saw active service in Palestine.

Gordon is the author of many books and articles in Yiddish, Hebrew, English, German and Italian. Among these are *Dos Zwei-Sharike Shwerd* (the story of the Jewish Legion in Yiddish), *Prolegomena to the Hermeneutics of the Pentateuch* (1922), *Rabbi Elijah Gor-*

*don* (the life of his father, in English, 1926), *Biblical Polynomialisms* (1928), *Quellen zur Urgeschichte der griechisch-römischen Basilica und Stoa* (1932), *Mattia ben Haresh, medico romano del primo secolo* (1934), *La medicina Biblico-talmudica* (1935). He also wrote for the *Jewish Morning Journal* (Yiddish) and Hebrew journal, *Hadoar,* both of New York city.

**GORDON, JACQUES,** violinist, b. Odessa, Russia, 1899. He was a child prodigy, studied at the Odessa Conservatory, and performed throughout Russia. On the three hundredth anniversary of the Romanov rule (1913) he was decorated by the czar. Shortly after the outbreak of the World War, he came to the United States, where he became a pupil of Franz Kneisel. In 1917, Gordon became violinist of the Berkshire Quartet. Three years later, he was appointed concertmaster of the Chicago Symphony Orchestra. At the same time he was head of the violin department of the American Conservatory of Music in Chicago. It was during this period that he founded the Gordon String Quartet. In 1930, Gordon retired from his orchestral post to devote himself exclusively to his Quartet, giving concerts throughout the United States, at festivals, and over the radio. The Quartet particularly distinguished itself in its projection of the works of modern composers. In the fall of 1938, Gordon was awarded the Coolidge medal for achievement in chamber music.

**GORDON, JUDAH LOEB,** leading Hebrew poet of the Russian Haskalah, b. Vilna, 1830; d. St. Petersburg (Leningrad), 1892. Brought up in a well-to-do and enlightened home in the center of the Russian Haskalah, he was exposed to its influence at an early age and formed intimate ties with such of its leading spokesmen as Zeev Kaplan, the Lebensohns and others. His education combined a thorough traditional training, emphasizing Bible and Hebrew grammar, with a self-acquired knowledge of European languages and literature. At twenty-two he was graduated from the Vilna Jewish Seminary, and thereafter served as teacher in the government-sponsored Jewish schools in Poneviez, Shavli and Telz, until he was appointed secretary of the Jewish community of St. Petersburg and manager of the Society for the Dissemination of Enlightenment among the Jews of Russia in 1872. In this capacity, and during his twenty years as educator in the government schools in small Jewish communities, as well as in his writings, he came into sharp conflict with the Orthodox Jewish leadership and made many enemies among them. To these he attributed the instigation of his arrest in 1879 on a charge of revolutionary activities. His friends and associates among the "enlightened" did nothing to help him for fear of implicating themselves, and when he was released and returned to St. Petersburg after several months' imprisonment, they did not reinstate him in his post. This personal tragedy and the wide-spread pogroms of the 1880's deepened his disillusionment in the ideas of the Haskalah. He spent his last years an ailing and dejected man, occupied in journalistic work, and died of cancer in 1892.

Gordon began writing poetry at an early age, and soon distinguished himself as the poet laureate of the



*Judah Loeb Gordon*

Russian Haskalah. In his essays and in his short poems, which were more hortatory than lyrical, as well as in his long narrative poems, he was the spokesman of the aims and aspirations of the Russian Haskalah. As an epic poet, he was excelled by few in modern Hebrew literature.

Gordon's poetic career is clearly divided into three periods which parallel the evolving phases of the Haskalah movement: (a). the Romantic Period (1851-67); (b). the Realistic Period (1867-82); (c). the Period of Decline (1882-92). The first period is marked by the efforts of the Haskalah, encouraged by the government, to Westernize and "productivate" Russian Jewry. In this period his poems deal with Biblical and historical themes, yet they reflect the mood of the age. "David Ubarzillai" (David and Barzillai; written between 1851 and 1856) echoes the call of the Haskalah back to the soil. This was intended to be an idyllic chapter in a comprehensive epic of the life of the shepherd king. A romantic chapter in this uncompleted epic of David is his *Ahabath David Umichal* (The Love of David and Michal; Vilna 1857), which, like his "Asnath Bath Potifera" (Asenath the Daughter of Potiphar), reflects the Haskalah's emphasis on the proud spirit of the Bible in revolt against the Talmudic influence on the ghetto.

His best epic poem of this period is "Ben Shinne Arayoth" (Between the Lions' Jaws; published in his first collection, Vilna, 1868), telling the tragic story of Simon bar Giora, the hero of the Roman war. In it, Gordon blames the rabbinic teachings for the defeat and enslavement of the Jews politically and spiritually.

The theme of this period is voiced in his hortatory poem, "Hakitzah Ami!" (Awake, My People; written in 1863), a call to the Jew to reform some of his outworn customs and manners and to embrace enlightenment. This theme is satirically expressed in his *Mishle Yehudah* (Vilna, 1860), a collection of fables, mostly translated and adapted from Aesop, La Fontaine, Krilov and Jewish sources. In these fables, Gordon developed a unique style and technique to satirize the "follies of his unenlightened contemporaries." These

fables form a transition to the Realistic Period in his poetic career when he devoted his pen to undisguised contemporary issues. The turning point is the year 1867, when he took an active part in the controversy about religious reforms led by M. L. Lillienblum. Gordon published a number of articles in *Hamelitz* strongly advocating religious reforms. His poetry, during this period, is a relentless assault in the form of satirical narratives upon the bigotry and superstition and the inner decay of Jewish life, caused by religious practices which are contrary to life. "Ashaka Derispak" (The Wagon's Shaft; written in 1869) and "Vesamahta Behaggecha" (Rejoice in Your Festivals; written in 1870) are his first narrative poems treating of contemporary issues. They depict the tragedies caused by fanatic adherence to meaningless religious practices. The most famous of his epics of "contemporary history" is "Kotzo shel Yod" (The Point of a Yod; completed in 1876), the story of a divorced young woman prevented from making a second and happier marriage by the bigoted rabbi who refused to recognize the bill of divorcement because of an insignificant matter of spelling. The poem portrays, with bitter satire, the helpless position of womanhood and the perverse set of values in the rabbinically dominated Jewish life. "Shene Yosef ben Shimon" (the two Josephs ben Simon; written in 1877) is a satire on the tyranny of the Kahal (the Jewish community organization) and its head who conspired to send an innocent man by the name of Joseph ben Simon to prison, because he was a Maskil and a religious reformer, in place of a thief and murderer by the same name. The last of his epics of contemporary history is "Shomereth Yabam" (The Levirate Widow; completed in 1881), the story of a young widow who was compelled by the rabbi's avarice to waste her life waiting for her brother-in-law to release her from the Biblical obligation of levirate marriage. In these two poems, we already sense Gordon's disillusionment in the hollow aims and practices of the Haskalah. In the former, he ridicules the shallowness of the attempts at religious reforms, and in the latter, he depicts the sordid lack of idealism of the "enlightened" rabbi. During his own imprisonment in 1879, Gordon wrote his last epic poem, "Tzidkiahu Bebeth Hapekudoth" (King Zedekiah in Prison), a dramatic monologue voicing the protest of the last king of Judah against the perverse spirituality of the prophets which sought to subdue the normal routine of social and political life in Israel. In this poem, Gordon expresses his bitterness and despair of all idealism. This mood is expressed in his short poem, "Silluk Shechinah" (Departure of the Spirit; written shortly after the assassination of Alexander II), in which he portrays civilization as "a ladder standing on the ground—men are descending it, but no one ascends." Thus the secular Haskalah reaches its logical culmination in nihilism.

Personal tragedy and illness, coupled with a general breakdown of the Haskalah ideals as a result of the pogroms of the 1880's cast a shadow of despondency over the poet during the last decade of his life. This mood is reflected in most of the short poems of that period. "Lemi Ani Amel?" (For Whom Have I Labored?) is typical. In it he bemoans the alienation of Jewish youth from Jewish life and letters. "Am I to be the last of the singers of Zion, and you the last of the readers?" He devoted his last years in journalistic work as associate editor of *Hamelitz* and of the Russian Jewish periodical *Voskhod,* and from 1889 he served on the editorial staff of the Brockhaus Russian encyclopedia, in charge of Judaica.

In 1882, his twenty-fifth anniversary as a Hebrew poet, he was widely celebrated in Russia, and the Jubilee Committee published all his poetic works in four volumes (St. Petersburg, 1884). Two more volumes were added to the second edition (Vilna, 1898). Of his prose narratives, two volumes appeared in the series *Olam Keminhago* (The Way of the World; Odessa, 1870; Vilna, 1873) and a collection of short stories (Odessa, 1889). A second collection of fables, entitled *Gam Eleh Mishle Yehudah,* appeared in 1871 (Vienna). He also published numerous essays, articles and letters in Hebrew, Yiddish, and Russian periodicals. His letters appeared in two volumes under the title *Igroth Yelag* (Warsaw, 1894-95). The latest edition of all his work appeared in Tel-Aviv (1928-35).

In his short poem, "Attem Edai" (Ye Are My Witnesses), Gordon takes pride in the fact that his poetry did not deal in private matters and feelings, that he dedicated his pen to his people and its fate. Indeed, Gordon was not a lyricist. Even his so-called lyrical poetry is in the main a unique kind of reflective elegy, filled with belligerent sarcasm and reproach, fusing his personal suffering with the ills and pains of the people. Therefore, he chose the poetic form of fables and narratives. Gordon was the great poet of the Haskalah, voicing in his poetry its last period, its period of negation. In the spirit of the Haskalah, he held "despotic" rabbinic Judaism responsible for the plight of Jewry. The teachers of Israel, throughout its history, "taught thee to go against life, to keep thyself behind fences and walls, to be dead on earth and alive in heaven. . . . The dust of thy scribes and the sere leaves of pious talk have covered thee over and kept thee a living mummy for generations" (Between the Lions' Jaws). The characters of his epic poetry, even of the early period, are mainly rebels who persisted in their defiance in the face of overwhelming opposition. They reflect the desperate struggle of the Haskalah against the deeply rooted traditional Judaism. His great literary weapon is satire, which he uses effectively and mercilessly in his poetry.

He compares his pen to a hammer, and, indeed, one senses a pounding in his poetry in style and content. His language remains classic to this day. It is a blending of Biblical and Mishnaic style, concise, epigrammatic and smoothly fluent. His verse and rhyme are rich in variety and ingenuity. He was complete master of the language and form of Hebrew poetic expression.

In his prose narratives he did not rise to great heights. His plots are simple, almost anecdotal. But he was the first realist in modern Hebrew fiction who took his characters from the common masses. His style was revolutionary in its simplicity, and in its usage of post-Biblical Hebrew laid the foundation for the modern Hebrew style.

Gordon had a profound influence upon modern Hebrew literature. He put an end to the vacuous pathos of the Haskalah poetry and gave it concrete and realistic content in matter and in form. He was the last

of the poets of the Haskalah. He drew the curtain on its dramatic struggles and aspirations, but he was not psychologically able to sense the new spirit of renaissance which was coming into being during the last years of his life. AHRON OPHER.

*Lit.:* Zitron, S. L., *Anashim Vesoferim,* 86-93; Fichman, Jacob, *Babuoth,* vol. 1; Klausner, J., *Yotzerim Ubonim,* vol. 1, pp. 142-70; Lachower, F., *Toledoth Hasifruth Haibrith Hahadashah,* vol. 2 (1929) 247-85; Spiegel, Shalom, *Hebrew Reborn* (1930) 174-87; Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 1, cols. 507-9; Waldstein, *Evolution of Modern Hebrew Literature,* 40, 46-48.

**GORDON, MAX,** theatrical manager, b. New York city, 1892. His real name was Salpeter. He studied at the College of the City of New York, but left to work for a burlesque company in which his elder brother, widely known in burlesque as Cliff Gordon, was a monologist. Taking his brother's surname, Max was soon (1912) in partnership as a producer of one-act plays for vaudeville. Among these he booked *In the Zone,* by Eugene O'Neill, then an unknown playwright. Gordon was also interested, as a silent partner, in productions by Sam H. Harris which included *The Jazz Singer* (1925) and *Rain.*

Gordon was a booking manager for the Keith-Orpheum Circuit from 1926 to 1930. In 1930 his production of the revue *Three's a Crowd* launched him as an independent producer on Broadway. Among his other productions were Noel Coward's *Design for Living* (with Noel Coward, Lynn Fontanne and Alfred Lunt, 1933); *The Farmer Takes a Wife* (1934); *Pride and Prejudice* (a dramatization of Jane Austen's novel, 1935); *Ethan Frome* (a dramatization of Edith Wharton's novel, with Raymond Massey, 1936); and *My Sister Eileen* (1940).

Gordon was interested also in the production of motion pictures. In 1940 he was the producer of *Abe Lincoln in Illinois.*

*Lit.:* Harriman, Margaret Case, "The Old Max," *The New Yorker,* March 29, 1941, p. 22 et seq.

**GORDON, MICHEL,** Yiddish poet and Hebrew writer, b. Vilna, 1823; d. Kiev, Russia, 1890. For years Gordon worked as a bookkeeper in the office of Baron Joseph Günzburg at Poltava or as an itinerant teacher of Hebrew. Later he was active in the Haskalah movement, and was a close friend and collaborator of the poet Michael Lebenson and of the Maskilim Wolf, Kaplan and Katzenelenbogen. He was the brother-in-law of the famous Hebrew poet Judah Loeb Gordon, whom he influenced considerably.

Although he wrote much in Hebrew, Gordon's reputation rests mainly on his Yiddish poetry, which had a popular appeal. His poems are a call to his people to assimilate the culture of the majority people and to abandon distinguishing characteristics of external appearance; he also assailed the Hasidim, heaping ridicule upon their fanaticism and their ignorance.

His first poem, an elegy on the death of Mordecai Aaron Günzburg, appeared in *Kol Bochim* (Vilna, 1846). His *History of Russia* (Yiddish) was published at Zhitomir in 1869, and his *Tifereth Banim,* a textbook in Hebrew for Jewish youth, at Leningrad in 1881. Gordon was the author also of *Sheber Gaon,* a critical dissertation based on the Talmudic work *Had Vehalak.* A collection of his poems, *Die Bort un datzu noch Andere Shoene Lieder, Alle fun a Grossen Chassid,* was published anonymously in 1868. In 1899 a complete collection of Gordon's poems and songs was published at Warsaw by J. Alapin, under the title of *Shire Michel Gordon: Yiddishe Lieder fun Michel Gordon.*

Since Gordon was a firm adherent of the Haskalah (enlightenment) movement, many of his poems are didactic and tendentious. However, a large number of his later poems, such as "Mein Letzter Tog," "Mein Lebenszeit," and "Meine Yoren," are lyrical and personal in nature, and represent a lasting contribution to Yiddish poetry. Many of his poems were set to music by Warshawski, and were for years popular among the Jews of Galicia, Poland and Russia.

*Lit.:* Niger, S., in *Zukunft* (1923) Nos. 11 and 12; Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 1, cols. 510-18; Eric, M., *Die Yiddishe Literatur im Neinzehnten Yahrhundert,* 160-62; Wiener, Leo, *The History of Yiddish Literature in the Nineteenth Century* (1899) 82-85.

**GORDON, NATHAN,** rabbi, b. New Orleans, La., 1882; d. Montreal, Canada, 1938. He received his early education in his native city and was graduated as rabbi from the Hebrew Union College in 1906, in which year he became rabbi at Temple Emmanuel in Montreal. In 1909 he became also instructor in Oriental languages at McGill University, from which he received a M.A. degree in the same year. In 1916 he resigned his pulpit and began the practice of law in Montreal, where he continued to be an outstanding communal leader.

From 1919 to 1921 Gordon was prosecuting attorney of Montreal. He held several offices in Temple Emmanuel, including the presidency. He was often called in as arbitrator or impartial chairman in labor disputes. He was active in the revival of the Canadian Jewish Congress movement in 1924, and was president of the Eastern (Quebec and the Maritime Provinces) Division of that body from 1934 to his death. His pamphlets refuting the *Protocols of the Elders of Zion* and the Kol Nidre accusation were distributed to prominent Canadian leaders by the Congress.

**GORDON, SAMUEL,** novelist, b. Buk, Bavaria, 1871; d. London, 1927. He came to England with his parents at the age of twelve, and studied at the City of London School and at Cambridge University, where he won honors (classical tripos). In 1894 he was appointed secretary of the Great Synagogue of London, of which his father was cantor; he held the office until his resignation in 1913.

He published stories and novels, dealing, for the most part, with Jews. Among these were: *A Handful of Exotics* (scenes and incidents chiefly of Russo-Jewish life; 1897); *Daughters of Shem and Other Stories* (1898); *Sons of the Covenant* (a novel of London Jews; 1900); *Strangers at the Gate* (a reprint of many stories in *Daughters of Shem and Other Stories* by the Jewish Publication Society; Philadelphia, 1902); *The Ferry of Fate* (a novel of Russian Jewry; 1906); *God's Remnants* (stories of Israel among the nations; 1916).

Gordon believed that Jews could be modern and believers in traditional Judaism, too. He had no use for

the ghetto and hoped that, with the help of the social worker and the philanthropist, the Jews would become integrated into the nation in which they lived, losing, however, none of the essentials of Judaism. He opposed Zionism because he saw Palestine as only a ghetto among the nations.

*Lit.:* Modder, Montagu F., *The Jew in the Literature of England* (1939) 343-45.

**GORDON, SAMUEL LÖB,** Hebrew poet and pedagogue, b. Lida, Poland, 1866; d. Tel-Aviv, Palestine, 1933. He wrote for Hebrew periodicals numerous poems which were collected under the title of *Kinnor Yeshurun* (Warsaw, 1891-94), and translated into Hebrew Zangwill's *The King of the Schnorrers* and *Children of the Ghetto,* Heyse's *Sulamith,* Shakespeare's *King Lear,* and a number of La Fontaine's fables. From 1898 to 1901 he taught Hebrew in the boys' school at Jaffa, Palestine. On his return to Russia he edited periodicals for young people, and in 1910 became principal of the private Hebrew high school in Warsaw. His Hebrew text-books, *Torath Hasifruth, Otzar Halimmud Haibri, Hakeriah Vehakethibah* (in collaboration with Grasowski), and *Halashon,* are considered the most modern textbooks in the field of Hebrew language and grammar. From 1908 on Gordon worked on a popular commentary on the Bible. In 1924 he returned to Palestine and settled in Tel-Aviv.

**GORELIK, MORDECAI,** designer of stage scenery, b. Shchedrin, province of Minsk, Russia, 1899. He was brought to the United States in 1905. After studying at the Pratt Institute, Brooklyn, N. Y. (he graduated in 1920), he served his apprenticeship as a designer of stage scenery in the amateur and semi-professional theatres of New York city. Later, he studied under Norman Bel Geddes and Robert Edmond Jones.

His first commission of importance was designing the sets for Andreyev's *King Hunger,* performed at the Hedgerow Theatre in Philadelphia (1924). The following year he designed the sets for the Theatre Guild's production of John Howard Lawson's *Processional* (New York, 1925). He also designed the scenery for the Theatre Union's production of Friedrich Wolf's *Sailors of Cattaro* (1934) and the Yiddish Art Theatre's production of Jacob Gordin's *God, Man, and Devil* (1928). Most of his work was for the Group Theatre, for which he designed the sets for Sidney Kingsley's *Men in White* (1933), Robert Ardrey's *Casey Jones* (1938), Clifford Odets' *Golden Boy* (1937), *Rocket to the Moon* (1938), *Night Music* (1940), and others of the Group's plays.

Gorelik was influenced by Soviet designers for the stage and screen as well as by the pre-Hitler designers of Germany—the innovators like Piscator. Gorelik's scenery was not merely decoration or background but, expressive of the basic idea of the play, was designed to be as much a part of it as the acting. Accordingly, the screens for *Men in White* suggested life in a hospital as the dramatist saw it, just as the speeding locomotive of *Casey Jones* suggested the hero's life in the cab; the settings of *Golden Boy* were designed to suggest not only the prize ring where the hero fought but the conflict of the characters.

Gorelik was an instructor in stagecraft at the School of the Theatre, New York city (1920-21) and at the Cornish School, Seattle, Wash. (1925), and scenic director of the American Academy of Dramatic Arts in New York city (1928-32). His designs were exhibited at the International Theatre Arts Exhibition (London, Amsterdam and New York, 1924, and the Museum of Modern Art, New York, 1934). In 1940 he published *New Theatres for Old,* a history of the theatre from a Marxist point of view. In 1935 and again in 1937 he was awarded a fellowship of the John Simon Guggenheim Memorial Fund.

*Lit.:* Gorelik, M., "I Design for the Group Theatre," *Theatre Arts Monthly,* March, 1939, pp. 180-86.

**GORELIK, SHEMARYA,** writer, b. Lochwitz, province of Poltava, Russia, 1877. He lived in Switzerland during the first World War, from 1919 to 1933 in Berlin, and since then has resided in Palestine. In his important position as publicist and critic of Yiddish and European literature he published numerous essays and feuilletons in Yiddish and Hebrew newspapers and periodicals, his chief aim being to acquaint the Jewish reading public of Eastern Europe with the leading minds of Europe and with modern tendencies in literature and art. He published in Yiddish in book-form: *Brief zu a Fraind* (1908); *Literaturbilder* (1912); *Groisse Neshumes* (1921); *Yiddishe Kep* (1921); *Massoth,* essays (Tel-Aviv, 1937). Some of these were published also in Hebrew and German. He entered the field of belles-lettres by writing *Die Liebe Provinz* (1913), and published in German *Fünf Jahre im Lande Neutralien* (1919).

**GORFINE, EMANUEL,** lawyer and legislator, b. Baltimore, 1895. He studied at the University of Maryland Law School (LL. B., 1917) and was admitted to the bar of Maryland. In 1930 he was elected to the House of Delegates of the Maryland General Assembly, and was reelected in 1934. He was speaker of the House from 1935 to 1938—the first Jew to hold this office in Maryland. In 1938 he was elected to the State Senate for a four-year term.

He was a member of the Board of Jewish Education of Baltimore and a director of the Jewish Social Service Bureau of the Associated Jewish Charities.

**GORFINKLE, BERNARD LOUIS,** lawyer, b. Boston, 1889. He studied at Boston University Law School (LL. B., 1911), and was admitted to the bar of Massachusetts in 1911.

In 1916 he was in the United States cavalry on the Mexican border and, during the World War, was promoted to a captaincy in the department of the judge advocate general. He took part in seven major battles of the A.E.F. (American Expeditionary Force) and was wounded at Verdun. As American secretary to the Supreme Economic Council he participated in the Allied and German Conferences at Versailles; he was present, as attaché to President Woodrow Wilson, at the signing of the treaty of peace (1919). He was decorated by the cities of Le Havre and Verdun and by King Leopold I of Belgium. In 1919 he became a member of the reserve corps of the army with the rank of colonel.



*Goshen, in the delta of the Nile where Israel lived while in Egypt. Reproduced by courtesy of the Union of American Hebrew Congregations*

In France Gorfinkle was the organizer and president of the A.E.F. branch of the Young Men's Hebrew Association.

**GORION, MICAH JOSEPH BIN** (pseudonym), *see* BERDYCZEWSKI, MICAH JOSEPH.

**GORKI, MAXIM,** non-Jewish Russian writer, b. Nizhni-Novgorod (now Gorki), Russia, 1868; d. Moscow, Russia, 1936. In contrast with the earlier Dostoevsky (1821-81), who was a member of the lesser nobility and criticized the Jews harshly, Gorki, who rose from being a vagabond to become the foremost Russian writer of his generation, constantly defended the Jews of Czarist Russia by story and article.

After the Kishinev pogrom (1903), he wrote a sympathetic story (*The Pogrom*) describing an earlier riot against the Jews, and in an article blamed the Kishinev pogrom not upon the mobs, but upon the anti-Semitic journalists who were misleading them. Although the hooligans whom Gorki described sympathetically were the very ones to take a leading part in the pogroms, when one of them in Gorki's story (*The Orlovs*) spoke of wanting—in his restlessness and misery—to get a crowd together to kill off all the Jews to the very last, Gorki deleted this from later editions, rating his interest in hooligan and Jew above the truthful delineation of character and his own fiction.

In 1916, together with Leonid Andreyev and Fyodor Sologub, Gorki edited in Petrograd *The Shield* (selections from which were translated by Avrahm Yarmolinsky and published in New York the following year). This was a collection of essays, stories, and poems by non-Jewish Russian writers of note defending the Jews of Russia against the anti-Semitism of the government and certain elements of the population. In his article for *The Shield* ("Russia and the Jews," pp. 3-16), Gorki stated that he was troubled by the Jewish question as a Russian, since hatred for the Jews, as indeed for any people, was degrading to the haters; the self-respect of Russians, as well as reason, justice, and gratitude, required that the Jews of Russia should have equal rights.

Gorki saw clearly with Dostoevsky that the defenceless position of the Jew served to arouse a sensuous inclination toward cruelty. He viewed the Russian good-nature that tolerated injustices to the Jews as merely an aspect of Oriental indifference, and reminded those who defended this indifference by quoting the Russian peasant's maxim that no one sues or beats an innocent man that they knew only too well that in Holy Russia the innocent were often tried and beaten.

Gorki quoted (in *The Shield*) with approval, from a summary of the doctrines of Judaism published by the German-Jewish Union in 1885, the Jewish doctrine that bids one to shun the idleness which waits for help, to respect work, and to share in communal undertakings. He cited, as a guiding principle of his own life for many hard years, Hillel's saying (*Aboth* 1: 14), "If I am not for myself, who is for me? And if I am only for myself, what am I?"

Among the Russian Jewish writers encouraged by Gorki was Isaac Babel (1894- ), one of the leading short-story writers of the Soviet Union ("First Meeting with Gorky," *International Literature,* June, 1937, pp. 87-89). CHARLES REZNIKOFF.

**GOSHEN** (Greek *Gesem*). 1. A district on the eastern border of Egypt, near the Suez Canal. Here the family of Jacob, which was given permission to settle by Pharaoh, developed into a mighty people. The cities of Pithom, Raamses and On (Heliopolis) are supposed to have been situated in this district, which may be identical with the Wadi Tumilat of today (*Ex.* 1:11; *Gen.* 41:45; 46:28-34). Other scholars think that Goshen was the Hebrew name of the "field of Zoan," north of Tanis (Zoan). With this view would agree the tradition recorded in *Ex.* 2, that Israel dwelt on the Nile.

2. According to *Josh.* 10:41; 11:16, a Southern Palestinian district was called Goshen (Greek *Gosom*). A city named Goshen is mentioned in *Josh.* 15:51 as being located on the southern border of Judah.

**GOSLAR,** city in Hanover, Germany, with a population of about 21,000 (1941). Jewish merchants are known to have visited Goslar in the 11th cent., as in 1074 Emperor Henry IV exempted from taxation

Jews and other settlers there from Worms. The first mention of Jews there in documents is from 1252, and the first reference to a Jewish community in a Hebrew source is from 1291. In 1331 the community was split by a dispute which led to a division which lasted for seven years. In 1349, at the time of the Black Death, the Jews were protected from massacre by the city authorities. However, a ritual murder accusation about 1410 caused many Jews to leave the city, and in 1417 those remaining emigrated because of the pressure of taxation. A new small community was founded in the 19th cent.; it amounted to about fifty in 1931, but had disappeared by 1941 under the Nazi regime.

**GOSPELS** (from the Greek *evangelion,* "good tidings"), the first four books of the New Testament, containing the story of the birth, life, teachings, death and resurrection of Jesus of Nazareth. The name seems to be derived from the verse in *Isa.* 61:1, "The spirit of the Lord God is upon me; because the Lord hath anointed me to bring *good tidings* unto the humble," a passage which was later interpreted in a Messianic sense. In accordance with the traditional ascription of the four gospels to various disciples of Jesus, they are known as the Gospels according to Matthew, Mark, Luke and John. The first three, because they present a number of similarities which permit a comparison (Greek, *synopsis,* "simultaneous view"), are called the Synoptic Gospels; that of John is often called the Fourth Gospel.

Though the three Synoptic Gospels contain narratives that are in many respects identical, they present so many points of difference, even contradictions, that modern Bible scholarship has attempted to arrive at an explanation of their origin. The generally accepted view is that the earliest gospels arose in the 1st cent. C.E. and that the oldest was a somewhat shorter form of *Mark* (Ur-Mark). The fact that *Matthew* and *Luke* agree in a number of stories and teachings which are not found in *Mark* is explained by assuming the existence of another early gospel (known as *Q*) which contained these passages. It is assumed that each of the three Synoptic Gospels was based on one or more of these earlier sources; all used Ur-Mark, and *Matthew* and *Luke* also derived portions from *Q;* while each compiler added those narratives and sayings which are to be found solely in his own gospel. It must be noticed, however, that this theory of the origin of the Synoptic Gospels is based on the assumption that the shorter form of the gospels is the older, an assumption which is by no means necessarily true, as it is equally possible that the earliest gospels were longer and that from these epitomes were made.

A study of the Synoptic Gospels reveals a number of varying ideas and conceptions which point to a progressive development in Christian thought. Thus Jesus is in some places represented as a prophet and miracle worker, the forerunner of the kingdom of God (*Matt.* 4:17; *Mark* 1:15, for instance); in others, he is the Messiah, but not descended from David (*Matt.* 22:41-46; *Mark* 12:35-37; *Luke* 20:41-44); for the most part he is regarded as the Messiah, the son of David, and two separate genealogies of his descent are given (*Matt.* 1:2-17; *Luke* 3:23-38); occasionally he appears as the suffering Messiah, particularly in the account of his crucifixion; and finally, the Davidic descent is replaced by the idea that he is the son of God, born to a virgin (*Matt.* 1:18-25; *Luke* 1:26-56), or else made so by the power of the Holy Ghost after his baptism (*Matt.* 3:13-17; *Mark* 1:9-11; *Luke* 3:21-22; cf. *John* 1:29-34) or by his resurrection (*Matt.* 28:16-20; *Luke* 24:36-53). A significant passage is that in which Jesus asks his disciples to state whom they believe him to be (*Matt.* 16:13-20; *Mark* 8:27-30; *Luke* 9:18-20). Here there are statements that the people regarded Jesus as the incarnation of Elijah, Jeremiah or one of the prophets, while the disciples held him to be the Messiah (Christ); to which *Matthew* alone adds, "the Son of the living God."

There are similar differences in ideas that can be found in the passages of the gospels. Thus the gospel is variously to be preached to Israel, but not to the heathens, to Israel and the heathens alike, or to the heathens in preference to Israel. God is spoken of as both "your father in heaven" and "my father in heaven." In some passages the disciples are urged to be more rigorous in keeping the Law than the Pharisees; in other cases, Jesus defends cases where the disciples disregard the traditional law; in still others, the Law itself is attacked. The opponents of Jesus are variously described as the priests, the Pharisees, or the Jewish people as a whole. These differences are to be found in all the gospels as well as in the sources suggested by Bible critics, and point to a process of change and transformation that must have taken place before and even during the actual writing down of the narratives.

The characteristics of the individual gospels may be briefly stated as follows:

**Matthew.** It is generally assumed that this gospel was compiled shortly before 100 C.E. The return of Jesus to earth is imminently expected, and the author comforts the Christian congregation with this hope. He endeavors to prove explicitly that every event in the life of Jesus was the fulfillment of some prophecy in the Hebrew Bible. There is a definite scheme of grouping the parables and the book can easily be divided into sections on this basis. Many of the statements of Jesus that are found scattered in the other gospels are grouped into one address, the Sermon on the Mount (5 to 7), which is of particular interest because of its close parallels to rabbinic teachings.

**Mark.** This gospel is thought to have been written shortly after the destruction of the Temple in 70 C.E. The author devotes a large portion of his pages to the story of Jesus' life, and touches only briefly on his teachings. He is particularly interested in miracles, and carefully records all the Aramaic words (for example Talitha Kumi and Epphatha) which Jesus used on these occasions. The original book ended at 16:8; the remainder of the chapter is known to have been added by a later hand.

**Luke.** The date given to *Luke* is approximately the same as that for *Matthew,* but its contents contain a far wider range of ideas. In some passages *Luke* seems to have preserved the earliest form of the narrative; thus his sermon in the field (chap. 6) is apparently an earlier version of a part of the Sermon on the Mount.

On the other hand, the book shows the marks of editing for the purpose of reaching the heathen; specific Jewish features in the other gospels are absent, and Jesus is made an urbane gentleman who moves serenely through life. A large section of *Luke* is devoted to parables of Jesus, including such famous ones as the Prodigal Son, which are found in no other gospel.

**John.** This gospel appears to come from the 2nd cent. Its atmosphere and ideas are in many respects entirely different from the other gospels. There is a distinct mystical tone; Jesus is not a human being, but the incarnate Word of God; emphasis is laid upon belief in his power rather than in obedience to an ethical law. A new set of characters are introduced, and the Jews are represented as being much more hostile to Jesus than in the Synoptic Gospels. The latter part of the book is the older, and seems to be derived from the same source as the earlier part of *Matthew,* since it agrees with it in endeavoring to show that the life of Jesus corresponded to earlier prophecies. It also contains the most probable date for the crucifixion.

In addition to these four gospels which were accepted by the church as canonical, there were a number of apocryphal gospels, most of which are known only by name. Among these were the gospels according to the Hebrews, according to the Egyptians, and according to Peter, and a gospel describing Jesus' life as a child. The Talmud apparently refers to the Gospels under the name *gillayon* ("scroll"), a distorted folk-etymology (*Sab.* 116a). Another form sometimes found in Jewish literature is *'avon gillayon* ("sin scroll"), a pun which is not good Hebrew, but is intended to express the Jewish aversion to Christian teachings at a time when the two religions had already become hostile to one another.

*See also:* JESUS OF NAZARETH; NEW TESTAMENT; PARALLELS BETWEEN THE NEW TESTAMENT AND JEWISH LITERATURE.

SIMON COHEN.

*Lit.:* Mann, J., "Rabbinic Studies in the Synoptic Gospels," *Hebrew Union College Annual,* vol. 1 (1924) 323-55; Montefiore, Claude G., *Rabbinical Literature and Gospel Teachings* (1930); the introductions to the New Testament and the individual books, especially McNeile, *An Introduction to the Study of the New Testament* (1927); Moffatt, *An Introduction to the Literature of the New Testament* (1914); Bultmann, *Die Erforschung der synoptischen Evangelien* (1925).

The following is an outline of the contents of the gospels:

MATTHEW

1:1 to 17. Genealogy of Jesus
1:18 to 2:23. Birth and early life of Jesus.
3:1 to 4:25. Baptism and early ministry of Jesus.
5:1 to 7:29. Sermon on the Mount.
8:1 to 9:38. Healing ministry of Jesus.
10:1 to 12:50. Teachings of Jesus.
13:1-23. The parable of the sower.
13:24 to 16:12. Teachings of Jesus.
16:13 to 17:13. Jesus announces his true mission to the disciples; the transfiguration.
17:14 to 20:34. Teachings and ministry of Jesus.
21:1 to 25:46. Jesus enters Jerusalem and teaches in the Temple.
26:1 to 27:66. Betrayal, trial and crucifixion of Jesus. The institution of the Lord's supper.
28:1-20. The resurrection.

MARK

1:1-45. Baptism and early ministry of Jesus.
2:1 to 3:35. Healing ministry of Jesus.
4:1-20. The parable of the sower.
4:21 to 8:26. Teachings and ministry of Jesus.
8:27 to 9:13. Announcement of mission and transfiguration.
9:14 to 10:52. Teachings and ministry of Jesus.
11:1 to 13:37. Jesus enters Jerusalem and teaches in the Temple.
14:1 to 15:47. Betrayal, trial and crucifixion of Jesus.
16:1-8. The resurrection (verses 9-20 are a later addition).

LUKE

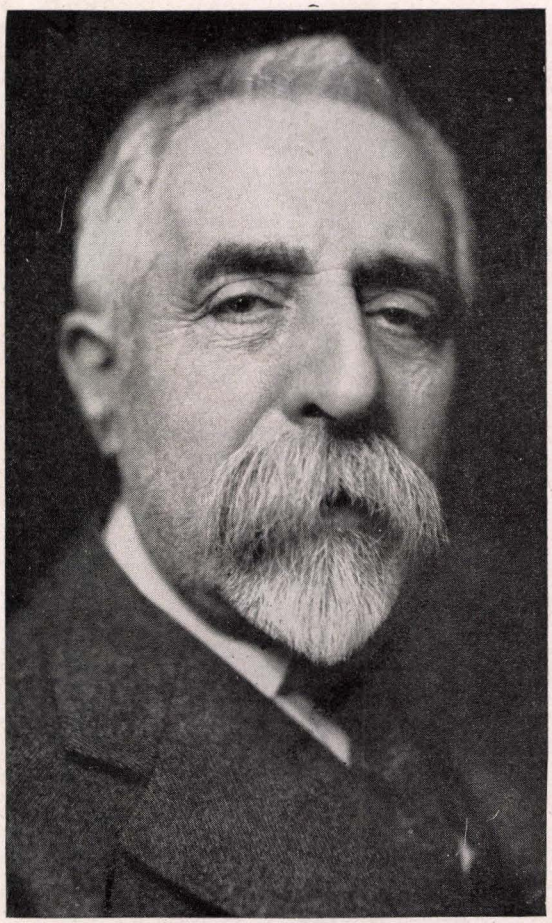
1:1-4. Introduction.
1:5 to 2:52. Birth of John the Baptist and Jesus and early life of the latter.
3:1-22. Baptism of Jesus.
3:23-38. Genealogy of Jesus.
4:1 to 6:16. Early ministry of Jesus.
6:17-49. Sermon in the Field.
7:1 to 8:3. Teachings of Jesus.
8:4-15. The parable of the sower.
8:16 to 9:17. Teachings of Jesus.
9:18-36. Announcement of mission and transfiguration.
9:37 to 19:27. Teachings and ministry of Jesus.
19:28 to 21:38. Jesus enters Jerusalem and teaches in the Temple.
22:1 to 23:56. Betrayal, trial and crucifixion of Jesus.
24:1-53. The resurrection.

JOHN

1:1-18. Jesus as the Word of God.
1:19 to 7:53. Baptism and early ministry of Jesus.
8:1-11. Story of the woman taken in adultery (a late insertion).
8:12 to 11:57. Teachings and ministry of Jesus.
12:1-50. Jesus enters Jerusalem and teaches in the Temple.
13:1 to 19:42. Betrayal, trial and crucifixion of Jesus.
20:1-17. The resurrection.
20:18 to 21:25. Appearances of Jesus to his disciples.

**GOTESFELD, CHONE,** Yiddish playwright and humorist, b. Skale, Galicia, 1890. He came to the United States in 1910, settling in New York city, where he worked as an errand boy, as a cutter, and as a helper at a newspaper stand. At night he studied pharmacy in Brooklyn College. He made his debut in the humorous weekly *Kundes,* and after working for a while on the staffs of Jewish newspapers in Cleveland and Philadelphia, he joined the staff of the *Jewish Daily Forward* first as a telephone boy and later as a writer, chiefly under the pseudonym of "Tovie Shmeichel."

Gotesfeld, who wrote many humorous sketches for the *Forward,* is best known as a playwright. The first play of his to be produced (by Rudolph Schildkraut in 1920) was *Ya Farheirat Nit Farheirat* (written in collaboration with Osherowitch). Then he wrote a number of comedies. *Ven Shtarbt Er?* (When Will He Die?), his greatest theatrical success, was first produced by Maurice Schwartz at the Jewish Art Theatre in 1924; later it was played on the Yiddish stages of Poland and Argentina. Of his other plays, the following were produced: *Reiche Kabtzonim* (Rich Paupers; New York, 1922); *Amerikaner Chasidim* (New York, 1928); *Parnose* (Sustenance; New York, 1928); *Reisele* (an operatic adaptation of *Parnose,* starring Molly Picon); *Malochim Oif der Erd* (Angels on Earth; New York, 1929), a fantastic comedy; *Machatonim* (In-Laws; New York, 1935). The com-



*Richard James H. Gottheil. Reproduced by courtesy of the Jewish Publication Society of America*

edy *Ven Shtarbt Er?* appeared in book form under the title *Gevald Ven Shtarbt Er?* (Vilna and Warsaw, 1926). *Mein Reise Iber Galizie* (My Journey through Galicia), another book by Gotesfeld, was published at New York in 1937.

***Lit.:*** *Lexikon fun Yiddishen Theater,* cols. 258-59.

**GOTLIEB, BERNARD,** United States consul, b. New York city, 1893. He received his A.B. degree at Columbia University. He was appointed vice-consul at Constantinople in 1915, later being transferred to Cairo. In 1921 he was appointed United States consul at Teheran, Persia, and has served as consul since then in Halifax, Canada, in Singapore, in Wellington, New Zealand, and in Messina and Trieste, Italy.

**GOTTHEIL, GUSTAV,** rabbi, b. Pinne, Prussia, Germany, 1827; d. New York city, 1903. He was educated at the University of Berlin and the Berlin rabbinical college. While studying in Berlin, he became assistant minister of the Berliner Reformgemeinde, of which Samuel Holdheim was the rabbi. From 1860 to 1873 he was rabbi at Manchester, England, of the Manchester Congregation of British Jews. Two of the most noteworthy sermons which he preached there were on the slavery question, attacking those who had declared the institution to be sanctioned by Mosaic Law. Gottheil was a member of the Leipzig Synod in 1871.

In 1873 he came to New York as assistant rabbi to Dr. Samuel Adler at Temple Emanu-El. In the following year, upon the latter's resignation, Gottheil succeeded him, serving as rabbi until 1899, when he became rabbi emeritus. Since he believed in practical religion, a religion of creed plus deed, he founded the Emanu-El Sisterhood of Personal Service, the first organization of its kind in New York. He reorganized the religious school and founded the Emanu-El Theological Preparatory School, which was discontinued upon the opening of the preparatory department of the Hebrew Union College. Gottheil was a founder of the Association of Eastern Rabbis, and when this was merged with the Central Conference of American Rabbis in 1890 he took an active part in the latter's deliberations. He was vice-president of the Federation of American Jewish Zionists, chairman of the revision committee of the Union Prayer Book, and one of the governors of the Hebrew Union College.

In 1886 Gottheil published one of the first Jewish hymn books printed in the United States, on which was largely based the first edition of the *Union Hymnal,* generally used by Reform Jewish congregations throughout the country. Among his works are *Sarah* and *Sun and Shield* (New York, 1896), a survey of Judaism.

Gottheil did not confine his activities to Jewish affairs only. He was one of the founders of the New York State Conference of Religions and a founder of the Nineteenth Century Club. In 1892 he was a representative of Judaism at the Parliament of Religions held at the Chicago World's Fair. A Gustav Gottheil lectureship in Semitic languages was founded at Columbia University on the occasion of his seventy-fifth birthday. GEORGE ALEXANDER KOHUT.

***Lit.:*** Markens, I., *The Hebrews in America* (1888) 282; *American Hebrew,* April 17, 1903, pp. 720, 731-32; July 3, 1903, pp. 217-18; Kohut, G. A., *Helpful Thoughts* (1903); idem, memorial poems, in *Beside the Still Waters* (1912).

**GOTTHEIL, RICHARD JAMES HORATIO,** Orientalist, and professor of Semitic languages at Columbia University, son of Gustav, b. Manchester, England, 1862; d. New York city, 1936. He was brought to New York city by his parents in 1873. He studied at the Universities of Berlin, Tübingen and Leipzig, and at Columbia University, from which he received the A.B. degree in 1881 and the Litt.D. degree in 1929; he received the Ph.D. degree summa cum laude from the University of Leipzig in 1904. While abroad he studied also at the Hochschule für die Wissenschaft des Judentums in Berlin.

In 1886 he was appointed lecturer on Syriac languages at Columbia University, and in 1887 professor of Semitic languages, holding this position until his death, and serving as exchange professor to the University of Strasbourg in 1920 to 1921. In 1933 Gottheil attended the four hundredth anniversary of the University of Granada, Spain, as representative of Columbia University. He was head of the Oriental Department of the New York Public Library from 1896 until his death; director of the American School for Oriental

Research, in Jerusalem, from 1909 to 1910; and a corresponding member of the Real Academia de la Historia, of Madrid, in 1918. He was president of the American Oriental Society from 1933 to 1934. In 1919 Gottheil was appointed a knight of the French Legion of Honor. He was a Grand Officer of the Order of Ouissam Aleonite Cherifien.

Gottheil was an editor of the *Jewish Encyclopedia,* in charge of post-Biblical history and post-Talmudic literature; editor of the *Semitic Study Series* and of the *Columbia University Oriental Series;* and a contributor to *Johnson's International Encyclopedia* and the *Encyclopedia Americana.* In addition to many scientific articles in his field and to articles on international and historical subjects contributed to various newspapers and periodicals, Gottheil wrote the following works: *Jewish History in the Nineteenth Century* (1906); *Zionism* (1914); *The Holy War* (1915); *The Belmont-Belmonte Family* (1917); *Selections from the Syriac Romance of Julian the Apostate; The Syriac-Arabic Glosses of Isha bar Ali; A Trèatise on Syriac Grammar; Genizah Fragments* (in collaboration with William H. Worrell); *The Life of Gustav Gottheil: Memoir of a Priest in Israel* (1935).

Gottheil was vitally concerned with Jewish problems and activities. He was president of the American Federation of Zionists (1898-1904), a member of the Zionist Organization Central Committee, and a delegate to the Zionist Congresses held at Basel and London. He was a corresponding member of the Jewish Historical Society of England, president of the Society of Biblical Literature (1902-3), and from 1904 on vice-president of the American Jewish Historical Society. He was one of the founders and a charter member of the Jewish Institute of Religion, in New York city, and for many years a lecturer there. In 1932, on the occasion of his seventieth birthday, the Jewish Institute of Religion awarded him the honorary D.H.L. degree "in recognition of a lifetime spent in the furtherance of Jewish and Semitic learning, and in the valiant and unwearied espousal of Jewish causes."

Gottheil was the founder and for ten years president of the Zeta Beta Tau Fraternity, which in 1925 established the Richard Gottheil Medal in his honor. This medal is awarded annually, by the editors of Jewish newspapers in the United States and Canada, to that outstanding American personage, regardless of creed, who has rendered the most distinctive service during the preceding year on behalf of Jewry and Judaism. The recipients of the Richard Gottheil Medal have been: Rabbi Stephen S. Wise (1925), David A. Brown (1926), Aaron Sapiro (1927), Julius Rosenwald (1928), Felix M. Warburg (1929), Herbert H. Lehman (1930), the Reverend John Haynes Holmes (1932), the Reverend Everett R. Clinchy, Father J. Elliott Ross and Rabbi Morris S. Lazaron (1933; these three were members of a committee of the three faiths which toured the United States in that year in the interests of good will and combatting anti-Semitism), William Cardinal O'Connell (1934), James G. MacDonald (1935), President Franklin D. Roosevelt (1936), Judge Julian W. Mack (1937), Dorothy Thompson (1938; no medal was awarded in 1931 or in 1939). The Zeta Beta Tau Fraternity also established an annual scholarship at the Hebrew University, Jerusalem, in Gottheil's memory.

ABRAHAM I. SHINEDLING.



*Bernhard Gottlieb*

**GOTTLIEB, BERNHARD,** dental scientist, b. Kuty, Austria, 1885. After a short period of study in law, he entered the University of Vienna Medical School in 1906. Financial difficulties precluded his study of surgery, and he entered dentistry. Gottlieb's scientific interests, however, drove him into research into diseases of the teeth.

Gottlieb's first major presentation, a study of the vitality of tooth enamel, won for him, in 1914, a prize of one thousand Austrian crowns. He spent the four years of the first World War on the Russian-Roumanian front, and was awarded three medals for distinguished service in dental and oral surgery. During this period, Gottlieb was also able to collect many specimens of human jaws, which he used in later experiments.

In 1921, Gottlieb began lecturing in the University of Vienna. Here, in conjunction with several other dental scientists, he formed the Vienna research group, which led dental experimentation for almost twenty years.

Gottlieb was made president of the Research Commission of the Fédération Dentaire Internationale in 1925. Following a visit to the United States, in 1926, to attend an international dental congress, Gottlieb arranged for the establishment of a dental research group at Loyola University, Chicago. In 1936, Gottlieb arranged and directed the International Dental Congress in Vienna.

After the Nazi invasion of Austria in 1938, Gottlieb moved to Palestine, where he remained for two years, teaching post-graduate dentistry and establishing dental

service clinics. He returned to the United States late in 1940, to become visiting lecturer in oral pathology in the laboratories of the Kellogg Foundation Institute at Ann Arbor, Mich., which post he still held in 1941. Gottlieb was able to rescue much of his collection of histopathologic material from Vienna and bring it to the United States.

**GOTTLIEB, HARRY,** painter, b. Roumania, 1895. He came to the United States in 1907, and studied at the Minneapolis School of Art from 1914 to 1917. He held one-man shows in New York city at the Whitney Studio Gallery, Rehn Galleries (1933) and the A. C. A. Gallery (1937). In 1934 he was awarded the Jennie Sesnan gold medal for the best landscape by the Pennsylvania Academy of Fine Arts, and in 1935 he received the Carnegie prize for the best landscape by the National Academy of Design. From 1931 to 1932 he was a Guggenheim fellow. Gottlieb was president of the Artists' Union.

**GOTTLIEB, LEON,** Yiddish writer, b. Grodziesk, Poland, 1878. Though of a Hasidic family, at the age of seventeen he joined the movement for modern culture among Jews, then was an adherent of Zionism and finally a Socialist. He was for many years the Yiddish interpreter in the press of the Polish Socialist Party (P.P.S.). Arrested in 1899 and detained for several weeks, he went to London, where he was Yiddish editor of the Polish Socialist Party organ headed by Josef Pilsudski, later dictator of Poland. In 1901 Gottlieb came to New York, where he joined the staff of the *Jewish Daily Forward*. He wrote about forty novels, which appeared in serial form in the Yiddish press, as well as plays, articles and reviews. He also wrote in Polish, into which language he translated some of Konopicka's works. In 1933 Pilsudski conferred upon Gottlieb the Polish Cross of Independence.

**GOTTLIEB, LEOPOLD,** painter, b. Drohobycz, Galicia, Poland, 1883; d. Vienna, 1934. He studied under Malczewski in Cracow, and at academies in Munich and Paris (1898-1901). For some time he lived in Toledo, Spain, where he studied the paintings of El Greco, and in Palestine, where he was an instructor at the Bezalel School. His paintings were exhibited in various salons in Paris (1908-13, 1910-12) and in Vienna (1920). The best-known of his portraits are those of Theodor Däubler, André Salmon, Gino Pascin, Shalom Asch, Abraham Neumann, Josef Pilsudski, and his mother; the latter portrait was purchased for the Museum of Jerusalem. Other paintings are preserved in the National Museum of Cracow, the Albertine Museum of Vienna, the Art Institute of Frankfort, and the Cincinnati Museum. During the World War he was a lieutenant in the Polish Legion, and after the War he fought under Pilsudski for Poland's independence.

***Lit.:*** Szittya, *Leopold Gottlieb* (1930).

**GOTTLIEB, MORITZ,** painter, brother of Leopold, b. Drohobycz, Galicia, Poland, 1856; d. Cracow, Poland, 1879. His paintings, mostly in the genre style, are from Jewish history, from Jewish life in Poland and Galicia, and from the Old Testament. Although he died at twenty-three, he became known through his paintings *Shylock and Jessica* (1876), *Uriel Acosta* (1877) and *Praying Jews* (1878). His earlier paintings are *Christ before Pilate, Christ Preaching in Capernaum,* and *Casimir the Great.*

***Lit.:*** *Gottlieb-Album, Gemälde des Künstlers in Reproduktionen,* published by Christoph Reissers Söhne (1924).

**GOTTLOBER, ABRAHAM BÄR** (pseudonyms ABaG and Mahalalel), Hebrew and Yiddish poet, historian and journalist, b. Starokonstantinov, Ukraine, Russia, about 1811; d. Bialystok, Poland, 1899. Gottlober studied Talmud, Hebrew grammar and the Scriptures, and very early became interested in Cabala and Hasidic mysticism. Soon afterwards, however, he met Joseph Perl in Tarnopol, a pioneer in the Haskalah (enlightenment) movement in Galicia, who persuaded him to pursue secular knowledge. His father-in-law, a fanatical Hasid, forced him to divorce his wife; from that time on he led the life of a wanderer, and became a bitter enemy of Hasidism. From 1851 on he traveled and taught in different Russian government schools. In 1865 he became instructor in Talmud at the Zhitomir rabbinical school, and remained there until it was closed by the government in 1873, when he settled in Dubno. From there he moved to Kovno and thence to Bialystok, where in later years he became blind and ended his days in poverty and neglect.

Gottlober was a prolific writer. His first poems were issued as *Pirhe Haabib* in 1835, but gained no recognition; in 1850 another book of poems, *Hanitzanim,* appeared, and was successful. In 1867 his allegorical drama, *Tifereth Libne Binah,* appeared. Some of his novels and short stories, *Kol Binah Viyeshuah,* appeared in Vienna in 1875; *Hizaharu Bibne Aniyim* in Warsaw in 1879; and his *Oroth Meofel* in Warsaw in 1881. In 1890 a complete collection of his poems, *Kol Shire Mahalalel,* in three volumes, was published. He translated into Hebrew Ludwig August Frankl's travel-book *Aus Ägypten* (Vienna, 1862), Moses Mendelssohn's *Jerusalem* (Zhitomir, 1867) and Lessing's *Nathan the Wise* (Vienna, 1874), and wrote two important historical works, *Bikoreth Letoledoth Hakaraim* (Vilna, 1865), an investigation into the history of the Karaites, and *Toledoth Hakabbalah Vehahasiduth* (Zhitomir, 1869), a history of Cabala and the Hasidic movement. A number of his folk songs, poems and satires were extremely popular among the Yiddish-speaking people of his day. Gottlober published his memoirs in the periodical *Haboker Or* (1878 and 1880-81).

***Lit.:*** Lachower, F., *Toledoth Hasifruth Haibrith Hahadashah,* vol. 2 (1929); *Sefer Zikkaron* (1888); *Hasifruth Hayafah Beibrith;* Wiener, Leo, *The History of Yiddish Literature in the Nineteenth Century* (1899).

**GOTTSCHALK, LOUIS MOREAU,** pianist and composer, b. New Orleans, La., 1829; d. Rio de Janeiro, Brazil, 1869. After beginning his piano study in New Orleans, he went to Paris, where he became a pupil of Halle, Stamaty, Maledén and, finally, Berlioz. When he made his debut in Paris, in 1844, Chopin was in the audience and spoke rhapsodically of his playing. In 1853, Gottschalk made his American debut in New York city with such success that he was forced

to undertake several extensive tours, during one of which he gave as many as eighty concerts in New York alone. His style was said to have been warm and emotional, and his stage personality magnetic. He earned the historic significance of being the first American-born pianist to achieve an international reputation.

For a few years he retired to the West Indies, returning to the United States in 1862 for additional tours. He was participating in a festival of his own works when he collapsed in South America. For a while, rumor had it that he had been assassinated, but his biographers insist that he died a natural death.

He composed many pieces for the piano, sentimental in character, which achieved a formidable reputation among amateur pianists at the close of the 19th cent. He composed also in the larger forms, including two operas, a symphony, an overture, a cantata, and several smaller symphonic works.

***Lit.:*** Fors, Luis Ricardo, *Gottschalk* (1880); *Music,* vol. 2, pp. 117-32.

**GOTTSCHALK, LOUIS REICHENTHAL,** university professor and author, b. New York city, 1899. He secured his education at Cornell University (A.B., 1919; A.M., 1920; Ph. D., 1921), and served as instructor in history at the University of Illinois from 1921 to 1923, assistant professor there from 1923 to 1925, and as associate professor at the University of Louisville from 1925 to 1927. In 1927 he was appointed associate professor of history at the University of Chicago, serving in this position until 1935, when he became full professor of modern history, in which capacity he was still serving in 1941. From 1936 to 1937 he was acting head of the department of history. He served also as a lecturer at the Cornell University summer session of 1924 and at the University of Minnesota summer session of 1926.

Gottschalk wrote numerous historical works, including: *Jean Paul Marat: A Study in Radicalism* (1927; translated into French, Paris, 1929); *Era of the French Revolution* (1929); *Lafayette Comes to America* (University of Chicago Press, 1935); *Lafayette Joins the American Army* (Chicago, 1938); *Lady-in-Waiting* (1939); *The Romance of Lafayette and Aglaé de Hunolstein* (1939). He was an associate editor of *Social Science Abstracts* from 1929 to 1932; in 1929 he became assistant editor of the *Journal of Modern History,* and in 1936 editor of the *Franco-American Review.* In 1938 he received the medal of merit of the Union Fédérale des Anciens Combattants de France.

**GOTTSCHALK, MAX,** author, attorney and authority on social and economic problems, b. Liége, Belgium, 1889. After graduating from the University of Liége in 1911 (LL.D.), he attended the universities of Berlin and Paris, and from 1912 to 1914 served as barrister at the Appeal Court in Liége. He entered the Belgian army as a volunteer and at the close of the war was released as an infantry captain. He went to Coblenz in 1919 where he served for two years as legal advisor and Chief of the Research Service on Economic and Social Problems at the Inter-Allied Rhineland High Commission. He was also active in international and domestic labor problems, as Chief of the Relation



*Max Gottschalk*

Service with the Latin Countries at the International Labor Office in Geneva (1921-23), as International Labor Office correspondent for Belgium and Luxembourg (1923-40) and as vice-president of the board of the National Crisis Fund of Belgium (1928-35). He also served as vice-president of the Sufreem Council of Labor and Social Security (Brussels; 1934-40), Governmental Commissioner of Unemployment (1935), president of the Belgian Social Security Board (1935-40), and president of the Belgian Association for Social Progress (1938-40). He was an instructor at the Brussels Social Work School from 1921 to 1940, research professor at the Institut de Sociologie Solvay, Brussels University (1923-40), instructor on Labor Legislation at the Institute for Journalists, Brussels (1925-40) and professor of Labor Legislation at the Brussels Institut des Hautes Etudes (1926-40).

For many years he was active in Brussels Jewish circles and served as a member of the Central Welfare Organization (1924-40), vice-president of the Jewish Community Council (1924-40) and president of the "Foyer Israélite" (1937-40). Other activities include membership on the Central Board of the Alliance Israélite Universelle (1924-40) and on the boards of the Jewish Colonization Association (ICA) and HIAS-ICA (HICEM; 1929-40), membership in the Central Jewish Council for Belgium (1930-40) and on the board of EMICA (1932-40), presidency of the Belgian Jewish Refugee Committee (1933-40), membership on the board of the Palestine Jewish Colonization Association (PICA; 1933-40), and presidency of the HICEM (1939-40). He was also active in refugee work and served as president of the Belgian Committee for Aid to Jewish Refugees from April, 1933, until the German invasion in May, 1940. Since coming to the United States in 1940 he has been engaged as director of the Research Institute for Peace and Post-War Problems of the American Jewish Committee.

He is a member of the French Legion of Honor, a Chevalier of Leopold and an Officer of the Belgian

Crown, and has received the Croix Civique (1st class, 1914-18), Croix de Volontaire de Guerre, Croix de Feu and the War Cross. From 1906 to 1940 he had an active journalistic career on the *Journal de Liége, Tribune de Genève,* and the *Soir* and *Indépendence Belge* of Brussels. He is the author of the following: "Les conditions du travail dans la Sarre," "Les salaires et les conditions du travail dans les territoires occupés" (bi-monthly report in the *Revue du Travail,* Brussels, 1919-20), "L'emploi et le chômage dans quelques grands ports européens," "Le problème du controle ouvrier en Belgique," "Le pouvoir d'achat et la consommation des ouvriers belges à différentes époques" (*Revue de l'Institut de Sociologie Solvay*), "La remise des chômeurs au travail," "Le role des communes dans la lutte contre le chômage," "Contribution à la reforme de l'assurance-chômage en Belgique" (*Revue du Travail,* Brussels), "La nécessité d'une reforme du placement en Belgique," "La legislation sociale dans la bible," "The Jewish Emigrant—1941" (*Contemporary Jewish Record,* June, 1941). LEONARD A. GREENBERG.

**GOTTSCHALL, MORTON,** educator, b. New York city, 1894. He was graduated from the College of the City of New York (A.B., 1913), and he received the J.D. degree in 1917 from New York University. He served at City College as assistant professor (1923-29), as associate professor (1929-33) and as professor (1934- ), as recorder (1919-34) and as Dean of the College of Liberal Arts (1934- ).

This is the skeleton of cold facts which must be infused with the warmth of wisdom in order to appreciate Gottschall's stature as an educator and leader. His scholarship is rich and thorough. Although its later development was in the field of law, there was, nevertheless, a strong foundation in the classics, and a persistent preference for literature and the arts.

Gottschall has been uncompromising in his devotion to the cause of free higher education. It is one of his profoundest convictions that the greatest social asset of the state is the potential ability of its youth, and further, that this ability should be nurtured irrespective of the economic status of those in whom it is found. His reports have the quality of pronouncements of educational philosophy. Each is an educational credo.

His leadership, always fruitful and highly effective, is unobtrusive. Many young teachers come to him with every kind of problem, knowing always that they will be given the guidance of his sure insight and the encouragement of his sympathy. He has boundless resourcefulness in evolving constructive suggestion to help them find solutions.

But it is in his relationship with students that his gifts as a leader and an educator achieve truly outstanding results. While he has done comparatively little teaching in the traditional sense of addressing classes, he has touched the lives of an unbelievably large number of students. No student is ever given an affirmative or negative answer about college procedure without a reason. When a student's request is refused, he finds, frequently to his own surprise, that he, himself, has, in the course of his talk with Gottschall, stated the reason why his request ought not to be granted. Here is real teaching.



*Morton Gottschall*

Gottschall has a truly phenomenal memory. When a student returns for further talk even after a considerable interval, contact is resumed as if the previous meeting had occurred only yesterday. Thus there is built up in the student an impression of continuity and security, a feeling of belonging.

In every college, from the medieval university to our own day, there have always been dissident groups. In dealing with such groups, Gottschall performs a service invaluable both to the groups and to society. To give a picture of his procedure under these circumstances is to give a picture of the man. He allots a generous block of time to these discussions. Gottschall, himself, is a great listener, and encourages his young visitors to speak fully and with utmost candor. Then, by skillful use of the Socratic dialogue, he leads his students to a recognition, first, of the distinction between truth and error, and, then, of the lines of thought that must be followed to arrive at a helpful conclusion.

No one has ever left Gottschall's office with a formula for behavior but no one has ever left it without an indication of the path to clearance.

Gottschall's abiding interest in every aspect of the problems of youth brought home to him, early in his own career, the need of a definite place where day students in a large urban college could pursue their social activities and meet the college faculty informally. It was his perception of this need that caused him to identify himself closely with the City College House Plan which gathers under one roof homogeneous groups of students organized into houses or clubs.

PAUL KLAPPER.

**GOTTSTEIN, JACOB,** physician, b. Lissa, Poland (then Austria), 1832; d. Breslau, Germany, 1895. In 1856 he received his M.D. degree, taking as his thesis *Über den feineren Bau der Gehörschnecke.* He was appointed instructor in laryngology at the Uni-

versity of Breslau in 1872 and professor in 1890. He considerably furthered the knowledge of the Meniere group of symptoms, and suggested the well-known curette for the removal of adenoidal growths. He published many books on laryngology, including his chief work, *Lehrbuch der Kehlkopfkrankheiten;* this has gone through four editions since 1884, and was translated into several languages.

**GOUDCHAUX, MICHEL,** French statesman and banker, b. Nancy, France, 1797; d. Paris, 1862. His first position was that of director of his uncle's bank in Metz and of his father's bank in Nancy. In Nancy he participated in the establishment and direction of a Jewish public school and of a trade school, and aided in founding the Jewish Society of the Friends of Labor. In 1826 he removed his banking-house to Paris. Here he showed his interest in his coreligionists by many acts of charity, and became vice-president of the Central Consistory of France in 1827.

During this troubled period of French history, Goudchaux proved himself an ardent democrat. He was one of the founders and principal contributors of the *National,* an organ of the working classes, founded in 1829, and participated in the group of "Les Trois Glorieuses." He took part in the Revolution of July, 1830, at the head of a group at the Tuileries, in the barricades of which he was wounded. The July decoration was awarded him, and he was elected mayor of his borough and Conseiller Général of the Seine Département. In 1831 he was appointed treasurer general in Strasbourg, but in 1834 he resigned and returned to Paris, where he vigorously attacked the financial policies of the government in a series of articles in the *National.* In 1848 he twice accepted the portfolio of Minister of Finance, the first time for only ten days, the second time, under Cavaignac, for four months. He was a representative from Paris to the Constituent Assembly of 1848, and was elected its vice-president. He defended the interests of the workers' unions, advocated old age pensions, and was the first to introduce progressive taxation of inheritances and incomes.

After his unsuccessful participation in the elections of 1849 and 1852, Goudchaux again devoted himself to philanthropy. The election of 1857 returned him to the legislative assembly, but he did not participate in it because he refused to take the oath of allegiance to Napoleon III, whom he strongly opposed. He published: *Lettre sur la conversion de la rente 5 pour 100* (Paris, 1834); *Lettre sur les monnaies* (Paris, 1834); *Du projet de loi sur la prorogation du privilège de la Banque de France* (Paris, 1840).

***Lit.:*** *La Grande Encyclopédie,* vol. 19, p. 39; *Jewish Encyclopedia,* vol. 6, p. 56; *Archives Israélites,* vol. 24 (1863) 56 et seq., 608-12, 752-59, 800-4; *Biographie des Représentants à l'Assemblée Constituante de 1848*; *Le Temps,* Dec. 30, 1862; *L'Univers Israélite,* vol. 18 (1863) 280.

**GOUDSMIT, JOEL EMANUEL,** jurist, b. Leyden, The Netherlands, 1813; d. Leyden, 1882. In 1858 he became professor of Roman law at the University of Leyden; in 1866 he wrote his valuable but incomplete book *Pandect-System,* which was translated into several European languages. He was a member of the Dutch Academy of Sciences and of various other scientific societies, and took an active part in all Jewish movements in The Netherlands; thus he was president of the Society for the Promotion of the Interests of the Jews in Holland. He presented in *De Gibs* his experiences on a trip to the United States in 1873.

***Lit.:*** *Allgemeine Zeitung des Judentums,* 1882, pp. 231-32.

**GOUDSMIT, SAMUEL ABRAHAM,** physicist, b. The Hague, The Netherlands, 1902. He studied at the Universities of Leyden (Ph.D., 1927) and Amsterdam. In 1925, with George Eugene Uhlenbeck, he discovered the so-called "spin of the electron." He received a Rockefeller fellowship in 1926, and in the following year came to the United States. He joined the faculty of the University of Michigan, and in 1932 became professor of physics there. He was awarded a Guggenheim fellowship in 1938.

He is the author of *The Structure of Line Spectra* (with Linus Carl Pauling, 1930) and of *Atomic Energy States* (with R. F. Bacher, 1932).

**GOVERNMENT RABBI,** *see* CROWN RABBI.

**GOY** (plural Goyim), *see* GENTILES; PHRASES, POPULAR.

**GOYIM NACHES,** *see* PHRASES, POPULAR.

**GRACE AT MEALS. 1. Grace Before Meals.** Though the actual formulation of the saying of grace before meals comes from rabbinical times, the practice itself is evidently of much older origin. Thus in *I Sam.* 9:13 there is a reference to the blessing of the sacrifices by the prophet as being required before the people will partake of them. According to Josephus (1st cent.), the Jews of his own time recited grace both before and after meals (*Jewish War,* book 2, chap. 8, section 5). In the *Letter of Aristeas* (sections 184 to 186, edit. H. St. J. Thackeray, p. 36) it is recorded that when the seventy Jewish elders were invited to a banquet by Ptolemy Philadelphus (285-246 B.C.E.), prior to their making the translation of the Torah, the king invited Eleazar, an aged priest, to say grace. Eleazar then prayed: "May the Almighty God give thee thy fill, O king, of all the good things which He hath created, and may He grant thee and thy wife and children, and them that live in harmony with thee, unfailing enjoyment of them all through life."

The New Testament mentions the fact that Jesus and Paul recited grace before meals (*Mark* 8:6; *Acts* 27:35 and other places), and the practice of saying grace before meals was taken over from Jewish custom by the early Christians (cf. *Romans* 14:6). The rabbis maintained that it was a sacrilegious act to eat without saying grace, since everything belonged to God (*Ber.* 3ab).

The essential part of grace before meals is an expression of praise to God for creating the particular food that is upon the table. Originally each different kind of food had its special grace: thus, for products of the soil, "Blessed be Thou, O Lord . . . Who createst the fruit of the earth"; for what grows on trees, "Blessed be Thou, O Lord . . . Who createst the fruit of the tree." However, the blessing over bread was considered the most important, all other foods being regarded as side dishes; since bread was usually present at every

meal, the grace for bread became the customary grace for meals: "Blessed be Thou, O Lord . . . Who bringeth forth bread from the earth" (*hamotzi lehem min ha'aretz;* cf. *Ps.* 104:14). Hence the customary term for grace before meals among Jews is *Motzi.*

This blessing is the usual form of grace at all meals. On Sabbaths and festive occasions it is preceded by the Kiddush (festal blessing) for the day. Isaac Luria mentioned with approval a custom of reciting *Ps.* 23 before saying grace.

***Lit.:*** *Orah Hayim* 158 to 178; *Seder Rab Amram,* edit. Frumkin (1912) 338-45; Idelsohn, A. Z., *Jewish Liturgy* (1932) 122; Dembitz, L. N., *Jewish Services* (1898) 334.

**2. Grace After Meals.** The practice of reciting grace after meals, as observed by many Jews, is derived from the Biblical injunction: "And thou shalt eat and be satisfied, and bless the Lord thy God for the good land which He hath given thee" (*Deut.* 8:10; *Ber.* 48b).

According to rabbinical law, grace should be said after meals only when one has partaken of food or drink prepared from wheat (which includes spelt), or barley (which includes rye and oats), grapes, figs, pomegranates and oil (*Deut.* 8:8).

A lengthy benediction is pronounced after a meal which includes bread of the size of an olive or over, made of one of the five species of grain: wheat, barley, spelt, rye and oats. A condensed form of this benediction is permitted those who have not sufficient time to recite the full grace (cf. S. Baer, *Abodat Yisrael,* p. 562).

Rab (3rd cent.) approved of a form of grace which consisted of five Aramaic words: *Berich rahamana mara dehai pitta* (Praised be the Merciful, the master of this bread), by Benjamin the Shepherd, an eminent Babylonian Jew (cf. *Ber.* 40b).

Another short form of grace after meals is recited after partaking of food prepared from wheat or barley other than bread, or after eating grapes, figs, pomegranates, olives, dates, and drinking wine or oil (*ibid.* 44a).

A passage of the *Zohar* which states that he who enjoys a meal ought to remember the destruction of the Holy Temple and express his sorrow therefor (*Exodus, Terumah* 157b) is probably the source of the custom of reciting *Ps.* 137 ("By the rivers of Babylon," etc.) before grace on days when *Tahanun* (supplication) is spoken. On the Sabbath and on Holy Days, and on days when *Tahanun* is not spoken, *Ps.* 126 (". . . When the Lord brought back those that returned to Zion. . . .") is recited before grace, after which the *mayim 'aharonim* (washing of the hands after the meal) takes place. This ablution after a meal is obligatory even for soldiers in camp, who are ordinarily exempt from ablution before a meal (*Erub.* 17b).

When three or more men eat together, the introductory formula of grace after meals, known as *Birkath Hazimun,* is recited (*Ber.* 49b; cf. also *ibid.* 45ab).

The lengthy grace after meals consists of four benedictions: (1) the benediction expressing gratitude to God for providing food for all creatures (cf. *Ps.* 136:25; 145: 15-16); (2) the benediction thanking God for the land, for the redemption from Egyptian bondage, for the Abrahamitic covenant, for the Torah, etc. On Hanukah and Purim the story of the miracles that occurred at that time are introduced in this benediction (*Sab.* 24a refers only to Hanukah in this connection; *Orah Hayim* 127 mentions both Hanukah and Purim); (3) The benediction appealing for God's mercy on Israel, on Jerusalem, on the House of David and on the Holy Temple. This benediction includes a request for sustenance and concludes with a prayer for the rebuilding of Jerusalem. On the Sabbath the prayer "Be pleased, O Lord," etc. and on new moons and festivals the prayer "May our remembrance," etc. is added before the sentence "And build Jerusalem," etc. (cf. *Ber.* 48b; *Pes.* 105a, *Rashi*). The benediction terminates with "amen," indicating that the first three benedictions are based upon Biblical authority, whereas the fourth benediction rests on rabbinical authority (*Ber.* 45b); (4) The benediction which extols God as "the kind One who dealeth kindly," containing a number of requests, beginning with *Harahaman* (the Merciful). The Sephardic prayer-books contain seventeen petitions, each beginning with *Harahaman;* the Ashkenazic contain nine; and Maimonides mentions merely three. According to Abudraham (7th ed., 1817, p. 102d), one may add one's own petitions under "Harahaman."

The Talmud (*Ber.* 48b) contains a passage dealing with the origin of the four benedictions of grace after meals. According to Nahman, "Moses formulated the first benediction when the manna came down for Israel; Joshua the second, when Israel entered the land; David composed the prayer for Israel and for Jerusalem; Solomon added to it the prayer for the Temple; while the fourth benediction was established by the sages at Jabneh when government permission was granted to the Jews to bury those slain at Bethar."

Louis Finkelstein, however, states that since Eliezer ben Hyrcanus and other contemporary Tannaim had been familiar with the fourth benediction, it must have been instituted before the siege of Bethar ("The Birkat Ha-Mazon," *Jewish Quarterly Review,* vol. 19, Jan., 1929, No. 3, p. 222, note 23). Finkelstein compares the original Christian prayer of thanks, preserved in the *Didache,* chapter 10 (*Teaching of the Twelve Apostles,* edit. Hitchcock and Brown, p. 18), with the first three benedictions of grace after meals and declares that while the Christian benedictions "differ in spirit and content from those of the Jewish grace, it is evident that the deviations were made intentionally and they are such as we might expect early Christian authors to introduce in a Jewish prayer" (*ibid.,* 213-17).

*Jubilees* ascribes to Abraham the saying of a prayer of thanks after meals. This prayer consists of three parts, the first offering thanks to God for food and drink, the second praising Him for having granted Abraham a long, peaceful life and protection, and the third calling for mercy and peace for Israel (Finkelstein, *ibid.,* 218-19).

The Talmud (*Sotah* 10ab) attributes to Abraham the introduction and dissemination of the idea of pronouncing a prayer of thanks after partaking of food: "And Abraham planted a tamarisk-tree in Beer-sheba, and called there on the name of the Lord, the Everlasting God" (*Gen.* 21:33). Resh Lakish interprets this, saying: "Read not 'and he called' but 'and he made to call,' thereby teaching that our father caused the name of the Holy One, blessed be He, to be uttered by the

mouth of every passerby. How was this? After travelers had eaten and drunk, they stood up to bless him; but said he to them, 'Did you eat of mine? You ate of that which belongs to the God of the Universe. Thank, praise and bless Him who spake and the world came into being.' "

The dates of the origin of the first and second benedictions have not yet been ascertained. It is probable that they are pre-Maccabean. According to Finkelstein, the third benediction was formulated some time between the composition of *Sirach* and *Jubilees,* that is, in the 2nd cent. B.C.E. (*ibid.,* 220).

According to the Talmud, grace after meals may be recited in any language (*Sotah* 32a, 33b).

After a wedding repast grace is preceded by the recitation of the poem, "Banish, O Lord, both grief and wrath," etc., which, as indicated by the acrostic initials, was composed by Dunash ben Labrat (10th cent.). When ten or more men partake of a wedding repast the introductory formula of grace reads: "With the sanction of those present, we will praise our God in whose abode is joy and of whose bounty we have partaken." After reciting grace, the seven wedding benedictions are said.

The introductory formula of grace after the meal following a circumcision includes four stanzas, each commencing with the phrase "With the sanction": (1) "With the sanction of the awful and revered God," etc.; (2) "With the sanction of the holy Law," etc.; (3) "With the sanction of the priests and Levites," etc.; (4) "With the sanction of those present," etc. According to Zunz, this poetic introduction was written by an anonymous French author who lived during the second half of the 12th and the first half of the 13th cent. (Zunz, *Zur Geschichte,* p. 682). The six paragraphs, each beginning with *Harahaman,* the Merciful, which have been inserted in the fourth benediction towards the end of the grace after the meal following the ceremony of circumcision, are ascribed to the authorship of Abraham ben Isaac Hakohen, who lived about the period of the First Crusade (*ibid.,* p. 153).

In the house of a mourner the following prayers are substituted for the corresponding passage in the third benediction: "Comfort, O Lord our God, the mourners of Jerusalem and those who share in this present mourning," etc. "Blessed art Thou, O Lord our God. . . . true God and Judge," etc. (*Siddur Otzar Hatefilloth,* 1914, p. 487; Singer and Abrahams, *Authorised Daily Prayer Book,* pp. 282-86). JOSHUA MODLINGER.

*Lit.:* Finkelstein, Louis, "The Birkat Ha-Mazon," *Jewish Quarterly Review,* vol. 19, Jan., 1929, No. 3, pp. 211-62; Idelsohn, A. Z., *Jewish Liturgy,* 112-25, 167, 170; Dembitz, L. N., *Jewish Services* (1898) 339-47; *Seder Rab Amram,* edit. Frumkin (1912) 349-73, 388-89, 393; Abudraham (7th ed., 1817) 100a-103d, 116ab; *Orah Hayim,* 179-201.

**GRACIA MENDESIA,** *see* MENDESIA, GRACIA.

**GRADE, CHAIM,** Yiddish poet, b. Vilna, 1910. After attending Yeshiva for several years, he published his first poem in *Dos Wort,* a newspaper issued by the Orthodox Agudah. Later he and other Yiddish poets and short story writers of Vilna founded the Yung Vilna group, which, about 1927, published an almanac containing some of his poems. Thereafter his poems appeared in leading Yiddish periodicals throughout the world, including the New York monthly *Zukunft,* which in 1937 published two of his longer poems, "Ukrainer Porush" (The Ukrainian Hermit) and "Wilde Freid" (Wild Joy). In 1936 a collection of his poetry, *Yah,* was published at Vilna. His latest work, a long narrative poem entitled "Musernikes" dealing with life in a Yeshiva, appeared in the almanac *Zamelbicher* (1938).

Grade's poetry ranges from stark realism to philosophical symbolism, from present-day life and events to poems on the prophet Ezekiel, from lyricism and pathos to pure narrative. Many of his poems, deeply rooted in the life of the Jewish people, are an expression of its tragic fate and of the catastrophes which befell the Jewries of Europe during and after the World War.

*Lit.:* Grodjenski, A. I., in *Zukunft,* 1937, pp. 682-83; Rivkin, B., *ibid.,* 1937, pp. 348-54.

**GRADIS,** a Portuguese Jewish family of great importance in 18th cent. French trade. The center of this family's activities, which included colonial and international commerce on a large scale, was at Bordeaux. DIEGO RODRIGUES GRADIS (b. Bordeaux toward the middle of the 17th cent.) was the founder of the family. He lived for a time in Toulouse, but returned to Bordeaux probably in 1685. At his death, the exact date of which is unknown, he left some wealth, accumulated through local commerce. But the extension of the business to other countries and other fields was accomplished by his descendants.

DAVID GRADIS (b. Bordeaux, 1665; d. Bordeaux, 1751), the son of Diego Rodrigues Gradis, entered upon a career of commerce in his youth. By 1696 he had established a trading firm. Gradis traveled through a great part of the European continent and into England in 1711, and the result of his trip was the establishment of a number of agencies in the leading cities. At about this time, also, he began to buy his own ships, in which the wares bought and sold by the Gradis firm were to be transported. Although there were severe financial crises in France in 1715 and 1719, Gradis was by this time so solidly established that he was able to survive the inevitable losses. In 1722 he abandoned the firm's local trade altogether, and turned toward the development of a colonial market. His own trip to San Domingo, made that year, was followed by the despatch of his nephew Abraham (d. 1738), the son of Antoine Gradis, to San Domingo (1727). Later David Gradis sent his own son Samuel (b. 1706; d. 1732) to Martinique, to represent the firm. Both San Domingo and Martinique were under Jesuit control, and Jews were not generally welcome in the colonies. But the benefits derived from the Gradis commercial enterprise were so great that the family had no difficulty in establishing itself. When Samuel Gradis died in St. Pierre, Martinique, he was buried in the grounds of the *frères de la Charité* (there being no Jewish cemetery) and special masses were said for the repose of his soul.

David Gradis was made a citizen of Bordeaux in 1731. The firm which he had established continued to develop its shipping interests. During the Franco-British wars of 1743 to 1751, the Gradis fleet plied between the Caribbean colonies and the French coast, sustaining some losses, but managing to bring the raw products of the islands to France in exchange for finished materials. A street in Bordeaux was named for David Gradis.

ABRAHAM GRADIS (b. 1699?; d. 1780), the eldest son of David Gradis, inherited his father's business and expanded its international activities, partly by extending the trade to Canada. La Société du Canada was organized by Gradis in 1748, and until the loss of Canada to the English, the company functioned under the auspices of the French government. Among its undertakings was the construction of magazines at Quebec. Gradis added more ships to the merchant marine maintained by his firm; it is a matter of note that many Gradis ships bore the names of Biblical characters. General Montcalm, who defended the French territories in Canada until their fall to the British, frequently referred to Gradis in his diary. As long as Canada held out during the Seven Years' War (1756-63), Gradis managed to get food, arms and men through to Montcalm. Many ships were lost, but again and again a cargo arrived in time to save the French colonists. Through its agents in London, the Gradis firm also managed the exchange of prisoners for the French government.

During the one year 1758, Gradis carried on trade to the amount of 2,369,326 francs with the French colonies. In the four years following, the colonial trade amounted to 9,000,000 francs. Gradis was the close friend of many of the leading men of the government, including Maréchal Richelieu. He had some disagreements with Berryer, minister under Louis XV, because of the financial pressure after the wars, but Louis XV himself finally acknowledged the gratitude due the Gradis firm for aiding the colonists. The Abbé Grégoire cited the services of Gradis, who had managed to get seventeen shiploads of food to starving colonists, as evidence for the emancipation of the Jews. Gradis was granted full civil rights in Martinique in 1779. But at the time of the French Revolution (1783) a slave insurrection in Martinique and San Domingo ruined the West Indian holdings of the Gradis firm, and its pioneering services in colonial and international trade came to an end. The family continued to be influential, however, in Bordeaux. During the 19th cent., Esther, one of the female descendants of the family, married Jacques Halévy, the composer. Her sister Eugenia was the author of *Mary Fitzgerald.* LIBBY BENEDICT.

***Lit.:*** Maupassant, Jean de, *Un grand armateur de Bordeaux, Abraham Gradis* (1917); Wolf, Simon, *The American Jew as Patriot, Soldier and Citizen* (1895) 476-82; Sack, B. G., "Abraham Gradis un General Montcalm," *Yivo-Bleter,* 1940, vol. 15, pp. 134-39.

**GRADUATE SCHOOL FOR JEWISH SOCIAL WORK, THE.** During the first two decades of the 20th cent., those in responsible positions professionally, or as trustees, in the field of Jewish social service in the United States became increasingly aware of the critical situation which Jewish social service was facing with respect to securing properly qualified persons to conduct the work. The several thousand communal enterprises on which American Jewry spent more than fifty million dollars annually needed a trained personnel to administer them effectively. The growing complexity of the tasks, their far-reaching influence upon Jewish life here and abroad, made untrained or poorly trained social workers appear as anachronisms. The time seemed irrevocably past when a good heart and an abounding sympathy, of themselves, would qualify persons for every service in the field of Jewish social work. Something else, in addition, had to be looked upon by both the lay public and the professional worker as indispensable—knowledge and special training.

While boards of directors and executives of social agencies continued to engage persons lacking such training, they did so only because the trained personnel was not available in sufficient numbers to fill all the positions open in Jewish social service in the United States. However, the need for professional preparation was universally recognized, so that even experienced workers in the field found themselves handicapped and their progress limited by the lack of an adequate educational and professional equipment.

To remedy this situation, attempts were made in Cincinnati, New York and Boston to provide a suitable type of training for those who chose to make Jewish social work their life work. But none was wholly successful or fully met the need. A special committee, appointed by the National Conference of Jewish Social Service in 1922, drafted a plan of training which was formally approved and set into operation by the Conference in June, 1924. Funds for organizing and maintaining the school were made available by the New York Foundation, the Nathan Hofheimer Foundation, by subventions from the foremost federations of Jewish charities throughout the country, and by private contributions.

The school was organized in New York city as the Training School for Jewish Social Work in January, 1925, and admitted its first class in July of the same year. Its first course of study lasted fifteen consecutive months, from July of one year to September of the following year. In 1929 the course was extended to two full academic years. In 1932, due to the fact that the school had always required college graduation for admission, the regents of the University of the State of New York, which had granted the school its provisional charter in 1925, changed the name of the school to The Graduate School for Jewish Social Work, and authorized it to grant the degree of Master of Social Service (M.S.S.) and Doctor of Social Service (D.S.S.).

The immediate purpose of the school was, of course, to offer facilities for the initial training of new social workers and for the supplementary training of those already in the field. Its larger and more far-reaching aim, however, was to help in the discovery and the equipment of leaders for the growing communal activities of American Jewry; to help create a rallying center for those who were trying to formulate the deeper meaning of all these social service efforts; to infuse into them purposes and goals which would make for the intelligent adaptation of the best heritage of the Jew to his modern social setting.

The plan of organization of the school was based on at least five fundamental considerations, or principles. These were:

First, that successful social work with Jewish people required an intimate knowledge and sympathetic appreciation of the history, traditions, customs, habits, ceremonials, ideals—in short, the cultural background of the Jewish people. This principle was in accord with the view held by social scientists and the more intelligent social workers who had recognized that a knowledge and appreciation of cultural background is a *sine*

*qua non* for successful work with any cultural group. This principle was provided for in the curriculum by the inclusion of courses which gave the students the basic knowledge necessary for an appreciation of the culture and the historic personality of the Jewish people.

The second principle was the recognition of the fact that the Jewish community is but a part of the general community; that the Jewish client, juvenile and adult, must adjust himself to a community and an environment which are to a very large extent non-Jewish; and that Jewish social service and Jewish community welfare are inextricably interlinked with general social service and with general community welfare. It was believed, therefore, that the Jewish social worker should be schooled in the methods and problems of general social work so that he should be able to take his place in, and make his contribution to, general community development. Accordingly, the plan provided that the future Jewish social worker should study the general principles, methods, and techniques of social work in a general school of social work.

The third principle was implied in the first two, because it was a resultant of the fact that the Jewish people have a peculiar background and must adjust to a non-Jewish community. While, generally speaking, the methods of Jewish social work may be based on or may be similar to the methods obtaining in general social work, there are, nevertheless, distinctively Jewish problems which require special methods, or at least modifications of the general methods, for successful solution, principally in such types of social work as family case work, group work, delinquency, and community organization.

This differentiation of Jewish social work was provided for in the curriculum by courses which aimed to reinterpret and apply the general principles of social work to Jewish problems and to work out, in so far as possible, those modifications of the general principles which are made necessary by the distinctive features of Jewish life.

The fourth principle rested on a recognition of the fact that new forces and new factors operating in America and elsewhere were causing Jewish life to undergo important changes; these changes might alter the entire basis of Jewish communal work in a decade or a generation. In the light of such possibly fundamental changes, re-examination of the purposes, methods and values of Jewish communal work would be constantly required, and flexibility on the part of both Jewish social work and workers was needed that they might accommodate themselves to the new conditions. Moreover, the Jewish social worker would have to become more definitely conscious of social forces than he had been, and more skilful in order to direct and control them. Accordingly, the curriculum provided courses which attempted to examine critically and objectively the conditions, problems, trends and tendencies of Jewish life in the United States and elsewhere, as well as the methods and assumptions of Jewish communal work in terms of their aims. The basic principles of Jewish communal work were challenged and an attempt was made to evaluate current practices in terms of the developing needs and problems of Jewish life.

Finally, the large turn-over of Jewish social workers was recognized as a serious danger to the best development of Jewish social work. One of the basic principles implied in the organization of the school, therefore, was that it should become a stabilizing influence by reducing the existing turn-over in Jewish social work through a process of selection; by helping to raise the standards of work in the field; and through its recruiting and placement activities.

From 1928 to 1939 the school was housed in the Federation Building in New York city. The faculty included some of the foremost Jewish scholars in the United States. The board of trustees consisted of some of the most prominent lay leaders throughout the country. Julius Rosenwald of Chicago was the first president of the board of trustees. He was succeeded by Louis E. Kirstein of Boston. Felix M. Warburg was chairman of the executive committee from the organization of the school until his death in 1937. Dr. Maurice J. Karpf was president of the faculty and directory throughout the school's activity.

During the fifteen years of educational activity the school had an enrollment of about 1,200 students, who came from all parts of the country, of whom 300 were graduated from the full course. The vast majority of the graduates are actively engaged in Jewish social work, and some hold leading positions in different communities. The school developed an extensive and unique library consisting of about 15,000 books and pamphlets on Judaica, social science, and general and Jewish social work. In addition, it was instrumental in stimulating a great deal of original research on the part of its students and faculty which resulted in valuable material nowhere else available.

Although no one questioned the standards, quality and effectiveness of the school, and although it attained a unique position among the forty-odd similar schools in the United States, all of which are part of or affiliated with universities, it faced a great deal of opposition from the beginning. A number of leading Jewish social workers opposed the creation and continuance of a separate Jewish school on the ground that it would make for separatism. This point of view they maintained throughout the entire period of the school's activity and persuaded a number of influential lay leaders that the school was unnecessary and dangerous. The death of Felix M. Warburg in 1937 took from the school its most influential advocate and supporter at a time when refinancing was necessary owing to the withdrawal of financial support by the Hofheimer and New York Foundations. Various efforts were made to raise the necessary funds from the federations and welfare funds, which were facing serious financial problems because of the overseas needs and the industrial depression. Although the income from these sources was almost doubled in 1938, it was insufficient to maintain the school on a satisfactory basis. Attempts were made also to combine the school with existing Jewish educational institutions in order to keep it going. But these institutions had their own financial problems and were reluctant to undertake additional financial burdens. It was therefore decided in 1939 to suspend the educational activities of the school pending a solution of the financial problem. If this problem should not be solved, the school will be completely liquidated and its charter



*Heinrich Graetz*

surrendered to the regents of the University of the State of New York. MAURICE J. KARPF.

***Lit.:*** *Announcements of the Graduate School for Jewish Social Work,* vol. 13, No. 1 (Feb., 1937), Courses 100 to 600; Karpf, Maurice J., *Jewish Community Organization in the United States* (1938); "Majority and Minority Reports on the Training School for Jewish Work," in *Proceedings of the National Conference for Jewish Social Service* (1923); Waldman, Morris D., and Karpf, Maurice J., "Professional Training for Jewish Social Work," *ibid.* (1940); Warburg, Felix M., "Tendencies in Training Jewish Social Workers," *Jewish Social Service Quarterly* (1934).

**GRAETZ, HEINRICH (HIRSCH),** historian, b. Xions, Gemany, 1817; d. Munich, Germany, 1891. His diary, important parts of which were published, reports on the years of his storm and stress (1833-53). Of decisive influence for his *Weltanschauung* were the enthusiasm and devotion of Samson Raphael Hirsch, whose disciple at Oldenburg he was for three years.

In 1842 Graetz enrolled as a student in the University of Breslau. During his study, as a newspaper correspondent, he took a stand on the religious controversies between Abraham Geiger and Solomon Tiktin as an opponent of the Reform Movement, and he also began to publish scientific articles. After his dissertation on the subject of gnosticism and Judaism had been approved by the faculty, he was granted the Ph.D. degree. From 1850 to 1852 he occupied the position of teacher at Lundenburg, Moravia. After a short stay in Berlin, where he made the acquaintance of Leopold Zunz and Michael Sachs, he followed (1854) the call of Zacharias Frankel, with whom he was connected through bonds of friendship and spiritual affinity, as a teacher to the newly-established Jewish theological seminary in Breslau. From 1869 on he was also professor at the University of Breslau.

The most important accomplishment of his life is his *Geschichte der Juden von den ältesten Zeiten bis auf die Gegenwart* (1853-75), in eleven volumes. The fourth volume, dealing with the Talmudic period, appeared first; the two first volumes, from the origin of the Jewish people to Judah Maccabee's death, appeared last.

Graetz was the first Jewish historian of rank. His work merits even greater admiration since, in view of the then prevailing standard of Jewish historical science, he had almost invariably to depend on his own research for the obtainment of the necessary source material. He was the first Jewish historian to view the entire history of the Jews as a unit and to present it as a heroic history. His astonishing knowledge, both in the Jewish and general fields, his instinct and imagination, his enthusiastic love of Judaism and, last but not least, his fascinating style enabled him to create a unique work which will always remain a standard work, although research has meanwhile advanced much further.

Contemporary and later critics pointed out the methodical and factual faults of his work. They rejected his conception of history—presented in the historico-philosophical essay "Die Konstruktion der jüdischen Geschichte," published in 1846 in Frankel's *Zeitschrift für die religiösen Interessen des Judentums* (2nd ed., Berlin 1936), as well as in the preface to the fourth volume of his history—where he reduces the history of the Jewish people to the formula: history of the spirit and of suffering, "to search and wander, to think and tolerate, to learn and suffer." The critics pointed out numerous errors and gaps, one-sidedness and partiality, superficiality, "nationalism" or disrespect for tradition. Nevertheless, Graetz remains the master of Jewish historiography, by whose research (though it may have been faulty occasionally) his successors profit even today, and who, at a time of indifference, awakened Jewish pride and self-confidence.

Printed time and again in a number of editions and particularly widespread in the abbreviated three-volume edition (*Volkstümliche Geschichte der Juden*), Graetz' history has been translated into numerous languages (French, Polish, Russian, Hungarian, and Yiddish, and into Hebrew, with numerous supplements, by Saul Pinhas Rabinowitz (8 vols., 1890-99). The English translation by Bella Loewy, on the basis of a special revision of the German text by the author, was published in five volumes at London (1891-92), and was subsequently often reprinted, particularly by the Jewish Publication Society of America (Philadelphia); the latter translation is in six volumes; the sixth volume contains a biographical memoir, chronological and genealogical tables, and a detailed index of the entire work. In 1941 Ismar Elbogen was commissioned by the Jewish Publication Society to write a seventh volume, bringing the work up to date, and the Society planned to revise the six original volumes for a new edition.

Graetz published a number of important articles in the annual reports of the Jewish theological seminary in Breslau, as well as hundreds of essays in periodicals, particularly in the *Monatsschrift für Geschichte und Wissenschaft des Judentums,* which he edited from 1869 to 1887. Graetz was active also in the field of Bible exegesis, although his contributions in this field are of lesser importance. In 1871 he edited the translation of *Ecclesiastes* with commentary, and that of *Song of Songs.* In 1882 to 1883 his critical commentary on *Psalms* was published, and in 1884 his critical com-

mentary on *Proverbs*. He also wrote critical commentaries on *Job* and *Esther*. His studies and commentaries on these Biblical books, as well as on the Prophets, are of critical vein, while his treatment of the Pentateuch is more reserved. Thus, for example, he speaks of a first and second Hosea, and of a first, second and third Zechariah, but he rejects the theory of the Elohist (*E*) and Jahvist (*J*) codes, and is sceptical with regard to Protestant Bible exegesis. Graetz' critical textual comments are collected in *Emendationes in plerosque Sacrae Scripturae Veteris Testamenti libros* (Breslau, 1892-94; published posthumously by W. Bacher).

Graetz also took a stand on Jewish daily problems. He expressed his views in an anonymous pamphlet, *Briefe einer englischen Dame über Juden und Semitismus* (1883). His religion was conservative, with a national Jewish tinge. In spite of that, he declined to participate in the Chovevei Zion movement. However, he cooperated with the Alliance Israélite Universelle, of whose central committee he was a member, and he worked zealously on behalf of the education of orphans in Palestine. In 1872 the dream of his life, to see Palestine with his own eyes, was fulfilled. Under the impressions which he had gained there he wrote the two first volumes of the history, and advocated the improvement of the social conditions, particularly education, among the Jews of Palestine.

Graetz' nationalistic stand on Jewish daily questions was bitterly opposed by many German Jews. His controversy with Treitschke, who had severely attacked him following the publication of the eleventh volume of his *Geschichte,* was resented by many German Jews to such an extent that Graetz, the generally recognized foremost contemporary authority on Jewish history, was not elected a member of the Historical Commission created by the Deutsch-Israelitischer Gemeindebund. On his seventieth anniversary Graetz was greatly honored by many circles. A special volume (*Festschrift*) commemorating his great achievements in the field of Jewish history was dedicated to him. He was also invited to deliver a lecture on the occasion of the opening of the Anglo-Jewish Historical Exhibition in London and to contribute an article to the *Jewish Quarterly Review,* which began publication at that time. In the following year he was appointed an honorary member of the Spanish Academy of Science in Madrid.

JOSEF MEISL.

*Lit.:* Bloch, Philipp, "Memoir," Graetz, H., *History of the Jews,* vol. 6 (1927) 1-86; Abrahams, Israel, "H. Graetz, The Jewish Historian," *Jewish Quarterly Review* (1892); Dubnow, S., in *Voskhod* (1892); Kaufmann, David, "H. Graetz, Der Historiograph des Judentums," *Branns Jahrbuch* (1892); Meisl, Josef, *Heinrich Graetz. Eine Würdigung des Historikers und Juden zu seinem 100. Geburtstage* (1917); *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1917), special number on Graetz' one hundredth birthday, containing also a bibliography of Graetz' publications, pp. 444-91; *ibid.* (1918) 266-69; Brann, M., *ibid.* (1918-20) (dealing with Graetz' student and travel years, based chiefly on Graetz' diary); Baron, *ibid.* (1918) 5-15; Deutsch, Gotthard, "Heinrich Graetz, A Centenary," *Central Conference of American Rabbis Year Book,* vol. 27 (1917) 338-64 Hebrew trans., A. Schmerler, with foreword by Reuben Brainin, 1921, under the title of *Hayye Graetz*).

**GRAETZ, LEO,** physicist, son of Heinrich, b. Breslau, Germany, 1856. From 1893 to 1926 he was instructor and professor of physics at the University of Munich. He published numerous papers in various scientific journals dealing with electricity, mechanics, hydrodynamics and heat, and originated a method, now much used, of converting alternating into direct current. A compressed gas incandescent light is called "Grätzin-Licht," after his name. Among his many larger works, the most important are: *Die Elektrizität und ihre Anwendung,* formerly the most popular work on electricity in Germany (some twenty-two editions of it were published); *Compendium der Physik* (1883); *Die Physik* (1919).

**GRAETZER, ALFRED,** painter and lithographer, b. Gross-Strehlitz, Upper Silesia, Germany, 1875; d. Berlin, 1911. He studied painting at the academies of Berlin and Munich, and then lithography under Merson in Paris and under Bantzer and Witting in Dresden. Many of his productions, lithographic landscapes and portraits were exhibited in Dresden (1904), Berlin (1911) and Breslau (1913). These are rich in sentiment and excellent in technique; they include *Sonniges Häuschen, Vorfrühling, Am Waldesrand, Sinnender Jude,* and *Galizischer Jude.*

*Lit.:* Schwarz, K., *Alfred Graetzer, Ein Gedenkblatt* (1911).

**GRAF, HERBERT,** stage director, son of Max, b. Vienna, 1903. He acquired the Doctor of Music and Ph.D. degrees at the University of Vienna. At the same time, he studied singing and composition at the Conservatory, and acting and scene designing at a school of arts and crafts. In 1925, he received his first professional engagement when he was appointed stage manager, singer and actor for a theatre in Münster. From there he went to the Breslau Opera as stage director. Engagements followed in Frankfort, Basel and Prague which brought him European fame as a director of imagination and skill. He was frequently called upon to stage leading opera performances at festivals in Paris, Salzburg, Vienna and Florence. He scored particular success for his stage direction of *Alceste* in Florence in 1935 and *Die Meistersinger* in Salzburg in 1936. In 1934, he came to the United States for the first time to stage ten productions for the Philadelphia Opera Company. In 1936, he joined the forces of the Metropolitan Opera House of New York, and produced with distinction such works as *Elektra, Salome, Otello, Orfeo* and *Falstaff.*

**GRAF, MAX,** musicologist, b. Vienna, 1873. He studied at the Vienna Conservatory. In 1900, he became critic of the *Wiener Allgemeine Zeitung,* and for a brief period he was editor of *Der Musikalische Kurier.* He distinguished himself also as a teacher at the Vienna Academy of Music. He has written many books of musicological importance, including one on German music of the 19th cent. (1898), another on music of the Renaissance (1905), and a variety of works on Wagner and Richard Strauss. He has also translated into German books by Romain Rolland and Alfred Bruneau. In 1939, he settled permanently in the United States.

**GRAFTON, SAMUEL,** writer and editor, b. New York city, 1907. Following his graduation from the University of Pennsylvania in 1929, he joined the staff of the Philadelphia *Record* as editorial writer. He be-

came associate editor and chief editorial writer of the New York *Post* in 1934, and five years later began to write for this newspaper a daily column of comment, "I'd Rather Be Right," characterized by outspoken liberalism.

Grafton's book, *All Out!,* in which he advocated the extension of democracy as the key to American defense, appeared in 1940. He contributed also to the periodicals *Esquire,* the *New Republic* and the *American Mercury.*

**GRAGER,** *see* MEGILLAH; PURIM.

**GRAMMAR, HEBREW,** *see* HEBREW LANGUAGE.

**GRANADA,** city and former Arab principality in southern Spain, inhabited by numerous Jews as early as Roman times. When the Goths became masters of the land and adopted Christianity, they enacted oppressive laws; therefore it was quite natural that, in 711, when the Arab conquerors came from Africa into Spain, they were greeted as saviors by the Jews. In rapid succession the Arabs occupied Toledo, Seville, Malaga, and finally Granada, and entrusted the Jews, who lived in the fortified part of the city, with guarding it. During the next three centuries the Jews enjoyed security and prosperity. When Granada became the capital of the Arab kingdom in 1013, Caliph Habus made Samuel ibn Nagdela, known also as Samuel Hanagid (982-1055), minister of state (vizier). Samuel, who was also rabbi of the Jewish community and director of the academy, encouraged learning and made Granada famous for its brilliant Talmudists.

When Habus died and his son Badis assumed the caliphate, Samuel retained his viziership, and upon his death his son Joseph succeeded him. That Jews should be in places of authority was a source of envy and hatred among the Mohammedans. An Arab poet, Abu Ishak al-Elviri, sought to incite the people against Joseph, complaining in a poem that "the Jews have apportioned among themselves the capital and the provinces; everywhere there is one of the accursed ones in command."

On December 30, 1066, nearly 4,000 Jews, among them the vizier Joseph ibn Nagdela, fell victims to the aroused populace. This was the first persecution of the Jews on the Pyrenean peninsula under the rule of Islam. The remaining Jews were compelled to sell their houses and personal goods and leave the country. They soon returned, but were constantly threatened by the cruelty of the rulers and the passions of the masses.

With the beginning of the 12th cent. a flourishing Jewish culture developed in Granada, as seen in the poems of Moses ibn Ezra and Judah Halevi. Times became difficult again for the Jews when the fanatical Almohades captured Granada, about the middle of the 12th cent.; Jews were oppressed, their synagogues were burnt, and attempts were made to convert them to Islam. An attempt to throw off the yoke of the Almohades, in which Christians and Jews conjoined (1162), miscarried, and many Jews were massacred. In 1212 the Almohades were driven out, but the happy times of Samuel Hanagid did not return. In 1375 an unimportant incident sufficed to bring about a massacre, and later attacks on the Jews were not infrequent. But the trade and intercourse of the Jews in the city did not entirely cease. Nevertheless, there was no immigration to Granada until the 15th cent., when the condition of the Jews in Aragon and Castile had become unusually oppressive.

Before the fall of Granada, the Inquisition in particular drove many Marranos to emigrate from other parts of Spain to the neighboring Arab state. The conquest of the country by Ferdinand and Isabella on January 2, 1492, robbed the Jews of this place of refuge. The edict of expulsion of March 31, 1492, promulgated in the Alhambra of Granada, applied also to the Jews in the last Moorish state in Spain, and 200 Jews who had remained in Granada migrated to northern Africa.

Among the famous men of Granada were Moses ibn Ezra, Judah ibn Tibbon, Saadia ben Maimon ibn Joseph, Solomon ben Joseph ibn Ayyub, and many other authors and scholars. MORITZ FREIER.

*Lit.: Shebet Jehudah;* Graetz, H., *History of the Jews,* vol. 3 (1927) 109, 236, 255-56, 274-81; vol. 4 (1927) 80-85, 179, 318, 344 et seq.; Lea, Henry C., *A History of the Spanish Inquisition,* vol. 1, pp. 51-52; *Dozy, Geschichte der Mauren in Spanien,* vol. 2, p. 303.

**GRANADA, GABRIEL DE, TRIAL OF.** The trial of Gabriel de Granada for "Judaizing" took place in Mexico City from 1642 to 1645 under the Spanish-Mexican Inquisition. The defendant was a boy of thirteen, of Marrano parentage, who suffered arrest and imprisonment as a secret adherent of Judaism. Subjected to a rigid cross-examination by the Inquisitorial office, the boy gave testimony against his mother, grandmother, aunts and many others. Gabriel de Granada admitted that the members of his family had practised the Mosaic law and religion, observing the Day of Atonement and the ritual for the dead. As a result of his testimony, several persons were put to death; his mother starved herself to death in defiance of the Inquisition. Gabriel de Granada himself, after doing public penance for his "Judaizing," was finally absolved and was reconciled to the Catholic faith.

*Lit.:* Fergusson, David, "Trial of Gabriel de Granada by the Inquisition in Mexico 1642-1645," *Publications of the American Jewish Historical Society,* No. 7 (1899) 1-127.

**GRANAT, JOSEPH ZEBI,** *see* RIMON.

**GRAND RAPIDS,** the second largest city of Michigan, with a population of 164,292 (United States census, 1940), of whom about 1,700 are Jews.

The first known Jewish inhabitant was Julius Houseman, who came from New York in 1852. He was an alderman (1861-70) and mayor (1873, 1875) of Grand Rapids, and represented his district in Congress (1883-85). According to Albert Baxter's history of the city (1891), the Jews of Grand Rapids, upon the death of one of their number, Jacob Levy, met to form a benevolent and burial society, on September 20, 1857; of this organization, Joseph Houseman was chairman and David L. Newborg secretary.

Congregation Emanuel was founded in 1871. It was a Reform congregation from the very beginning, with seventeen charter members. To the new congregation was deeded the cemetery that had been acquired by the burial society. The first rabbi was Wolf Weinstein (1872-74). In 1941 the rabbi was Jerome Daniel Folkman. By then the congregation numbered 125 families. It also conducted a religious school which in 1941 had eighty-seven pupils, meeting once a week on Sunday mornings.

In 1938 two Orthodox congregations which had been in Grand Rapids for some time merged to form Congregation Ahavas Israel. In 1941 Lazarus Axelrode was the rabbi. The congregation conducts a Hebrew school with daily classes.

The Jewish Community Fund of Grand Rapids was organized in 1940 to support all Jewish needs. An older organization, the United Jewish Welfare Society, formed in 1923, became affiliated with it, restricting itself to problems of local relief. Another organization, The Friendly Circle, was organized to assist Jewish students with loans.

Since 1872 Grand Rapids has had a B'nai B'rith lodge. It is now named after Julius Houseman, and has more than 200 members. The Grand Rapids chapter of Hadassah had (1941) more than eighty members. There is also a branch of the Workmen's Circle.

The Jews of Grand Rapids are chiefly merchants and professional men. In 1939 Rabbi Folkman of Congregation Emanuel was selected by the Junior Association of Commerce as "the outstanding citizen under 35 years of age" and the Community Chest selected Julius Amberg as "the outstanding citizen" of Grand Rapids. In 1941 Amberg was summoned to Washington to become a special assistant to the Secretary of War.

JEROME D. FOLKMAN.

**GRANOVSKY, ABRAHAM,** Hebrew writer, b. Folesti (Foleshti), Bessarabia, 1890. He received his secular education in the Gymnasia of Odessa and in the universities of Lausanne and Paris. In 1922 he settled in Palestine, where he was soon appointed managing director of the Jewish National Fund. By training an economist, Granovsky has written on problems connected with the legal, financial and agricultural aspects of his field. His books, written in Hebrew and translated into English, German and other languages, include: *Law Problems* (1926); *Law of Taxation* (1927); *Law of Settlement* (1930); *Law and the Jewish Reconstruction* (1931); *The Fiscal System* (1935); *The Jewish Body Politic* (1938); *Land Policy in Palestine* (1940).

**GRANT, ULYSSES SIMPSON,** soldier and eighteenth president of the United States, b. Point Pleasant, Ohio, 1822; d. Mount McGregor, near Saratoga Springs, N. Y., 1885. In a letter written in 1868, during his first campaign for the presidency, General Grant said, "I have no prejudice against sect or race, but want each individual to be judged by his own merit." This characteristically American statement would never have been questioned, and indeed would never have been made, had it not been for a series of orders issued, or supposed to have been issued, by Grant six years previously.

In 1862 Grant had not yet proved himself the successful general. Although early that year he had captured Fort Donelson and been promoted to the rank of major-general of volunteers, his army had been nearly annihilated at the indecisive battle of Shiloh (April 6th and 7th), and, later, the failure of the first advance against Vicksburg seemed about to end in Grant's disgrace. At this time, two orders were issued over his signature, one on November 9th and the other on November 10th (*Official Records of the War of the Rebellion,* Series 1, vol. 17, part 2, pp. 330, 337), instructing his subordinates to refuse all permits to go south, especially to Jews, and ordering conductors on the railroad to let no Jews travel southward. These were followed by Order No. 11, the only one widely known, issued by an assistant adjutant-general supposedly at General Grant's behest, on December 17, 1862 (*ibid.,* p. 424), expelling all Jews from his department. On January 7, 1863, by direction of General Halleck, then general-in-chief, this order was revoked (*ibid.,* p. 544).

The military authorities, generally, were much annoyed by the traders who, under government sanction, followed the army to buy up cotton. Grant thought none honest, Jew or Christian; but he did distinguish between them. In a letter, dated December 17, 1862 (the date of Order No. 11), to the assistant secretary of war (*ibid.,* p. 337), Grant complained that the regulations of the Treasury Department with respect to specie were being violated by the traders, whom he called "a curse to the army," and condemned the Jewish traders particularly as most successful, in spite of expulsions and refusal of permits to travel.

It has been denied, by Simon Wolf among others, that the orders in question were issued by General Grant. Grant himself, when president, in a conversation reported by Wolf ("Fifty Years at Home and Abroad," *American Hebrew,* November 24, 1905), said that he had had nothing to do with Order No. 11 but that a blank bearing his name, of which there were always many lying about his headquarters, was used by a subordinate on the complaint of General Sherman. However, in the very letter of 1868 in which Grant declares that he has "no prejudice against sect or race," he explains that he had been "incensed by a reprimand" for permitting the acts for which he still blames chiefly the Jewish traders and, if he does not expressly admit responsibility for Order No. 11, neither does he deny issuing it, while admitting that the order had been issued "without reflection." Certainly, he took no notice of this order—or of the others like it—until required to do so, and it seems reasonable to conclude that all three were issued by Grant himself.

In his dealings with Jews, otherwise, Grant was free of any anti-Jewish prejudices; this was true of his relations with the Jewish officers and men who served under him when he was a general and in his appointments and acts when president. He offered the banker Joseph Seligman of New York city the post of secretary of the treasury in his cabinet. In 1870, Grant appointed Benjamin F. Peixotto (1834-90), a former grand master of the B'nai B'rith, to be the United States consul at Bucharest in an attempt to relieve the situation of the Jews of Roumania who had been subjected to legal discrimination and mob violence for several years. This has been described as a mission unique in the history of American diplomacy; the consulate was supported chiefly by the B'nai B'rith, for no funds of the United States were available, and Peixotto served without remuneration.

At the request of Simon Wolf in 1871, President Grant called a special cabinet meeting to consider a ukase expelling the Jews of Bessarabia, and the United States minister at St. Petersburg was instructed to protest against it. Whatever the cause, the expulsion order was rescinded. Not unworthy of notice in Grant's relations with the Jews is the following: Wolf received a

letter from a Jew in Jerusalem who wrote that he wished to honor the ruler of the United States by permitting him to contribute to the dowry of the Jerusalemite's daughter. Wolf told this, jokingly, to the president. But Grant asked, "Is the man in earnest?" "None more so," answered Wolf, and Grant wrote out a check for $25. CHARLES REZNIKOFF.

*Lit.:* Lebowich, Joseph, "General Ulysses S. Grant and the Jews," *Publications of the American Jewish Historical Society,* No. 17 (1909) 71-79.

**GRAPHIC ARTISTS,** *see* ART, JEWS IN.

**GRATITUDE** (Hebrew, *todah,* "thanksgiving"; *hodah,* "to give thanks"; used also in the sense of "to praise," "to acknowledge," "to confess"). There are many examples in the Bible of gratitude both toward man and toward God. Thus David, in *II Sam.* 19:32-40, expressed in tangible form the gratitude which he felt toward Barzillai the Gileadite because the latter (*II Sam.* 17:27-29) had supplied David and his men with food and other necessities in the wilderness. On another occasion, David (*II Sam.* 9) showed his sincere gratitude for the many acts of friendship and brotherly love which he had received from the hands of Jonathan, son of King Saul, by giving Jonathan's crippled son Mephibosheth a life-time seat at his table and by conferring upon him other marks of honor. The duty of feeling gratitude toward one's fellow human beings is inculcated in most emphatic form by such passages as *Ex.* 22:20, which enjoins upon the Israelites not to oppress strangers, since they were strangers at one time in the land of Egypt; despite the fact that the Hebrews had been enslaved and oppressed by the Egyptians, nevertheless they were in duty bound to be grateful to them because they had enjoyed the hospitality of Egypt.

Other passages expressing the virtue of gratitude toward one's fellow men are *Prov.* 27:10; *B.K.* 92b; *Ber.* 58a; *Tanna Debe Eliyahu* 18. In general, while Judaism seeks to inspire man with the desire to labor in his own behalf and that of his family, and to acquire the necessities of life through his own energy and efforts, at the same time it stresses the importance of the obligation to appreciate and if possible to reciprocate the assistance or benefits which one has received from another person.

Gratitude toward God is still more strongly emphasized in Jewish literature and thought. Practically this is expressed in the regulations for the observance of the festivals, especially the three great pilgrimage festivals of Passover, Shabuoth and Sukkoth, and in the liturgy. The idea of gratitude, and the consciousness that they had received and were daily receiving many benefits and gifts, including life and sustenance, from the hand of God, were deep-seated in the hearts of the Jews of ancient and Talmudic times. This idea is expressed in many passages of the Bible, especially *Psalms,* and of rabbinic literature (cf. *Lev.* 7:12; *Deut.* 26; *Ps.* 26:7; 50:14; 95:1-2; 100:1-5; 106:1; 107:1-22; 116:17; 118; 146 to 150; *Dan.* 6:11; *Neh.* 11:17; 12:46), and forms a teaching which has been retained and is often expressed also in modern Judaism, both in the worship of the synagogue or temple and in private worship. The duty of gratitude is expressed, in slightly exaggerated form, for purposes of emphasis, in the dictum of the rabbis: "For each and every breath that a man draws, let him praise God" (*Midrash Gen.* 14, to *Gen.* 2:7).

In the liturgy, great stress is placed on the utterance of gratitude toward God. The entire Hallel, consisting of *Ps.* 113 to 118, which contains the praises of and thanksgiving to God recited in the Temple at Jerusalem on eighteen days of the year (on the eight days of Hanukah and of Sukkoth, and on the first day of Passover and of Shabuoth), was incorporated bodily into the Jewish liturgy, and is still recited in Jewish houses of worship on the New Moon, on the Three Festivals, and on Hanukah. Besides the prayer (based on *Deut.* 8:10), "and thou shalt eat, and be satisfied, and bless the Lord thy God," various others were introduced containing the idea of gratitude toward God for His mercies, favors, gifts and benefits to mankind, such as the beauties of nature, the phenomena of lightning and thunder, the boons of love, fellowship and life, the enjoyment of the good things of life, the blessings over bread and unleavened bread (Matzoth), food in general, water, cake, wine, fruit, vegetables, the month and the New Moon, the sun, all new things enjoyed, seen or used for the first time, and the blessing recited on hearing good news. The usual formula for such blessings is: "Blessed art Thou, O Lord our God, King of the Universe, Creator of the fruit of the vine [or of the earth]," etc. The blessing of deliverance (*birkath hagomel*), popularly called *Gomel benshen,* based on *Ps.* 107, is customarily recited in the synagogue by one who has been saved from any great peril, or has safely completed a long or dangerous journey, or has recovered from a severe illness, or has escaped from captivity. The grace before and after meals (*birkath hamazon*) and the rest of the blessings mentioned above are still scrupulously recited on each occasion by Orthodox and Conservative Jews, while some Reform Jews still observe merely, for the most part, the blessing over wine and over bread and unleavened bread, and a shortened form of the grace after meals.

While most of the blessings of the Shemoneh Esreh (Eighteen Benedictions) express the idea of gratitude to God, one, the sixth, is particularly devoted to it. This is known as *Hodaah* (thanksgiving or acknowledgment), and its opening words, *modim 'anahnu lach* ("we give thanks"), are a daily expression of gratitude to God on the part of the Jews for His acts of mercy and goodness.

Gratitude toward God for all His benefits and gifts, according to rabbinic and Talmudic teaching, should be translated into active form through kindness toward and assistance to the poor, the widow, the orphaned, the needy, and the stranger. In Judaism an essential expression of man's gratitude toward God is the employment of a man's possessions or goods for the benefit and happiness of his fellow human beings. For all the gifts which God has given to man are to be regarded as accorded to him with the implicit obligation to assist others from his store, and to use them wisely and moderately.

*See also:* BENEDICTIONS; GRACE AT MEALS; HALLEL; PASSOVER; SHABUOTH; SUKKOTH.

ABRAHAM I. SHINEDLING.

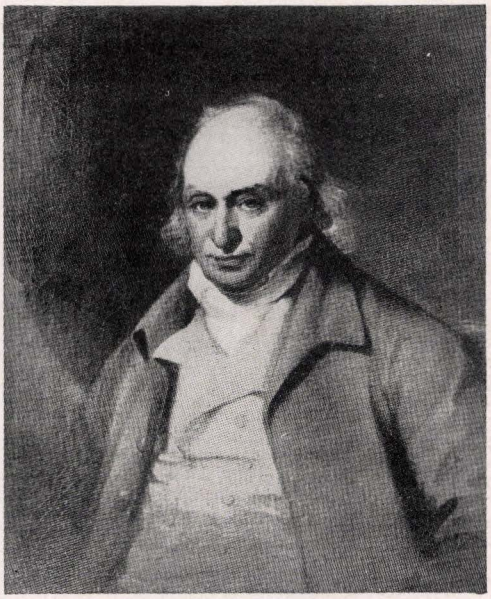
*Lit.:* Joseph, Morris, *Judaism as Creed and Life* (3rd ed., 1919) 224-28, 242, 327-30; Buhl, F., *Über Dankbarkeit im Alten Testament und die sprachlichen Ausdrücke dafür;* Blumenau, *Gott und Mensch,* X, XVa; Singer, S., and Abrahams, I., *The Authorised Daily Prayer-Book* (1922) 219-24, 278-92, clxxxiv-clxxxviii, ccvi-ccxii.

**GRATZ,** an American Jewish family famous during the 18th and 19th centuries as merchants and civic leaders. The first member of the family to arrive in the American colonies was BARNARD GRATZ (b. Langendorf, Upper Silesia, 1738; d. Baltimore, 1811), who came to Philadelphia in 1756. He had spent some time in London, clerking for his cousin, Solomon Henry, and he retained connections with the Henry firm after the Gratz business was established in Philadelphia. MICHAEL GRATZ (b. Langendorf, 1740; d. Philadelphia, 1811), brother of Barnard Gratz, came to Philadelphia in 1759, and was the second partner in the Gratz firm, which was known as B. and M. Gratz.

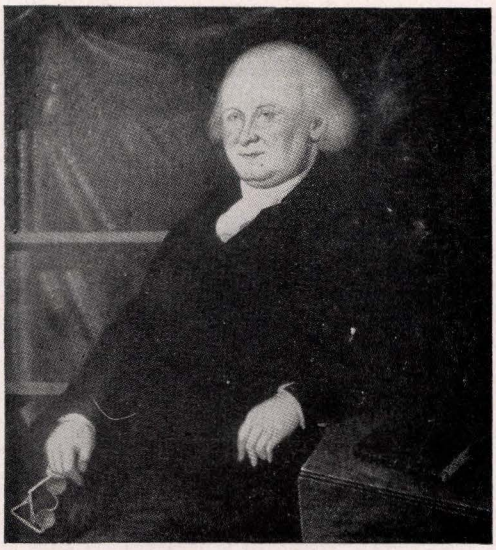
Barnard Gratz' first employment in the colonies was with David Franks, but in 1758 he went into business for himself. With the arrival of his younger brother, the firm began to expand its trading operations. Michael was the more adventurous of the two. He had already, for his cousin Solomon Henry, made a voyage to the West Indies, and later he may have gone to Calcutta from America, as an independent wine merchant. Shipping was his primary interest, and the Gratz firm set up a coastal shipping service between New Orleans and Quebec. Political difficulties and the Anglo-French wars of the period, which interfered with shipping, drove the brothers to western frontier trade. Their boats, however, continued to ply the Ohio River.

In the Pennsylvania, Illinois and Kentucky territories, fur pelts were still the basis of commerce, and the Gratz firm was successful in the field. Neither competition with French traders nor the Indian wars prevented the Gratz brothers from developing strong business connections with the British government, and in 1771 they bought out £10,000 worth of goods from an older firm which was retiring from frontier commerce.

Barnard Gratz became a naturalized British subject in 1763. But two years later both he and his brother signed the Non-Importation Agreement, which ended commercial relations with Britain. Thereafter their



*Michael Gratz. From a painting by Thomas Sully*



*Barnard Gratz. From a painting by Charles Peale Polk*

George Wolf

fidelity was entirely with the colonies as independent states. In 1777 Barnard Gratz took an oath of allegiance to the Commonwealth of Pennsylvania and the United States. Gratz acted as banker for Governor William Franklin of New Jersey, the son of Benjamin Franklin. Both he and Michael Gratz were the close friends of the military leaders of the Revolution, and effective in keeping the Continental army supplied. During the British occupation of Philadelphia, the firm moved its headquarters to Lancaster. Joseph Simon, famous as a frontier trader at Lancaster, was Michael Gratz' father-in-law.

Michael Gratz had larger holdings than his brother, owning estates in New York and in Kentucky, where his property seems to have included the Mammoth Cave. Cooperstown, N. Y., was once called Gratztown. Gratz, in Dauphin county, Pa., is also named after the family.

Both brothers were active in the early Philadelphia Jewish community. Barnard Gratz was a Parnas of Mickveh Israel Congregation and a member of the committee which arranged for the building of the first Mickveh Israel Synagogue (1782). Michael Gratz was the president of the synagogue in 1784 and 1785.

The firm of B. and M. Gratz was dissolved in 1787. Barnard Gratz moved to Baltimore, to join his daughter Rachel, who was married to Solomon Etting. He had one other daughter.

Michael Gratz was an invalid from 1798 until his death in 1811. He had twelve children, of whom his son, Simon, was his business heir.

SIMON GRATZ (b. Philadelphia, 1773; d. Philadelphia, 1839) was active in Jewish communal life, serving as treasurer of Mickveh Israel Synagogue (about 1820) and later (1828) as trustee. His main civic interest was art, and he was one of the founders of the Pennsylvania Academy of Fine Arts. He served in the Pennsylvania Volunteers during the War of 1812.

HYMAN GRATZ (b. Philadelphia, 1776; d. Philadelphia, 1857), another son of Michael Gratz, was the



*Rebecca Gratz. After a painting by Edward Greene Malbone*

associate of Simon in the wholesale grocery business until 1826, when the firm failed. Their standing was so high, however, that the brothers were able to re-establish themselves in other careers. In 1818 Gratz had become a director of the Pennsylvania Company for Insurances on Lives and Granting Annuities. He was made president of the company in 1837, and held the post for twenty years, until his death. With his brother Simon, Hyman Gratz was one of the founders of the Pennsylvania Academy of Fine Arts, serving as one of the directors from 1836 until his death, and also as treasurer from 1841 until his death.

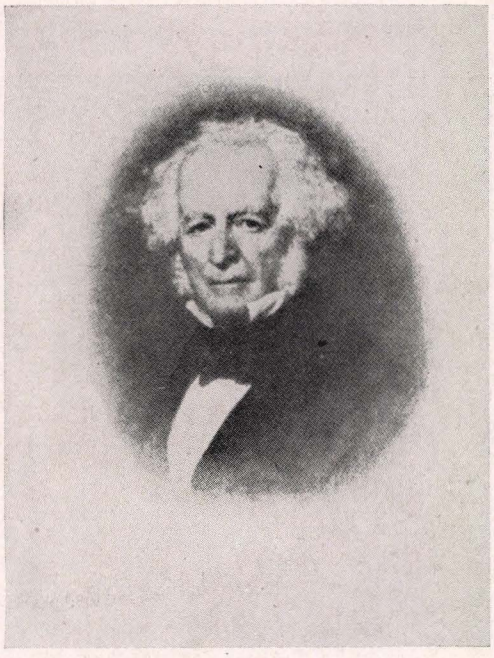
Gratz' participation in Jewish communal life was many-faceted. He was one of the managers of the first Jewish Publication Society, organized in Philadelphia in 1845. He was treasurer of Mickveh Israel Congregation from 1824 to 1856. But the most effective expression of his interest in Jewish life was the establishment of Gratz College (1893), by a deed of trust (1856) which set aside the income of Gratz' residuary estate for the purpose of establishing a college for the education of Jews residing in the city and county of Philadelphia.

Rebecca Gratz (b. Philadelphia, 1781; d. Philadelphia, 1869), a daughter of Michael Gratz, was not only outstanding in the community for her social work, but became a romanticized figure, accepted as the original of the Rebecca in Sir Walter Scott's *Ivanhoe*. At the age of twenty, she was secretary of the Female Association of Philadelphia. In 1815 she was one of the charter members of the Philadelphia Orphan Asylum, and for forty years, from 1819 to 1859, she served as its secretary. Herself an observant Jewess, tolerant of interfaith marriages in other members of her family, but unwilling to enter into one, Rebecca Gratz was a pioneer in Jewish philanthropic work. She founded, and was made secretary of, the Female Hebrew Benevolent Society, in 1819. In 1838 she helped found the first Jewish Sunday school in the United States, and served as its president and superintendent until 1864. When she was seventy-four years old, in 1855, she became the first president of the Jewish Foster Home and Orphan Asylum.

It was generally accepted that Rebecca Gratz remained unmarried because she was not willing to enter into a union with Samuel Ewing, a young man with whom she found much in common intellectually. Ewing later married, and the unusual bond which existed between his family and Rebecca Gratz has been recorded by his descendants.

Her fidelity to her faith and the general integrity of her character are said to have been described by Washington Irving to Sir Walter Scott, when Irving visited Scott in 1817, at the time Scott was writing *Ivanhoe*. Miss Gratz was a frequent visitor to Saratoga Springs, with her brother Joseph. While there they met Washington Irving, who became the fiancé of Miss Matilda Hoffman, a close friend of Miss Gratz'. Shortly before their marriage was to take place, Miss Hoffman contracted consumption (as tuberculosis was then called), Miss Gratz nursed and tended her to the last, and came as close to sharing the full depths of Irving's sorrow as any other person could. Irving made his trip to the British Isles while trying to adjust himself to his loss, and it was while he was there that he supposedly told Scott about his fiancee's devoted friend. Miss Gratz herself never denied that she was the original of the heroine in *Ivanhoe*. In her letters, as well as in the record of her life, she left full evidence of the sympathetic catholicity of her interests as well as of her allegiance to her people and her faith.

Joseph Gratz (b. Philadelphia, 1785; d. Philadelphia, 1858), another son of Michael Gratz, was, like most members of his family, active in the affairs of Mickveh Israel Synagogue, serving as its secretary for many years. He was one of the founders (1820) and one of



*Hyman Gratz who by deed of trust provided for the establishment of Gratz College at Philadelphia*

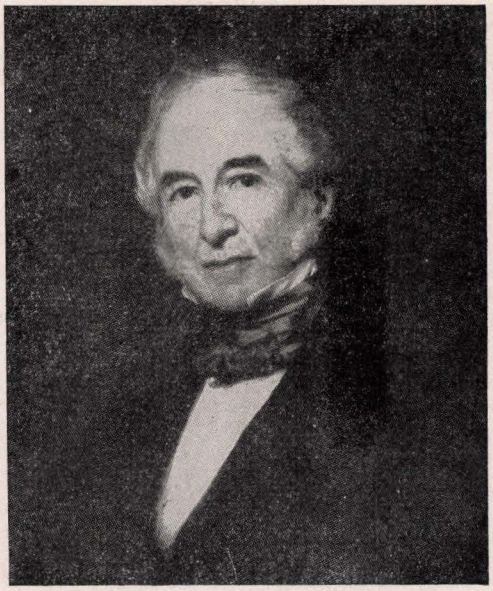
the first directors of the Philadelphia Institution for the Instruction of the Deaf and Dumb.

JACOB GRATZ (b. Philadelphia, 1790; d. Philadelphia, 1856) was the only one of Michael's sons who entered upon a political career. He was graduated from the University of Pennsylvania in 1807 and took his M.A. degree there in 1811. First a merchant, he later became president of the Union Canal Company. In 1824 Gratz was elected to the Pennsylvania Legislature, and in 1839 to the State Senate. Like his brother Joseph, he was one of the first directors of the Philadelphia Institution for the Instruction of the Deaf and Dumb.

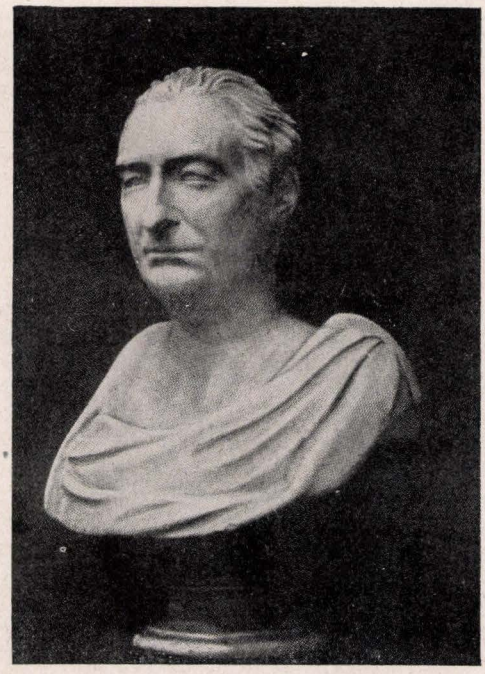
BENJAMIN GRATZ (b. Philadelphia, 1792; d. Lexington, Ky., 1884) was the youngest son of Michael Gratz, and the only one who moved to Kentucky to develop the family interests there. He graduated from the University of Pennsylvania in 1811 and was admitted to the bar in 1815, after having served as a second lieutenant in the War of 1812. Gratz first went west, in 1818, and settled in Kentucky the following year. He was as active in the communal life of Lexington as the other members of his family had been in Philadelphia. In 1823 he was made a trustee of Transylvania University, then a leading college of the south. Primarily interested in transportation, Gratz helped organize the Lexington and Ohio Railroad in 1830, and was chosen its second president. He was one of the founders of the Lexington Branch of the Bank of Kentucky (1835); he helped organize the Lexington Public Library, in 1850 he was made the first president of the Kentucky Agricultural and Mechanical Association and he was a member of the first City Council (1832). Gratz remained loyal to the Union during the Civil War. His son, Cary Grist Gratz, was killed at the Battle of Wilson's Creek, Mo., in 1861. Another son, Henry Howard Gratz (b. 1824; d. 1913), was for many years editor of the *Kentucky Gazette*.

*See also:* GRATZ COLLEGE. LIBBY BENEDICT.

***Lit.:*** Thomas, Charles M., "Successful and Unsuccessful Merchants in the Illinois Country," *Journal of the Illinois State Historical Society*, 1938, pp. 429-40; Leach, Joseph Willing, *Old Philadelphia Families* (1912); Byars, William Vincent, *B. and M. Gratz Papers* (1916); Philipson, David, *Letters of Rebecca Gratz* (1929); Osterweis, Rollin G., *Rebecca Gratz, A Study in Charm* (1935); Morais, Henry Samuel, *The Jews of Philadelphia* (1894); *Publications of the American Jewish Historical Society.*



*Joseph Gratz. From a painting by George P. A. Healy*



*Simon Gratz*

**GRATZ COLLEGE,** the first Jewish teachers' training school in the United States, established in Philadelphia in 1893 in pursuance of the will of Hyman Gratz (which became operative in that year), which bequeathed a sum of approximately $150,000 to Congregation Mikveh Israel, in trust, for the establishment of a college "for the education of Jews residing in the city and county of Philadelphia." It was assumed at first that he had intended to project a general college, and the congregational authorities, as trustees of the fund, sought the advice of several of the leading college presidents. As the fund was obviously insufficient for that purpose, various alternative suggestions were placed before the trustees. The plan which met with favor and acceptance was the one proposed by Doctor Cyrus Adler of the Smithsonian Institution in Washington, that the projected college become a pioneering institution in the training of teachers for Jewish religious schools. A landmark in the history of Jewish education in America was thus established.

Before the college was formally organized, the trustees, in 1895, established a series of public lectures. Under those auspices, Solomon Schechter and Joseph Jacobs were invited to the United States. This led later to their permanent residence in this country, which proved so important in the cultural and religious development of American Jewry. Regular instruction was begun in 1897, the faculty consisting of Henry M. Speaker, principal, Arthur Dembitz and Isaac Husik. The classes met in the vestry rooms of the Mikveh Israel Synagogue at Seventh Street above Arch. In

1905 Julius H. Greenstone was added to the faculty. In 1909 the institution moved to its present building on ground donated by Mikveh Israel Congregation, adjoining the synagogue at the corner of Broad and York Streets.

An important stage in the development of Gratz College as a pedagogical training school was the arrangement effected at this time with Mikveh Israel Congregation by which the congregational religious school became the school of observation and practice of the College. Raphael H. Melamed was put in charge of the school and also served as instructor in pedagogics for the students of the College. He was followed by Joseph Medoff, after whose decease the position was filled by William Chomsky. The faculty in 1941 consisted of Julius H. Greenstone, principal; Solomon Grayzel, registrar and instructor in history; William Chomsky, instructor in pedagogy; Joseph Levitsky, instructor in Bible; Pincus, instructor in rabbinics.

The board of trustees of the college are appointed by Mikveh Israel Congregation. In 1929 the trustees entered into an arrangement with the Hebrew Education Society for the joint support of the college and the establishment of a board of overseers to administer the college, this board consisting of representatives of the two institutions as well as of the general community. The president of the Gratz trustees is A. S. W. Rosenbach, and the president of the board of overseers is Solomon Solis-Cohen. The school has provided a large proportion of the teachers in the local congregational schools and Sunday schools. Since its founding it has graduated over 450 young men and women.

ABRAHAM A. NEUMAN.

**GRAU, MAURICE,** impresario, b. Brünn, Moravia, 1849; d. Paris, 1907. When he was five years old, his parents brought him to the United States. He was graduated from the Free Academy, later the College of the City of New York, in 1867, and went to Columbia Law School. Although he spent two years in a law office, he was never admitted to the bar. While he was still at the Academy, he was selling librettos for his uncle, the manager of the old French Theatre (afterwards the Fourteenth Street Theatre). The young Grau was soon a factotum about his uncle's theatre, doing everything but act.

At the age of twenty-three he went into business for himself. He and a partner, as managers, brought to the United States a French light opera star, and followed up their venture by the successful tour of Anton Rubinstein, the pianist. Grau then, among other projects, organized a company to produce opera in English; brought over Salvini, the actor, who played Shakespeare in Italian; and staged a tour of Offenbach, the composer. In 1879 Grau scored a great success with a French light opera company which he managed. His firm in a few years became the leading theatrical agents in New York city.

When a number of the newly rich in New York city, unable to secure boxes at the Academy of Music, planned their own Metropolitan Opera House, Grau's firm was selected to manage it. During the first season (1883-84), his firm lost a quarter of a million dollars and was forced to abandon the project. The directors of the Metropolitan turned to Leopold Damrosch and German opera but, after seven years of it, decided to secure Grau's firm again as managers. In 1893 the firm brought over an opera company which included Jean and Édouard De Reszké and Emma Eames. However, it was not until 1897 that Grau began to manage the Metropolitan with success. He retired from the management in 1903.

Grau is credited with originating in the United States the production of opera in the language in which it was written and the use of star casts. He signed the contract which brought Caruso to the United States to sing for Grau's successor at the Metropolitan. In 1899 he was made a knight of the Legion of Honor by France.

**GRAUBART, JUDAH LEIB,** rabbi and writer, b. Szrensk, Poland, 1880; d. Toronto, Canada, 1937. He studied under his brother Issachar, the rabbi of Bendin, where one of his classmates was Nahum Sokolow. At the age of nineteen he became the rabbi of Janow, and later was rabbi in Makow and Staszow. During the first World War, when the commander of the Russian forces, Grand Duke Nicholas, accused the Jews of being espionage agents and moved all those who lived near the frontier to the interior of Russia, Graubart became the spiritual head of the exiles. He organized their communal and religious life, founded schools for them, and lived among them to the end of the War. The record of this period is found in his memoirs of the World War, *Sefer Zikkaron.*

In 1919 Graubart became co-director, with Rabbi Samuel Abraham Poznanski, of the rabbinical seminary of Warsaw, a post which he held until his migration to Toronto, Canada, in 1922. In Canada, because of his scholarship, he became leader of the Polish Jewish community. His works include: *Habalim Baneimim,* a collection of rabbinical responsa in five volumes; *Yamin Uthemol,* literary essays; two volumes of sermons, *Debarim Kichethabam* and *Yabbia Omer.*

**GRAUMANN, SIR HARRY,** South African pioneer, b. London, 1868; d. Cape Town, South Africa, 1938. When he was sixteen, he left England to seek his fortune in South Africa. He was first a broker and then a trader, traveling about the country, until he settled at Johannesburg, in the center of the goldfields. He became a member of the sanitary board and one of the four aldermen of Johannesburg. When the South African War between the Boers and the English broke out (1899), he left the Rand region for Cape Town, although he was so popular with the Boers that they would not accept his resignation as alderman. In Cape Town he was chairman of the committee which helped the Transvaal refugees.

After the war, Graumann returned to Johannesburg. He was chairman of the finance committee of the city council (1907-9). In 1910 he was elected mayor. He represented a Rand constituency in the Union Parliament from 1915 to 1924. He was made a knight of the British Empire in 1923.

In 1935 Graumann published his reminiscences, *Rand Riches and South Africa.*

**GRAUR, CONSTANTIN,** editor and publisher, b. Botoshani, Roumania, 1877; d. Bucharest, Roumania, 1940. He was for over fifteen years, from 1921 to

1936, part-owner and manager of the two leading Roumanian democratic dailies, *Adeverul* (The Truth) and *Dimineatza* (The Morning). Prior to that he had for a long time been one of their leading editors. He fought all his life for the realization of far-reaching democratic reforms and for the emancipation of the Jews in Roumania.

His activity against reaction and especially his activity in behalf of his persecuted brethren brought him into direct conflict with the most dangerous elements in the Fascist, anti-Semitic movement in Roumania. In May, 1936, the Iron Guard, in conjunction with the notorious Cuza and his cohorts, declared war on his papers, on him and on his associates. They burned his newspapers in every town and village. There were fights in the streets, resulting in a toll of dead and wounded. Throughout all these events, the courage of Graur did not fail, but the newspapers were finally suppressed by Premier Goga in 1938, and Graur went for a time to live in Paris.

Graur was the author of several books on biography, freedom of thought, and socialism in Roumania, the most outstanding of which is the book entitled *Cu Privire la Franz-Ferdinand* (Bucharest, 1934).

**GRAVE,** *see* Burial and Burial Customs; Catacombs; Cemetery; Tombstones.

**GRAVES, VISITING OF.** The custom of visiting the graves of departed relatives is so natural that it probably goes back among Jews to ancient times, though the first references are in rabbinic literature. The Talmud gives the following reasons for visiting the cemetery on fast-days: first, that the sight of the graves awakens in man the sense of his frailty and the realization of the vanity of life; second, that the departed ones may intercede before God in behalf of the living (*Taan.* 16a). There is a legend that Caleb, one of the twelve men sent by Moses to spy out the land of Canaan, went to Hebron, to the graves of the Patriarchs, and prayed: "Send up prayer for me, my fathers, that God in His mercy may keep me far from the council of the other spies" (*Sotah* 34b). Mani ben Jonah, when troubled by members of the patriarchal house, went and prostrated himself upon the burial-cave of his father, whereupon his enemies were soon punished (*Taan.* 23b). Pious Jews used to gather at the cemeteries to pray at the graves of their ancestors, especially in time of present or threatened calamity, such as plague or drought, at the time of a public fast, or in a period of persecution or expulsion.

The popular term for a pilgrimage to the graves of parents or relatives is: to go on "Keber Aboth" (literally, "the grave of the parents"; in the Ashkenazic pronunciation, Kever Ovos). The most usual times for such visits are on the anniversary of death (Yahrzeit), in the month of Elul, on the days preceding Rosh Hashanah and Yom Kippur, and on the Ninth of Ab (*Orah Hayim* 581 and 599). This custom is still observed among all classes of Jews. The practice of leaving a pebble upon the monument just before departing from the burial ground is probably to be explained as a token to show that the mourner has properly paid his respects to the departed. The Hasidim visit the tombs of famous rabbis (Zaddikim) and miracle-workers on the day preceding the New Moon, on the fifteenth of the month, and on the anniversaries of their death. Barren women often visit the graves of saints to pray for children.

There is no ground whatsoever for the custom practised by some Jews that if one has not visited his parents' grave for ten (according to some, twenty) years, he may never revisit it. The story of Caleb visiting the graves of the Patriarchs proves that such a prohibition was unknown in early times.

It was originally considered wrong to use a funeral one has attended as an occasion for visiting the graves of one's own relatives. The feeling was that one should make a trip to the cemetery expressly for the purpose of visiting these graves, and not depend upon a chance occasion. In modern times, however, when cemeteries are at such great distances from cities that it is difficult to make many trips there, it has been considered proper for those who attend funerals to pause and pray at the graves of their relatives before leaving the cemetery.

In modern times, many congregations have special memorial services at the cemetery in the week between Rosh Hashanah and Yom Kippur, after which individual graves are visited by those who have attended the service. This time of the year has become the favorite time for individual trips to the cemetery.

At first it was customary for the relatives to offer up their own prayers at the grave, but in course of time various forms of prayer arose. The Talmud quotes one that is to be said if one has not visited the burial ground for the past thirty days or more (*Ber.* 58b). A number of manuals of prayer have been composed for the meditation at the graves of dear ones, such as *Book of Life* (London, 1861, p. 244 et seq.), *The Jewish Home Prayer Book* (New York, 1888, pp. 96-106) and Mendes and De Sola Pool, *The Fountain of Life* (New York, 1915, pp. 103-13), and other prayers are often incorporated in the standard prayer-books. These prayers, in the vernacular, are usually followed by the reading of the Yizkor or El Male Rahamim and of the Kaddish.

Joseph Marcus.

*Lit.:* Higger, M., *Semahoth* (1931) 78-80; Hirshowitz, *Otzar Kol Minhage Yeshurun,* 289-90; Eisenstein, J. D., *Otzar Dinim Uminhagim* (1917) 355.

**GRAY, HERMAN ARNOLD,** professor of jurisprudence, b. New York city, 1894. He studied at the College of the City of New York (A.B. cum laude, 1916), at Columbia University (M.A., 1918) and at New York University (J.D., 1922). From 1916 to 1922 he was instructor of history and government at the College of the City of New York. In 1922 he was appointed professor of law at New York University. Governor Herbert H. Lehman appointed him chairman of the New York Unemployment Insurance State Advisory Council in 1935, and in this capacity he was instrumental in drafting the New York State Unemployment Insurance Bill. Gray was active in Jewish affairs. He was director of the Williamsburg Young Men's Hebrew Association from 1932 on, of the American Association for Social Security and of the New York Conference for Social Security.

**GRAY, MORRIS ABRAHAM** (originally Gur-Arie), communal worker, b. Gorodetz, White Russia, 1889. He came to Canada in 1907, worked as a ma-

chinist, was engaged in business and later became manager of a steamship company.

Gray was active in the labor union and other communal and political movements in Canada. He joined the Labor Zionist Movement in 1917, and became one of its leading proponents. In 1926 he was elected to the Winnipeg Board of Education, and was reelected in 1928. He was elected alderman in the city council of Winnipeg in 1930, and was still serving in 1941. Here he took a special interest in social problems.

Gray was secretary of the Jewish Immigrant Aid Committee for Western Ontario, national vice-president of the Canadian Jewish Congress, president of the People's Relief Committee for War Sufferers, chairman of the Canadian Committee for the Jewish Pioneers of Palestine, member of the editorial staff of the *Israelite Press* (Winnipeg), and active in many other Jewish organizations. In 1937 he was Canadian delegate to the Zurich Zionist Congress. He was also active in many civic projects, including the Unemployment Relief Committee of Winnipeg, of which he was chairman, responsible for 8,500 families on relief.

**GRAYZEL, SOLOMON,** author, translator, historian, and editor of the Jewish Publication Society of America, b. Minsk, Russia, 1896. In 1908 he was brought by his parents to the United States, attended the public schools of Brooklyn, N. Y., and received the B.A. degree in 1917 from the College of the City of New York. Strongly influenced by his oldest brother, an ardent devotee of Hebrew studies, Grayzel entered the Jewish Theological Seminary of America in 1917 and pursued post-graduate courses in history and sociology at Columbia University. In 1920 he received the M.A. degree from Columbia University and in 1921 he was ordained rabbi by the Jewish Theological Seminary. The newly founded Beth El Congregation in Camden, N. J., extended him a call, and he became its first rabbi, at the same time carrying on post-graduate work at Dropsie College, Philadelphia, where he held a fellowship in the history department from 1921 to 1926 and received the Ph.D. degree in 1927.

Though successful as a rabbi, Grayzel resigned his pulpit in October, 1926, to engage in historic research abroad, particularly in Paris and Rome. Upon his return, he joined the faculty of Gratz College (1929) as registrar and instructor of history, a position which he still held in 1941. For a short time, in 1939, he assisted Professor Isaac Husik in the editorial duties connected with the publications of the Jewish Publication Society of America, and upon Husik's death, Grayzel succeeded him in the post of editor. Among his publications are *The Church and the Jews in the Thirteenth Century* (1933) and various articles in the *Jewish Quarterly Review, Vallentine's Jewish Encyclopedia, Historia Judaica* and other magazines. He translated a number of books from German into English, among them Max Grunwald's *History of the Jews in Vienna* and Adolf Kober's *History of the Jews in Cologne.*

**GRAZ,** capital of Styria, Austria, with a population of about 153,000; in modern times the Jewish community has numbered about 2,000. Jews began to live there as early as the 13th cent. They settled in a quarter of their own in the southern part of the city, near the city wall, where they lived under their own



*Morris Abraham Gray*

*magister Judaeorum.* However, the Jewish court was under the direction of the supreme governor of the land. The present parish-church is situated on ground which Emperor Frederick III confiscated from Jewish owners and gave to the Dominicans in 1466.

In general the Jews of Graz received the same treatment as their coreligionists in the rest of Styria. A decree of expulsion was issued in 1439, but was repealed in 1447. During the three centuries after the expulsion of 1496, only a few Jews lived there, either by special permission or illegally. A court decree of 1783 permitted Jews to visit the annual fair. In the next century Jews began to disregard openly the prohibition against their residence and an official Israelitische Korporation was formed in 1863, and this, the basis of the new Jewish community, was officially recognized in 1867. During the first World War Jewish refugees from Galicia settled in Graz and contributed to the revival of the community. After the annexation of Austria to Germany (1938) the Jews of Graz gradually emigrated, and in 1941 it was not known whether the Jewish community was still in existence.

***Lit.:*** Brann, M., and Freimann, A., *Germania Judaica,* vol. 1, p. 119; Rosenberg, A., *Beiträge zur Geschichte der Juden in der Steiermark.*

**GRAZOVSKI, JUDAH** (pseudonym Gur), Hebrew writer, educator and lexicographer, b. Pogost, White Russia, 1862. He was among the first followers of the Hibbath Zion movement. In 1887 he went to Palestine, where he taught at various colonies and was active for a time with the Anglo-Palestine Company (1907-29). He was one of the first to introduce the Ibrith Beibrith (natural) method of teaching Hebrew, and wrote a number of text-books and chrestomathies. In 1891 he and Yudelowitz founded the first Hebrew

teachers' association and worked out a program for Palestinian schools. He translated into Hebrew the works of Dickens, Jules Verne, Mark Twain and other authors. His dictionaries of modern Hebrew are *Millon Shel Kis,* a pocket Hebrew-German-Russian dictionary (with Joseph Klausner; 1903); *Hamillon Haibri* (with David Yellin; 1920; revised ed., 1927); *Millon Hasafah Haibrith* (1934-35). He also served as Palestinian correspondent for Hebrew periodicals abroad.

**GREAT BRITAIN,** *see* ENGLAND.

**GREAT SYNAGOGUE,** *see* SYNAGOGUE, THE GREAT.

**GREECE. 1. Antiquity.** The great admiration on the part of the Jews for Greek wisdom, as seen in Hellenism, also the recognition of the beauty of the Greek language (cf. *Midrash Esther* to 1:22), owe their origin not to the Greek mother-country, but to the world-wide Hellenic influence. A colony of Jews in ancient Greece proper, perhaps in connection with the sea voyages of the Phoenicians, must have existed very early, but was not of any importance. The Jews seem to have maintained frequent relations with their Palestinian home land; thus the Athenians found hospitable reception in Jerusalem and engaged in conversations which showed the superiority of the inhabitants of Jerusalem. Two conversations that have been preserved are believed to be polemics against Christianity (cf. Joel, M., *Blicke in die Religionsgeschichte,* vol. 1, p. 35).

As early as in the 3rd cent. B.C.E. there was an alliance between Sparta and the Jews which was renewed by the high priest Jonathan (161-143 B.C.E.). The documents about this cited in Josephus (*Antiquities,* book 13, chap. 5, section 7 et seq.) and in *I Maccabees* (12:6-23) narrate definite facts, even though the text of the documents is not always considered authentic. For the 1st cent. B.C.E. Philo (*Embassy to Gaius,* §36) tells of Jewish settlements in Thessaly, Boeotia, Macedonia, Attica, Argos, and Corinth. At the time of nascent Christianity the Jews in Athens, Corinth and certainly in other Greek cities too had synagogues, and had thus already formed important communities, as the book of *Acts* and several inscriptions show. The free exercise of religion in the Greek cities of Asia Minor in the Roman period was insured by a number of edicts which are given by Josephus (*Antiquities,* book 14, chap. 10, section 11 et seq.). An inscription has been preserved in Miletus showing the seats reserved for the Jewish community in the local theatre.

**2. The Byzantine and Turkish Period.** After the recognition of Christianity as the state religion by Constantine the Great (325), a change took place in the condition of the Jews in the Eastern Roman Empire. From 339 on marriages between Jews and Christians were strictly forbidden. Leo III the Isaurian (717-41), Basil I the Macedonian (866-86) and Leo VI the Philosopher (866-912) endeavored to convert the Jews through forcible baptism. Between the 10th and 12th centuries their condition improved; they raised silkworms, engaged in dyeing, and founded a great local industry, which helped them to attain prosperity. At that time the Jews lived in Thebes, Arta, Patras, Corinth and Crissa. In 1147 the Normans conquered Thebes and transplanted Jewish manufacturers to Palermo and possibly to Corfu also, where they introduced the industries mentioned above. From the 14th to the 15th centuries rabbinical schools flourished in Greece; Jewish learning was introduced into all the Orient by their pupils, who included Baruch Hayevani, Rabbi Dossa Yevani, the founder of the first Talmud Torah in Bulgaria, and Rabbi Jehudah Mosconi of Ochrida. After Constantinople was captured by the Turks in 1453, Mohammed II requested the Jews of Morea to settle in his capital. After the expulsion of the Jews from Spain (1492), many Jewish refugees came to the country and were absorbed into the communities of Salonika, Berrhoea and Larissa. In the same way the community in Corfu assumed an Italian character as the result of the settlement of a number of Jews from Apulia. From then on, up to 1820, the history of the Jews of Greece is a part of the history of the Jews of Turkey. The only notable event of that period was the translation of the Bible into Modern Greek by Moses ben Elijah Pobian (1576).

**3. From the Greek Wars of Liberation (1821-29) to the Present.** When the revolt of Greece against the Turkish dominion began, Jews were living not only in Salonika, Karaferia, Larissa and Janina, but also in Agrinion, Patras, Tripolitza, Mistra and Thebes. In 1821, after the Janizaries had murdered the ecumenical patriarch Gregory, they compelled several Jews whom they had met by chance to drag the body of the patriarch to the sea and throw it in. When the news of this event reached Morea, the Greek revolutionaries started a fearful massacre of the Jews. Those who escaped this fled to Corfu, which was then under British rule, to Chalcis, which remained Turkish until 1823, and to Salonika. From that time on the Jews were exposed to frequent hostile outbreaks. In 1847, when the police of Athens prohibited an auto-da-fé of a picture of Judas Iscariot, the mob looted the house of David Pacifico, a British subject. Great Britain took energetic measures, threatened Greece with a blockade, and received a considerable sum as indemnity. In 1891 a charge of ritual murder led to a regular pogrom in Corfu; the populace besieged the Jewish quarter for twenty days, hoping to starve out the inhabitants. Those who died from weakness could not even be buried; after the siege was raised, Jews who showed themselves in the streets were cruelly mistreated. For this reason 1,500 Jews left Corfu and fled to Italy, Turkey and Egypt. Shortly afterwards, the Jews in Zante were compelled to leave their homes. The victim of the supposed ritual murder in Corfu was a Jewess, Rubina Sardi; the real non-Jewish murderers, whose names were published by the press, remained unpunished.

Six years later, in the Greco-Turkish War, 1,500 Jewish soldiers fought heroically in the ranks of the Greeks and distinguished themselves at the battle of Prevesa. Nevertheless, after the conclusion of peace and the recovery of Thessaly, which the Turks had occupied, there were anti-Semitic disturbances in 1898 in Larissa, Volo and Trikkala. The Jews were accused of being in league with the enemy, and although the liberal press, the central government and the intellectuals took their part, life was made impossible for them, and a large part of them emigrated to Smyrna and Salonika.

The first years of the 20th cent. brought an improvement in the relations between Greeks and Jews.

In 1912, during the First Balkan War, the Greeks occupied Salonika. The old hostility between Jews and Greeks in Salonika flared up anew; this time it was increased by the presence in the city of a Bulgarian element, principally Jews. Continual brawls and murders took place, which were stopped only by the intervention of the government of Athens. When Greece finally annexed southern Macedonia, the quarrels began anew; the weekly market, ordinarily held on Monday, was changed to Saturday, in order to injure the Orthodox Jews. The traditional wearing of the fez, or tarbush, was forbidden them; an attempt was made to confiscate the old Jewish cemeteries, and to destroy venerable historical monuments, such as the grave of Amatus Lusitanus. In these attacks on their rights and liberties the Jews saw the tangible expressions of a policy inspired by Premier Venizelos, which endeavored to rid Salonika of Jews and to Hellenize it. Therefore, in the election of 1916 the Jews as a body voted for the monarchist party headed by Gounaris; the latter showed himself grateful by summoning the representative Mallach of Salonika to a seat in the cabinet. Nevertheless, the Jews continued to leave Salonika as the result not only of the great conflagration of 1917 which destroyed all the Jewish schools and many Jewish dwellings and synagogues, but also of the settlement of about 100,000 Greek refugees in Anatolia. The introduction of the legal Sunday rest confronted the Jews in Greek Macedonia with the dilemma of economic ruin or of breaking the Sabbath. The attempt of the dictator Pangalos to satisfy the Jews' demands partially failed on account of the resistance of the local officials and the Anatolians.

Especially in Salonika are there Jewish schools. As the school buildings were destroyed by the conflagration of 1917, the schools are temporarily housed in simple barracks, which, to be sure, do not suffice for the 12,000 Jewish children. The real center of Greek Jewry at present is Salonika; on the other hand, the community of Athens is unimportant. In Salonika there are published many Jewish newspapers in Ladino and French. The Jews of old Greece, as well as those of Crete, Janina and Prevesa, speak Greek, those of Larissa, Spanish, and those of Corfu mostly Italian. Until the end of the 19th cent., songs and synagogue music in Corfu were preserved in Greek. The Jews of Macedonia and Thrace speak only Ladino.

In addition to Salonika, the most important communities are those of Serres, Drama, Karaferia, Xanthe, Gumurdjina Demotika, and Dedeaghatsch. Estimates of the total number of Jews in Greece vary from 70,000 to as high as 100,000. In general, their economic plight has been relieved only slightly, and as a result a constant stream of emigrant Jews flowed in the 1920's and 1930's from Greece to France, Italy, Belgium, England, Cuba, South America and Palestine.

Among the most active Jewish organizations in Greece, the following may be mentioned: B'nai B'rith, the Zionist Organization, and the Jewish League of Salonika.

SAUL MÉZAN.

Since 1930 the Jewish communities of Greece have been witness to many outbreaks of anti-Semitic activities. The community of Salonika was particularly affected by a series of attacks which occurred in 1931, following the spread of a false rumor that delegates of the Jewish Maccabee Sport Club to a convention in Sofia, Bulgaria (1930), had failed to protest against the action of certain speakers who had demanded the liberation of Macedonia from Greek rule and its annexation to Bulgaria. Leaflets were distributed urging Greek patriots to avenge themselves through a boycott of the Jews. Starting on June 23rd, riots broke out in the city, culminating on June 29th, when 250 families living in the Jewish quarter were attacked and their homes set on fire. Subsequently, ten Greeks were accused of instigating the riots, but after a prolonged trial all were acquitted. In March, 1932, the government granted 500,000 drachmas ($6,500) for the relief of the Jewish families and, in addition, purchased the demolished section for 3,500,000 drachmas.

Another outbreak occurred in April of the same year at Cavalla, when a Jew was falsely charged with ritual murder. His innocence was proved, but not before Jewish-owned shops had been attacked and the entire Jewish community terrorized. Further anti-Jewish activities occurred in July, 1932, with the circulation of anti-Semitic propaganda during the Salonika elections, and in February of the following year, during the mayoralty elections. In June attacks on the Jews of Kastoria were reported.

With the proclamation of General Kondylis as premier (October, 1935), the situation improved slightly. In November of the following year a law was passed making the defamation of any community through the press a criminal offense. This closely paralleled a statute of May, 1935, prohibiting the press from libeling any religion. After Premier John Metaxas came to power in 1936, there was a continuation of the fair treatment accorded the Jews. In November, 1939, the governor-general of Macedonia, Dr. Georges Kyrimis, declared: "The Jews of the country are enjoying and always will enjoy complete equality of civil, moral and other rights." As recently as March, 1940, a Greek court, in a case involving a Jewish employee, ruled that the Greek constitution does not permit religious or racial discrimination.

Despite the persistence of anti-Jewish sentiment, however, the government continued to subsidize Jewish religious, educational and philanthropic institutions. In 1930 a law was passed forbidding the children of Greek citizens from attending schools maintained by foreign organizations, and since 1,600 Jewish school children were affected by this statute, the government agreed to construct five new schools in Salonika. At least ten hours weekly were to be devoted to Jewish subjects, taught by teachers who were paid by the government but appointed by the Jewish community.

Since 1922, when more than 1,500,000 Greek refugees returned to the mainland, the economic situation of the Jewish communities of Greece has not been very favorable. Many Jews have been forced out of commercial pursuits, with the result that Salonika, which had once been the center and the most prosperous community in Greece, has sunk to a low level of poverty. In 1932 many Jews were reported leaving the city for other sections of the country or for other lands. By 1935 conditions still had not improved; more than



*Jewish communal leaders of modern Greece (prior to 1940), left to right: Chaim Cohen, Chief Rabbi Zwi-Hirsch Koretz, and Leon Gatenio*

11,000 persons, one-fifth of the Jewish population of the city, were forced to accept Passover food from the Salonika community. In June, 1937, the executive committee of the Jewish community adopted several financially restrictive measures in order to avert the threat of bankruptcy. Today (1941), although a large proportion of the Jews are employed in the maritime trades, as sailors, lightermen, harbor workers and shipwrights, many of Salonika's population of 55,000 Jews are dependent upon relief for their sustenance.

The outbreak of the second World War in 1939 created new problems for the Jews, and as hostilities progressed, their plight grew steadily worse. In October, 1940, Italian troops landed on Greek soil, and in the following month the Jewish quarter of Salonika and the island town of Corfu were bombed. By the end of the year the Salonika Jewish community had contributed 1,000,000 drachmas to the war fund, and in March, 1941, an estimated 7,000 Jews were enlisted in the Salonika divisions fighting on the Albanian front. Government appreciation of the services rendered by the Jews was manifested when the name of a captured Albanian town was changed to "Frizis," in honor of Colonel Mordecai Frizis, Jewish officer killed in action. However, the Jews of Greece suffered a severe setback when the Nazis invaded the country in April, 1941. Shortly after, the entire Jewish community was fined 1,000,000 drachmas. In Salonika and Athens the synagogues were closed by the invaders. A number of anti-Semitic decrees were issued by the Nazi officials.

*See also:* ALEXANDER THE GREAT; ATHENIANS IN TALMUD AND MIDRASH; ATHENS; CRETE; DELOS; DELPHI; HELLENISM; SALONIKA. LEONARD A. GREENBERG.

*Lit.:* Bergmann, Judah, "The Sages of Palestine and the Greek-Roman Culture," *Klausner Anniversary Book* (1939) 146-53; Deissmann, *Licht vom Osten* (4th ed.) 391 et seq.; Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 4 (1926) 89; Harkavy, *Hayehudim Usefath Haslavim* (1869); Krauss, S., "Griechen und Römer," *Monumenta Talmudica,* vol. 5, part 1; Mézan, S., *Les juifs espagnols en Bulgarie* (1925); Nilsson, *The Mycenean Origin of Greek Mythology* (1932); Schürer, Emil, *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi,* 4th ed., vol. 1 (1901) 236.

**GREEK WRITERS ON JEWS.** A number of Greek writers of ancient times have references to or accounts of Jews in their writings. Such references are frequently quotations from older Babylonian or Syrian authors which they incorporated into their narratives. Occasionally the only knowledge of early Greek writers is through later citations by other Greeks. In the course of this process many original passages were undoubtedly altered to suit the purpose of the quoter, and in other cases the citations are too short to enable one to pass judgment on the opinion held of the Jews by the Greek writer. The accounts of Jewish history and customs given by the Greek writers are often very faulty; in fact these references are of interest not so much for their factual content as for the testimony they bear to the world's knowledge of the Jews during the period when Greek culture was dominant and as a reflection of contemporary attitudes toward them.

Up to the time of the conquests of Alexander the Great (356-323 B.C.E.) the Greek world knew practically nothing of the Jew. Their little country was off the great highways of commerce and never politically important. Herodotus (5th cent. B.C.E.) says in his second book that the Syrians of Palestine learned to circumcise from the Egyptians. In his seventh book he says that Syrians of Palestine furnished and manned some of the triremes of the Persian navy. It is interesting to note that he says that the Syrians originated from the Erythrean seacoast, i.e. the Red Sea.

Choerilus, a poet of Samos (5th cent. B.C.E.), says in his description of the army of Xerxes, "At last they passed by a people, from whose mouths issued the Phoenician tongue. They dwell in the Solymian Mountains, near a broad lake. They have grimy heads, shaved all around, and the skin of their foreheads is like the skin of horses dried in a chimney."

After the conquest of the East by Alexander more detailed, even if somewhat fantastic, information began to trickle westward. Theophrastes of Lesbos (372-287 B.C.E.; quoted by Porphyry), a pupil of Aristotle, speaks of the Jews as "those Syrians who still maintain the ancient form of animal sacrifice." He describes them as philosophers, descendants of the Hindu sages, who discussed the nature of the deity and observed the stars. Jerusalem is mentioned by name in Greek literature for the first time in the 3rd cent. B.C.E., by Clearchus of Soloi (Cyprus). He tells of a Jew, a Greek by language and culture, visiting Aristotle; he also quotes Aristotle as saying, "This man gave us more information than he derived from us."

Clearchus' high regard for Jewish wisdom was shared by other contemporary authors. Hermippus of Smyrna (about 200 B.C.E.), in his life of Pythagoras, ascribes some of his doctrines to the Jews. Eupolemus tells of Abraham, superior in wisdom, coming from Camarina (Urie) to teach astrology to the Phoenicians. Megasthenes, ambassador of Seleucus I to India (cited by Clement of Alexandria), says, "All that has been written on natural science by the old Greek philosophers may be found also in philosophers outside of Greece, such as the Hindu Brahmins, and the so-called Jews of Syria." His ignorance of the Jews is typical for his time, as he obtained most of his information from hearsay.

Some of the information given by Greek writers sounds as if it were derived from an imperfectly understood or transmitted story recorded in the Pentateuch. Thus Artapanus, a historian of uncertain date (quoted by Alexander Polyhistor), tells of Abraham's coming to Egypt with his entire family. He remained there for twenty years, taught astrology to the Pharaoh, and returned to Syria, while many of his tribe remained in Egypt. Berosus (3rd cent. B.C.E.), a Babylonian priest, quoted by Josephus and Syncellus, adopts the Scriptural version of the Deluge, and calls Moses the legislator of the Jews. He describes the destruction of the Temple by Nebuchadrezzar, the seventy years of desolation, and the settlement of the Jews in Babylonia.

Under the rule of the Ptolemies (323 B.C.E. to 30 B.C.E.) large numbers of Jews settled in the Nile peninsula, and the Greeks had the opportunity of observing them at first hand, even if they did not attempt to become intimate with them. Unable to understand Jewish customs or Judaism, they ridiculed it. Thus Agatharcides of Cnidus (2nd cent. B.C.E.) has occasion to jibe, in his account of the conquest of Jerusalem by Ptolemy Soter, "So because, instead of guarding their city, these men observed their senseless rule (of not fighting on the Sabbath), the city received a harsh master, and their law was shown to be a foolish one."

Posidonius of Apamea, in Syria (135-51 B.C.E., quoted by Diodorus Siculus), who mentions the plundering of Jerusalem by Antiochus Epiphanes, asserts that the innermost shrine of the Temple contained the statue of a long-bearded man (probably Moses) riding an ass. The widespread contemporary belief that the Jews worshipped an ass's head is mentioned by Plutarch (1st cent. C.E.), who notes also their celebration of the Sabbath and their abstinence from pork; and by Democritus (1st cent. C.E.), who also relates that the Jews capture a stranger every seven years and sacrifice him. This is the first recorded blood accusation.

Alexander of Miletus (Polyhistor), a historian of the 1st cent. B.C.E., quotes most of the ancient Greek authors. Josephus also used the writings of Nicolaus of Damascus (1st cent. B.C.E.) for his history of Herod; he omits the passages laudatory to the king.

The Egyptian-Greek sources are peculiar in that they apparently confuse the Jews with the Hyksos, who had conquered Egypt about 2000 B.C.E., and in that they combined this identification with distortions of the Pentateuch, then being disseminated in the Greek Septuagint. Their works dealing with the Jews are a curious mixture of history and fiction, colored with early anti-Semitism. Manetho (3rd cent. B.C.E.), as quoted by Josephus (*Against Apion,* book 1, chaps. 14-15), tells of their expulsion by Thummosis (Thutmose) for their strange rites. After building Jerusalem they were summoned by Osarsiph (Joseph), a priest and the leader of the lepers, who were to be expelled by Amenophis. They invaded the country and treated the people so badly that there was a revolt, and they were cast out. Osarsiph had his name changed to Moyses. Manetho tells also that Jerusalem was captured by Necho, the fifth Saite king, and that King Jehoahaz was carried to Egypt. When Jerusalem was taken by the Assyrians, the rest of the population fled from the city and went to Egypt.

Hecataeus of Abdera, who wrote about 300 B.C.E., apparently used mixed sources. He relates that after a pestilence all foreigners were banished from Egypt. Moses, famous for his wisdom and valor, led some of them to Palestine, where he founded Ierosolyma and other cities. He also divided his people into twelve tribes, twelve being a perfect number and also the number of the months; he forbade idol-making and prescribed the religion and the ritual. Hecataeus describes the Jewish mode of living as "inhospitable and inhuman." He says that the Jews never had a king, their priests being the guardians of the law and morality. In his other work, probably forged (Pseudo-Hecataeus), he speaks of good king Hezekiah, gives a graphic description of Jerusalem, and comments favorably on the way the Jews carry on with their religion despite persecutions.

Lysimachus of Alexandria (3rd to 2nd centuries B.C.E.; cited by Josephus) says that in the time of King Bocchoris the Jews, afflicted with leprosy and scurvy, took refuge in the temples and begged for food. Because of the number thus afflicted, a famine resulted; and Ammon ordered the king to rid his temples of the impure, as the price of prosperity. Accordingly the lepers were cast into the sea, while the rest were sent into the desert. But a certain man, Moyses, advised them to cut a road into a more habitable land. Thus they reached Judea, conquered its inhabitants, and founded a city named Hierosyla, after their disposition to rob temples. When they prospered, they renamed the city Hierosolyma.

Chaeremon, keeper of the library of Serapeum (quoted by Josephus, *Against Apion,* book 1, chaps. 32-33), modifies the story to the extent that 250,000 unclean persons were expelled from Egypt under Amenophis; but their leaders, Moyses and Joseph, made a treaty with the army and invaded the country until driven into Syria by the son of Amenophis.

Strabo (1st cent. B.C.E.), who visited Palestine during his extensive travels, describes the peculiarities of the Jewish religion. In his version of the Exodus he does not mention leprosy, but gives the dissatisfaction of the Jews as the reason for their departure. Noting the unique character of the government established by Moses, he says that subsequently it deteriorated into superstition, e.g. circumcision and abstinence from meat.

Polybius (201-120 B.C.E.), one of the Italian Greeks, narrates that during the war of Antiochus III against Ptolemy, the Jews supported Antiochus. The main body of his writings that contain references to Jews is lost.

Apollonius Molon (1st cent. B.C.E.) also testifies to

the unique character of the Jewish religion, and represents the Jews as godless and hostile to other people. This attitude is characteristic of the time. It is reflected also in the writings of Appian of Alexandria (2nd cent. C.E.), who describes the Jewish wars of Pompey, Titus, and Hadrian.

Diodorus Siculus (1st cent. B.C.E.) likewise relates a story substantially the same as that of Chaeremon. In book xxxiv he says that during the siege of Jerusalem by Antiochus Sidetes, the desperate Jews sent ambassadors to the king. The ambassadors, strangely enough, advised him to destroy the whole city, as the Jews hated everybody else, were impious and execrable, had strange laws and would not eat with other people. Photius, who quotes Diodorus, condemns his falsity and omissions.

Dion Cassius, a traveling historian of the 2nd and 3rd centuries C.E., the last of these Greek writers, confesses his ignorance of the origin of the Jews, but notes their tenacity and their peculiar customs and mode of worship. In his history of Rome he touches on the Jewish wars from Pompey to Titus, and mentions the beauty of the Temple. The prevailing opinion of the Jews is reflected in book lxviii, where he says that the Jews of Cyrene, led by a certain Andrew, killed both the Greeks and the Romans, ate their flesh, smeared themselves with their blood, and dressed up in their skins. The same practice was reported in Cyprus and in Egypt, until Trajan put an end to it.

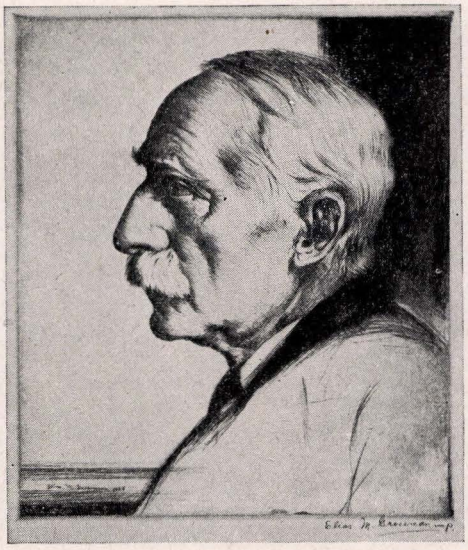
Generally speaking, the Greek authors, in contradistinction to the later Christian writers, represented the Jews as a rather simple, credulous people, duped by their priests; "superstitious" was the favorite Greek epithet for the Jew.

*See also:* CHRISTIAN WRITERS ON JEWS; ROMAN WRITERS ON JEWS.

ANATOL SAFANOV.

***Lit.:*** The texts have been collected by Reinach, Theodor, *Textes d'auteurs grecs et romains relatifs au judaisme* (1895, with translation and annotations); supplements in Böhl, "Die Juden im Urteil der griechischen und römischen Schriftsteller," *Theologisch Tijdschrift* (1914) 371-89, 473-98 (here also objective treatment); Stählin, *Die hellenistisch-jüdische Literatur* (special reprint from W. von Christ's *Griechische Literaturgeschichte,* vol. 2, part 1, 6th ed., 1921); Gill, *Notices of the Jews* (1872); Radin, Max, *The Jews Among the Greeks and Romans* (1915) 80-103.

**GREEN, SIR ALAN MICHAEL,** British India government official, b. 1885. After graduation from Lincoln College, Oxford, he was appointed to the Indian Civil Service in 1908. From 1909 to 1913 he served as district officer of the Bombay Presidency, and from 1913 to 1915 as secretariat officer, Bombay, and assistant censor. Between 1915 and 1918 he served with the Bombay customs department and with the coast defence artillery throughout the war as captain. In 1918 he was appointed under-secretary of the government of India in the commerce and industries department. He was collector of customs and port trustee, at Karachi, from 1919 to 1921, and at Madras from 1921 to 1922. From 1921 to 1928 he served as a member of the Bombay Board of Film Censors, and from 1927 to 1928 as a member of the Cinematograph Committee of the Indian Government. In 1929 he was appointed Indian trade commissioner in London, and from 1930 to 1934 he served as deputy high commissioner for India in the United Kingdom. In 1933 he was made Companion of the Order of the Indian Empire, and in 1935 he was knighted. After retiring from the Indian Civil Service he became assistant secretary of the Imperial Economic Committee and Executive Council, Imperial Agricultural Bureaux.



*Samuel Greenbaum. From a dry point, by Elias M. Grossman, in the New York Public Library*

**GREEN, SOLOMON HART,** attorney and legislator, b. St. John, New Brunswick, Canada, 1885. He became a member of the bar of New Brunswick in 1906, after graduating from Kings College in that same year with the B.C.L. degree. In 1907 he went to Winnipeg, was admitted to the Manitoba bar, and was the first Jew to occupy a seat in the Manitoba Legislature (1910 to 1914). Green served as Crown Prosecutor of the Assize Court at Winnipeg from 1916 to 1921, and was the first Jew of Western Canada to become a K.C. (from 1927 on). He was prominent in charitable and educational work among the Jews of Western Canada, having founded the Winnipeg branch of the B'nai B'rith and having served as president or vice-president of several Canadian Jewish organizations and as president of the Shaarey Zedek Congregation of Winnipeg from 1928 to 1929.

**GREENBAUM, LEO,** dentist, b. Arva, Austria, 1858; d. New York city, 1926. He came to the United States in 1871. He studied at the Philadelphia Dental College (D.D.S., 1881) and the Medico-Chirurgical College of Philadelphia (M.D., 1888). He was associated with the Philadelphia Dental College (from 1907 a part of Temple University) for many years: demonstrator of materia medica and chemistry (1881-95), lecturer on materia medica (1895-96), professor of materia medica as well as professor of anesthesia and anesthetics (1896-1905), assistant dean (1905-6), and dean (1906-9). From 1909 until his death he was in practice in New York city.

Greenbaum was the author of *Practice of Dentistry* (with his brother, Max Greenbaum; 1912) and editor and publisher of the *Stomatologist* (1897-1909).

**GREENBAUM, SAMUEL,** lawyer, judge and communal worker, b. London, 1854; d. Larchmont, N. Y.,

1930. He was educated in the New York public schools and at the College of the City of New York. He studied law at Columbia University Law School, and after graduation taught grammar school. He began to practise law in 1877, and in 1894 entered into partnership with Daniel P. Hays. Appointed justice of the Supreme Court of the state of New York in 1900 to fill an unexpired term and elected in 1901 for a term of fourteen years, he was reelected in 1916 for a similar term, and in 1923 resigned to resume practice, after serving for three years in the Appellate Division of the Supreme Court. He was founder and president of the Young Men's Hebrew Association; served as president (1912-26) of the Educational Alliance in New York city; and served as vice-president of the Baron de Hirsch Fund. He was a trustee of the New York Public Library for many years, and had previously been president of the Aguilar Free Library. He was vice-president of the Bar Association of the City of New York, president of the Alumni Association of the College of the City of New York, and a trustee of the New York County Lawyers' Association. Early in his career he was one of the editors of *The American Hebrew,* and he was for many years a leader in the Jewish communal life of New York.

**GREENBERG, EMANUEL,** judge, b. New York city, 1892. After graduating from the New York University Law School in 1911, he engaged in the practice of law from 1913 to 1931. He served as assistant attorney general of New York State from 1931 to 1936. Governor Herbert H. Lehman appointed him judge of the New York State Court of Claims for the unexpired term of 1936 to 1937. In 1937 he was reappointed and was confirmed by the New York State Senate for a full term of three years. Greenberg has been active in Jewish communal organizations, and in philanthropic, cultural and religious enterprises in Brooklyn.

**GREENBERG, HAYIM,** editor and lecturer, b. Todorishti, Bessarabia, Russia, 1889. Self-taught in both Hebrew and Russian, he became one of the leaders of the Tarbuth (Hebrew culture) movement in pre-Bolshevik Russia; after the Revolution he was an instructor at an academy in Kiev. In 1921 he fled Russia and settled in Berlin, where he became the editor of *Haolam,* the Hebrew language Zionist organ; he also edited the monthly *Athidenu.* After arriving in the United States in 1924, he edited *Far'n Folk* for the Zeire Zion movement until 1929, as well as *Der Yiddisher Kempfer.* From 1934 on he edited *The Jewish Frontier,* the monthly of the League for Labor Palestine. He has lectured in Yiddish, Hebrew and English throughout the United States.

**GREENBERG, JACOB,** educator, b. Antwerp, Belgium, 1890. He was brought to the United States in 1899 and studied at the College of the City of New York (B.S., 1910), at New York University (M.A., 1916; Ph.D., 1936), and at the Collège de France and the Sorbonne in Paris. He taught French and German at Stuyvesant High School (1913-17), was interpreter for the French mission to the United States (1918) and head of the French department at Erasmus Hall High School in Brooklyn (1920). He next became director of foreign languages in the junior high schools of New



*Jacob Greenberg*

York city (1920-34); in 1934 he was appointed associate superintendent of schools, and in 1940 was re-appointed for another six-year term. During the same period he lectured at the College of the City of New York (1916-34) and New York University on philology (1931-36).

Greenberg has written a number of text-books in languages, such as *M. Le Vent et Mme. La Pluie; Contes de Paris et des Provinces; Le Français et La France.* He has taken part in Jewish affairs, serving as chairman of the educators' division of the United Jewish Appeal and George Washington Reforestation of Palestine. In 1927 he was made Officier d'Académie (France).

**GREENBERG, JOSEPH,** judge, b. New York city, 1895. After graduating from the New York University Law School in 1916, he was admitted to the bar the same year. From 1926 to 1933 he was the representative from Hudson County to the New Jersey House of Assembly. During the session of 1931 he was the minority leader in the Assembly. In 1932 he was elected speaker of the Legislature. In 1929 he was appointed counsel to the Hoboken Board of Education, and in 1933 he was appointed by Governor A. Harry Moore to the district court for a five-year term. Greenberg has been active in Jewish affairs in Hudson County, N. J. He was sergeant in the judge advocate department of the American Expeditionary Forces in 1918 to 1919.

**GREENBERG, LEOPOLD,** judge, b. Calvinia, Cape Province, South Africa, 1885. He studied at Grey College, Bloemfontein, South African College, Cape Town, and at the University of the Cape of Good Hope (B.A., 1904, honors degree). Then, for six years, he worked in a solicitor's office in Johannesburg, during which time he obtained his degree of bachelor of laws

(1907) and was enrolled as an attorney (1909). In 1911 he was admitted as an advocate to the bar of the Supreme Court and in 1924 became King's Counsel. In the same year he was appointed a puisne (assistant) judge of the Supreme Court of South Africa, Transvaal Provincial Division, and in 1938 became judge-president. Greenberg is honorary president of the Palestine Foundation Fund (Keren Hayesod) of South Africa. He was also president of the Johannesburg Jewish Guild (1913). He represents South Africa on the Board of Governors of the Hebrew University and is chairman of the Hebrew University Council of South Africa.

**GREENBERG, LEOPOLD J.**, writer and communal leader, b. Birmingham, England, 1861; d. London, 1931. Greenberg was editor of the London *Jewish Chronicle* for twenty-four years. He joined the Zionist movement in 1899 and took a leading part in every important Zionist activity in England and abroad. He was Theodor Herzl's trusted agent in all negotiations with the Egyptian and British governments in 1902 and 1903 concerning Jewish colonization in the Sinai peninsula and East Africa, and was responsible for enlisting the interest of Arthur James Balfour and Joseph Chamberlain in the Zionist movement. For several years he was the honorary secretary of the British Zionist Organization and one of the directors of the Jewish National Fund. He was a delegate to several Zionist congresses, and was a member of the Zionist Actions Committee. In 1907, when a group of Zionists purchased the London *Jewish Chronicle,* Greenberg became its editor and guided its policy until his death. He founded the British *Jewish Year Book* in 1896, and edited the *Jewish World* for a short time when that weekly was owned by the *Jewish Chronicle.*

**GREENBERG, SIMON,** rabbi, b. Horoshon, Russia, 1901. Brought to the United States in 1905, he later studied at the College of the City of New York (A.B., 1922) and at the University of Minnesota. He was ordained at the Jewish Theological Seminary of America, in New York city, in 1925, and thereafter did graduate work at the American School of Oriental Research in Jerusalem, at the Hebrew University there, and at Dropsie College in Philadelphia. In 1925 he was appointed rabbi of Har Zion Temple, in Philadelphia, which position he still (1941) holds. He was awarded the Ph.D. degree by Dropsie College in 1932, when he became a lecturer in education at the Jewish Theological Seminary. In 1937 Greenberg was elected president of the Rabbinical Assembly of America, serving for two years. He serves as an officer or director of various Jewish communal and Zionist organizations. He wrote *Living as a Jew Today* (New York, 1939).

**GREENEBAUM,** a family, chiefly bankers, noted for their communal activities in Chicago.

ELIAS GREENEBAUM (b. Eppelsheim, Germany, 1822; d. Chicago, 1919), the eldest of the family to achieve distinction, came to the United States in 1847. The following year he settled in Chicago, where his brother, Michael, was living. He was a clerk in a dry-goods store at first, but soon found employment with a banker. He opened his own bank in 1855 in partnership with his brother, Henry. In 1877, in partnership with his two sons, Henry Everett and Moses Ernst Greenebaum, he organized the banking house of Greenebaum Sons, which at the time of its amalgamation with another bank, about 1927, was the oldest existent bank in Chicago.

Elias Greenebaum was one of the founders, in 1858, with Bernhard Felsenthal and Leopold Mayer, of the Jüdischer Reformverein which, in 1861, became Sinai Congregation, with Felsenthal as rabbi. Greenebaum was treasurer, then vice-president, and finally president of the congregation. He was president for ten years of the Hebrew Benevolent Society, the second oldest Jewish charitable organization in Chicago.

MICHAEL GREENEBAUM (b. Eppelsheim, Germany, 1824; d. Chicago, 1894), brother of Elias, came to Chicago in 1846, where he worked as tinsmith and plumber. In 1851 he was a founder of the Hebrew Benevolent Society and was its first president. He took the lead, in 1857, in founding Ramah Lodge No. 33 of the B'nai B'rith to remove the social barriers between German and Polish Jews. This was the first B'nai B'rith lodge in Chicago. Twenty years later, he was the founder and first president of the Zion Literary Society, the first organization of its kind in the city, which was to have much influence for many years as a cultural center in the community. He was a member of Kehilath Anshe Maariv (K.A.M.), Sinai, and Zion congregations, in each of which he was an officer. His communal activities were not limited to those of Jews.

HENRY GREENEBAUM (b. Eppelsheim, Germany, 1833; d. Chicago, 1914), brother of Elias and Michael, came to Chicago in 1848, about six months after Elias. For two years he was a hardware salesman, but then he, too, became a clerk in the banking house where Elias worked. In 1855 he went into partnership with his brother. Later, he was president of the German National Bank and the German Savings Bank. In the hard times of 1877, after surviving the great fire of 1871 and the panic of 1873, both banks failed due to real estate investments, but Henry Greenebaum, although under no obligation to do so, personally assumed the liabilities, amounting to more than a million dollars. All the depositors were paid in full.

With his brother Elias, Henry Greenebaum was one of the founders of Sinai Congregation in 1861. He was the first president of Isaiah Congregation, known at first as Zion Congregation (organized in 1864). He was likewise secretary, and an honorary member of, Congregation B'nai Sholom. He was a founder, and the first president, of the United Hebrew Relief Association (organized in 1859), the first agency to centralize Jewish charitable activities in Chicago. He was also president of the German Aid Society in 1856 and, in the 1890's, was a member of the executive committee of the Russian Aid Society to assist immigrants from Russia. He helped organize Ramah Lodge No. 33 (1857) and was the first head of District Grand Lodge No. 6 of the B'nai B'rith (organized in 1864).

Henry Greenebaum was active as a politician and a patriot. He was a member of the City Council as alderman for the Sixth Ward in 1856—the first Jew to hold office in Chicago. In 1860 he was a presidential elector on the ticket of the northern Democrats who were for Douglas, and in 1872 he headed the

presidential electors of the Republican Party in Illinois. He was appointed a member of the Board of West Chicago Park Commissioners (1869), and was made its treasurer. He refused the nomination for mayor of Chicago as well as for lieutenant-governor of the state. During the Civil War he helped recruit, and he equipped, a regiment.

Among his other activities, he helped establish the Chicago Public Library, the Chicago Historical Society, and the Astronomical Society. He was the first president of the Beethoven Society (1876) and the first president of the Orpheus Männerchor. He was also a trustee of the earlier University of Chicago, a Baptist institution, which went out of existence in 1886.

HENRY EVERETT GREENEBAUM (b. Chicago, 1854; d. Chicago, 1931), eldest son of Elias, studied at the Jones School (a private school which many of the Jewish children of that generation attended), and, after graduation from high school and business school, had some banking experience as a clerk in the First National Bank. In 1873 he went to work for the banking house in which his father was a partner. He soon left for New York to add to his knowledge of banking, and returned to Chicago in 1877 to become a partner, with his father and younger brother, Moses Ernst Greenebaum, in the firm of Greenebaum Sons. From then on, he devoted himself chiefly to banking.

MOSES ERNST GREENEBAUM (b. Chicago, 1858; d. Chicago, 1934), second son of Elias, upon graduation from high school, went into his father's bank and in 1877 was made a partner. He became an authority on the value of Chicago real estate. Just as Henry Greenebaum, his uncle, had done under similar circumstances in 1877, Moses and his younger brother, JAMES EUGENE, during the depression which began in 1929, invested their personal fortunes in the Greenebaum Sons Investment Company, of which Moses was president and James Eugene vice-president, to save the stockholders from any loss and keep the name of the family above reproach.

Moses Ernst Greenebaum was president of Sinai Congregation for twenty-three years, from 1906 on, and then became honorary president. He was chairman of the Chicago branch of the Jewish Welfare Board, treasurer of the Jewish Historical Society of Illinois, vice-president and then honorary director of Michael Reese Hospital, and treasurer of the Citizens' Association of Chicago. He was also a member of the Board of Governors of the Hebrew Union College.

CHARLES REZNIKOFF.

**GREENHUT, JOSEPH BENEDICT,** soldier and merchant, b. Austria, 1843; d. New York city, 1918. At the age of nine he was brought to Chicago by his parents. After several years of schooling, he made his way to Mobile, Ala., reaching the city penniless. He was hired by a tinsmith to heat solder and became, in time, a skilled tinsmith. When the Civil War broke out, he left the South to enlist in the Union Army.

Greenhut was the second man in Chicago to answer President Abraham Lincoln's first call for volunteers, joining Company A of the 12th Illinois Infantry as a private. After three months of service he was promoted to sergeant. At the capture of Fort Donelson (1862), he was badly wounded. Upon his recovery, he reentered the army as captain of Company K, 82nd Illinois Infantry, and took part in the battles of Fredericksburg, Chancellorsville, and Gettysburg.

On the second day of the battle of Gettysburg (July 2, 1863), Greenhut led a body of fifty volunteers who dislodged Confederate sharpshooters picking off gunners and officers from the shelter of some houses. For this exploit he received a letter of thanks fifty years afterwards from the secretary of war. When, in 1892, the battlefield of Gettysburg was dedicated as a national park, Greenhut was one of the commissioners in charge of the erection of the monument to the soldiers of Illinois.

After Gettysburg, Greenhut was made adjutant-general and chief of staff of the Third Brigade, Third Division (Carl Schurz's) of the 11th Army Corps. As such he took part in the campaign and battles of his brigade in Tennessee (1863). He resigned from the army in 1864, receiving the brevet rank of colonel.

Greenhut settled in Peoria, Ill., after the war and lived there for thirty years. He organized several distilling companies and at one time was president of the largest distilling enterprise in the world. From 1896 on, for about twenty years, he was associated with the Siegel-Cooper and J. B. Greenhut department stores in New York city.

**GREENSFELDER, ELMER,** playwright, b. Baltimore, 1892. He studied at Johns Hopkins University (A.B., 1911). Greensfelder is the author of several plays: *Six Stokers Who Own the Bloomin' Earth* (produced in London in 1928, and in Dublin in 1929); *Broomsticks, Amen!* (produced in New York and awarded the first prize of $500 by the Drama League; published by Longmans, Green & Co. in 1931); *Swing Low* (published by Longmans, Green & Co.); *Half-Past Heaven; The Crocodile Chuckles; Caviar Cottage; Mark Twain; Heels of Glory; Nobody Knows.* From 1916 to 1930 he was secretary and chemist of the Victor G. Bloede Co. In 1918 he was corporal in the Chemical Warfare Service. He held patents on stereoscopic motion pictures and sound pictures.

**GREENSTEIN, HARRY,** social worker, b. Baltimore, 1896. He studied at the University of Maryland Law School (LL.B., 1918), and was admitted to the bar the same year. In 1928 he became executive director of the Associated Jewish Charities of Baltimore and, following appointment by Governor Albert C. Ritchie of Maryland in 1933, he served as state relief administrator until 1936. In 1933 he was appointed civil works administrator of Maryland by Federal Relief Administrator Harry L. Hopkins, and in this capacity he served until 1934. In 1936 he was appointed honorary board member of the State Aid and Charities. In 1937 he became first vice-president of the American Association of Social Workers, and subsequently he was elected president of the National Conference of Jewish Social Service, of the Middle Atlantic States Federation and of the Baltimore Council of Social Agencies. He also served as treasurer of the Mental Hygiene Society of Maryland. In 1940 he was appointed a member of the faculty of the graduate school of social work at the University of Minnesota.

**GREENSTONE, JULIUS HILLEL,** educator and author, b. Mariampol, Russia, 1873. He received his Jewish education at the Heder and Yeshiva; his secular instruction he secured in private and in the New York city public schools after his arrival in the United States (1894). In 1900 he was graduated from the College of the City of New York, and from the Jewish Theological Seminary of America with the degree of rabbi; in 1925 the latter institution conferred upon him the honorary degree of Doctor of Hebrew Literature. Greenstone was instructor at Gratz College, Philadelphia, from 1905 to 1933; in the latter year he was appointed principal of Gratz College, a position which he held in 1941. He served as lecturer at Congregation Mikve Israel, Philadelphia, from 1900 to 1902.

Greenstone wrote the following works: *The Religion of Israel* (Philadelphia, 1902); *The Messiah Idea in Jewish History* (Philadelphia, 1906); *Methods of Teaching the Jewish Religion in Junior and Senior Grades* (Philadelphia, 1915); and *The Jewish Religion* (Philadelphia, 1915, 1920 and 1925). He provided a commentary and introduction to the book of *Numbers* in the Jewish Publication Society of America edition of *The Holy Scriptures with Commentary* (1939). He was for years a contributing editor to the *Jewish Exponent* of Philadelphia, and contributed many articles to the *Jewish Encyclopedia,* the *American Jewish Year Book* and the *Jewish Quarterly Review.*

**GREENWALD, LEOPOLD,** rabbi and historian, b. Mármarossziget, Hungary, 1889. Educated at the Yeshiva of Pozsony and at the rabbinical seminary of Frankfort, he was assistant professor at the latter (1913). He also pursued studies at Oxford, Paris, Amsterdam, and London, and traveled in the Orient. For a short time he served as rabbi at Nagyszeben, Hungary (1913).

As writer in Magyar and in Hebrew, on historical and Talmudic subjects, he contributed to journals of opinion and scholarship. He migrated to the United States in 1924, accepting the pulpit of Beth Jacob Congregation, Columbus, Ohio, which he still held in 1941.

Greenwald is chairman, state board, Ohio Vaad Harabonim, an executive member of the Mizrachi Organization, and is on the board of the Union of American Orthodox Rabbis. His major works in Hungarian and in Hebrew include: a biography of Jonathan Eybeschütz, chief rabbi of Altona (1908); *Az 1869-i zsidó kongresszus* (1909); *A mármarosi zsidók története* (1909); *Magyar rabbik élete* (1910); *A pozsonyi zsidók története* (1910); *A magyarországi zsidók* (1912); *A szabbataiánusok története* (1912); *History of the High Priests* (1933); *Treatise on the Babylonian and Palestinian Talmud* (1936). He served as non-commissioned officer in the Austro-Hungarian army during the first World War, and was decorated for bravery in action.

**GREETING AND WISH FORMULAS.** The practice of exchanging words of salutation upon meeting and of expressing good wishes on occasions goes back to the very beginnings of human speech; in the course of time all groups of humanity have evolved certain formulas for such occasions. The Jews, in particular, have developed a series of standard expressions of greeting or felicitations which are widely current. Most of them are in Hebrew or in languages spoken only by Jews, and many of them are still in use among Jews who have otherwise completely adopted the vernacular.

The Bible mentions several forms of salutation, which were probably the usual formulas of that period. Among them are: "The Lord be with thee" (*'adonai 'imecha, Judges* 6:12; *Ruth* 2:4); "Peace be unto thee" (*shalom lecha, Judges* 19:20); "The blessing of the Lord be upon you" (*birkath 'adonai 'alechem, Ps.* 129:8). An example of a response to a greeting is the phrase, "May the Lord bless you" (*yebarechecha 'adonai, Ruth* 2:4). A greeting to a king would be, "O king, live forever" (*malka le'almin heyi, Dan.* 2:4). A formula for farewell was, "Go in peace" (*lech leshalom, II Kings* 5:19).

It was during the Talmudic period that many of the formulas now customary among Jews came into use, often in a somewhat different connotation. Thus the usual form of salutation, "Peace be unto you" (*shalom 'alechem*), and its answer, "And to you be peace" (*'alechem shalom*), were originally used on meeting a stranger or in greeting friends after a return from a journey. A still more extensive development occurred in the case of the formula *yishar kochecha,* "May thy strength increase." Originally an exclamation of approval at the end of a statement by another, with the meaning of "You are certainly correct" or "Thanks for your agreement with my opinion," it gradually became the customary form of congratulation at the end of participation in religious services or delivering a speech. It is still employed on such occasions, often in the variant *yeyasher kochecha,* "May (God) increase thy strength," and its corruptions *yasherkoach* and *shekoach.*

In modern times a number of greeting and wish formulas are in common use; the exact time of their origin can not always be determined, but they have been current for centuries. The usual form of salutation is still *shalom 'alechem* and its response; in modern Hebrew this is often shortened to *shalom,* which is also ordinarily used in parting. If, however, one comes to call on a friend in his house, he is welcomed by the expression *baruch haba,* "blessed is he who comes," to which he replies by either *baruch hanimtza,* "blessed is he who is there," or *baruch hayosheb,* "blessed be he who abides." The *baruch haba* greeting is also given for a newly born child or for the bridegroom and bride. A frequent wish for a child that has just been circumcised is *ken yabo latorah lehuppah ulema'asim tobim,* "May he also attain to the Torah, to marriage and to good deeds."

The following are the usual greetings or wishes on various occasions:

Sabbath: Greeting, *Gut Shabbos,* "good Sabbath; answer, *Gut Yohr,* "a good year."
End of the Sabbath: *Gut Voch,* "a good week."
New Moon: *Einen guten Hodesh,* "a good month."
Rosh Hashanah: *leshanah tobah tikatheb,* "may you be written for a good year" (plural, *tikathebu;* in the Ashkenazic pronunciation: *leshono tovo tikosev*), an expression based on the old belief that each person's fate for the coming year was written

down in the book of God at that time. Another form is *kethibah tobah,* "a good writing."

Yom Kippur: *leshanah tobah tehathem,* "may you be sealed for a good year" (plural, *tehathemu*), alluding to the belief that one's fate for the year was sealed on that day. Another form is *hathimah tobah,* "a good sealing."

Between Yom Kippur and Hoshana Rabbah: *gemar hathimah,* "a complete sealing."

For a Bar Mitzvah boy: *hazak ve'ematz,* "be strong and of good courage" (cf. *Deut.* 31:7).

On weddings and other joyful occasions: *mazal tob,* "good luck."

In drinking: *lehayim,* "for life"; the response is either *lehayim tobim,* "for a happy life," or *lehayim tobim veshalom,* "for a happy life and peace."

On sneezing: *'asusa* or *Gezundheit,* both meaning "health!"

To mourners: *hamakom yenachem 'ethechem bethoch she'ar 'abele tziyyon virushalayim,* "May God comfort you as well as all those who mourn for Zion and Jerusalem."

In thanks for a favor: *A lichtige Gan Eden sollst du haben,* "May you have a joyous Paradise," to which is added (lest it be construed as a wish for the other's death) *aber nit yetzt,* "but not now."

On birthdays, anniversaries, and festive occasions: *'ad me'ah shanah,* "May you live to a hundred!"

These formulas are most frequent among Ashkenazic Jews. Other groups have variants of their own. Thus among the Sephardic Jews the usual Sabbath greeting is *shabbat shalom,* "a peaceful Sabbath"; that for the festivals, *mo'adim lesimhah,* "feasts for joy"; that for Rosh Hashanah, *tizkeh leshanim rabboth,* "may you live for many years." Arabian Jews greet each other on Yom Kippur with, *he'atheru bithefillathechem vethehathemu lehayim tobim,* "May your prayers be heard and may you be sealed for a happy life." In southern Germany there is a special greeting at the end of Yom Kippur, *Yom tov tov,* "A good holiday!"

SIMON COHEN.

*Lit.:* Abrahams, I., *Jewish Life in the Middle Ages* (1932) 140-42; Cohen, I., *Jewish Life in Modern Times,* 72-74; Grünwald, in *Mitteilungen zur jüdischen Volkskunde,* vol. 1.

**GRÉGOIRE, HENRI,** French priest and advocate of full civil rights for the Jews, b. Vého, near Lunéville, France, 1750; d. Paris, 1831. The son of poor French peasants, Grégoire was educated in the Jesuit College at Nancy, and early in life earned a reputation as author and orator. In 1788 he was declared one of the winners in a contest sponsored by the Société Royale des Arts et Sciences de Metz for the best papers on the subject, "Est-il des moyens de rendre les Juifs plus heureux et plus utiles en France?"

Abbé Grégoire's contribution to the contest, later published under the title of *Essai sur la régénération physique, morale et politique des Juifs,* contained many disputable assertions and some statements which, viewed in a modern light, could not be termed entirely favorable to the Jews. Nevertheless it was his intent to win for French Jewry the rights and freedom of citizenship and a few years later, in 1791, he was enabled to play a notable role in the granting of such rights.




*Both sides of a commemorative medal issued (1931) by the Société des amis de l'abbé Grégoire on the centenary of the death of Henri Grégoire*

The winning of public approval to the cause of civic rights for Jews was not easy. To be sure, among the philosophers of the French Revolution, among the intellectuals and the educated classes, there was agreement. On the part of the clergy, however, and among the peasant masses who were under clerical influence, there was open hostility, and it was in this field that Abbé Grégoire's eloquent espousal of Jewish rights was of significance.

He was not content merely with writing in behalf of this cause, and undertook to tour the country, often speaking before hostile audiences, and occasionally even facing threats of death. He made his appeal directly to the religious ideals which motivated the opposition and sought to show that denial of rights to the Jews was inconsistent with the teaching of the Church. In this connection he cited the writings of those popes who had adopted liberal views toward the Jews. His victory came with the passage of the Act of Emancipation, Sept. 27, 1791, when his courageous and determined stand before the Constituent Assembly won out against threat, intimidation and last minute opposition.

"Public prayers were offered for me in all the synagogues of France," he recorded. In addition letters of gratitude poured in from Jewish communities outside of the country.

The triumph of the anti-clericalist Jacobins not only menaced Grégoire's influence, but also endangered his life, but he stubbornly insisted on his devotion to the cause of liberty. With interest he followed the progress of the Napoleonic armies and learned with joy of the release from ghettos which they brought to Jewry in conquered lands. He was in Venice when the gates of the "Ghetto Nuovo" were solemnly burned, and helped destroy the badges and yellow hats which had previously been required of Jews.

When there was some delay in the granting of full citizenship to Jews by the new Batavian Republic he again took up his pen. When he went to Amsterdam in 1802 he was received in the synagogues of the city in full ecclesiastical robes, carrying his bishop's mitre and pastoral staff. In 1806 he went to America and devoted an entire chapter in one of his books to his impressions of the Jewish community of Savannah, Ga. He also displayed interest in Mordecai M. Noah's plan to found a Jewish city of refuge in America, though he did not approve.

During his latter years Grégoire continued his deep interest in minority groups. He constantly agitated for alleviation of the plight of the negroes and favored

abolition of slavery. He urged liberation of the Greeks from Turkish oppression. He pointed a finger at the conditions under which Jews lived in Poland and urged that relief be sent to them. It may be said that his entire life was devoted to the aid of the oppressed and the under-privileged.

The centenary of his death was observed in Paris in 1931 by the Société des amis de l'abbé Grégoire. Public meetings were held and a considerable amount of literature published reviewing the priest's battle for civic rights for French Jewry. CARL ALPERT.

*Lit.:* Grunebaum-Ballin, P., *L'abbé Grégoire et les Juifs* (1931); van Paassen, Pierre, "A Bishop in the Synagogue," *Jewish Forum,* Aug., 1932, p. 243 et seq.; *Paix et Droit,* May, 1931.

**GREGORY (name of several popes),** *see* PAPAL BULLS; POPES.

**GREGORY ABUL FARAJ,** *see* BAR HEBRAEUS.

**GREIDIKER, EPHRAIM (FROIM),** wit and merry-maker who lived in Poland in the 18th cent. and whose exploits form the theme of many folk-tales. His surname is derived either from Gorodok, near Pinczew, or from Grodek, near Lemberg. His pranks, as narrated, are to some extent derived from older sources in German and Italian literature, and often resemble those of Till Eulenspiegel, though there is always a strong Jewish coloring in them. He not only outwits the peasants, but also finds simple-minded victims of his exploits among the village Jews, whom he tricks under the guise of a wonder rabbi or pious pilgrim. He is often accompanied by frivolous companions.

*Lit.:* Loewe, Heinrich, *Schelme und Narren in jüdischen Kappen,* 12-22.

**GREINER, LEO,** author and poet, b. Brünn, Moravia, 1876; d. Berlin, 1928. After studying esthetics and history of literature at the University of Munich, he became an instructor in dramaturgy at the Munich National Theatrical School. Later he joined the publishing house of Samuel Fischer in Berlin as dramatic critic, and while there became known through his monograph on the German poet Lenau. His poems are collected in his *Tagebuch* (1906; 2nd ed., 1912); the best-known of his dramas are *Der Liebeskönig* (1905) and *Arbaces und Parthea* (1911). He compiled anthologies of old Italian and old German prose, translated Chinese poems and tales, and for a time edited the *Revue franco-allemande.*

**GRIES, MOSES J.,** rabbi, b. Newark, N. J., 1868; d. Cleveland, 1918. He was graduated as a rabbi from the Hebrew Union College and received the degree of bachelor of letters from the University of Cincinnati in 1889. He served as rabbi in Chattanooga, Tenn. (1889-92), and then, for a quarter of a century (1892-1917), of Tifereth Israel Congregation (the Temple) in Cleveland. Under his leadership Tifereth Israel became one of the leading congregations of the United States.

Gries was an advocate of a liberal Reform Judaism: his congregation was one of the first to have women on the board of trustees; services on Sunday took the place of the traditional Sabbath service; and the Torah was not read from the Scroll. As early as the very beginning of the 20th cent., he conceived of the temple as more than a place of worship and religious instruction; according to Gries, it was a larger home for the members of the congregation, the center of all congregational and communal life; and his congregation was one of the first, if not the first, to advocate and conduct "the open temple"—in some respects the forerunner of the later center movement.

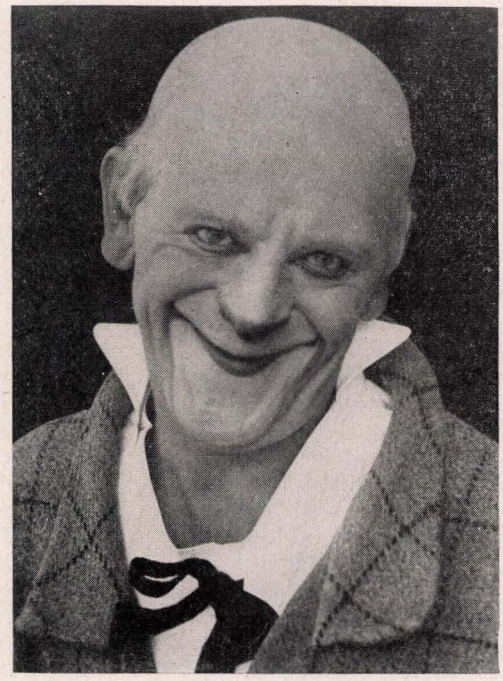
Gries was a charter member and an officer of the Central Conference of American Rabbis: assistant secretary (1893-94), treasurer (1909-11), vice-president (1911-13), and president (1913-15). He was the author of a history of the Jews in Cleveland, *The Jewish Community of Cleveland* (1910).

**GRILICHES, ABRAHAM A.,** engraver, b. Vilna, 1852; date of death unknown. After preliminary preparation at the Academy of Design at Vilna, where he also attended the rabbinical school, he entered the Academy of Arts in Leningrad. He showed early promise as a student, and soon became a famous engraver; the many prizes which his works won at exhibitions include a gold medal from the Paris Exposition in 1889. In 1910 he was appointed senior engraver of the Imperial Mint in Russia. His engravings, some of which were produced on semi-precious stones, are largely portraits of personages such as the emperors Alexander II and Nicholas II and the Danish queen Louise. Two of his works, *Discobolus* and *Germanica,* are preserved in the Leningrad Academy of Arts; many more are in Leningrad museums. Griliches was a court councillor, and was decorated with the Order of St. Stanislaus, Second Class.

**GRILICHES, AVENIR GRIGORYEVICH,** engraver, b. Vilna, 1822; d. Leningrad, 1905. At the age of sixteen, when he had given up studying the Talmud, he taught himself the trade of gem-cutting, in which he acquired a wide reputation. In 1878 he was honored with membership in the Academy of Arts and a position as staff engraver of the Imperial Mint. Among the engravings which he made were a portrait of N. O. Lewinsohn on rock crystal, medals commemorating the opening of the University of Tomsk and the battle of Kulicovo, and also the state seals of Alexander III and Nicholas II. He designed the five-ruble, one-ruble, half-ruble and twenty-kopeck coins. He was the father of Abraham A. Griliches.

**GROBARD, BENJAMIN,** Yiddish literary critic and writer, b. Shrentzk, Poland, 1892. He came to the United States in 1910, settling in New York city, where he studied in a high school, a rabbinical seminary and a school of dentistry. He made his debut in English with articles published in the *Nation, Bookman* and *Forum.* In 1921 he began to write in Yiddish; since then his critical reviews and articles have appeared in the monthlies *Feder, Nei Yiddish, Zukunft* and *Oifkum,* and in the weekly *Proletarishe Stimme.* In 1922 Grobard edited a literary almanac, *Baginen,* and in 1923, together with Z. Weinper and M. L. Halperin, he edited the literary monthly *Otem.* His *A Fertil Yohrhundert Yiddishe Literatur in Amerika* appeared in 1935. In 1941 Grobard lived in Chicago, where he was a teacher in one of the schools of the Workmen's Circle.

**GROCK,** clown, b. Reconvilier, Switzerland, 1880. The son of a Swiss Jew, his real name was Adrien Wet-



*Adrien Wettach, known as Grock*

tach. According to one account of his early life, his father owned a small café and Adrien began to entertain the guests at the age of eleven; he left the café and Switzerland with a wandering troupe of actors when he was eighteen. According to another account, he was a snake charmer in a wandering circus when he was only seven, then he became a waiter, and about 1900 he was a tutor in riding and French to Count Bethlen, the future Hungarian prime minister. It is certain that he worked with various partners as a clown in vaudeville and revues. By the time he was twenty-five he was known throughout England. In 1915 his fame spread throughout the world because of his performance in the revue *Watch Your Step* with which he toured.

He has been called the greatest clown in Europe, whose performance was as perfect in its field as the playing of the best musicians in theirs, and he was called as great as the best of the Italian improvisers of the *commedia dell'arte*. Grock was not merely funny; his humor, like the best humor, had significance, and his mimicry amused not only the simple but the sophisticated. Of the anecdotes told of him, one of the best, perhaps, is his reply to Kaiser Wilhelm II, when that monarch praised him (before the World War) by saying, "You are even more famous than I." Grock's reply was, "Why shouldn't I be, Your Highness? I am funnier."

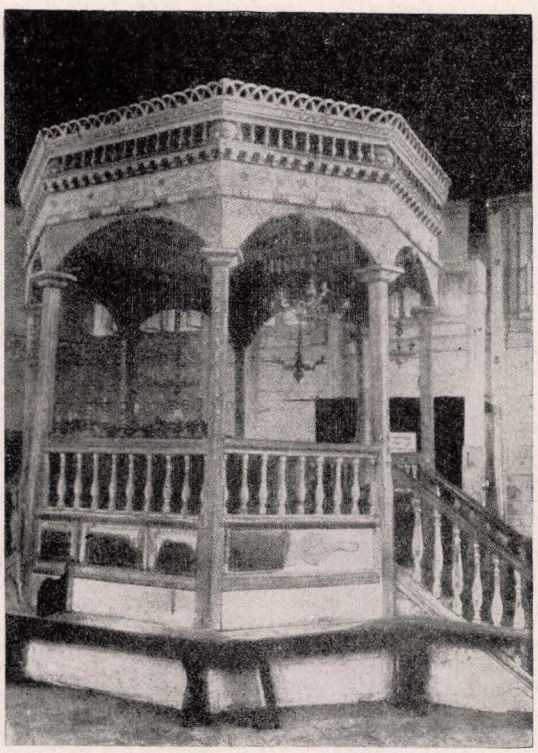
Grock published his autobiography in 1930 *(Ich lebe gern)*.

***Lit.:*** Ewen, David, "Grock—World's Greatest Clown," *American Hebrew*, March 23, 1934, pp. 375, 386.

**GRODNO,** city in eastern Poland, on the Niemen river, about ninety miles southwest of Vilna; in 1940 it had about 50,000 inhabitants, including about 20,000 Jews. Grodno was originally connected with the grand duchy of Lithuania, came under Polish rule by the union of Lithuania and Poland (after 1384), was annexed by Russia in the second partition of Poland (1793), was restored to Poland in 1919 and fell to Russia again in the partition of 1939. It is probable that there was a Jewish community in Grodno at least as early as the early part of the 14th cent., for in 1389 they received a "privilege" from Grand Duke Vitold of Lithuania which not only confirmed the existing rights of the Jews and guaranteed them undisturbed possession of their property, but also granted important new concessions, such as freedom of commerce and trade, and the exemption of the cemetery from taxation. This privilege was subsequently confirmed by the Polish kings Sigismund August (1547), John Casimir (1655) and Stanislaus August Poniatowski (1785).

The Jews remained safe under this charter even after Casimir Jagellon gave Grodno a measure of independence in 1444. In 1495, however, they were unexpectedly expelled from Grodno by Alexander Jagellon, and settled in the neighboring Polish towns; their houses and estates were given by the grand duke to his favorites. In 1503 Alexander Jagellon, who had in the meantime become king of Poland, permitted the Jews to return to Grodno and to reclaim their possessions.

Under the protection of Queen Bona (Sforza), the wife of the Polish king, Sigismund August, the Jewish community of Grodno flourished in the 16th cent. For the most part the Jews were artisans and petty traders. After Lithuania became permanently incorporated into Poland (1659) the trade of Grodno suffered for a time, but it recovered under King Stephen Bathory (1576-86), who confirmed all the previous rights of the Jews. During this period the Jews traded actively



*Almemar in the synagogue at Grodno*

with the East Prussian city of Königsberg. However, the arrival of the Jesuits in 1616 ushered in a period of oppressive measures, coercion and accusations of ritual murder.

In 1623 Grodno was regarded as one of the three main Jewish communities in Lithuania. The community escaped the Chmielnicki massacres of 1648 to 1649, but suffered terribly when it was occupied first by the Russians (1655-57) and then by the Swedes in the Great Northern War (1701-21). As a result of the impoverishment of the city, many Jews emigrated.

When Grodno came under Russian rule in 1793, it had only 4,000 inhabitants, of whom eighty-five per cent were Jews. Their number increased steadily with the growth of the general population, and reached 25,191 in 1906. After that it was reduced by war and emigration until in 1921 it was no more than 18,700. The bulk of the Jews were traders and artisans; there were also a number of factory workers among them. Of these, about 1,500 who were employed in the tobacco factories were thrown out of work when Poland established a government tobacco monopoly after 1919. In the summer of 1941, when Germany invaded Russia, Grodno was directly in the region of heavy fighting and the community suffered severely.

Grodno had a number of famous rabbis and scholars, such as Mordecai Jaffe, the author of *Lebushim;* Joshua ben Joseph, who wrote *Magine Shelomoh* and *Pene Yehoshua;* Moses ben Abraham Zebi, who wrote the commentary *Tifereth Lemosheh* to *Yoreh Deah;* Moses Joshua Hurvitz, who defended Jonathan Eybeschütz in the latter's controversy with Jacob Emden; and Eliezer ben Zebi Hirsch, author of *Mahadura Kamma Ubathra.* The Romm print-shop was established in Grodno from 1789 to 1799, when it was moved to Vilna. SASCHA CHARLES.

*Lit.:* Bershadski, S., *Litvoskiye Yevrei* (1883); Dubnow, S., *History of the Jews in Russia and Poland* (1916).

**GROLLER, BALDWIN,** novelist and short story writer, b. Arad, Hungary, 1848; d. Vienna, 1916. The family name had been Goldscheider; but, although he settled in Vienna at an early age, he chose Groller as his pen-name. He first attracted attention as a writer of humorous sketches, contributing to the leading dailies and periodicals of Vienna and Budapest. His popularity grew apace as he mastered the technique of full-length novels and novelettes. Groller's best known works were: *Überspannt; Schuldig; Ganz zufällig und andere humoristische Novellen; Wie man Weltgeschichte macht; Aus der weltlichen Komödie; Major Barsay und sein Kreis; Die Ehre des Hauses; Eine Panik; Das Rätsel des Blutes.*

**GRONAU, GEORG,** art critic, b. Berlin, 1868; d. Fiesole, Italy, 1937. He was director of the picture gallery in Cassel from 1910 to 1924. After leaving this post he settled in San Domenico di Fiesole, near Florence, Italy, where he had previously lived from 1901 to 1910. His writings, dealing chiefly with Italian painters, include the monographs *Tizian* (1900; English trans., 1904), *Leonardo da Vinci* (English trans., 1903), *Raffael* (1909) and *Giovanni Bellini* (1930), and works such as *Correggio* (1907) and *Die Künstlerfamilie Bellini* (1909).



*Baldwin Groller*

**GROPPER, WILLIAM,** painter and cartoonist, b. New York city, 1897. He was early a student of poverty: his mother did sewing at home for factories and he carried the bundles for her; at fourteen he went to work in a clothing store. He was to work in shops and stores for four years and more while he studied art at night at the Ferrer School (1912-13), the National Academy of Design (1913-14), and the New York School of Fine and Applied Art (1915-18). His teachers included Robert Henri and George Bellows and the work of Breughel, Daumier, Rouault, and George Grosz.

In 1919 Gropper was a staff cartoonist for the New York *Tribune.* He resigned in 1921. He had been sent to make caricatures of an I.W.W. meeting and found that he would much rather make cartoons for the I.W.W. From then on his drawings satirizing social conditions were to appear regularly and frequently in radical and Communist newspapers and magazines, including the *Daily Worker,* the *New Masses,* and the *Freiheit.* From 1925 to 1927, he was a cartoonist for the New York *World.* In 1927 a collection of his political cartoons, *The Golden Land,* appeared. He went to Russia that year with Theodore Dreiser and Sinclair Lewis, as a guest of the Soviet government, and then published *56 Drawings of U.S.S.R.* (1928). Other work of his also appeared in the intellectual *Dial,* smart periodicals like *Spur, Vanity Fair,* and *Vogue,* and a publication for the classes like *Fortune.*

In 1920 Gropper won a prize for his illustrations. He continued to illustrate books, among them John Farrar's *Literary Spotlight* (1924), Jim Tully's *Circus Parade* (1927), and William Seagle's *There Ought To Be a Law* (1933). In 1930 he published a story in pictures, *Alay-Oop.* He also turned to mural painting. In 1924 he was commissioned to paint a mural for the Schenley liquor corporation and could not resist inserting caricatures of the officers. These were blotted out, and from then on he continued to paint murals but found expression for his social convictions elsewhere. His murals are to be found in the Hotel Taft in New York city, the post office in Freeport, Long Island, the Northwestern Postal Station at Detroit, and in the new

building for the Department of the Interior at Washington.

All this while Gropper had been painting on canvas. His first exhibition took place in 1936 and with the purchase of his paintings by the Metropolitan Museum of Art and the Museum of Modern Art, both in New York city, he was soon almost as well known for his work in oils as for that in black and white. His painting, it has been said, owes much to his training as a cartoonist. *The Senate* is considered by Peyton Boswell, Jr., "one of the best of modern satirical paintings." It is owned by the Museum of Modern Art in New York city. His paintings are also in the collections of the Whitney Museum of Art in New York city, the Phillips Memorial Gallery of Washington, the Hartford, Conn., Museum, and the Museum of Western Art, Moscow, U.S.S.R.

In 1937 Gropper was awarded a Guggenheim fellowship in art. CHARLES REZNIKOFF.

*Lit.:* Boswell, Peyton, Jr., *Modern American Painting* (1940) 104, 122, 131.

**GROSS, ALEXANDER,** geographer, b. Csurag, Yugoslavia (then Hungary), 1879. After studying at Budapest University, he went to London, where he became a British subject (1906). He took up map-making in 1903, and established Geographia, Ltd., in London in 1910 and the Geographia Map Company in New York city in 1932. He was responsible for the preparation of many thousands of maps and was a pioneer in aviators' maps. He published (1916) a strikingly beautiful Haggadah, the English translation for which was made by the British poet Maurice Myers, illustrated in color as well as in black and white by J. H. Amschewitz. In 1920 Gross was made a freeman of the city of London, and he is a fellow of the Royal Geographical Society and of other scientific societies in England. He contributed maps (1940-41) to the *Universal Jewish Encyclopedia.*

**GROSS, CHAIM,** sculptor, b. Carpathian Mountains, Austria, 1904. He came to the United States in 1921, and studied at the Beaux Arts School, New York. His works include panels at Lincoln High School (Brooklyn), Bronx High School and Hamilton Easterfield Foundation. His sculptures are on permanent exhibition at the Modern Museum of Art and the Whitney Museum of American Art. *An Alaskan Snow Shoe Mail Carrier* was chosen for the new post office building in Washington, D. C., in a national competition in 1936. In 1937 he was awarded a panel to carve for the Apex Building in Washington, D. C. He also illustrated Naphtali Gross' *Children's Folk Stories.* His four-foot buya wood statue, *Ballerina,* was exhibited at the New York World's Fair (1939-40).

**GROSS, CHARLES,** historian and bibliographer, b. Troy, N. Y., 1857; d. Boston, 1909. He received his early education at Williams College and then went abroad to study history at the Universities of Leipzig, Göttingen, Berlin and Paris. He received his Ph.D. degree at the University of Göttingen for a remarkable thesis, *Gilda Mercatoria* (1883), which he later developed into his standard work, *The Guild Merchant* (1890). The latter at once laid the foundations of his reputation as a scholar. In 1897 he published an elaborate *Bibliography of British Municipal History,* a model work of its kind. In 1900 came his most useful and valuable work, *The Sources and Literature of English History up to 1845,* which earned him an honorary M.A. degree at Harvard, where he taught from 1888 to his death.



*Heinrich Gross*

Gross edited *Select Cases from the Coroners' Rolls* (1896) for the Selden Society. He treated these obscure portions of the history of English law with such thoroughness that his views form a permanent contribution to English constitutional history. At the time of his death Gross was regarded as the chief authority in the world on English medieval and economic history. He contributed articles frequently to historical magazines. He wrote a masterly and authoritative monograph, *The Exchequer of the Jews of England in the Middle Ages,* based upon a lecture which he delivered at the Anglo-Jewish Historical Exhibition in London in 1887. He translated into English, in 1893, Kayserling's work on Christopher Columbus and the Jews. Gross was vice-president and a charter member of the American Jewish Historical Society.

*Lit.:* Jacobs, Joseph, in *Publications of the American Jewish Historical Society,* No. 19 (1910) 189-93.

**GROSS, HEINRICH,** historian, b. Szenicz, Hungary, 1835; d. Augsburg, Germany, 1910. He was a pupil of Rabbi Judah Aszód in rabbinical literature, and attended the rabbinical seminary at Breslau, Germany. He studied at the University of Halle (Ph. D., 1866; for his dissertation on Leibnitz he received the university prize). After his graduation, Baron Horace Günzburg engaged him as private teacher in Paris. There he collected in the Bibliothèque Nationale the material for his great work, *Gallia Judaica, dictionnaire géographique de la France d'après les sources rabbiniques* (translated from the German manuscript by M. Bloch, Paris, L. Cerf, 1897). In 1869 he went to Berlin, where he worked with Leopold Zunz. In 1870 he became rabbi at Gross-Strelitz, Silesia, and in 1875 he was called to the rabbinate of Augsburg, Germany, a post which he occupied until his death.

Gross made valuable contributions to Jewish scholarly periodicals. The most important of his studies are: "Abraham ben David aus Posquières" (*Monatsschrift für Geschichte und Wissenschaft des Judentums*, 1873-74); "Zur Geschichte der Juden in Arles" (*ibid.*, 1878-80); "Eliezer ben Joel ha-Levi" (*ibid.*, 1885-86); "Die jüdischen Gelehrten von Orléans" (*Magazin für die Wissenschaft des Judentums*, 1873-93); "Jehudah Sir Leon aus Paris" (*ibid.*, 1877, 4, p. 174; 1878, 5, p. 179); "Etude sur Simson ben Abraham de Sens" (*Revue des Études Juives*, 1883). He was the author of *Lehrbuch der israelitischen Religion für die oberen Klassen der Mittelschulen*.

**GROSS, LOUIS,** pathologist, b. Montreal, Canada, 1895; d. in an airplane accident in Utah, 1937. At McGill University he absorbed the scholarly tradition of the late Sir William Osler, although that great teacher had left McGill Medical School eleven years before Gross was born. With his M.D. degree Gross gained the highest honor which the Faculty of Medicine could grant (the Holmes gold medal). A fellowship maintained him at McGill for another five years, during which he acquired a wide reputation as a pathologist. In this period he described the circulation of the blood in the kidneys in relation to their construction and function, and analyzed the coronary circulation of the heart. Another fellowship took him to London for further study. His work on the blood-supply of the heart attracted the attention of Dr. Emanuel Libman of New York, who had developed a lively corps of young investigators at Mount Sinai Hospital. Gross joined the Mount Sinai staff as pathologist in 1924. Two years later he became head of all the laboratories of that institution. In 1936 he became clinical professor of pathology in Columbia University. After ten years at Mount Sinai Hospital, and while flying to California, he was killed.

Gross' major work was on the heart. He provided new insight into the weakening effect of rheumatic fever. His studies of the dynamics of the heart helped to explain angina pectoris. He demonstrated how new capillaries, arterioles and venules grow into the site of a laceration. He also studied the motor functions of the intestinal tract, and the effects of vitamin deficiencies. Besides many papers in professional journals, he wrote *The Blood Supply of the Heart* (1921).

**GROSS, LOUIS DANIEL,** *see* BROOKLYN (under PRESS).

**GROSS, MILT,** cartoonist and humorist, b. New York city, 1895. After a year and a half in high school at Kearney, N. J., and his brief employment as an office boy by the New York *American*, his work began in 1913 to appear in the newspapers, first as a cartoonist and then also as a writer of humor. He became widely known when in the employment of the New York *World* (1922-31). Here his series of cartoons, entitled *Banana Oil*, which started in 1925, expressed the general skepticism concerning mere phrases, and the expression became part of the slang of the day. Other series of cartoons by Gross included *Gross Exaggerations* and *Nize Baby*. In 1941 his comic strip, *That's My Pop*, was still appearing in the New York *Mirror*.

The mouthpiece for his humor was generally a fond Jewish mother beguiling her child by her narrative into swallowing still another mouthful of whatever nourishment she was feeding it. The humor was partly in the marked Yiddish dialect, in which the mispronunciations indicated were so thick as occasionally to require deciphering. However, since a comic version of a well-known story or the parody of a famous poem was generally involved, the theme could be followed by the least expert.

From 1919 to 1922 Gross was the producer of animated cartoons. In 1927 he worked for Charlie Chaplin as a writer. He returned to Hollywood in 1936, and from then on was associated with the leading motion picture studios in the production of animated cartoons and, principally, as a writer.

He is the author of *Nize Baby* (1926), *Hiawatta with no Odder Poems* (1926), *Dunt Esk* (1927), *De Night in de Front from Chreesmas* (1927), and *Famous Fimales from Heestory* (1928).

**GROSS, NAPHTALI,** Yiddish poet and translator, b. Kolomea, Poland, 1897. In 1913, after traveling in various European countries, he came to the United States, where he worked as a compositor in a printing-shop. Gross translated into Yiddish verse the works of several German, English and American poets. From 1918 on he devoted much of his time to the translation into Yiddish of the Bible and its commentaries; among the books published are *Psalms* (New York, 1919) and *Finf Megillos* (The Five Scrolls; New York, 1936). Others of his books are: *Lieder* (New York, 1920), poems; *Der Veiser Reiter* (New York, 1925), poems and ballads; *Eugene Debs* (New York, 1933), a biography; *Bilder fun Yiddishen Arbeiter Leben* (New York, 1934); *Maises* (Tales; New York, 1935; illustrated by Chaim Gross).

**GROSSMAN,** an American family of rabbis.

IGNÁC GROSSMANN (b. Trencsén, Hungary, 1825; d. New York city, 1897), the father of Louis, Rudolph and Julius, came to the United States in 1837 as rabbi of Congregation Beth Elohim of Williamsburg (Brooklyn, N. Y.). Ignác received his education at the Yeshiva of Pressburg. He was rabbi of Koritschan, Moravia (1863-66), and from 1866 until his call to the United States at Warasdin, Croatia. He was rabbi of Beth Elohim until 1876, whence he was called to Congregation B'nai Abraham of Chicago, where he served until his death.

He was the author of *Drei Predigten* (1868), *Die Sprache der Wahrheit* (1870), and, best known, *Mikraoth Ketannoth* (1892), a discussion of the 613 commandments for Jews, including the Biblical authorities and the rabbinical definitions.

LOUIS GROSSMAN, rabbi (b. Vienna, 1863; d. Detroit, 1926), was brought to the United States by his parents in 1873. He studied at the University of Cincinnati (B.A., 1884) and at the Hebrew Union College (rabbi, 1884; D.D., 1889). From 1884 until 1898 he was the rabbi of Temple Beth El at Detroit. In 1898 he succeeded Isaac M. Wise as rabbi of Congregation B'nai Jeshurun at Cincinnati, and was also appointed a professor at the Hebrew Union College. Here he taught theology, ethics, and pedagogy. In 1922 he retired as professor emeritus and at the same time became rabbi

emeritus of B'nai Jeshurun. He was the principal of the Teachers Institute of the Hebrew Union College from its foundation in 1909 until its discontinuance. Grossman was president of the Central Conference of American Rabbis from 1917 until 1919. In 1922, the Hebrew Union College gave him a D.H.L. degree.

As professor in pedagogy at the Hebrew Union College, Grossman was a pioneer in methodology as applied to Jewish education in the United States. He wrote a number of pamphlets on this subject for the guidance of teachers, including *The Aims of Teaching in Jewish Schools* and *Work for Teachers in Jewish Schools* (1918). He was the author of *Judaism and the Science of Religion* (1888), *Maimonides* (1890), *The Real Life* (1914), *Glimpses into Life* (1922); and he published two volumes of collected sermons, *The Jewish Pulpit* (1895 and 1921). With David Philipson, he was the author of the biography *Isaac M. Wise* (1900).

RUDOLPH GROSSMAN (b. Vienna, 1867; d. New York city, 1927) was a brother of Louis Grossman. He studied at McMicken University (later the University of Cincinnati) (B.L., 1889) and at the Hebrew Union College (rabbi, 1889; D.D., 1894). He was associate rabbi of Temple Beth-El of New York from 1889 to 1896, with Kaufmann Kohler. From 1897 until his death he was rabbi of Temple Rodef Sholom of New York. Grossman was grand chaplain of the Masonic Order, New York, from 1898 to 1900.

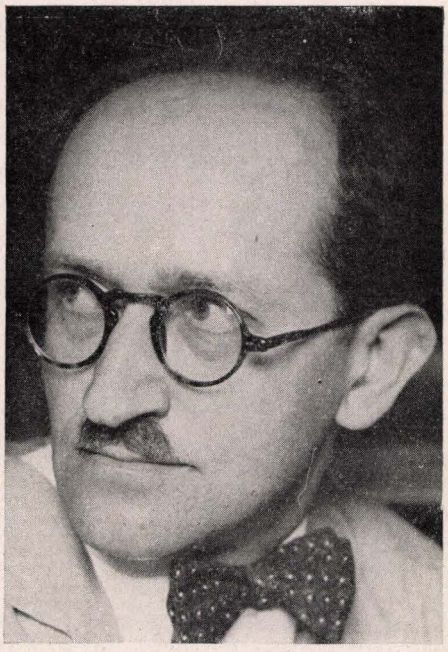
A third son of Ignác Grossman, JULIUS (of Ipoly, Hungary), was also a rabbi. CHARLES REZNIKOFF.

**GROSSMAN, ELIAS MANDEL,** artist, b. Kobryn, Russian Poland, 1898. He came to the United States in 1911 and went to school in New York city. He became a capmaker, but studied nights at Cooper Union, the Educational Alliance, and the Art Students' League of New York. He devoted himself to etching, relying on the black and gray lines of etching-needle and plate to express the world he saw. Of the styles of etching, he liked best the dry-point: working directly on the plate.

The world which Grossman saw at first was the East Side of the city in which he lived and worked, the New York ghetto's crowded streets and, particularly, the old Jew, head wrapped in a prayer-shawl or wearing a black skull-cap as the patriarch read his sacred book or looked up, lost in thought. Later, when Grossman had saved enough money, he went to Paris and studied under René Legiron; he traveled and saw much of Europe and of Palestine, etching scenes and types: Yemenite, Persian, Arab, Bedouin, in addition to such figures as Bialik, Dizengoff, Uziel, Tschernichowsky.

He went with plate and etching-needle the way a pious Jew travels with his prayer-shawl and phylacteries. He etched many views, fields in Poland, an old street in Paris; a canal in Venice and another in Holland; gates and streets in Palestine; but, chiefly, portraits, limiting himself as a rule to the head or face; portraits of beggars and of important people, leaders such as Mussolini, Gandhi, and Vladimir Jabotinsky, a scientist like Einstein, and poets like Tagore and Bialik, non-Jews and Jews, unknown Jews and Jews of distinction. In this way, he made a gallery of great Jews of his time.

For many years Grossman was a staff artist for the New York *World* (1918-24) and the New York *Evening Graphic* (1926-29). His etchings are to be found in the British Museum, the museum of Tel-Aviv in Palestine, the Jewish Scientific Institute of Vilna, Poland, and in the United States in the Library of Congress, the New York Public Library, the Maryland Art Institute of Baltimore, the Museum of Fine Arts of Boston, the Brooklyn Museum, the Fogg Museum of Cambridge, the Pennsylvania Museum of Fine Arts of Philadelphia, the Minneapolis Museum of Fine Arts, and the Jewish Theological Seminary of America and the Educational Alliance in New York city. Grossman is author of *An Etcher's Intimate Album* (1938), containing vivid descriptions and illustrations of the highlights of his explorations in art during a quarter-century. He is a member of the Society of American Etchers. SAUL RASKIN.



*Elias M. Grossman*



*"Reb Shalem," a soft-ground etching by Elias M. Grossman, in the British Museum, London*

**GROSSMAN, MOSES HENRY,** judge, b. New York city, 1873. He graduated from New York University Law School in 1894, and was admitted to the New York bar. In this same year he was appointed assistant district attorney, and in 1918 New York city magistrate. He founded and organized the Arbitration Society of America in 1922, and served as its honorary president; this society, which established arbitration boards throughout the country, was later consolidated with the American Arbitration Association. In the following year Grossman organized and later became vice-president and a director of the Thomas Jefferson Memorial Foundation.

In 1927 Grossman was awarded the LL.D. degree by National University, and in 1930 by the Lincoln Memorial University. In 1930 he presented to the Law School of New York University a collection of more than 400 old English legal documents relating to the transfer of property, to be known as the Frederick Brown Collection.

**GROSSMAN, REUBEN,** modern Hebrew poet and novelist, b. Chicago, 1905. His father being a Hebrew teacher and writer, he received a Hebraic education at home, and his first spoken language was Hebrew. Later he studied at New York University and at Columbia. In 1928 he settled in Tel-Aviv, Palestine, where he teaches English at the Gymnasium Herzlia (1941) and contributes poetry and short stories to the Hebrew press of Palestine and America.

Already during his childhood he wrote Hebrew verse, two booklets of which his father published, *Mippi Olal* (on his tenth birthday, 1915) and *Aviv* (at his Bar Mitzvah, 1918). Since then Grossman published poetry, stories and articles in many Hebrew periodicals. In 1931 the Debir Publishing Co. of Palestine published a collection of his lyrical poetry, *Shirim,* and in 1934 a collection of idyls, *Idilioth.* In the same year he published a novel, *Ab Ubitto* (The Father and His Daughter; Mitzpah). A collection of his short stories appeared in 1936 under the title *Arbaah Iyyim* (Four Isles). He also translated into Hebrew some of the works of Jack London, Edgar Allan Poe, H. G. Wells, Israel Zangwill and Ludwig Lewisohn.

**GROSSMANN, HENRYK,** economist, b. Cracow, Poland, 1881. He took an active part in the Jewish workers' movement in Galicia, and was co-founder of the Jewish workers organization ZPS (the Galician "Bund"). He is the author of several Yiddish works, such as *Der Bundism in Galizien.* In 1908 he left the workers' movement and settled in Vienna, where he devoted himself to historico-statistical studies. There he published his work *Österreichs Handelspolitik mit Bezug auf Galizien in der Reformperiode 1772-90* (Vienna, 1914), which contains valuable archival material on the history of the Austrian Jews, particularly of the Jews at Brody. After the restoration of Poland in 1919 he was appointed by the government chief of the Statistical Bureau. In 1929 his *Das Akkumulations- und Zusammenbruchsgesetz des kapitalistischen Systems* was published at Leipzig.

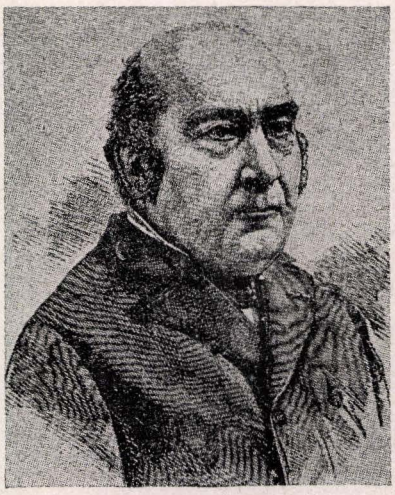
**GROSSMANN, LUDWIG,** mathematician, b. Leitomischl, Bohemia, 1854. After graduating from the University of Vienna in 1878 (Ph. D.), he founded and edited the *Mathematisch-Physikalische Zeitschrift* in Vienna the same year. He was particularly interested in applied mathematics. He is recognized as the discoverer of the curve of probability of the length of human life, a discovery which is of special importance to the insurance companies. He was editor of *Kontrolle,* a journal devoted to political economy. His works include: *Die Mathematik im Dienste der Nationalökonomie* (Vienna, 1886-1900); *Allgemeine Interpretation der linearen Differentialgleichungen höherer Ordnung* (Leipzig, 1889-91); *Kompendium der praktischen Volkswirtschaft in ihren mathematischen Disziplinen* (Vienna, 1892-1903).



*Moses H. Grossman*

**GROSSMANN, MEIR,** journalist and Zionist leader, b. Timruk, province of Kuban, Russia, 1890. While at the University of St. Petersburg, Grossmann became interested in the conditions of his fellow-Jews, and went to Warsaw to study Jewish life and the Yiddish language. He later spent five years in Berlin and Copenhagen as correspondent of Russian newspapers. During the World War, Grossmann was active in the Copenhagen section of the Zionist Office, helped Vladimir Jabotinsky and Joseph Trumpeldor organize the Jewish Legion, and returned to Russia after the revolution of March, 1917.

After the Bolsheviks came into power at the end of 1917, he fled to the Ukraine, where he was elected to the Diet (Rada); thence he went to Poland and eventually to London, where he and Jacob Landau organized the Jewish Telegraphic Agency. In 1920 he organized the New York office of the Agency, with which he remained until 1927. After that he lived mostly in Palestine as a journalist and communal leader. In 1925



*David Gruby*

he aided Jabotinsky to form the Zionist Revisionists, but later left in disapproval of the latter's violent anti-labor and semi-Fascist course. He definitely broke with Jabotinsky when the Revisionists left the Zionist Organization in 1935, and he then became head of the Jewish State Party. In 1939 he went to London, and then to the United States. His journalistic ventures included the *Itton Meyuhad, The Palestine Post,* and the *Trend of Events.*

**GROSZ, FRIGYES,** pioneer oculist and humanitarian, b. Nagyvárad, Hungary, 1798; d. Nagyvárad, 1858. With a doctorate in philosophy from the University of Pest (1816), he took a course in medicine at the University of Vienna (1825). From 1825 to 1829 he practised medicine at Teltsch, Moravia, where he also founded a hospital. Returning to his native city, Grosz became head of the Jewish hospital, where he established a free clinic for the poor, which he maintained at his own expense until his death. He is said to have personally treated more than 40,000 patients, and performed 1,500 successful operations for the removal of gray cataracts.

Grosz gained such wide repute as an eye specialist that Emperor Francis Joseph visited him (1856) and bestowed a medal upon the hospital. An oil painting of Grosz, commemorating his patriotic services, was acquired by the National Museum.

Grosz wrote extensively on ophthalmology and kindred themes. His principal published works include: *Dissertatio inaug. chemico-pharmacologico-medica de chinina* (1826); *Statisztikai adatok a vakok gyógyintézete müködéséröl* (1846); *Die Augenkrankheiten des grossen Ebenen Ungarns* (1857).

**GROTTE, ALFRED,** investigator in the field of the synagogal and cemetery architecture of the Jews, b. Prague, 1872. He resided in Breslau, and was a member of the educational council of the state architectural school. He constructed a number of public and private buildings in Germany, including synagogues and Jewish welfare institutions, and rendered special services by his numerous drawings of Jewish monuments through which he made valuable material accessible to historians of Jewish art. His publications in this field include: *Synagogentypen vom elften bis neunzehnten Jahrhundert* (1915); *Biedermeier-Grabmäler und ihre Beschriftung in der Ostmark* (1916); *Alte schlesische Judenfriedhöfe* (1927).

**GROVES, SACRED,** *see* TREE WORSHIP.

**GRUBY, DAVID,** physician, b. Kiskér, Hungary, 1810; d. Paris, 1898. After severe privations in his youth, he studied medicine in Vienna (M.D., 1834), and in 1839 published *Mikroskopische Beobachtungen zur pathologischen Morphologie.* In 1840 he published a much-discussed work, *Morphologia Fluidorum Pathologicorum.* Having declined a professorial chair offered him in Vienna upon condition that he become converted to Christianity, he went to London, and in 1840 began the practice of medicine in Paris. A tireless researcher, he conducted brilliant microscopic experiments, discovering, among other causes of disease, the thrush-fungus and the trichophyton tonsurans. He studied zoology and comparative anatomy, made an avocation of astronomy, and invented various apparatus and instruments. He was esteemed as the personal physician of Dumas Fils, Daudet, Heine, Rachel, Liszt, Gambetta, Chopin and other Paris notables. Gruby devoted much of the large sums he earned in his practice to philanthropic causes, and befriended many struggling colleagues, enabling them to establish themselves in Paris.

**GRUENBERG, BENJAMIN CHARLES,** educator, b. Bessarabia, Russia, 1875. He was brought to the United States in 1883, and studied at the University of Minnesota (B.S., 1896), New York University, New York Botanical Gardens, and Columbia University (M.A., 1908; Ph. D., 1911). After serving as polariscopist at the United States Laboratory at New York (1898-1902), he was head of the biology and science departments in various high schools in New York city (1902-22). During the same period he was lecturer and director (1907-10) of the Rand School for Social Science, which he helped to establish, organizer and supervisor of the summer play schools of the Federation for Child Study (1918-20), director of the educational work of the United States Public Health Service in Washington, D. C. (1920-22), when he inaugurated a program of sex education, and lecturer for the New York Board of Education (1908-18). He subsequently lectured at the New School for Social Research (1928-29) and at the Pennsylvania School of Social Work (1935), and in 1935 was appointed lecturer at the College of the City of New York. He has written: *Elementary Biology* (1919); *Parents and Sex Education* (3rd, revised ed., 1933); *Biology and Human Life* (1925); *The Story of Evolution* (1929); and was co-author of: *Parents, Children and Money* (with Sidonie M. Gruenberg; New York, 1934); *Science and the Public Mind* (1935); *Science in Our Life* (1937).

**GRUENBERG, LOUIS,** composer, b. Russia, 1883. Coming to the United States as an infant, he was educated in the public schools. After studying the piano with Adele Margulies, he went to Europe for further study with Busoni and at the Vienna Conservatory.



*Louis Gruenberg*



*Sidonie M. Gruenberg*

For a while, he toured Europe as concert pianist, following his debut with the Berlin Philharmonic Orchestra. In 1912, he abandoned concert work for a career as composer, when his symphonic poem, *The Hill of Dreams,* was awarded a prize of $10,000 and was introduced by the New York Symphony Society.

Returning to the United States in 1919, he composed a work of extraordinary character, *Daniel Jazz,* for tenor and chamber orchestra, based upon the poem of Vachel Lindsay. This was his first major work in the jazz idiom, an idiom which he considered musically significant; other jazz works included the *Jazz Suite,* for orchestra (1925), and *Jazzettes* (1929). In 1932, Gruenberg completed his most important work, the opera *Emperor Jones,* based on the famous play of Eugene O'Neill, which was given its world première by the Metropolitan Opera House. Other works by Gruenberg include the operas *Jack and the Beanstalk* (1930), and *Queen Helena* (1936), the one-act radio opera, *Green Mansions* (1937), commissioned by the Columbia Broadcasting System, a symphony, and a variety of works for orchestra and for chamber music combinations. His best works are authentically American in their rhythmic vitality, robustness of thematic material, and in his frequent use of American idioms. His technique often achieves subtle and ingenious effects through the use of rhythm or instrumental color. His language is uniquely his, powerful and cogent; and he uses that language for the expression of musical ideas that are fresh and original.

His *Symphony* (1926) won the first prize of $5,000 in a contest among American composers sponsored by the R.C.A. Victor Company. *Emperor Jones* received the David Bispham medal, while his *Quintet* (1937) was the recipient of the Lake Placid Club Prize.

Gruenberg has been active in the promotion of modern music. In 1923, he was one of the founders of the League of Composers in New York. He was also president of the United States Section of the International Society for Contemporary Music.

He has been equally active as a teacher of music. From 1930 to 1933 he was chairman of the composition department at the Chicago Musical College.

DAVID EWEN.

*Lit.:* Bauer, Marion, *Twentieth Century Music* (1933); Howard, John Tasker, *Our American Music* (1931).

**GRUENBERG, SIDONIE MATSNER,** child-welfare worker, wife of Benjamin Charles Gruenberg, b. Vienna, 1881. She was brought to the United States in 1895. After graduating with a teacher's diploma from the Normal Training Department of the Ethical Culture School in New York city, she served as group leader and lecturer from 1906 to 1921, and from 1921 on as director of the Child Study Association of America. She lectured on parent education at Teachers' College, Columbia University (1928 on), at New York University, and at the New School of Social Work (1936-37). In 1930 she was chairman of a sub-committee at the White House Conference on Child Health and Protection, and she has served on the councils of many organizations dealing with educational problems.

In addition to numerous articles in periodicals on child and family problems, she has written: *Your Child Today and Tomorrow* (Philadelphia, 1913); *Sons and Daughters* (New York, 1916); *Parents, Children and Money* (with Benjamin Charles Gruenberg; New York, 1934); *Parents' Questions* (New York, 1936); *We, the Parents* (1939), which won the annual award of the



*Ernest Gruening*

*Parents' Magazine,* which in 1930 had granted her a medal for distinguished service in parental education. She was co-editor of *Our Children: A Handbook for Parents* (New York, 1932).

**GRUENBLATT, NATHAN,** Hebrew and Yiddish novelist and writer, b. Widz, province of Kovno, Lithuania (then Russia), 1886. He received a traditional Hebrew education as well as a secular schooling. Later he was active in the Jewish workers' movement and was imprisoned for several months as a radical. He made his literary debut with short novels published in the Russian periodicals *Kovensky Telegraph* (1908-9) and *Odeskaye Slovo.* From 1911 on he contributed articles, sketches and feuilletons to various Yiddish and Hebrew periodicals, and for several years edited the *Yiddishe Shtimme* at Kovno. In 1935 he settled in Palestine, where he became editor of the Tel-Aviv *Am Vasefer.* He wrote four novels in book form, *Fivush* (1911), *Bamidron* (1926), *Baarob Hayom* (1935) and *Batya Hen* (1939), and a Yiddish monograph on Judah Loeb Gordon.

**GRUENING, EMIL,** physician, b. Hohensalza, Germany, 1841; d. New York city, 1914. He came to the United States at the age of twenty, served with distinction in the Civil War, and then studied at the College of Physicians and Surgeons in New York city (M.D., 1867), and at London, Paris and Berlin, doing special work in ophthalmology under A. von Graefe. Returning to the United States, he specialized in ophthalmology, acting as consulting surgeon at various hospitals, and serving as professor of ophthalmology at the New York Polyclinic from 1882 to 1895. He was the first to call attention to the danger of wood alcohol blindness, as well as to perform the modern mastoid operation.

Gruening's writings include: *Treatise on Wounds and Injuries of the Eyes and Their Appendages; On the Operative Treatment of Divergent Strabismus; On the Operative Treatment of Ptosis; Notes on Operations upon the Mastoid Process; On the Operative Treatment of Otitic Brain Abscesses.* In 1886 he was president of the New York Ophthalmological Society, and in 1910, of the American Ophthalmological Society.

**GRUENING, ERNEST,** governor of Alaska, son of Emil, b. New York city, 1887. He received his medical degree from Harvard in 1907, but turned to journalism rather than medicine. From 1914 to 1916 he was reporter on the Boston *American,* and copy-reader, city editor and managing editor of the Boston *Traveller.* During the first World War he helped organize the bureau of imports of the War Trade Board, and served in the field artillery. Next he was managing editor of the New York *Tribune* (1916-20) and of *The Nation* (1920-23). In 1924 he was national publicity director of the presidential campaign of Senator Robert M. LaFollette, Sr. After spending two years in Mexico, he founded the Portland (Me.) *Evening News* in 1927, and remained its editor until 1932, leading the fight against power company control of Maine water resources, and being responsible for many state reforms. He returned to *The Nation* as editor in 1933, in which capacity he had exposed events surrounding the United States occupation of Haiti and San Domingo, investigated the sugar industry of Cuba, and was general adviser to the United States delegation to the seventh Pan-American Conference at Montevideo. He is credited with being the pioneer of the good neighbor policy in Latin-American affairs.

In 1934 Gruening became editor of the New York *Evening Post,* but resigned in the same year to become first director of the newly created Federal Division of Territories and Island Possessions, a bureau charged with supervision over Alaska, Hawaii, Puerto Rico and the Virgin Islands. He was credited with eliminating numerous abuses, and with successfully initiating a long-range program of reconstruction in Puerto Rico, where he served as director of the reconstruction administration. In 1939 he was appointed governor of Alaska.

He wrote *Mexico and Its Heritage* (1928), which is regarded as one of the standard books on modern Mexico.

**GRUMBACH, PAUL EMILE,** French general, b. 1861. After graduating from the St. Cyr military school in 1881, he served as sub-lieutenant and lieutenant in Algeria for five years, taking an active part in the suppression of the 1882 revolt of the natives. In 1891 he was appointed captain, and rose through the ranks until at the outbreak of the World War, in 1914, he was placed in command of a regiment. He participated in the defense of Namur, the Battle of the Marne (during which his regiment captured Fismes), the battles along the Somme, the battle of Champagne, the defense of Verdun, and the final French offensive in 1918. In July, 1919, he was sent as the head of the French troops who participated in the victory parade at Brussels. His numerous decorations include: chevalier (1899), officer (1915) and commander (1920) of the Legion of Honor; the Belgian Croix de Guerre (1914); the French Croix

de Guerre with palm (1915); commander of the Royal Order of the Belgian Crown (1919).

**GRÜN, MORITZ,** painter, b. Reval, Esthonia, 1868. He was graduated from the Academy of Paris in 1893 with high honors and a medal, went to South America in 1894, and in 1895 became an instructor at the Academy of Bahia, Brazil. After his return to Europe he lived in London (1899-1904), Paris and Brittany. His paintings, chiefly of peasant dwellings, and portraits were exhibited in the Salon de Paris (1893) and at the Royal Academy of London (1899, 1902 and 1904). His works include: *Overhauling the Nets, Peaceful Moments, Brittany Interior, Idle Moments, The Unexpected Return,* and *First Start in Life.*

**GRÜNBAUM, ISAAC,** Zionist leader and writer, b. Warsaw, Poland, 1879. He contributed articles to and served as editor of Yiddish, Hebrew, Russian and Polish periodicals; in 1914 he was editor of the Zionist organ, *Dos Yiddishe Folk,* and in 1917 of the daily, *Petrograder Togblat.* In 1918 he returned to Warsaw, where he resumed editorship of *Dos Yiddishe Folk* and was for a time editor of *Hatzefirah.* He was head of the Polish Zionist organization, presided over the provisional Jewish national council, and was a member of the commission to draw up a new Polish constitution (1919). In 1922, while he was serving as a member of the Polish Sejm, he created the bloc of national minorities, including thirty-three Jewish deputies, in the Sejm, and was chairman of the Jewish club of deputies. In Zionist affairs he was a leader of the opposition, heading a group of radical Zionists, Al Hamishmar, which opposed the expansion of the Jewish Agency for Palestine. From 1932 to 1933 he was in Paris, associated with the *Paris Heint,* and then emigrated to Palestine. He wrote: *Milhamoth Yehude Polin* (Yiddish; 1922; also in Hebrew); *Sejm-Reden 1919-22* (Yiddish; 1922); *Di Balfourdeklaration* (Yiddish; 1923); a collection of essays in Polish on Jewish problems; a book of essays in Russian, called *The War.*

**GRÜNBAUM, MAX,** philologist, b. Seligenstadt, Hesse, Germany, 1817; d. Munich, Germany, 1898. From 1858 to 1870 he was superintendent of the Hebrew Orphan Asylum in New York; he then went to Munich and devoted himself to literature. The fields in which he worked most extensively were comparative folklore, important for the Haggadah (especially his *Neue Beiträge,* 1893), and Yiddish and Ladino literature.

Grünbaum was one of the first linguists to make a critical study of the evolution and structure of the Yiddish language. His *Jüdisch-deutsche Chrestomathie* (vol. 1, Leipzig, 1882) presented a broad, strictly scientific treatment of this hitherto neglected field; it showed that the Yiddish literature was related to the Germanic in the same way as the Ladino literature (as described in his *Jüdisch-spanische Literatur*) was very much like the Romance languages. The publication of his *Gesammelte Aufsätze zur Sprach- und Sagenkunde* in 1901 under the supervision of Felix Perles was made possible by the friend of Grünbaum's youth, Ludwig Bamberger.

*Lit.:* Perles, Felix, in *Jüdische Skizzen* (1912).

**GRUNBERG, CARLOS MOISES,** author, b. Buenos Aires, Argentina, 1903. He studied at the Buenos Aires University, receiving the law and Ph. D. degrees. Most important among his works (in Spanish) are *The King's Chambers* (1922), *The Book of the Time* (1924) and *The Craft of Judaism* (1940). He wrote also on legal subjects, and translated from German into Spanish. He was contributor to many reviews and newspapers. Grunberg was secretary of the Delegación de Asociaciones Israelitas Argentinas (DAIA) in 1936.

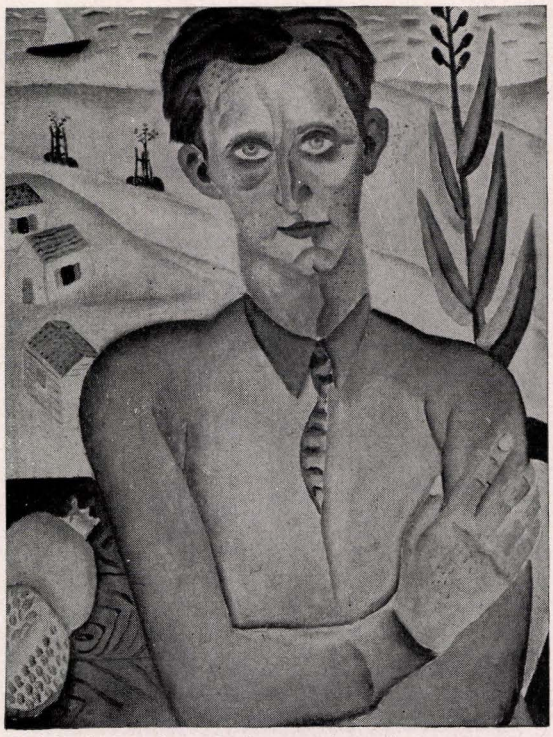


*Isaac Grünbaum*

**GRÜNBERG, URI ZWI,** Hebrew and Yiddish poet and writer, b. Bialy Kamien, near Zlotchew, Eastern Galicia, Poland, 1894. His father, a Hasidic rabbi, later moved with his family to Lemberg. After receiving a strictly religious education, Grünberg made his debut in the Poale Zion weekly *Der Yiddisher Arbeiter* in 1912, and published both poetry and prose in *Hashiloah* and in periodicals edited by Joseph Hayim Brenner, who greatly influenced him.

After publishing his first book, collected Yiddish poems entitled *Ergetz oif Felder* (Somewhere in the Fields; Lemberg, 1915), Grünberg served in the Austrian army at the front, later worked in the regimental office, and then deserted, living in Lemberg for a time and arriving in 1920 at Warsaw, where he joined a group of young Yiddish poets, contributed to Yiddish periodicals, and published a number of Hebrew poems in *Hatekufah* and other Hebrew periodicals. For a time he edited the journal *Albatros,* which the government later suppressed.

In 1923 Grünberg went to Berlin, where he edited the third and fourth issues of his journal, and published a major poem, *In Malchus fun Tzeilem* (Under the Rule of the Cross). From Berlin he emigrated to Palestine, settling in Tel-Aviv and later becoming editor and publisher of *Gilyonoth Lebittui, Saddan* and *Sad-*



*Uri Zwi Grünberg, Hebrew writer, after a contemporary painting*

*nah Deara* (Jerusalem, 1925), in which he criticized modern Hebrew literature. His subsequent works include: *Emah Gedolah Veyareah* (A Great Terror and a Moon; Tel-Aviv, 1924), a collection of Hebrew poems; *Hagabruth Haolah* (1926), Hebrew poems; *Kelappe Tishim Vethishah* (1927), essays; *Anakreon Al Kotheb Haitzabon* (1928), poems; *Keleb Bayith; Ezor Hamagen* (Jerusalem, 1930); *Mephisto* (Yiddish; 1921); *Sefer Hakitrug Vehaemunah* (Book of Accusation and Belief; 1937), containing Grünberg's poetic and political credo. In 1930 he joined the editorial staff of the Hebrew daily *Doar Hayom*.

Grünberg is an adherent of the expressionist school of poetry. As a whole, his poems are a profound and extreme expression of bodily pain, mental suffering and national woes. His poetry displays many extraordinarily long lines without rhymes, and his diction is characterized by clarity and by cautious coining of new words.

**GRÜNEWALD, ISAAC HIRSCH,** impressionist painter, b. Stockholm, Sweden, 1889. He played an important part in the development of modern art in Sweden. His paintings, mostly portraits and expressionist pictures, were acquired by the museums of Stockholm, Gothenburg and Hamburg. His best-known productions are *Comrades* (1909), *The Spring* (1910), *Pascin* (1921), *Le petit déjeûner* (1923) and *Norvégienne* (1924). He designed decorations and costumes for the Royal Opera.

Grünewald's wife, née Sigrid Hjertén (b. Sundsvall, Sweden, 1885), is an eminent expressionist painter of children's portraits, who exhibited her work in Paris, Stockholm, Malmö, Gothenburg, and Berlin.

***Lit.:*** Warnod, *Grünewald* (1928).

**GRÜNFELD, ALFRED,** pianist and composer, b. Prague, 1852; d. Vienna, 1924. He studied the piano with Höger and Krejci, then at the Kullak Academy in Berlin. He concertized extensively throughout Europe and the United States with great success. He played frequently for the Court at Vienna, and paid several visits to Russia. He composed an opera, *Die Schönen von Fogaras,* an operetta, *Der Lebemann,* and many pieces for the piano.

**GRÜNFELD, HEINRICH,** violoncellist, brother of Alfred, b. Prague, 1855; d. Berlin, 1931. He studied at the Prague Conservatory. In 1876, he went to Berlin, where he joined the faculty of the Kullak Academy. He gave many concerts throughout Europe, also appearing in joint recitals with Scharwenka and Höllander. In 1886, he was appointed cellist to Kaiser Wilhelm I. He is the author of a book, *In Dur und Moll* (1924).

**GRÜNFELD, JOSEF,** professor of medicine, b. Gyönk, Hungary, 1840; d. Vienna, 1910. After graduation from the universities of Budapest and Vienna, he lectured at the latter (1881). Soon thereafter he was appointed chief of the medical staff at the Polyclinic, where he was the first to use the endoscope. His researches in surgery—especially in the field of optometry—resulted in numerous innovations.

Although in great demand professionally, Grünfeld found time for active participation in Jewish communal affairs. He was a founder and for many years president of the Österreichisch-Israelitische Union.

His major published works include: *Compendium der Augenheilkunde,* which was widely acclaimed; *Die Endoscopie der Harnröhre und Blase.*

**GRÜNHUT, KARL SAMUEL,** jurist, b. Burszentgyörgy, Hungary, 1844; d. Vienna, 1929. From 1869 to 1874 he was instructor and from 1874 to 1915 professor



*Alfred Grünfeld*



*Heinrich Grünfeld*

of commercial law at the University of Vienna, and was twice dean of the faculty of law, which fact evoked a sharp protest from the Viennese anti-Semites. In 1897 he was made a life member of the Austrian House of Lords, where he was a member of the constitutional committee. From 1873 to 1916 he was editor of the quarterly, *Zeitschrift für das private und öffentliche Recht der Gegenwart.* His principal works include: *Die Lehre von der Wechselbegebung nach Verfall* (1871); *Das Enteignungsrecht* (1873); *Das Recht des Kommissionhandels* (1879); *Wechselrecht* (1897); *Lehrbuch des Wechselrechts* (1900); *Grundriss des Wechselrechts* (1903).

**GRÜNHUT, LEO,** food chemist, b. Vienna, 1863; d. Vienna, 1921. A graduate of the University of Leipzig, he began his career as a laboratory assistant at the School of Technology in Aachen (Aix-la-Chapelle). He then served as an industrial chemist in Magdeburg (1887-95) and as one of the directors at the Fresenius Laboratory in Wiesbaden, until he became professor and departmental director at the German Institute for Research in Food Chemistry in Munich in 1895. His main contributions were improved methods of research in food chemistry and a chemical analysis of the waters of the springs at Sinzig (1902), Pyrmont (1905), and Wiesbaden (1907). His chief works were: *Zur krystallographischen Kenntnis der Andaluits und Topases* (1884); *Einführung der Reinhefe in das Gärungsgewerbe* (1896); *Chemie des Weines* (1897); *Gewinnung des Goldes* (1898); and *Klima von Wiesbaden* (1901).

**GRUNSFELD, ERNEST ALTON, JR.,** architect, b. Albuquerque, N. M., 1897. After studying at the Massachusetts Institute of Technology, the École des Beaux Arts in Paris, and at the American Academy at Rome, he engaged in the practice of architecture in New York city in 1923, and in the following year he settled in Chicago. He was the architect of many important buildings, including: the Library Building of the Hebrew Union College, Cincinnati (1929); the Adler Planetarium, Chicago (1930), for which he was awarded a gold medal by the Chicago chapter of the American Institute of Architects; the Michigan Boulevard Garden Apartments, the Stephen A. Douglas branch library, and the broadcasting studio of the *Chicago Tribune,* all in Chicago. In 1934 he received first prize in a national competition for the WGN Radio Theatre, Chicago. He was a member of the Illinois State Housing Commission (1931), consultant of the Housing Division of the Public Works Administration, and a member of the architectural group for the government housing project on the Chicago West Side.

**GRÜNSTEIN, LEO,** historian of art and literature, b. Lemberg, Poland, 1876. With the background of a university training in Vienna and educational trips to Germany, he began his literary activities at the age of twenty-five. He is the author of *Die Bildnisse J. J. Mercks* (1904); *Silhouetten aus der Goethezeit* (1909); *Daffinger* (1924); *Die Bildnisminiatur und ihre Meister* (1925); *Aus Mercks Frühzeit* (1910); *Friedrich Lieder* (1912), an illustrated monograph; *Gedichte* (1906); and *Minnelieder aus Österreich, Dichtungen des XII-XIV Jahrhunderts* (1921). He compiled a number of catalogues of Viennese miniature collections, and in 1897 received a German prize for his lyrical works.

**GRÜNSTEIN, NATHAN,** chemist, b. Kovno, Lithuania, 1877. He settled in Frankfort, Germany, in 1910. His discovery of the method of producing acetic acid from acetylene, water and carbonic acid with the aid of catalyzators made possible the synthetic production of one of the most important basic materials of the chemical industry. This invention is important for various branches of industry, such as the manufacture of indigo and of acetate artificial silk. Grünstein was active in Jewish affairs, being especially interested in Zionism.

**GRUNWALD, MAX,** rabbi and folklorist, b. Hindenburg, Prussian Silesia, 1871. In 1895 he became rabbi in Hamburg, and from 1903 to 1930 he was rabbi in Vienna. In 1897 he founded the *Gesellschaft für jüdische Volkskunde,* edited the *Mittheilungen* of that society from 1897 to 1922, and became editor of the *Jahrbücher für jüdische Volkskunde* in 1923. He was one of the principal founders of the Hamburg Jewish museum.

His scientific work dealt mainly with questions of Jewish folklore, the history of Jewish culture and art, and the history of the Jews in Hamburg and Vienna. He was interested also in philosophical and contemporary problems. In 1911 he organized the Jewish division of the International Hygiene Exhibition in Dresden, and edited the work *Hygiene der Juden.* Besides his scientific work, he was active in the social field, especially in behalf of the Palestinian Jews during the World War. After the rise of the Nazi regime in Germany, Grunwald emigrated to Jerusalem.

Some of his more important works are: *Die Eigennamen des Alten Testaments in ihrer Bedeutung für die Kenntnis des hebräischen Volksglaubens* (1895); *Spinoza in Deutschland* (1897); *Kultur- und kunstge-*

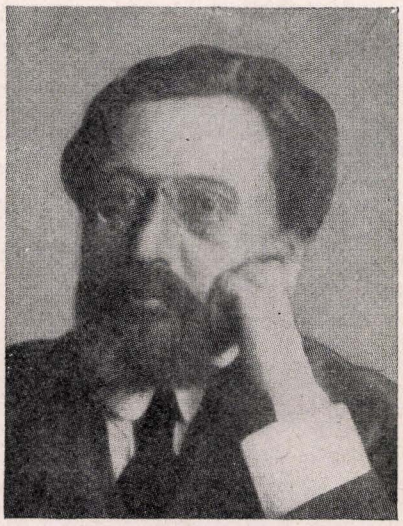
*schichtliche Entwicklung der Schriftzeichen* (1900); *Juden als Reeder und Seefahrer* (1902); *Samuel Oppenheimer und sein Kreis* (1913); *Geschichte der Wiener Juden* (1926); *The Jews of Vienna* (Philadelphia, 1936). He published also three liturgical works: *Beruria,* a book of prayers for Jewish women (1907); *Empor die Herzen* (1917); and an annotated Passover Haggadah (1923).

**GRUSENBERG, OSCAR OSSIPOVICH,** lawyer, b. Ekaterinoslav, Russia, 1866; d. Nice, France, 1940. Grusenberg was one of the outstanding figures of pre-revolutionary Russian Jewry. He was one of Russia's leading lawyers and one of the most prominent of the members of the liberal Constitutional-Democratic Party. He attained his greatest fame as a result of his brilliant and successful defence of Mendel Beilis, the Kiev Jew accused of murdering a Christian boy for ritual purposes (the Yushinsky murder case, 1913). Before the Beilis case he was known as the greatest Russian defense lawyer, having specialized in political cases.

Grusenberg settled in St. Petersburg immediately upon graduating from his law course, and was admitted as a member of the bar. Early in his legal career he was offered a professorship on condition that he adopt Christianity, which he refused. Although culturally completely Russianized, Grusenberg was always conscious of the needs of the Jews of his country and championed their rights. Among the famous clients whom Grusenberg defended in the czarist courts were Maxim Gorki, Leon Trotsky and Vladimir Miliukov, the leader of the Russian Liberals. Grusenberg also represented the Jews at the senatorial investigation into the Kishinev pogrom in 1903. His remarkable success as a defense lawyer was due to his unusual combination of legal erudition and mastery of legal procedure with his knowledge of Russian mentality and his ability to influence the man in the judge and in the jury. He succeeded in having Mendel Beilis acquitted in spite of the fact that the trial and the choice of the jury were made at the personal instruction of Czar Nicholas II, who was anxious to see the Jews charged with, and proved guilty of, ritual murder.

When the first liberal revolution broke out in Russia in February, 1917, Grusenberg was appointed to the Senate. After the Bolshevik revolution of October, 1917, he was forced to leave Russia, and settled in Riga, Latvia, where he lived until 1938. His failing health forced him to make his home in the south of France, where he died. In Riga, Grusenberg continued active in Jewish communal life, and was a member of the Jewish Agency for Palestine, representing the Jews of Latvia. He never, however, attained to the same prominent position which he had held in Russia before the Revolution.

**GUARDIAN** (*'epitropos,* from the Greek). There is no reference to the institution of guardianship in the Bible, and this is probably due to the fact that orphaned children were placed under the care of a near relative. It was only in the period of the Second Temple, when families became smaller, that the necessity of the naming of a guardian by the community arose. Or the father himself might name a guardian for his children in his last wishes.



*Oscar O. Grusenberg*

In Jewish law guardianship was primarily representation. The function of a guardian was not to ratify or legalize non-binding acts of his ward, but to represent the interests of the minor in his charge. He therefore was considered as a proxy, not of the minor, who could not have a representative, but of the parent or of the board of the community (Beth Din) which had appointed him. As a rule the guardian appointed by the board was not a near relative. On his appointment, an exact inventory was taken of all the property, including outstanding debts due to the estate. Two copies were made; one was for the guardian, the other, nominally for the ward, was kept by the community.

A guardian was expected to exercise the utmost care in administering the property of the orphan. He did not have to satisfy claims of creditors against the estate, as these could not be advanced until the orphan was of age. On the other hand, any court decision in favor of the orphan was valid. The guardian was obligated to maintain his ward according to his means and standing. He had to see that he was properly educated in the Law and to pay the tithes on produce in order that his ward should not eat what was forbidden. His liability was approximately the same as any other person in charge of the property of another. He was not required to submit detailed accounts of his stewardship to the court or orphan, as far as the law is concerned; but he was expected to be conscientious in his guardianship. If he was accused of mismanaging or embezzling the property, he had to clear himself by an oath.

For guardian in the sense of custodian of property, *see* BAILMENTS.

*Lit.: Shulhan Aruch, Hoshen Mishpat* 290; Bloch, M., *Die Vormundschaft nach mosaisch-talmudischem Rechte* (1904).

**GUASTALLA, ENRICO,** Italian officer, b. Guastalla, Italy, 1828; d. Milan, Italy, 1903. He began his military career as a volunteer in the Italian army during the war against Austria in 1848, and participated in the defense of Rome in 1849. Thereafter he retired



*Moritz Güdemann*

from the army with the rank of lieutenant to become editor of the newspaper *Libertà e Associazione*. However, political views brought him into conflicts with the Italian authorities, and he fled first to Paris and then to London (1858). He returned to Italy in 1859, and distinguished himself in a number of battles in the Garibaldi campaigns of 1859, 1860, and 1866. He attained the ranks of lieutenant colonel and chief of staff, and was decorated with many orders and medals. In 1865 he became a member of the Italian Parliament. At the age of forty-two he settled down as a banker, a calling for which his early training had fitted him.

*Lit.: Vessillo Israelitico* (1903) 324; *Jewish Chronicle* (London), May 10, 1895.

**GUATEMALA,** country in Central America. Originally it embraced the territory of all five states of Central America as a province of the vice-kingdom of New Spain. Though Columbus, even on his second journey, forbade the settlement of non-Catholics in this territory, in order to facilitate the Christianizing of the Indians, King Ferdinand himself sold permission to settle to non-Catholics in exchange for money. These settlers must have been Marranos, as in other colonies of Latin America. That they came in considerable numbers may be proved by the repetition and intensification of the prohibition by Spanish kings, and by the complaints of the officials. However, these complaints brought no results. The tribunal of the Inquisition, established in Mexico in 1569, was especially directed against the wealthy Marrano merchants who immigrated from Spain and from Leghorn, Italy; these had gained great fortune through their commercial relations with the whole world. Among the Marranos, there seem to have been many physicians who attracted the enmity of their competitors. The minutes of the Inquisition tribunals are full of such cases of denunciation and heroic martyrdoms.

There is no connection whatever between these Marranos, or Sephardic refugees, who disappeared without leaving any trace, and the Jewish settlers of modern Guatemala. Because of the extremely difficult climate, Jews immigrated to this country comparatively late, not until the end of the 1860's, and even then in small numbers. They came mainly from Germany via Mexico or Cuba. Most of them lived in Guatemala City, but sent their children to North America for their education. They were engaged in various branches of commerce and money exchange.

Of special prominence was the Stah family. One of the brothers, Maxime, founded the first and only cotton-mill in Guatemala, which, for a long time, remained the only mill of this kind in all of Latin America. He also introduced American-grown cotton. The Stah firm was an important help to the government in the financial and banking business.

Simultaneously, French and Turkish Jews had migrated to Guatemala, so that, besides the Ashkenazim, of whom there were about one hundred families, an equally strong group of Sephardim existed at the close of the 19th cent. The former were organized in a Hilfsverein; the latter, in the Magen David.

In the 20th cent., Jews from Eastern Europe arrived, most of them likewise via Cuba and Mexico. They started mainly as peddlers, performing an important economic function as intermediaries of exchange between city and country. As their number increased, in 1932 about sixty Jewish families were ordered to leave the country; but through foreign intervention the order of expulsion was rescinded. The increase of anti-Semitism in all European countries enlarged the number of Jewish immigrants, despite the immigration restrictions imposed later. WILLIAM STEIN.

*Lit.:* Bab, Arthur, "Die Juden in Amerika spanischen Zunge," *Jahrbuch für Jüdische Geschichte und Literatur,* vol. 26 (1925) 95, 128; vol. 28 (1927) 139; *Semanaro Hebreo,* May, 1930; Sandberg, Harry O., in *American Jewish Year Book,* vol. 19 (1917-18) 74-76.

**GUAYAQUIL,** *see* ECUADOR.

**GUBBAY, MOSES MORDECAI SIMEON,** British Indian public official, b. Shanghai, China, 1876. He became under-secretary in the commerce department of the government of India in 1906, collector of customs at Bombay in 1910, wheat commissioner for India in 1915, controller of the currency for India in 1916, and financial secretary to the government of India in 1920. He subsequently retired from the civil service and became general manager of the P. and O. Banking Corporation in London, which position he still held in 1941.

**GÜDEMANN, MORITZ,** author and chief rabbi of Vienna, b. Hildesheim, Germany, 1835; d. Baden, near Vienna, 1918. From 1854 to 1862 he attended the rabbinical seminary at Breslau. His first pulpit was a Magdeburg; in 1866 he accepted a call to Vienna, where he became Jellinek's successor as chief rabbi in 1894.

Güdemann wrote many valuable works dealing with Jewish life. The most important of these are his classic studies on Jewish education: *Das jüdische Unterrichtswesen während der spanisch-arabischen Periode* (Vienna, 1893); *Geschichte des Erziehungswesens und der Cultur der abendländischen Juden während des Mittelalters und der neueren Zeit* (3 vols., Vienna, 1880, 1884, and 1888; it was translated into Hebrew and Yiddish); *Quellenschriften zur Geschichte des Unterrichts und der Erziehung bei den deutschen*



*Philip Guedalla*

*Juden* (Berlin, 1892). He contributed also to the field of comparative religious history in *Jüdisches im Christentum des Reformations-Zeitalters* (Vienna, 1870) and *Religionsgeschichtliche Studien* (Leipzig, 1876). Two works are devoted to theological polemics: *Das Judentum in seinen Grundzügen und nach seinen geschichtlichen Grundlagen dargestellt* (Vienna, 1902) and *Jüdische Apologetik* (Glogau, 1906). Besides these, he published a monograph on the Jews of Magdeburg, and many essays in Jewish periodicals and collections, and in the jubilee volumes for Zunz, Graetz, and Steinschneider.

Güdemann opposed the Zionist movement for its failure to emphasize the religious element in Jewish national rehabilitation. On the other hand, he fought against the elimination of all references to Zion from the prayer-book.

**GUEDALLA, PHILIP,** historian and biographer, b. London, 1889. He studied at Rugby and Oxford (Balliol College, M.A., 1913), winning honors (exhibitioner, 1st class Honour Moderations, Oxford, 1910; also 1st class Modern History, 1912; president, Oxford Union Society, 1911). He became a barrister of the Inner Temple in 1913, and practiced law for ten years. During the World War he was legal adviser to the contracts department of the War Office and to the Ministry of Munitions; he organized the Flax Control Board in 1917 and was its secretary until 1920. After the War he entered politics as a Liberal and stood for Parliament several times but was not elected.

His first publications (*Ignes Fatui,* a book of parodies, and *Metri Gratia,* verse and prose, both published in 1911) were not of great moment, nor was his first historical work, *The Partition of Europe, 1715-1815* (1914). His reputation as a writer began with the publication of *The Second Empire* (1922), a study of Napoleon III. This was followed by two other full-length biographies, *Palmerston* (1926) and *The Duke* (1931), published in the United States as *Wellington;* two double portraits, *Gladstone and Palmerston* (1928) and *The Queen and Mr. Gladstone* (1933); several collections of brief studies of various men and women, *Supers and Supermen* (1920), *Masters and Men* (1923), *A Gallery* (1924), *Independence Day* (1926; published in the United States as *Fathers of the Revolution,* studies of the English, as well as American, figures in the American Revolution), *Bonnet and Shawl* (1928; studies of Victorian women); two books of travel, based chiefly on Guedalla's observations during lecture tours, *Conquistador* (1927; a description of the United States) and *Argentine Tango* (1932); and, turning again to history, the story of Napoleon's return from Elba in *The Hundred Days* (1934); the story of the century that began in 1837, *The Hundred Years* (1936), by means of a series of episodes; and, by a similar mosaic, the story of the year 1936, *The Hundredth Year* (1939).

The adjective most frequently used to describe Guedalla's writing is "brilliant;" but it has not always been used quite as a compliment, and many ordinary critics have complained that they could not see Guedalla's characters for the glitter of Guedalla's style. But he is generally amusing because of his wit and the great array of interesting facts and quotations from contemporaries with which he crowds his showcases. His scholarship has not been questioned. He is interested in the fundamental causes that move mankind and has a quick eye for the scenery, but his irony often makes his characters, sympathetically treated though they are, trivial without making the streams on which they float or swim great.

Guedalla's activities have included interests particularly Jewish. His father was one of the early Zionists. He himself was president of the English Zionist Federation for four years (1924-28), but his Zionism was for him simply a spiritual force: he did not think of Palestine as a country like other countries. In 1941 he was president of the Central Jewish Lecture Committee, under the joint auspices of the B'nai B'rith and the Board of Deputies, to provide speakers for non-Jewish organizations. He was president of the Jewish Historical Society of England before which, in 1925, he had delivered the Davis lecture, "Napoleon and Palestine," discussing the offer of Jerusalem to the Jews.

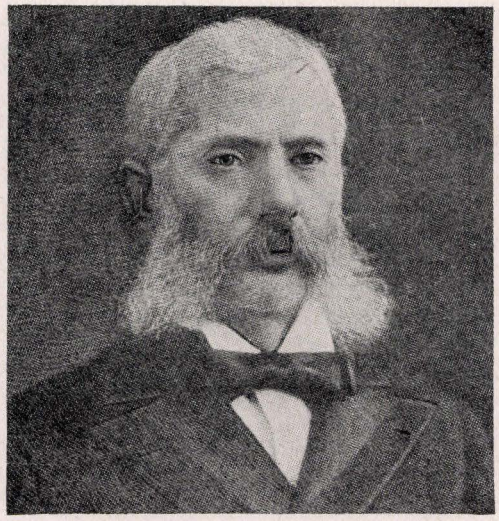
Guedalla was interested in furthering friendly relations between England and Argentina. He was an honorary director of the Ibero-American Institute of Great Britain.

CHARLES REZNIKOFF.

*Lit.:* Guedalla's "The Stepfather of the United States," a study of George III, reprinted in *Modern Short Biographies and Autobiographies,* edited by Marston Balch (1940), together with a biographical note on Guedalla, pp. 452-76.

**GUGGENHEIM,** American Jewish family of industrialists, public servants and public-spirited exponents of cultural, civic, philanthropic and humanitarian causes. The family traces its ancestry back to the close of the 17th cent. to Switzerland. The name itself is probably derived from the village of Guggenheimb, between Darmstadt and Heidelberg, now known as Jugenheim; and it appears in several versions as Guggenheimer, Guckenheim, Guckenheimer, Gougenheim. The ancestors of the American Guggenheims are believed to have lived in Ober-Langnau, Switzerland, for nearly 200 years.

As far back as 1696, official records allude to the Swiss Guggenheims in the words: "der Jud Maran



*Meyer Guggenheim*

Guggenheimb von Lengnau." In 1702, the records assert, one Jacob Guggenheim and his brother Schmaul, possibly children of the aforementioned Maran, bravely faced a court of law in defense of their ownership of a vineyard on Wettinger Hill. Possession by Jews of real estate was legally forbidden at the time. Their plea, in part, declared: "Most humbly they beg to be spared from inquiry into their letters and documents, because no one likes to show his estate and cannot exhibit it without endangering his credit. . . . The vineyard was not bought by them but came to them through an auction—and after they sold it, it was returned (by default?)."

That same year, the record of a demonstration against the Jews of Ober-Langnau tells of the razing and pillaging of Jewish homes, including those of Jacob and Siseli Guggenheim. The ghetto charter of Ober-Langnau expired every sixteen years. On August 8, 1732, Jacob Guggenheim was one of two Jews delegated by the community to petition the Diet "humbly for the abrogation" of an expulsion edict; they stanchly denied all the charges brought against the Jews and refuted all the misrepresentations.

In 1754 a decree to banish Salomon Guggenheim was revoked upon payment of a fine. This process was repeated a number of times, clearly indicating a system of blackmail by the powers that were.

This Salomon Guggenheim was the father of Simon, whose son, Meyer, was the progenitor of the American family. Simon lived to see a decade of enlightenment in the wake of the French Revolution. The Helvetian Republic converted Baden County into the canton of Aargau, resulting in limited citizenship for the Jews, and relief from persecution and excessive taxation; but young Meyer, who had heard his grandfather's vivid recital of cruelties imposed upon his people of his own generation, was set to thinking about America. In 1847 Simon Guggenheim, aged fifty, left Switzerland with his family for the United States and settled in Philadelphia.

Samuel Guggenheim, uncle of Meyer, became a hero when he rescued two children from a burning house at Wyl in Zurich. Both the government and the mayor of Aargau publicly acknowledged his brave act. He accepted a testimonial from the government of Zurich, but declined the proffer of a sum of gold.

Seven years after the Jews of Switzerland attained complete emancipation in 1863, Leopold Guggenheim was made mayor of Gallingen, an office which he held with distinction for fourteen years.

The principal members of the American branch of the family were:

MEYER GUGGENHEIM, merchant and mining magnate, b. Langnau, canton of Aargau, Switzerland, 1828; d. St. Augustine, Fla., 1905. Meyer was nineteen years old when he came with his father to Philadelphia, and began his career in the United States as a small merchant with his horse and buggy in the anthracite and agricultural regions of Pennsylvania and New Jersey. Soon he went into the business of manufacturing lye and stove polish in Philadelphia; he had saved the life of a friend, who out of gratitude gave him the recipe for lye. His sale of the successful lye branch of the business, at what was then considered a large sum of money, laid the foundation for the future world-wide Guggenheim enterprises.

A Swiss relative induced Meyer Guggenheim to invest some of his capital in the manufacturing in Switzerland of embroideries and importing these to the United States. He, however, presented this embroidery business to his three oldest sons who had organized it, and it was thereafter known as the firm of M. Guggenheim's Sons, of which firm he did not become a member.

When the business grew, its headquarters were removed to New York city from Philadelphia. But Meyer Guggenheim realized its limitations and determined to seek other and more promising fields in order to encourage his sons' ambitions and to employ their abilities. In the late 1870's his friend, Charles Graham, of Philadelphia, offered him an interest in the development of the silver lead mine in the newly opened Leadville district of Colorado. This was his first venture in the field of smelting and refining. He counselled his sons to sell their embroidery business, advanced the firm of M. Guggenheim's Sons the funds with which to construct a smelter at Pueblo, Col., called the Philadelphia Smelter, and continued to give them the benefit of his advice and counsel. Subsequently all his seven sons became members of the firm.

In 1889 the firm engaged Thomas Austin, an expert in the industry, who was in charge of a large operating smelter in Albuquerque, N. M., and then constructed a silver lead smelter at Monterey, Mexico, which became the Great National Mexican Smelting Company. In 1891 the firm acquired its first copper mines and built its first copper smelter at Aguascalientes, Mexico. Thus the firm of M. Guggenheim's Sons embarked upon the mining and smelting business at a time when these industries were in their infancy.

Their enterprises spread not only in Mexico but also into other countries; under the father's inspiration the firm rapidly developed. Within twenty years the two outstanding mining and smelting operators of the country were the firm of M. Guggenheim's Sons and the American Smelting and Refining Company. In



*Isaac Guggenheim*

1901 these two organizations merged and M. Guggenheim's Sons directed the destiny of the new combination. The American Smelting and Refining Company, under the Guggenheim management, now treats per annum some 500,000 tons each of copper and lead, some 100,000,000 ounces of silver, 2,000,000 ounces of gold, as well as cadmium, bismuth, arsenic, silver and other non-ferrous metals. It owns and operates over fifty different plants and mines situated in eleven different countries, including the United States. Since it came under the Guggenheim management in 1901 this Company has paid to its stockholders (including the dividends paid by its subsidiaries) a total of nearly $300,000,000.

In the early days of M. Guggenheim's Sons, under the paternal guidance of Meyer, his sons faced all the hardships incident to the prospecting and development of mining properties—hardships arising not only from grim necessity, but also from the ardent desire for achievement. They were required to live under the most primitive conditions in rugged and undeveloped regions.

In 1905 the Guggenheims became interested in the Utah Copper Mines, the first of the so-called porphyry copper. The mining and metallurgical development of this type of property was a revolutionary departure in the copper industry. Before, copper had been taken out of the ground by mining comparatively rich veins or pockets of copper-bearing ore. In the so-called porphyry mines great mineralized areas of low-grade copper heretofore considered commercially valueless were mined by steam shovels similar to operations in a quarry.

Some of the firm's activities indicate the broad, comprehensive scope of their operations. They sponsored the acquisition and development of a remote copper property in Alaska, now belonging to the Kennecott Copper Company. Since it was situated on a hilltop in an inaccessible region, it was necessary, before the mine could be worked, to build a railroad over a moving glacier in order to facilitate the mine operation and the ore transportation. Two great Chilean copper properties, the Braden Copper Company and the Chile Copper Company, were developed through the initiative and the resources of the Guggenheim firm. The Braden mine necessitated the building of a forty-five-mile railroad in a rough, mountainous region. Before completion of the railroad, all supplies and equipment were hauled by some 2,500 oxen. The Chile Company exploited a mineralized area on a barren mountain top, 9,500 feet above sea level. The difficulties confronting this operation were almost insuperable. It was necessary even to invent a novel process to treat the ore in this mine, which had never previously been utilized or developed; water had to be conveyed forty-five miles to the mine, and power transmitted from a power house eighty-five miles distant. Today this property is rated as the world's cheapest producer of copper and its greatest copper mine.

While identified with these various copper companies, the firm became the foremost producers of metals in the world. The Guggenheim enterprises penetrated not only to Alaska, to Mexico and South America, but even to Australia, Canada and Africa. In 1906 the Guggenheims and Thomas F. Ryan were invited by King Leopold of Belgium to participate in the mining and prospecting enterprise in the Belgian Congo. Alluvial diamonds constituted one of the principal products of that company, and its operations now form the world's third largest diamond-producing area.

As an instance of the firm's standard of business dealing, their action in respect to their Chilean Nitrate operations in Chile is significant. In the midst of a depression they voluntarily assumed obligations of some $9,000,000 due to the banks, not only because they believed in the enterprise, but also because, since their name had been connected with it, they felt a moral obligation to see it through.

The Guggenheims never invited the public to participate in their ventures until the firm, in accordance with the unbroken tradition set by Meyer Guggenheim, had concluded, in their best judgment, that the enterprise had successfully passed the adventuresome state of a mining prospect.

ISAAC GUGGENHEIM, oldest son of Meyer, copper magnate and philanthropist, b. Philadelphia, 1854; d. Southampton, England, 1922. He began his career by striking out for himself, and, in 1876, had his own business in oil, drawing upon wells in Petrolia, Ontario. At the age of twenty-eight (with his brother Daniel) he was in charge of the embroidery imports and, later, while other members of the family were absorbed in smelting, he managed that enterprise single-handed.

In 1899 he formed (with his brother Murry) the Guggenheim Exploration Company at Trenton, N. J., to promote prospecting and exploration, and to deal in lands, mines and minerals. In 1901 he became a member of the American Smelting and Refining Company, and served as its treasurer until 1919.

Isaac Guggenheim joined his brothers in contributing liberally to the Jewish Theological Seminary of America, the Hebrew Union College in Cincinnati, Mt. Sinai and other New York city hospitals, and the Denver Jewish Hospital.



*Murry Guggenheim*



*Daniel Guggenheim*

A patron of the arts, he willed the choice art treasures which he had collected in his New York home to the Metropolitan Museum.

DANIEL GUGGENHEIM, second son of Meyer, capitalist and philanthropist, b. Philadelphia, 1856; d. Port Washington, N. Y., 1930. Daniel Guggenheim, after receiving his early education in the public schools of Philadelphia up to the age of seventeen, went to Switzerland, in charge of the foreign branch of his father's embroidery enterprise. Daniel remained in Switzerland for eleven years, with occasional visits to America. He returned permanently in 1884.

Daniel led the brothers in the erection of the Guggenheim industrial edifice. A keen student of the history, engineering, chemistry and economics of the mining industry, and well informed on the problems of transportation and other factors that entered into the production and marketing of metals, he supported the most ambitious and revolutionary undertakings in behalf of the firm; at the same time, he backed his conviction that means would be devised and progress made to reduce cost of production. He set it as a policy that the world's mining, engineering and metallurgical experts should be recruited to the Guggenheim enterprises.

Daniel Guggenheim suggested Federal supervision of labor relations in interstate business (1919) and advocated the right of labor to organize (1915). Testifying before the Industrial Relations Commission (1915), he held that the problems which arise out of the arbitrariness of capital on the one hand and labor on the other are too complex to be tackled by the State or the employer single-handedly. "There should be a combination in this work between the Federal Government, the State, the employer and the employee." He further held that, in the arrangement of working conditions, labor "should have a compelling voice"; and declared, "I think the State should furnish work for the men who lack employment."

During the first World War, Guggenheim was active in stimulating the production of copper for war purposes; he cooperated with the War Industries Board to prevent high costs and profiteering by working out a fixed price for copper supplied to the Government; he headed Red Cross drives and helped organize the Rainbow Division of the Third Liberty Loan.

He was greatly devoted to art and music. He aided the work of the New York Botanical Garden. With his wife and his brother Murry, he was interested in promoting public appreciation of good music; to that end, in 1924, they provided funds for the free Goldman Band Concerts in Central Park, New York city, and at New York University. Later, the Central Park free concerts were permanently endowed by Daniel and his family.

In 1924, the Daniel and Florence Guggenheim Foundation was established by Mr. and Mrs. Guggenheim and their children for "the promotion, through charitable and benevolent activities, of the well-being of mankind throughout the world." In 1941, the Foundation had approximately $4,000,000 in its treasury.

Acting upon his conviction that aviation could be made a real public utility rendering vital service to the nation's commercial and economic welfare, as well as to its defense, Guggenheim, in 1925, contributed $500,000 to establish a School for Aeronautics in the College of Engineering of New York University. A year later, he made available $2,800,000 for the establishment of the Daniel Guggenheim Fund for the Promotion of Aeronautics; its purposes were the promotion of aeronautical education, extension of fundamental aeronautical science, and the development of commercial aircraft as an aid to the business and industrial activities of the nation. This fund was expended for its designated purposes during a period of four years (1926-30). He also gave $500,000 to the Republic of Chile for education in aeronautical engineering (1929).

Guggenheim was for many years a trustee of Congregation Emanu-El in New York city. In 1901 he was one of the incorporators of the Jewish Theological



*Benjamin Guggenheim*

Seminary of America, and continued as a director from 1902 until his death in 1930.

Florence (Schloss) Guggenheim, Daniel's wife, was a constant and important aid in her husband's civic and philanthropic undertakings. She was for twenty years treasurer of the Emanu-El Sisterhood of Personal Service. She was treasurer and a member of the Board of Governors of the Women's National Republican Club and honorary vice-president for life of the American Women's Association. During the World War she was active in the National League for Women's Service.

Murry Guggenheim, third son of Meyer, financier and philanthropist, b. Philadelphia, 1858. In 1881 he joined the firm of M. Guggenheim's Sons in the lace and embroidery business. When the firm entered the mining and smelting industry he became active in the new enterprise; after the firm was merged with the American Smelting and Refining Company in 1901, and later, in 1916, when the Guggenheim partnership became Guggenheim Brothers, he continued throughout as an active participant in the direction of the companies' policies and operations.

Murry Guggenheim's wide philanthropies began with his contribution of the first horseless ambulance to Mt. Sinai Hospital in New York, and the stimulation toward increasing the hospital's staff of trained nurses by offering prizes and annual awards in the Mt. Sinai Nursing School. He and his brother Daniel presented the Central Display Greenhouses to the New York Botanical Gardens (1919); through funds provided by him and his wife (Leonie Bernheim) and the Daniel Guggenheims, the free band concerts in Central Park and at New York University were established.

In 1929 he and his wife established The Murry and Leonie Guggenheim Foundation, through which to continue their benevolent activities on an organized basis. The first activity of the Foundation was to create an agency for the purpose of "affording charitable and benevolent assistance to the children of Greater New York through the practical application of dentistry and oral hygiene to the children of New York city, or for the benefit of those who for financial or other reasons are unable to secure the benefits of oral hygiene and adequate dental care." To this end, a free dental clinic (The Murry and Leonie Guggenheim Dental Clinic) in New York city was established. The total grants by the Foundation up to 1941 were in excess of $2,000,000.

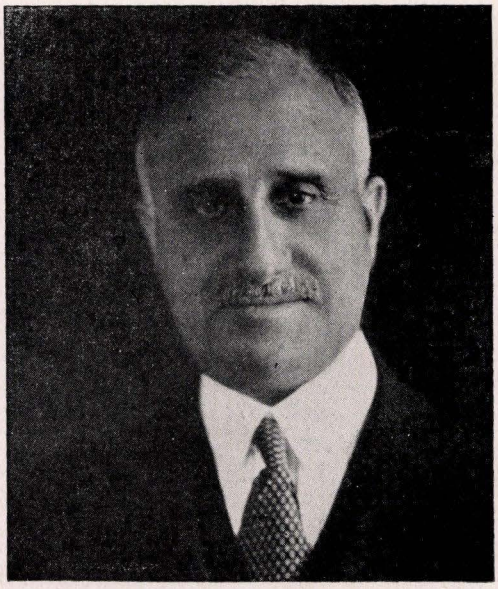
The decoration of Officer of the Order of Leopold was conferred upon Murry Guggenheim by King Albert of Belgium on May 17, 1932, on the occasion of the twenty-fifth anniversary of the founding of the Société Internationale Forestière and Minière du Congo. With his brother-in-law, Alfred Bernheim, of France, a dormitory at Cité Universitaire, Paris, for aspiring and impecunious students was erected in 1928. The donors made a special reservation that eighty students from Alsace-Lorraine should have first call on rooms. In recognition, the French Republic made Murry Guggenheim an officer of the Legion of Honor (1929).

Solomon Robert Guggenheim, fourth son of Meyer, metallurgist and patron of art, b. Philadelphia, 1861. He was educated in the public schools of his native city and in private schools in Switzerland. His business training he received at the family embroidery factory in St. Gall, Switzerland, and he later established a supplementary plant in Plauen, Saxony. When the Guggenheim mining enterprises in America assumed large proportions, it was left to Solomon to liquidate the embroidery interests.

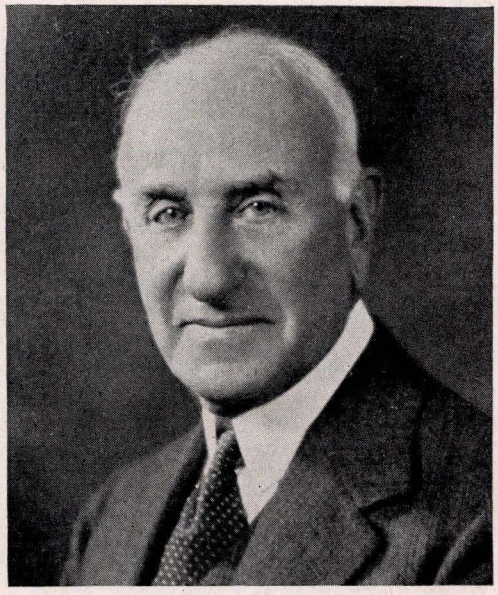
The firm then consisted of the three eldest brothers and Solomon (1889). That year, the latter went to Monterey, Mexico, to take charge of the building of the first silver-lead smelter. In 1891 he supervised the erection of the copper smelter at Aguascalientes, Mexico. He remained in that country until 1895. The Guggenheim enterprises had no difficulties in Mexico, because they never meddled with the politics of the country. When William Potter, one of Solomon's partners, left the firm to assume the presidency of the Guaranty Trust Co. (1921), the latter undertook the responsibilities of the firm's Chilean interests. He became president of the Braden Copper Company, and under his direction the Braden Copper Mine (now owned by the Kennecott Copper Corporation) developed into one of the world's outstanding copper producers.

Together with his wife (Irene M. Rothschild), Solomon Guggenheim had always been keenly interested in art development and appreciation, and both have been patrons of the arts. In 1937 he announced the formation of the Solomon R. Guggenheim Foundation "for the promotion and encouragement of art and education in art and the enlightenment of the public especially in the field of art." The Foundation differs from others with similar purposes in that its chief objective is the furtherance of non-objective art. It is designed to stimulate public interest in the domain of art, and to improve the public's taste and appreciation by the encouragement of study through scholarships and professorships. The Guggenheims possess one of the finest collections of non-objective art.

His public philanthropic benefactions were expressed chiefly in his interest in Mt. Sinai and Montefiore Hospitals in New York, and in the Public School Athletic League of the metropolis.



*Simon Guggenheim*



*Solomon R. Guggenheim*

BENJAMIN GUGGENHEIM, fifth son of Meyer, metallurgist, b. Philadelphia, 1865; d. at sea, 1912. He entered Columbia University in 1882, but his pioneering spirit impelled him to go West. He worked in Leadville, Col., in 1886, and gained practical knowledge of mining and metallurgy. In Colorado, he became associated with Edward R. Holden, who owned a one-quarter interest in the Globe Smelting and Refining Company, Denver. This interest was purchased by Meyer Guggenheim who, with Holden and Richard Cline, built the Philadelphia Smelting and Refining Company at Pueblo. In 1890 he supervised the erection of the Guggenheim Copper and Lead Refinery at Perth Amboy, N. J. Ten years later he withdrew (with his brother William) from the family partnership and headed the International Steam Pump. On April 15, 1912, Benjamin Guggenheim went down with the *Titanic* (which was struck by an iceberg), refusing to enter one of the all too few lifeboats.

SIMON GUGGENHEIM, sixth son of Meyer, United States Senator, capitalist and philanthropist, b. Philadelphia, 1867. He prepared abroad for his career with the Guggenheim interests, and, with the exception of the six years (1907-13) during which he represented the state of Colorado in the United States Senate, has been president of the Philadelphia Smelting and Refining Company in Pueblo, Col., since 1919, when he succeeded his brother Daniel.

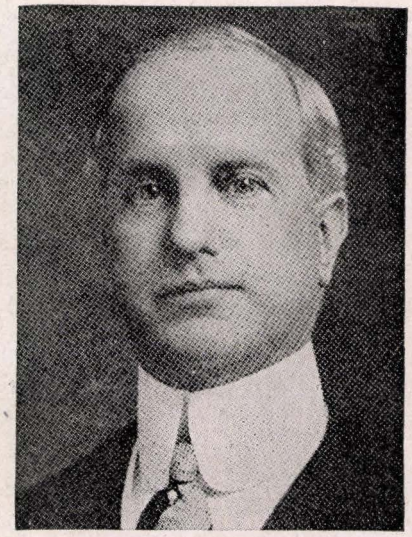
In his own state, Simon Guggenheim was interested in the institutions of higher education. He built and equipped an edifice at the Colorado State School of Mines, in Golden (1905-6); a law building at the University of Colorado, at Boulder (1907); a building at the State Agricultural College, in Fort Collins, Col.; and a building at the Colorado State College of Education, in Greeley. In 1925 he donated $75,000 to the Colorado State School of Mines. The University of Colorado conferred upon him the honorary degree of Doctor of Laws.

His major munificence was expressed, in memory of his first-born son who died young, through the establishment of the John Simon Guggenheim Memorial Foundation with a gift of $3,500,000. This endowment aims to aid scholars, artists and scientists, irrespective of race, color, creed or sex. Although the stipends were intended to average $2,500 a year, Simon Guggenheim was careful not to make that a rigid limit in meritorious cases. The broad base of the foundation also permits the directors to create good-will in such countries as Mexico, Cuba, Chile and Argentina, whose inhabitants are eligible for Guggenheim fellowships. Not to deprive any deserving applicants of the educational opportunities aspired to, Simon Guggenheim has footed annual deficits and added new funds to the principal, aggregating $7,000,000 by 1941.

In the Senate he was a supporter of progressive projects, such as the creation of a Children's Bureau. He also voted in favor of the amendment for the direct election of United States Senators. He was chairman of the Committee on Philippines and of the Committee on the University of the United States. The Denver *Times* made this editorial acknowledgment of the services of Senator Guggenheim: "He was a vigilant Agent-General of this state in Washington; no citizen of Colorado was too poor or too obscure to receive from the Senator the same courtesy and the same promptitude that were accorded the most influential of our people; and there are thousands of men and women who count those qualities as virtues and remember them with good-will and gratitude." President William Howard Taft expressed regret at his refusal to be a candidate for reelection after six years in office.

His attitude toward the depression (1929) was expressed as follows:

"We created the basis of the crisis when we entered the World War and increased the catastrophe of all powers, human and financial. We must now repair the damage through years of toil and resignation." In 1931, he urged uninterrupted payments of dividends as a means of perpetuating public trust: "For what



*William Guggenheim*

better purpose could surpluses built up in good years be used than in the maintenance of dividends, thereby creating good-will and confidence among stockholders."

In his personal and public charities, Simon Guggenheim was enthusiastically assisted by his wife (Olga Hirsh); they marked their return from their honeymoon by tendering a Thanksgiving dinner to 1,000 poor boys in Denver. With the family they participated in the gifts to the Hebrew Union College in Cincinnati, the Jewish Theological Seminary in New York, Mt. Sinai Hospital in New York and the Denver Jewish Hospital.

WILLIAM GUGGENHEIM, seventh son of Meyer, industrialist and author, b. Philadelphia, 1868; d. New York city, 1941. On graduation from the University of Pennsylvania (1922) he was attached to the smelter in Pueblo. A year later, he and his brother Solomon purchased the Tepazala copper mines, and he supervised the erection of the Gran Fundicion Central Mexicana at Aguascalientes. A decade later he withdrew from the Guggenheim firm.

Soon thereafter he began to devote himself to philanthropy and publicistic endeavors. In the latter he sought to create better understanding through mutual charitable effort by Christians and Jews, resulting in a publication known as *Survey,* and joined the board of the Christian Charity Organization Society.

During the World War he was active in the American Defense Society and the American Rights League, financing a postal card barrage calling on President Woodrow Wilson "for war to the bitter end." He conducted a special drive, prompted by a government call, to arouse patriotic landowners to contribute black walnut trees for the manufacture of airplane propellers and gunstocks. In the course of this appeal he accused German secret agents of having attempted to buy up all the black walnut in anticipation of America's participation in the war. He also waged another campaign which requested American patriots to give up all their Baedekers with which to aid American military officers in finding their way through Germany, Austria, France, Russia, Italy and Greece. He was made commander of the Order of the Crown of Italy.

On the death of his mother, he gave $50,000 to the United Hebrew Charities toward an endowment fund to be known as the Barbara Guggenheim Memorial Fund. He also pledged $50,000, matching one dollar against every five contributed by others for the purpose of helping to independence poor Jews who might be unfit for shop work. Hundreds of such people were aided through lemonade and fruit stands, so that they were able to remain outdoors and thus have a chance to preserve their health.

He was a member of the Committee of Pennsylvania University's work in China, honorary president of the International Benjamin Franklin Society, and a trustee of the Italy America Society.

His published writings include: *William Guggenheim* (written under the pseudonym Gatenby Williams; with Charles M. Heath; New York, 1934); and the booklets, *Our Republic Triumphant* (New York, 1918), *Peace Reflections* (New York, 1918), *What Price Government?* (New York, 1931), *Industry, Labor and Bolshevism* and *Franklin Papers and Addresses.*

HARRY FRANK GUGGENHEIM (b. West End, N. J., 1890), diplomat, mining executive and leader in aeronautical development, was the son of Daniel. After studying for a term at the Sheffield Scientific School of Yale University, he left to engage in practical mining and metallurgy at the American Smelting and Refining Company's properties in Mexico. In 1910 he resumed his education in England at Pembroke College, Cambridge University, where he was a Cambridge tennis blue (B.A., 1913; M.A., 1918). In 1931 the Georgia School of Technology accorded him the honorary degree of Doctor of Science.

In 1913 he became associated with the development of Guggenheim mining properties and in 1923 became a member of the firm of Guggenheim Brothers. He served in various executive positions with the firm, especially in its South American enterprises, until he was appointed American Ambassador to Cuba in 1929.

During the first World War, Guggenheim served as a naval aviator in the United States Aviation Forces in France, England and Italy. He was relieved from active duty on December 31, 1918, and commissioned as lieutenant commander. When his father established the Daniel Guggenheim Fund for the Promotion of Aeronautics in 1926, Harry Guggenheim became its president and trustee. In the four years of its existence (terminating in 1930), the Fund engaged in a wide variety of aeronautical activities, each designed to stimulate further development by others. The Fund authorized an equipment loan for the operation of the first air line exclusively operated for passengers in the United States in 1927, thus initiating American air transport on a large scale; established six schools of aeronautical engineering in leading American universities; organized a safe Aircraft Competition to encourage aerodynamic safety improvements without loss of efficiency; installed in California the country's first adequate and complete aeronautical weather reporting service to serve as an example for a permanent system; gave the first demonstration, in its Full Flight Labora-



*Harry F. Guggenheim*

tory, of the principle of fog-flying when Lieutenant Doolittle took off, flew and landed while in a covered cockpit and guided only by instruments.

Appointed by President Herbert Hoover Ambassador to Cuba in November, 1929, a post which he held until his resignation in April, 1933, Guggenheim went to that island at the beginning of one of the most critical periods in its history, when it was shaken by political bitterness and economic depression. In accordance with the official interpretation of the Treaty between the two countries given by Secretary of State Elihu Root, Guggenheim was instructed to follow a policy of not interfering in the internal affairs of Cuba while offering at the same time his unofficial advice to the Cuban government in the solution of its problems. In the strained political situation he acted as unofficial mediator between the Machado government and the opposition for nearly two years until the attempted revolution of 1931, and resumed these negotiations immediately thereafter. Outbreaks of terrorism continued in Cuba, however, and although Guggenheim was able to protect the lives and property of American citizens on the island without involving the United States and violating the non-intervention policy, this policy was frequently misinterpreted because it had not always been observed by the United States in the past. Guggenheim reported to the Department of State in January, 1933, that "the continuance of the policy does not command itself as a thorough, progressive or final solution of the Cuban problem. It does not itself remedy existing conditions in Cuba, and because of its misinterpretation, the Cubans do not feel wholly free to demonstrate their own capacity to do so." He therefore recommended that the United States should voluntarily offer to negotiate a new political treaty and a new commercial treaty with Cuba. Both these recommendations were finally accepted and put into effect in 1934 under the Franklin D. Roosevelt administration.

In 1935 the Cuban government, under the presidency of Carlos Mendieta, conferred upon Guggenheim the "Orden Nacional de Merito 'Carlos Manuel de Cespedes,' en el grado de Gran Cruz"; this decoration was established "to recognize and reward outstanding merit in the diplomatic order and eminent services offered to Cuba or to humanity."

Guggenheim represented the United States on a number of international commissions. At the invitation of the Preparatory Commission for the Disarmament Conference of the League of Nations, he was one of a "Committee of Experts" which met at Brussels in February, 1927, to examine the economic consequences of any limitation of air armament which would include civil aeronautics. He was appointed in May, 1927, a delegate from the United States on the Inter-American Commission of Commercial Aviation at the Third Pan-American Commercial Conference held in Washington, D. C. In December, 1928, he was selected by President Calvin Coolidge as a United States delegate to the International Conference on Civil Aeronautics at Washington. President Hoover appointed him a member of the National Advisory Committee for Aeronautics, on which he served from 1929 to 1938.

Since 1936 he has been president of the Citizens Committee on the Control of Crime in New York. He is active in the Welfare Council of New York city and in several organizations whose purpose is the economic rehabilitation of refugees from Germany.

He is the author of *The Seven Skies* (New York, 1930), a study of development in aviation and aeronautical science, and of *United States and Cuba* (New York, 1934), a historical study of the relationships between the two countries. ISAAC LANDMAN.

*Lit.:* O'Connor, Harvey, *The Guggenheims* (1937); *Fortune,* July, 1930; Wiernik, P., *History of the Jews in America* (1931); Dreifuss, E. M., *Die Familiennamen der Juden,* 92; Rosenthal, B., *Heimatgeschichte der badischen Juden,* 376; Disney, Dorothy, and Mackaye, M., *Guggenheim* (1927).

**GUGGENHEIMER, RANDOLPH,** lawyer, b. Lynchburg, Va., 1848; d. New York city, 1907. After graduating from the New York University Law School in 1869, he entered upon the practice of law. In 1882 he formed a partnership with Isaac and Samuel Untermyer, and in 1893 he became the senior partner of the law firm of Guggenheimer, Untermyer and Marshall. He was especially active in negotiating large transactions with English syndicates investing in American industries. From 1887 to 1896 he served as school commissioner of the city of New York. In this capacity he promoted the evening high school system and the free lecture courses, and advocated the retention of the German language in the school curriculum. He served as president of the municipal council of the city of New York from 1898 to 1902, and acted as mayor of the city during the absence of Mayor Van Wyck.

**GUGGENHEIMER, SAMUEL H.,** lawyer and writer, b. Baltimore, 1871; d. New York city, 1936. He studied at Johns Hopkins University and at Columbia Law School. Before being admitted to the New York bar in 1895 he was a reporter on the New York *Evening Post.* He was associated with the law firm of Guggenheimer, Untermyer and Marshall, and at the time of his death with the law firm of Chadbourne, Stanchfield and Levy. Guggenheimer was keenly interested in

philosophy, and was the author of *The Einstein Theory Explained and Analyzed* and *Need of a New Bible and a Creedless Church.* Another book, *Common Sense and the Angels,* remained unfinished.

**GUGLIELMO EBREO** (from Pesaro, Italy, therefore often called Pesarese), dance master and author, b. before 1440. Nothing is known of his life. Steinschneider doubts that he was of Jewish stock, but the repeated designations as Ebreo make his ancestry nearly certain. He wrote a highly valuable treatise about dancing. He must have practised dancing as a teacher in order to have been familiar with the complex matter. Dancing as a refined and complicated art played an important role in the life of educated men and women of the Renaissance, as can be seen from the number of expensive and elaborate treatises about it. Among them Guglielmo's *Trattato dell'arte del ballo* seems to have been one of the most favorite, since we possess it now in eight manuscripts, one so different from another that three were published independently in the second half of the 19th cent. The best manuscript is that of the Vatican Library, which was probably dedicated to Ippolito Sforza, duke of Milan. The three manuscripts of the National Library in Paris contain musical notes. Unfortunately, these notes can not be sufficiently explained to be useful to the history of dance music because the information of Guglielmo's book can not be reproduced. The high importance of Guglielmo is manifested by the fact that Giovanni Mario Filelfo, poet laureate and professor of literature, wrote a laudatory poem about him.

*Lit.:* Kinkeldey, Otto, "A Jewish Dancing Master of the Renaissance (Guglielmo Ebreo)," in *Studies in Jewish Bibliography in Memory of A. S. Freidus* (1929); Mazzi, C., in *Bibliofilia* (1915).

**GUIANA,** *see* BRITISH GUIANA; CAYENNE; SURINAM.

**GUILDS, JEWISH. 1. In the Biblical Period.** It was only after the Israelites had firmly established themselves in the cities, which for a long time had remained in the hands of the Canaanites, that a development of the different handicrafts could take place. The rise of an urban civilization in ancient Palestine, particularly after the time of Solomon, was accompanied by growing economic needs and social requirements; special trades and callings were evolved to satisfy them. The specialization of labor consequent upon this process could not but result in the emergence of a class of artisans. It is certain that these artisans were classified by trade and craft at an early date. It is, however, less certain whether these specialized groups of artisans were at that time organized into professional associations formed on an autonomous basis.

It is known that those craftsmen who followed the same calling lived together in separate quarters. In Jerusalem there were a bakers' street (*Jer.* 37:21), a fullers' field (*Isa.* 7:3), a fish gate (*Neh.* 3:3), and a "valley of craftsmen" (*ge-harashim, I Chron.* 4:14). There is mention in Josephus of the bazaars of the wool- and clothing merchants and the braziers (*Jewish War,* book 5, chap. 8, section 1). The naming of city streets and squares after various trades and crafts may not prove anything beyond the mere fact that a group of people engaged in the same profession had actually settled down in a certain neighborhood (*Encyclopaedia of the Social Sciences,* vol. 7, p. 205). However, it does indicate a stage, even if an initial one, in the development of craft guilds.

The form which these professional organizations took was determined by the fact that occupations among the ancient Hebrews, as in the case of other Oriental countries, were generally not a matter of individual choice, but were fixed by heredity. In their earliest stages, therefore, guild organizations followed family lines, and in post-Exilic times were, in fact, placed on the same plane as the great families (*Neh.* 3:8, 31-32; cf. *I Chron.* 4:14, 21, 23). However, it should not be thought that these organizations, if such they were, had anything like the rigid exclusiveness of the medieval craft guilds or that they were even as definite as the Greek associations of the 5th cent. B.C.E. and after into which the Jews of the Diaspora readily entered.

*Lit.:* Benzinger, I., *Hebräische Archäologie* (1927) 150; Nowack, Wilhelm, *Lehrbuch der hebräischen Archäologie,* vol. 1, pp. 239-46; Menes, A., "Melachah bei Idden in Biblisher un Talmudisher Zeit," *Shriften far Economik un Statistik* (published by Yiddisher Wissenschaftlicher Institut), vol. 1 (1928) 65-68.

**2. In the Post-Biblical and Talmudic Period.** Professional heredity within the family continued to exist in the period of the Second Temple, according to the Talmud (*Kid.* 29a, 30b). The professional associations of the artisans, organized with respect to their handicraft, continued to be hereditary, as, for example, the families of Garmu and Abtinas, who retained in their respective families the special knowledge of baking the shew-bread and preparing the holy incense for the Temple (*Yoma* 3:11). An attempt by the Temple officers to break this monopoly by importing artisans from Alexandria fell through, and the original artisans had to be rehired at twice their former salary (*Yoma* 38a).

The individual handicrafts continued to have their separate streets and markets. However, the professional organizations began more and more to take on the character and functions of guilds. The coppersmiths and embossers had their own synagogue (*Meg.* 26a) and burial-place (*Nazir* 52a) in Jerusalem. At the head of the guilds there probably stood a master, called *rosh ha'umanoth* (*Midrash Ps.* 114:9); at any rate, the weavers formed a guild of their own (*Suk.* 51b) under a head-master, called *rabban shel tarsayim* (*A. Z.* 17b). In order to make his calling known in the streets, or perhaps even as a sign of membership in the guild, the artisan would wear something distinctive to his occupation upon his person (*Sab.* 11b; *Hal.* 57b; *Encyclopaedia Biblica,* vol. 2, col. 1955). The existence of mutual insurance among some groups of artisans, i.e. mule-drivers and ship-owners, is indicated in *B. K.* 116b.

The growth in the number of artisans naturally gave rise to an increasingly bitter competition among them. The Talmud takes cognizance of this phenomenon in the oft-repeated statement that "every artisan hates his trade companion" (Higger, Michael, *Tractate Kallah,* 326). However, no encroachment of trade was allowed and unfair competition was frowned upon (*Sanh.* 81a). To avoid competition two butchers would agree to slaughter on alternate days (*B.B.* 9a; cf. *B.B.* 89a). Each

baker adopted a particular shape of loaf to distinguish his workmanship from that of others (*Encyclopaedia Biblica,* vol. 2, col. 1955).

The importance of the artisans in the social scheme may be gleaned from the consideration offered to them and the respect demanded for them by the Halachah. Artisans were not required to rise before the learned, a duty imposed upon everyone else; they were required to stand up only before those bringing the first fruits (*Kid.* 33a). The severity of some of the laws regarding prayer was alleviated for them so as not to demand too great an interruption of their work (*Ber.* 16a). Tailors, barbers, fullers and shoemakers were permitted to work on the eve of Passover (*Pes.* 55a). The Halachah furthermore established comprehensive regulations concerning the juridical relationship between the artisans and those who employed them.

After the destruction of the Second Temple (70 C.E.), the Jews were to be found living clustered together in the cities of the Diaspora. It was, therefore, inevitable that handicrafts should have occupied a significant place among the occupations pursued by them. In Alexandria they were engaged in the mechanical trades (Philo, *Against Flaccus*). In Rome they were engaged as weavers, tentmakers, dealers in purple, and butchers (*Jewish Encyclopedia,* vol. 4, p. 569). Professional organizations of Jewish artisans cropped up in the first centuries of the Diaspora. These organizations were rendered necessary by the religious requirements of the Jews, which automatically differentiated them from the artisans of other faiths. In Alexandria the artisans inhabited special quarters of the city, and in the basilica every trade had its own section so that newly arrived craftsmen were able to find employment among the men of their craft (*Suk.* 51b). That such guilds probably existed in Rome during the empire can be gleaned from the fact that mention is made of a synagogue of lime-burners in Rome and one of linen dealers in Tarsus (Elbogen, I., *Der jüdische Gottesdienst,* 481). Later on, in the Middle Ages, these guilds were to be found in Spain and in Sicily (*Encyclopaedia Judaica,* vol. 7, cols. 953-54).

***Lit.:*** Krauss, S., *Talmudische Archäologie,* vol. 2, p. 248 et seq.; Meyer, S., *Arbeit und Handwerk im Talmud* (1878) 43-46; Rieger, *Versuch einer Technologie und Terminologie der Handwerke in der Mischna* (1894).

**3. In Medieval and Modern Times.** It is significant that even in the Middle Ages the Jews, insofar as they were permitted, not only pursued many of the handicrafts but appeared to have no aversion toward manual labor generally. They turned to commerce and banking only where forced to do so by circumstances and by special legislation which barred them from the handicrafts. Their exclusion from the handicrafts became complete after the establishment of the guild system in Central and Western Europe in the 10th cent. The guild system was based on the principle of protectionism and exclusiveness. The craft guilds, organized on a religious basis, constituted privileged bodies, and had received the right of reserving to their members the practice of a profession. The formula obviously was simple enough: Jews were barred from membership in the guild; non-members of the guild were barred from the practice of any trade.

The situation was different in Eastern Europe, where the Jews were able to enjoy industrial liberty because the guild system was not fully established until much later. However, the appearance of artisan guilds, modelled upon those in Central and Western Europe, in Poland and Lithuania (these two countries were united dynastically in the middle of the 15th cent.) changed this state of affairs. From the beginning of the 16th cent. on there developed a bitter and continuous struggle between the guilds and the Jewish artisans. The condition of the Jewish artisans tended to become more and more precarious. Under these circumstances it was but natural that the idea should have occurred to many of organizing their own guilds.

The Jewish guilds in Poland and Lithuania were a product of the necessity on the part of the Jewish artisans for protecting their right to work. The phenomenon of strictly Jewish professional organizations had been observed before in Jewish history. However, while the earlier organizations were mostly of a religious and fraternal character, in Poland they properly became guilds forced by competition with Christians to undertake purely professional tasks as well. The Christian guilds, which, as has been observed, had also been organized on a religious basis, had from the beginning an advantage over the Jewish guilds, and naturally opposed them. A long period of strife for equal standing resulted, in which the Jewish guilds were supported by the Kahals (Jewish communities).

The first Jewish guilds (Hebroth) arose at the beginning of the 17th cent.: the tailors' guild in Przemysl, the furriers' guild in Cracow (1613), the tailors' guild in Lemberg (1627), the guild of jewelers in Cracow. Similar organizations were to be found in such cities as Berdichev, Lissa, Lutzk, Keidani, and Posen. Admission to these guilds necessitated the signing of the so-called "parchment letter" (*'iggereth haḳelaf*), containing the most important clauses of the chapter which had to be observed unconditionally by all members. An applicant had to present a certificate to the effect that he had worked for at least three years under a master of his craft, two years as an apprentice (*na'ar*), and one year as a journeyman (*po'el*). After 1715 only married men were allowed to have a workshop of their own. As was customary in the Christian guilds after which they were modelled, single men who disobeyed this rule were severely punished, even up to expulsion from the town. Thus the lot of the married men was eased by the elimination of competition. For the same purpose, the Kahal of Posen ruled that any journeyman who wished to become a full-fledged master and establish his own business had to apply for permission some time previous to his marriage. His conduct was closely investigated by three elders of the guild, to determine his fitness for admission. After he had obtained a dispensation from the Kahal, his name was entered in the guild register and he had to pay an entrance fee.

Only after an additional period of three years, during which he was designated as "new master," did he become an "old master," a full-fledged member of the guild. As such he had to pay his full contribution, was enfranchised, and enabled to take in apprentices and journeymen, and enter into association with other "old masters." The relations between a master and his ap-

prentices and journeymen were governed by agreements signed by the contracting parties, countersigned by the guild-judge and guild-elders, and entered into the guild records. The journeyman pledged himself to work without deceit or guile, and to obey his master. In return, the master pledged himself to keep him for either one year or half a year and no less than three months, and provide him with lodging, board and a fixed wage. Pay on the basis of the work done was not customary in most guilds. Only during the rush seasons, such as the months before Easter and New Year, could one hire an additional new master or one of the needy guild-fellows and pay him piece-wages. Apprentices received no wages. As a rule, a master was not allowed to have more than two apprentices and two journeymen. In order to evade this restriction, the master would take advantage of the rule allowing him to engage as many helpers as he needed for a short time, a practice to which the corporation strongly objected. In general, journeymen were allowed to remain in a community only for a certain time.

The administration of the guild was entrusted to a board of elders alternating monthly and elected annually on the first "half-holiday" (Hol Hamoed) of Passover together with the other officials of the community. In addition, there was a committee entrusted with the task of drafting new legislation, another to keep the statutes, and there were secretaries, treasurers, supervisors and messengers. The personnel of officials in each guild was different, but every guild had its own "Dayan," or guild-judge, called "father and patron of the guild" in Przemysl and "teacher" in Posen. The "Dayan" was the spiritual leader of the guild, and was therefore called upon to pass upon all important matters. Together with the elders, he decided on the admission of new members and settled the disputes between the old ones. He supervised working conditions and determined the relationship between masters on the one hand and journeymen and apprentices on the other. In Posen he kept the guild records (Pinkas) and the minutes of the meetings, which took place in his house. He received no salary, but could use the fines collected by the guild.

The guilds were primarily economic organizations, whose chief task was the regulation of the economic relations of the members. In order to avoid competition, no master was allowed to work on goods already marked in any way by some other master. The same reason led to the institution of "Maarufiah," according to which the clientele of an establishment was made hereditary, and passed to the son or the son-in-law. Commissions which surpassed a certain amount were disposed of by drawing lots. The members were enjoined from working on "half-holidays" (Hol Hamoed), regardless of the rush they might be in to fulfill a contract, and transgressors were subject to fine.

Social tasks were among the foremost functions of Jewish guilds, as was the case with their Christian models. The guilds looked after the general welfare of their members, assisted the less prosperous masters and cared for the widows and orphans of the deceased. No less important were the religious tasks of the organizations. The guilds saw to it that their members attended daily service, observed the Sabbath and the festivals, and improved their spiritual education by listening to sermons and learned discussions. The observance of all ritual prescriptions was a matter of course. Thus the members of the Przemysl tailor-guild were ordered strictly to observe the law forbidding the mixing of wool and linen (*Deut.* 22:11).

The multiple functions of the guilds required no small expenses, which were covered by membership dues, contributions and fines.

The Jewish guilds adhered to the policy of the closed shop, and only seldom, and that only in return for a definite consideration, was a non-member allowed to work at the craft. This led to the formation of a considerable group of unattached, wandering journeymen, unwilling to submit to the yoke of the guilds; they were especially numerous in the 18th cent.

The strength of the Jewish guilds was greatly undermined by the intolerance of the Christian guilds and by interference on the part of the Kahals, which, basing themselves on the "right of Hazakah," meddled in their affairs. The antagonism which developed between the Kahal and the guild was inevitable as these two institutions began more and more to represent two distinct classes: the former the plutocratic merchant class, the latter the democratic masses of the small artisans. The antagonism inherent between them very often found expression in open conflict (*Encyclopaedia Judaica,* vol. 7, cols. 961-62).

The partition of Poland at the end of the 18th cent. ushered in the period of decline of the Jewish guilds. Particularly in Russia, which absorbed the largest portion of the Polish Jews, the establishment of industrial liberty by decree of Catherine II (1785) resulted in the gradual disappearance of the Jewish guild as an economic institution. In the 19th cent. artisan guilds (still called Hebroth), which took over from the old guilds the religious and fraternal functions, arose everywhere. They never wielded any economic power. The old spirit of unity pervading these "Hebroth" finally gave way when the growing contradiction between employer and employee began to penetrate even these patriarchal institutions (2nd half of the 19th cent.). Under the influence of the new social and economic ideas, the Jewish journeymen and apprentices began to struggle against the masters for the advancement of their own economic interests. The "Hebroth" began to disintegrate, and the journeymen organized their own organizations. In the last decade of the 19th cent. the antagonism between employer and employee rose to the surface, and the workers began more and more to have recourse to the strike as a weapon in the class struggle. In order to prepare for this eventuality, the workers organized special groups (Arbeiter- or Kampfkassen), and these formed the basis of the "Bund" and the other Jewish workers' parties.

*See also:* ARTISANS (especially section VI).

MORRIS LEHRER.

***Lit.:*** Wischnitzer, in *Istoria Yevreiskavo Naroda,* vol. 11 (1915); idem, "Die Statuten der jüdischen Handwerkerzunft in Keidan," *Blätter für Demographie,* vol. 5; idem, *Yiddishe Tzechen in Poilen un in Lite* (1922); idem, "Die jüdische Zunftverfassung in Polen und Litauen im siebzehnten und achtzehnten Jahrhundert," *Vierteljahrschrift für Sozial-und Wirtschaftsgeschichte* (1927); idem, in *Zeitschrift* (1928) 73-88; Schorr, *Organizacya Zydow w Polsce* (1899) 27 et seq.; idem, *Zydzi w Przemyslu do Konca 18*

*Wieku* (1903) 274 et seq.; Balaban, *Zydzi Lwowscy na Przelomie XVI i XVII Wieku* (1907); Halperin, I., in *Zion*, vol. 1 (1936) 70-89.

In order to obtain a clear and comprehensive picture of the structure and functions of the guilds as well as of the environment in which the guilds exerted their influence, it is best to quote the statutes of the Luck (Lutzk; Poland) Tailors' Guild of the year 1721 (published by Joseph Krashinsky in *Meassef*, part 1, 1902, p. 286 et seq.).

The first paragraph deals with regulations regarding textures mixed with wool and linen and the question of how to enforce the order that all Jewish tailors buy thread and lining only from those who obtained a monopoly from the guild for the sale of these articles. Transgression of this provision was to be prosecuted and severely punished.

The second paragraph deals with charity and the regular payment of dues for the needs of the guild. The officers of the guild were to exact payment through the severest methods from those who failed to pay half of their dues before Passover.

The third paragraph orders that on Fridays work must stop two hours after noon.

The fourth paragraph deals with competition and forbids, under pain of punishment, any artisan to compete with a fellow-artisan who obtained an article for repair either from a Jew or a Christian.

The fifth paragraph is directed against helpers who engage in work of their own and thus harm the interests of the artisans. The guild officers are ordered to harry them and to force them to produce evidence that they have a right to have their own workshop.

The sixth paragraph explains the reason for the establishment of a special synagogue by the artisans: "Prayers in a congregation have greater merit."

Paragraph seven orders that all members of the Tailors' Guild report to the synagogue on Saturdays and holidays for the purpose of edification.

Paragraphs eight and nine deal with the (performance of) prayers on Saturdays and holidays as well as with (the rite of) reading the Torah from the pulpit by members of the congregation.

Paragraphs ten and eleven fix the number of guild officers and debt collectors for the tailors and furriers separately.

Paragraphs thirteen and fourteen deal with trustees and arbitrators.

Paragraphs fifteen and sixteen are not interesting enough to be quoted.

Paragraph seventeen reads: "Praised be God that He did not turn away His grace from us. Heavily has the hand of the nations weighed down on us in former times under the pressure of the guild; difficult has been our life because of the severe decrees which have been issued daily against us in order to destroy us—until the spirit of God enlightened the minds of righteous rulers and we obtained privileges. From slavery we were thus released to freedom." From this it becomes clear that the Jewish guilds in Poland did not receive the right to function freely until the end of the 17th or the beginning of the 18th cent.

The eighteenth paragraph deals with the retention of remnants and strictly forbids this practice.

The nineteenth paragraph deals with the initiation fee of new members.

The twentieth paragraph stipulates a fine of two zlotys in case a member leaves the guild.

Of great importance is paragraph twenty-one, which fixes the number of employees whom an artisan may hire. This paragraph reads in part: "Since there has been the obnoxious custom among the employers of employing too many workers, a custom which is harmful to the employers, it is therefore agreed that employers who possess a minimum of 150 zlotys may employ two helpers and an apprentice, while artisans with smaller means are forbidden to employ help."

Paragraphs twenty-two to twenty-seven deal with the settlement of controversies by the rabbi or the head of the arbitration court, and also stipulate that the guild officers must give an account of (the) income and (the) expenditures.

The twenty-seventh paragraph is quite important, since it regulates the relations between the employers and the employees. It provides that workers who hire themselves out must, at the time of the conclusion of the contract, appear with the employer and register all clauses of the contract. Every three months the employer must pay wages to the worker and have the sum registered.

The twenty-eighth paragraph fixes the wage maximum. It reads in the characteristic language of the time: "Since the eyes of the employers have been opened to the damage wrought by the payment of too high wages and to the quarrels caused thereby, a maximum wage of forty zlotys has been fixed to be paid by the employers, whether furrier or tailor. Whoever pays more is to be severely punished."

JACOB LESTSCHINSKY.

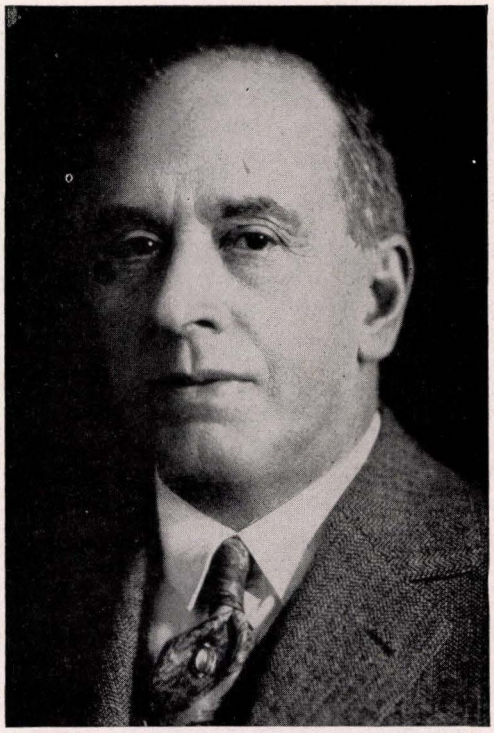
**GUILT,** *see* SIN.

**GUILT OFFERING,** *see* SACRIFICE.

**GUINZBURG, HENRY A.,** philanthropist and welfare worker, b. Baltimore, 1856; d. New York city, 1928. After a brief period as founder of a commission business in Boston, he established himself as a railroad ticket broker at St. Louis in 1879. There he took an active interest in civic affairs. In recognition of his aid to two fund-raising campaigns of Catholic charitable organizations, he received a gold medal and was made an honorary member of the Society of St. Patrick.

Guinzburg played an important role in the Democratic party of St. Louis. He managed the campaign of Senator William T. Stone for governor, and after Stone's election was appointed chief of staff, aide-de-camp and colonel of cavalry. Later he was appointed chief of staff of Governor McIntyre of Ohio. In 1896 he declined the Democratic nomination for mayor of St. Louis and lieutenant governor of Missouri, and during President Benjamin Harrison's administration refused the offer of a post as minister to Mexico.

In 1898 he moved to New York, where he was connected with the I. B. Kleinert Rubber Company as vice-president and treasurer for almost thirty years. In New York Guinzburg engaged in philanthropic and political activities, serving as vice-chairman of the United War Relief Campaign during the World War



*Henry A. Guinzburg*

and as treasurer of the Jewish Federation of Charities from 1920 to 1928. In 1926 he was awarded a gold medal by officers of Jewish charities in recognition of his philanthropic work.

**GUITERMAN, ARTHUR,** poet, b. Vienna, 1871, of American parents who returned to New York city two years later. After graduating from the College of the City of New York (B.A., 1891) he engaged in newspaper work, at the same time contributing to periodicals. His verse first gained recognition through his poems on the Spanish-American War (1898), especially "The Call to the Colors" and "The Rush of the Oregon." In 1908 he became a free-lance writer, and in the following year he began his rhymed reviews in *Life;* in 1912 he established a course in verse-writing at the New York School of Journalism, which he conducted until 1914.

Guiterman is regarded as one of the outstanding masters of versification among the American poets of the first half of the 20th cent. Generally he chooses to employ his technique for the enhancement of humorous effects, but he is equally adept in serious poetry. His "Quest of the Ribband" for sheer virtuosity is a poetic parallel to a Paganini violin concerto. In it is demonstrated complete command of rhyme and rhythm in so startling a manner that it has become a technician's poem for analysis and study as well as a *tour de force* for the general reader's entertainment.

Lively, spirited, gracefully whimsical, Guiterman holds a high place as a poet of light verse and satire. Ballads, lyrics, folk tales in tripping meters, abound in his numerous books. He instructs as well as diverts, but he is seldom dull. In such poems as "Death and General Putnam" and "Hills" he proves that he can sing convincingly in the so-called grand manner. The accepted psychological truth that true humor and understanding of life are usually linked together is well illustrated in his work. Both demand a sense of proportion, sympathy with the perplexities of ordinary people and insight. These powers Guiterman possesses in marked degree.

His writings include: *Betel Nuts* (New York and San Francisco, 1907); *The Laughing Muse* (New York, 1915); *Ballads of Old New York* (New York, 1920); *I Sing the Pioneer* (New York, 1926); *Wildwood Fables* (New York, 1927); *Song and Laughter* (New York, 1929); *Death and General Putnam* (New York, 1935); *Gaily the Troubadour* (New York, 1936); *Lyric Laughter* (New York, 1939). He has also written the libretto for Walter Damrosch's opera, *The Man Without a Country,* first produced in 1937.

Guiterman was president of the Poetry Society of America and of the Authors' League Fellowship from 1925 to 1927. In 1936 he was awarded the Townsend Harris Medal of the Associated Alumni of the College of the City of New York, and in 1940 he received an honorary Litt. D. degree from Rollins College.

ELIAS LIEBERMAN.

***Lit.:*** *Living Authors* (1932); *Saturday Evening Post,* Aug. 18, 1928, p. 50 et seq.

**GULAK, ASHER,** scholar, b. Dackira, near Riga, Latvia, 1881; d. Jerusalem, 1940. He attended the University of Dorpat, from which he obtained his diploma in jurisprudence in 1911. In 1926 he became lecturer in Talmudic jurisprudence at the Hebrew University, Jerusalem, and in 1936 attained the status of professor ad personam (a title which indicates that the academic rank of its possessor is equal to that of a professor, but that no regular chair has been established for the particular subject). Gulak was engaged in research on the general subject of dogmatics and history of Jewish jurisprudence, especially in the Talmudic era. He lectured on the history and principles of Jewish jurisprudence, and conducted a seminar on the sources of Jewish jurisprudence and comparison with the juris-



*Arthur Guiterman. From a photograph by courtesy of the Feakins Lecture Bureau*

prudence of other peoples of antiquity. His works include *Yesode Hamishpat Haibri* (Jerusalem, 1922); *Otzar Hashetaroth Hanehugim Beyisrael* (Jerusalem, 1926); *Toledoth Hamishpat Beyisrael* (Jerusalem, 1939).

**GUMBINNER, ABRAHAM ABELE BEN HAYIM KALISCH,** *see* KALISCH, ABRAHAM ABELE BEN HAYIM.

**GUMPERTZ, AARON SOLOMON** (Aaron ben Zalman Emmerich), physician, b. Berlin, 1723; d. Hamburg, Germany, 1769. He was a pupil of Israel Samosz, who taught him mathematics and natural sciences as well as Talmud and Maimonides. He then became the protégé of several members of the Berlin Academy of Sciences, especially of the Marquis d'Argens and the mathematician Maupertuis, whose secretary he was; upon the advice of his patrons he learned Latin. He was the first Prussian Jew to receive the degree of doctor of medicine, bestowed on him in 1751 at Frankfort on Oder for his dissertation *Über die Temperamente*. Later he settled in Hamburg.

Gumpertz frequented the literary circles of Berlin, and was a member of the "Coffee House Society" and the "Monday Club," to which Nicolai and Lessing belonged. According to several authorities, it was Gumpertz who induced Lessing to write the drama *Die Juden,* which sought to combat the prejudices of the times against the Jews. When Moses Mendelssohn, who was a few years younger than Gumpertz, came to Berlin, the latter took an interest in him, teaching him philosophy, supervising his education, introducing him to the literary circles of Berlin and acquainting him with Lessing. The only book written by Gumpertz, *Megalleh Sod* (1765), is a supercommentary on Ibn Ezra's commentary to the Five Megilloth; in the essay added to it, the *Maamar Al Hamadda,* he gives a survey of the development of the various sciences.

***Lit.:*** Kaufmann, D., and Freudenthal, M., *Die Familie Gomperz* (1907) 164 et seq.; Kayserling, M., *Moses Mendelssohn,* p. 17 et seq.

**GUMPERTZ, SYDNEY GUSTAVE,** American soldier, b. San Rafael, Cal., 1879. After graduating from public school, he spent a number of years in journalism. In 1917 he enlisted in the United States Army and saw service abroad, with the rank of sergeant, in the Thirty-Third Division. He fought on the Somme, at St. Mihiel and in the Argonne. On September 28, 1918, he commanded a platoon at Bois de Forges and displayed conspicuous gallantry and intrepidity in silencing enemy machine-gun nests; for this he was awarded the Congressional Medal of Honor on February 6, 1919. He received a number of other decorations, including the Médaille Militaire, the Italian war cross, and the medal of Verdun. He was later commander of the S. Rankin Drew post of the American Legion, in New York city, and editor of *Legionaire.* He wrote *The Jewish Legion of Valor* (New York, 1934).

***Lit.:*** Hopper, James, *Medals of Honor* (1928).

**GUMPLOWICZ, LUDWIG,** political scientist and sociologist, b. Cracow, Poland, 1838; d. 1909. He was descended from a family of Galician rabbis. From 1858 to 1861 he studied at the Universities of Cracow and



*Sydney G. Gumpertz*

Vienna, and later was active as a lawyer and journalist. In 1875 he became instructor in the science and law of administration at the University of Graz, where he was subsequently promoted to professor. He taught law and sociology to a continually growing circle of students. In 1909 he died in a suicide pact with his wife after having suffered from cancer for some time.

Gumplowicz's contributions are to be found in his attempt to explain the origin of the state and the forces which operate in society. His reputation as one of the founders of sociology is based on his efforts to find the proper field of sociology by distinguishing it from all related fields, to subject social processes to the same objective investigation as natural processes, and to formulate sociological laws.

Gumplowicz developed his system in *Der Rassenkampf* (1882), *Grundriss der Soziologie* (1885), *Allgemeines Staatsrecht* (1897), *Soziologische Staatsidee* (1902) and other works. He arrived at the conclusion that the history of civilization is the history of an unceasing struggle. At first it was a struggle between the various racially distinct groups out of which—through a process of subjugation and assimilation—arose the state; then between the various states and the classes within the states. According to Gumplowicz, sociology is the study of groups and their mutual relationships. The individual is but a passive atom. Our very culture is based upon the struggle between groups. The clash between races and nations is essential to the social process. The strong group subjugates the weak one, exploits it for the satisfaction of its material wants, and, freed from toil, it creates a new culture of its own. The process of integration which results in the formation of larger groups will not abolish wars. Wars may become less frequent, but they will be more bloody.

In his early years Gumplowicz wrote a work on the history of legislation concerning the Jews in Poland.

Gumplowicz was baptized, and his interest in the national, racial and social struggle is undoubtedly associated with his Jewish birth, his baptism and his career as a socially ostracized professor.

Maximilian, his son, who devoted himself to the investigation of medieval Polish history, wrote a book on the beginnings of the Jewish religion in Poland, *Poszatki Religii Zydowskiej w Polsce* (1903), in which he tried to defend the highly controversial hypothesis of the Khazar origin of the Polish Jews.

***Lit.:*** *Monatsschrift für Soziologie* (1909) 645-52; *Encyclopaedia of the Social Sciences,* vol. 2 (1930) 227.

**GUNDOLF, FRIEDRICH** (originally Gundelfinger), historian of literature, b. Darmstadt, Germany, 1880; d. Heidelberg, Germany, 1931. From 1911 to his death he taught history of German literature at the University of Heidelberg. He was greatly influenced by Stefan George, and became noted as a poet by a series of lyric dialogues, and epic (*Fortunat*) and various poems. In 1908 he began a translation of Shakespeare into German, which was completed in 1918. In his first great work, *Shakespeare und der deutsche Geist* (1911), he lays down the thesis that all the phenomena of literature, both its personalities and works, are the bearers and results of movements in life, the symbols of historical forces and tendencies. He therefore places more emphasis on the spiritual than the material side of literature, and points out the workings of the national spirit in the writings of the individual. This thesis is continued in his other writings, such as *Goethe* (1916), *Shakespeare, sein Wesen und Werk* (1928), and in his monographs on such men as Stefan George, Heinrich von Kleist, Martin Opitz and the collections *Dichter und Helden* (1921) and *Romantiker* (1930). In *Caesar, Geschichte seines Ruhms* (1924) he shows the transformations of the European spirit through the medium of one of its symbolical figures. From 1910 to 1912 he and Friedrich Wolters edited the *Jahrbuch für die geistige Bewegung.*

**GUNSBERG, ISIDOR,** chess master, b. Budapest, Hungary, 1854; d. London, 1930. He established his permanent residence in England, and represented her in international tournaments. He attained first prizes in several competitions in the 1880's. He decisively defeated Bird and Blackburne in matches, tied with Chigorin and lost to Steinitz by the narrow score of four to six. Gunsberg edited the chess section of the London *Daily News,* contributed to newspapers and magazines for more than forty years, and wrote a book on chess openings.

**GÜNZBURG, BENJAMIN WOLF,** physician and Talmudist who lived in Poland and Germany in the first half of the 18th cent. Not content with a career as a Talmudic scholar, Günzburg left his native Poland for Germany, and studied medicine at the University of Göttingen. He is generally regarded as having been the first Polish Jew to study in a foreign country. In 1737 he addressed a query to Jacob Emden as to whether it was permitted to dissect animals on the Sabbath, and received a reply. Günzburg's *De Medicina ex Talmudicis illustrata* (Göttingen, 1743) displays Talmudic erudition and a thorough knowledge of current medical science.

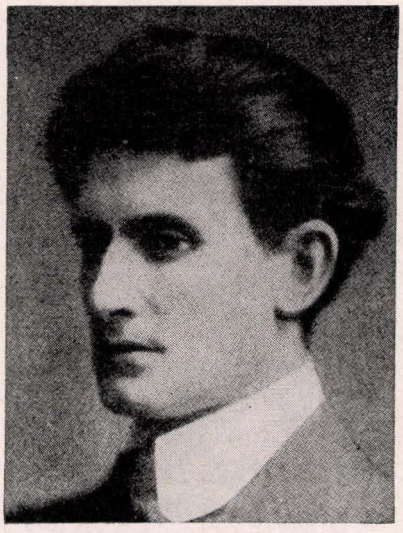
**GÜNZBURG,** a Russian Jewish baronial family of financiers and philanthropists.

YEVZEL (JOSEPH) GÜNZBURG, b. Vitebsk, White Russia, 1812; d. Paris, 1878, was the founder of the family. Having received the traditional Jewish education for lads of that day in Russia, he started his career as cashier for a Russian landowner, who likewise dealt in government tenders. By 1840, however, Günzburg was in business for himself, specializing in contracting for the government. This called for frequent visits to St. Petersburg, where he began early to establish the connections with governmental circles through which later he was able to wield influence in behalf of the oppressed Jews of Russia.

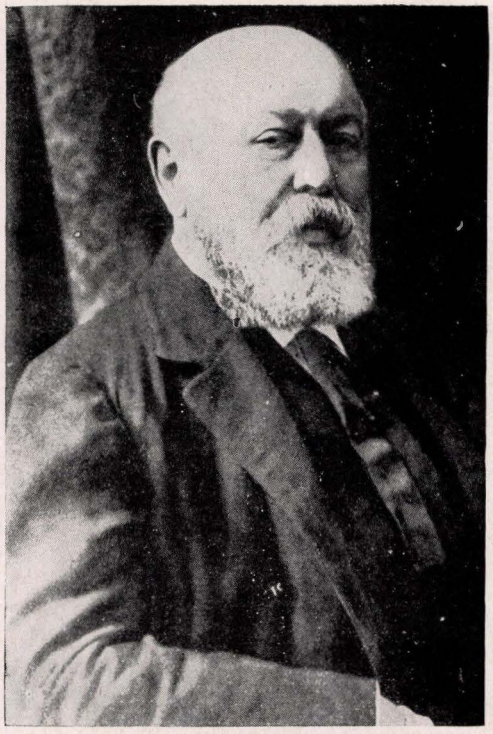
In 1859 he founded the banking house of Y. E. Günzburg in St. Petersburg. He was active in the establishment of private banks in Russia, the first being organized in Kiev largely through his efforts. Similar institutions followed in Odessa and in St. Petersburg. Through his banks Günzburg helped to establish connections between financial circles in Russia and those in Western Europe which proved to be so valuable in Russian industrialization. Many of the railroads constructed in Russia during the latter half of the 19th cent. were financed by the Günzburg banking house.

Friends whom Günzburg made among the members of the Russian nobility included Prince Alexander of Hesse, the brother of Empress Maria Alexandrovna, who served in the Russian army. In 1872, when, due to the German federal union the year previous, the office of consul general of Hesse was abolished in Russia, the Archduke of Hesse-Darmstadt conferred the title of baron on Yevzel Günzburg; he had made his son Horace, who was the consul at the time, a baron in 1871. By special permission of the czar (Alexander II), the Günzburg family carried this title in perpetuity.

While Günzburg (as did his son, Horace) established his home in Paris, he maintained constant touch with Russia and visited St. Petersburg often, personally to promote the alleviation of the government's anti-Jewish laws. He was deemed both by the Russian government and the Russian Jews as the representative of the latter,



*Friedrich Gundolf*



*Horace Günzburg*

and his activities in their behalf bore fruit in two directions.

In 1859 he obtained a grant which permitted those Jewish merchants who had been members of the First Merchants' Guild for a period of five years in the Pale of Settlement to move into the interior Russian provinces (where Jews were forbidden to live) and do business there. In 1867, his efforts resulted in establishing similar rights for Jewish artisans. Universal military service was instituted in Russia in 1870; his (and Horace's) unremitting labors with the government finally secured regulations for Jews similar to those for the rest of the population.

Equally tireless and successful were Günzburg's efforts in behalf of the education of Jews in Russia. He conducted a vigorous campaign with the government to remove some of the bars that had been raised against Jews who sought a secular education or to engage in agricultural pursuits. In 1863 he founded the Society for the Promotion of Education among Jews in Russia (Obshchestvo rasprostranennia prosveshchenia mezhdu yevreyami v Rossii, known also by its short Hebrew title of Mefitze Haskalah), which assisted and established libraries and schools for Jews throughout the country where Jews lived. The funds for these purposes came almost entirely from Günzburg and his family. He also provided stipends for Jewish students, and premiums for Jewish agriculturists who distinguished themselves in their work.

Upon his death, Baron Günzburg willed his interests and estates (except the estate in the Crimea, which was bequeathed to charity) to his three sons, Horace, Uri and Solomon. He stipulated, however, that this inheritance was conditional upon their maintaining their Russian citizenship and their allegiance to Judaism. It was on his initiative that the authorities permitted the erection of the first synagogue in St. Petersburg.

Horace Günzburg, Baron, son of Yevzel, financier and philanthropist (b. Zvenigorodka, province of Kiev, Russia, 1833; d. St. Petersburg, 1909), was manager of the banking house which his father founded in St. Petersburg, and helped develop it into one of the most noted European financial institutions. An interest in gold mining led him to found companies for the exploration of the Lena, Transbaikalian, Altai, and other gold fields. In 1892, payments of the bank were stopped by a financial crisis; a receivership was appointed but was subsequently lifted because the bank could meet its obligations in full. However, the bank did not again resume financial operations.

Following in the footsteps of his father, Horace Günzburg devoted himself with thought and energy to ameliorating the conditions under which the Jews of Russia were forced to live. Associated with Yevzel in founding the Society for the Promotion of Culture among the Jews of Russia in 1863, he became its president when the father died in 1878; he carried on until his own death, practically all the funds for maintaining the Society being provided by him. He also was associated with the elder Günzburg in the matter of the military regulations and the encouragement of agricultural and handicraft pursuits among Russian Jews.

On his own, Horace came into prominence in 1870, when he appeared as an expert before the commission of the Department of the Interior that studied the circumstances which everywhere hemmed in the Jews of the country. The next year (1871) he was ennobled by the Archduke of Hesse-Darmstadt, which principality he had served as consul general in St. Petersburg from 1868 to 1872. After the 1881 May Laws, which more than theretofore limited the Jews in their economic pursuits, the government permitted a congress of Jewish notables to gather in the capital (1882); Baron Horace was its chairman. Five years later (1887), when the government became conscious of the hardships imposed on the Jews by the May Laws, and a high commission under Count Pahlen was studying the possibility of ameliorating the stringency of these enactments, Baron Horace, as representative of the Jews, took part in the deliberations.

Chiefly, however, his devotion was tireless in the promotion of handicraft and agriculture among his coreligionists. With Samuel Poliakoff and others, he created a foundation for this purpose. Through his persuasion as member of the ICA (Jewish Colonization Association) administrative council, a part of the Baron de Hirsch Fund was used toward this end in Russia. He himself was president of the Jewish Agricultural Society in Novo-Poltavka; and in far-off Argentine, a settlement of Jewish agriculturists named their colony Baron Günzburg. He was president of the St. Petersburg synagogue which he and his father helped to found.

Horace Günzburg also served the non-Jewish community of St. Petersburg and the Russian government. His first collaboration on the capital's philanthropies dates back to 1863, when he associated himself in the work of the Prince Oldenburg Infant Asylum; in 1876 he became associated with the Society for Improving

the Condition of the Children of the Poor of St. Petersburg. When a school was built to commemorate the marriage of Czar Nicholas II (1894), Günzburg became its president; and when the Women's Sewing School of the Czarina Maria Alexandrovna required a chairman of its house committee, he accepted the task. In 1900 he was elected to the executive committee of the Russian Society for the Protection of Women. He contributed liberally to the building of the St. Petersburg Stock Exchange Hospital. He was a member of the St. Petersburg City Duma, but resigned when the law was passed prohibiting Jews from holding the office of alderman.

His service to the government is marked by interesting stages: in 1880 the title "counsellor of commerce" was bestowed upon him; in 1884, "secretary of state"; in 1888, "member of the Council of Commerce of the Treasury Department." His wide experience was sought for Russia's benefit through the Society for the Dissemination of Commercial Knowledge, and, beginning with 1899, he was a trustee of the School of Commerce of Czar Nicholas II. Often he sat on government commissions which studied the amendment or revision of legislation that was concerned with the regulation of corporations, stock and mining companies.

Baron Günzburg's seventieth birthday was generally marked by leading European Jewish communities, and in a number of cities in America.

DAVID GÜNZBURG, Baron, son of Horace (b. Kamenets Podolsk, Russia, 1857; d. St. Petersburg, 1910), was an Orientalist. He received an excellent Jewish education from his teachers Senior Sachs, Adolph Neuberger and Hirsch Rabinovich, and later studied Oriental languages and other branches of science at the University of St. Petersburg, and, from 1879 to 1880, Arabic poetry under Ahlwardt at the University of Greifswald. Among his works were an edition of the *Tarshish* of Moses ibn Ezra, together with an Arabic translation (Berlin, 1887), and the *Diwan* of the Arabian poet Ibn Guzman. He contributed to the periodicals *Revue des études juives, Voskhod, Zeitschrift für hebräische Bibliographie* and *Hakedem,* and to the collections in honor of Steinschneider, Zunz, Rosen, Chwolson, and Harkavy. His article on the first Jewish school in Siberia was printed in the journal of the Russian ministry for public instruction. In cooperation with V. V. Stassov, Günzburg published *L'ornement hébreu* (Berlin, 1903), containing numerous reproductions of ornaments taken from Syrian, African, and Yemenite manuscripts. His private library was world-famous for its many rare books and manuscripts, including a manuscript of the Jerusalem Talmud which once belonged to Isaac Abravanel; in 1917 this collection was sold to the Hebrew National Library at Jerusalem for one million German marks (about $250,000).

Following the tradition of his family, Günzburg took an active interest in the welfare of oppressed Jews. He was a trustee of the Leningrad Jewish community, a member of the Committee for the Promotion of Culture among the Jews of Russia, and a member of the Central Committee of the Jewish Colonization Association. He was one of the organizers of the Société des Études Juives in Paris, and one of the editors of the *Yevreiskaya Enciclopedia.* He was founder and rector



*David Günzburg*

of the "Courses for Oriental Study" in the Jewish institute (Leningrad, 1908-16), where he conducted the classes in Talmudic, rabbinic and Arabic literature, Semitic philology and medieval Jewish philosophy. He was active in the Society for Oriental Studies and on the Scientific Committee of the Russian Department of Public Instruction, and was a life-member of the Archeological Society of St. Petersburg and of the Société Asiatique of Paris. ANATOL SAFANOV.

***Lit.:*** *Archives Israélites* (1878) 89; *Yevreiskaya Enciclopedia,* vol. 6, pp. 531-34; Wininger, S., *Grosse Jüdische National-Biographie,* vol. 2 (1927) 558; *Encyclopaedia Judaica,* vol. 7 (1931) cols. 726-27.

**GÜNZBURG, ILYA,** sculptor, b. Vilna, 1860. He was at first a stone mason's apprentice, but his talents were discovered by the sculptor Antokolski and he was aided by a gift from Baron Horace Günzburg. He eventually became one of the best-known sculptors in Russia. His work is of three types: studies of child-life; statues and busts of famous men, such as Tolstoy, Rubinstein, Tschaikowsky, Rimski-Korsakoff, Pasternak and Chaliapin; and works on literary subjects, such as *Don Quixote.* Among his noted works are the large bas-relief of V. V. Stassov on his tombstone, and the head of the dying Antokolski on the latter's tomb in the Jewish cemetery at Leningrad. His works show a somber realism. Under the Soviet regime he founded a Jewish society for the promotion of art at Leningrad.

**GÜNZBURG, MARK,** pianist, b. Kharkov, Russia, 1879. He studied under Schulz-Elser and at the Imperial Conservatory, and in 1905 commenced training with Emil Sauer in Vienna. He taught in the Dresden School of Music, and in 1912 began a ten-year teaching period in the Klindworth-Scharwenka Conservatory in Berlin. In 1921 he went to Mexico to assume a professorship at the Conservatorio Nacional, and became the pianist-leader of the quartet Cuarteto Clásico Nacional as well as a standard soloist of symphony orchestra concerts. At the Detroit Institute of Musical Art he became chairman of the piano department in 1923. In 1926 he founded a music school in Detroit.

**GÜNZBURG, MORDECAI AARON,** Hebrew writer, b. Salanty, near Kovno, Lithuania, 1795; d. Vilna, 1846. He studied Hebrew and Talmud under his father Judah Asher (1765-1823) one of the first Maskilim (exponents of modern culture among Jews) in Russia. He continued his studies under his father-in-law at Shavli, where he became interested in the Haskalah (enlightenment) movement. After a period of wandering through various towns in Courland where he taught Hebrew and made translations into German, he finally settled in 1829 in Vilna, where he established, together with the poet Solomon Salkind, the first modern school for Jewish children. He is one of the most important figures in the Haskalah literature. At first he joined the movement headed by Lilienthal, but later occupied a position close to Isaac Erter and Isaac Bär Levinsohn, and criticized sharply the radical measures of Lilienthal in his book *Maggid Emeth* (Leipzig, 1843). He made an effort to spread knowledge and awaken in Jewish youth a feeling for history.

Günzburg is regarded as the father of modern Hebrew prose. He possessed a clear and simple style free from the artificial *Melitzah* style of his predecessors. He made use of Talmudic expressions and often borrowed expressions from modern languages, but these were always in the spirit of the Hebrew language. Some of his works are: *Geloth Haaretz Hahadashah,* on the discovery of America, adapted from Campe (Vilna, 1823); *Toledoth Bene Haadam* (Vilna, 1835), a Hebrew extract from Pölitz's *Manual of World History; Kiryath Sefer* (Vilna, 1835), a collection of model letters in Hebrew; an adaptation of Eckhard's German translation of Philo's *Embassy to Caligula* (1837); books on Russian and European history; *Debir,* a collection of letters, tales, and sketches (Vilna, 1844 and 1862); *Hamoriah,* a collection of essays (Warsaw, 1878).

*Lit.:* Abiezer, *Günzburg's Autobiography* (1864); Maggid, *M. A. Günzburg* (1897); Klausner, Joseph, *Historiyah Shel Hasifruth Haibrith Hahadashah,* p. 15 et seq.: Lachower, *Toledoth Hasifruth Haibrith Hahadashah,* vol. 2 (1929) 88-91, 304.

**GÜNZBURG (GUNZBURG), NIKO,** jurist and scholar, b. Riga, Latvia, 1882. In his early childhood his family settled in Antwerp, Belgium. The first Jew to be appointed professor at the University of Ghent, he advocated the introduction of Flemish as a language of instruction, and was for a long time head of the Society of Flemish Jurists. Under commission by the Belgian government and in collaboration with other scholars, he rendered the Belgian constitution and laws into Flemish (1923). He was an ardent advocate of the introduction of the Flemish language into the curriculum of Belgian higher institutions of learning. One of the founders and president of the Central Committee for Jewish Welfare in Antwerp, he took an active part in the life of the Jewish community there. He wrote a work on the legal and practical aspects of marriage in France and Belgium (1927).

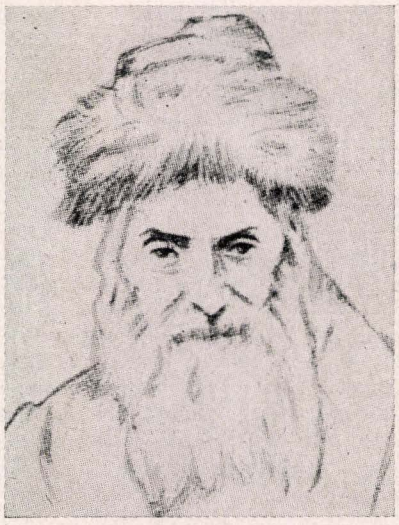
**GUNZENHÄUSER, AZRIEL BEN JOSEPH** (called also Azriel ben Joseph Ashkenazi, because he was a native of the town of Gunzenhausen, in Germany), early Hebrew printer, founder of the first Hebrew printing-press in Naples, Italy, to which he came from Germany in the 15th cent. Very little is known regarding the details of his life or of his successors in the printing-shop. The first book issued by the Gunzenhäuser press, published by Hayim the Levite the German (Hayim Halevi Ashkenazi), was the *Proverbs* of Immanuel of Rome. This was followed by the *Hagiographa* (1486); *Psalms* (1487); Ibn Ezra's *Commentary on the Pentateuch* (1488); and *Makre Dardeke* (Instructor of Children). In 1489 the Gunzenhäuser press, under the direction of Joseph ben Jacob Gunzenhäuser, printed several philosophical works, including the *Eben Bohan* (Touchstone) of Kalonymus ben Kalonymus; the *Hoboth Halebaboth* (Duties of the Heart) of Bahya ibn Pakuda; and the *Shaar Hagemul* (Gate of Reward), the eschatological conclusion of a larger book dealing with mourning and burial ceremonies written by Nahmanides about the middle of the 13th cent. In 1491 Gunzenhäuser printed in his Naples press the famous medical encyclopedia *Canon* of Avicenna (Ibn Sina). The Gunzenhäuser press at Naples ceased publication in 1494, when Charles VIII of France entered Naples, sacked and destroyed the town, and banished the Jews.

*Lit.:* De Rossi, G., *Annales hebraeo-typographici saeculi quindecimi* (1782); Amram, D. W., *The Makers of Hebrew Books in Italy* (1909).

**GÜNZIG, ISRAEL,** rabbi, b. Cracow, Poland, 1868; d. Antwerp, Belgium, 1931. In 1899 he became rabbi in Loschitz, Moravia, and from 1921 to 1927 was a director of the Tahkemoni Hebrew School at Antwerp. He displayed a zeal for literary and scientific activity, especially as editor of the Hebrew year-book *Haeshkol,* in association with S. J. Fuchs. Besides innumerable essays, he published writings on Israel Baal-Shem, Abraham Abulafia, the Karaite Yefeth ben Ali, and the book *Der Pessimismus des Judentums,* as well as the works *Die "Wundermänner" im jüdischen Volke* (1921) and *Das jüdische Schrifttum über den Wert des Lebens* (1925).

**GURLAND, HAYIM JONAH (JONAS),** author and scholar, b. Kleck, province of Minsk, Russia, 1843; d. Odessa, Russia, 1890. In 1860 he completed his studies at the academy of Vilna, and later studied Oriental philology in Leningrad under Daniel Chwolson. He was awarded a gold medal for a treatise dealing with the influence of Arabian philosophy on Maimonides. The result of three years' study of the manuscripts in the Firkovich Collection at the Imperial Library in Leningrad was the publication *Ginze Yisrael* (4 vols., 1865-67). In 1873 he was appointed inspector of the Jewish Teachers' College at Zhitomir. During 1878 to 1881 he issued *Luah Yisrael,* a Hebrew calendar which incorporated scholarly contributions. During 1887 to 1889 he published in *Otzar Hasifruth* an essay on the persecutions of the Jews in Russia in the 17th and 18th centuries. He translated from German into Hebrew Chwolson's discussion and elucidation of the term Tammuz (Lyck, 1864). In 1888 he was elected rabbi of Odessa.

**GUT YAHR, GUT YONTEF, GUT SHABBES, GUT WOCH,** *see* GREETING AND WISH FORMULAS.



*Elijah Gutmacher*

**GUTEN CHODESH,** *see* GREETING AND WISH FORMULAS.

**GUTENBERG, BENO,** geophysicist, b. Darmstadt, Germany, 1889. After attending the Technische Hochschule at Darmstadt in 1907 to 1908, he studied at the University of Göttingen (Ph. D., 1911). From 1912 to 1923 he was assistant at the International Seismological Central Bureau in Strasbourg; from 1923 to 1926 instructor, and from 1926 to 1930 professor of geophysics at the University of Frankfort. In 1930 he came to the United States and settled at Pasadena, Cal., where he was appointed professor of geophysics and meteorology at the California Institute of Technology, and was still serving in 1941. He wrote: *Seismische Bodenunruhe* (1924); *Der Aufbau der Erde* (1924); *Grundlagen der Erdbebenkunde* (1927). He was editor of the *Lehrbuch der Geophysik* (1929), *Handbuch der Geophysik* and *Internal Constitution of the Earth*. Gutenberg, considered an outstanding authority on earthquakes, made the first exact determination of the radius of the earth's core.

**GUTER YID,** *see* ZADDIK.

**GUTHEIM, JAMES KOPPEL,** rabbi, b. Westphalia, Germany, 1817; d. New Orleans, 1886. He received a training at the Teachers' Institute at Münster, but was largely self-educated. In 1843 he came to the United States, engaging in mercantile pursuits until 1846, when he became rabbi of Congregation B'nai Jeshurun in Cincinnati. In 1849 he was called to Shaare Chesed congregation in New Orleans, which he left in 1853 to become rabbi of the Nefutzoth Yehudah congregation in the same city. As he was one of the few rabbis who then preached in English, he was in wide demand as a guest speaker. He was an ardent adherent of the Confederacy, and in 1862, when New Orleans was captured by the Union troops, he closed the doors of his synagogue and for the next two years served as rabbi at Montgomery, Ala., and Columbus, Ga. He then returned to New Orleans, but in 1868 accepted a call to Temple Emanu-El of New York city as English preacher. Four years later he returned to New Orleans as minister of the newly founded Reform Jewish congregation Temple Sinai, this being the third congregation in that city in which he officiated. He remained in this post until his death.

Gutheim's writings include: almost all the hymns for the Merzbacher prayer-book; *Temple Pulpit,* a collection of sermons and addresses (1872); a translation of the fourth German volume of Graetz' *History of the Jews* (1873). He was active in civic and communal affairs, being the first vice-president of the Touro Infirmary, president of the Hebrew Benevolent Association, and vice-president and president pro tem of the New Orleans Board of Education.

**GUTMACHER, ELIJAH,** Talmudist and the last rabbi to bear the title Baal Shem, b. Borek, Posen, 1796; d. Grätz, Germany, 1874. At the age of eighteen he entered the Yeshiva of Akiba Eger at Pressburg, and completed his education in various Yeshivas in Silesia. After serving as rabbi in Pleshen, he was called to Grätz in 1840, where he attracted numerous admirers, who firmly believed in his supernatural powers. He openly denied such claims, but the sick and afflicted were constantly brought to him for healing. He lived austerely, and kept a diary noted for its emphasis on his own shortcomings.

In the course of years Gutmacher developed a mystical system which held that the Messiah would come only when the Jews had freed themselves, and that a resettlement in Palestine was necessary to purge the Jewish system from the contamination of the exile. He accordingly took part in the conference at Thorn which virtually inaugurated the Chovevei Zion (Lovers of Zion) movement. He published *Tzofenath Paneah* (Brody, 1875) and *Sukkath Shalom* (Jerusalem, 1883). The 1896 Vilna edition of the Talmud contains his glosses. His other writings, such as responsa, sermons and notes, are preserved in manuscript.

***Lit.:*** Nisenbaum, *Hadath Vehatehiah Haleummith,* No. 2; Zitron, S. L., *Anashim Vesoferim,* No. 1; Günzig, Israel, *Die "Wundermänner" im jüdischen Volke* (1921) 80-81.

**GUTMAN, CHAIM** (pseudonym, Der Lebediger, The Joyful One), Yiddish humorist, b. Petrikov, province of Minsk, Russia, 1887. In 1905 he came to the United States and soon became famous as a humorist and satirist, publishing satirical poems, parodies and essays in *Der Kibitzer,* a humorous weekly edited by Joseph Tunkeler. Gutman succeeded Tunkeler as editor for six years; when *Der Kibitzer* ceased publication he joined the staff of the humorous weekly *Kundes.* His weekly comments on the political, social, cultural and literary affairs of the day were written under his pseudonym. He also contributed theatrical and literary reviews to the *Kundes* under the pseudonym Regidebel.

Gutman was a prolific writer. In 1928 a seven-volume edition of his writings, under the title of *Humoristishe Shriften,* was published in Warsaw; it includes his *Pompadur,* an imitation of and parody on Nietzsche's *Thus Spake Zarathustra.* In 1937 two further volumes of Gutman's writings were published at Warsaw, *Yiden oif der Vogshol: Parodoksen un Shtimmungen* and *Die Eibike Milchome: Satiren, Humoreskes un Lektzies vegn Mann un Froi.* In 1941

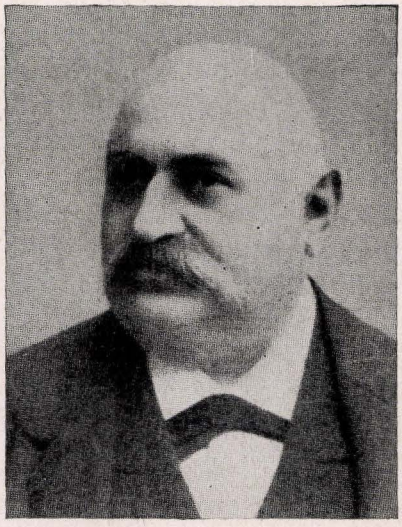
Gutman edited a weekly page of humor and satire, "Zoll Sein Lebedig," for the *Jewish Morning Journal.*

**GUTMANN, DAVID VON,** philanthropist, brother of Wilhelm, b. Leipnik, Moravia, 1834; d. Vienna, 1912. He was noteworthy for his charitable pursuits. In cooperation with his brother, he founded an orphan asylum and an infirmary at Döbling, gave the Vienna polyclinic a hospital for infants, and established a hospital for invalids at Krems. He served as first president of the Vienna Israelitische Allianz and as president of the Baron de Hirsch school foundation in Galicia. In 1879 he was elevated to the rank of the Austrian hereditary nobility.

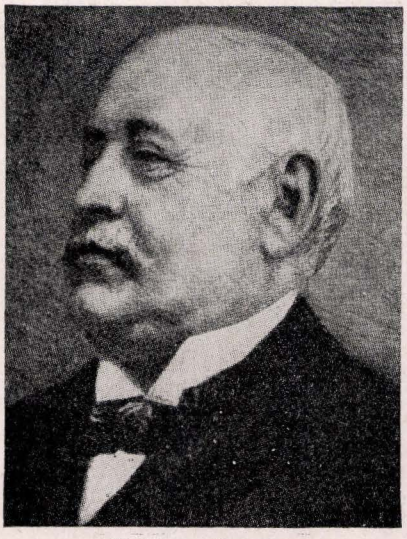
**GUTMANN, WILHELM VON,** financier and philanthropist, b. Leipnik, Moravia, 1825; d. Vienna, 1895. Although he studied theology for the career of a teacher, he succeeded his father in business and became a coal magnate. He and his brother David founded the firm of Gutmann Brothers in Vienna, which established the coal industry in Austria, owned coal and metal mines and had interests in the iron and sugar industries. Gutmann gave generously to both Jewish and non-Jewish institutions; his philanthropic gifts included a girls' orphanage at Döbling, a hospital for children in Vienna and another for cripples at Krems. He built homes, schools, and libraries for his employees, and helped maintain the Jewish Theological Seminary in Vienna, of which he was president. For his philanthropy the rank of nobility was conferred upon him (1879). He was president of the Vienna Jewish Community, whose interests he furthered as a member of the Austrian Diet.

***Lit.:*** Wiedmann, *Festschrift anlässlich des vierzigjährigen Geschäftsjubiläums des Hauses Gutmann; Jewish Chronicle* (London), May 24, 1895.

**GUTT, CAMILLE ADOLPHE,** Belgian minister of finance, b. 1884. A prominent member of the Liberal Party in Belgium, he served as chief of the ministry of finance from 1920 to 1924 and as minister of finance in the Theunis cabinet from 1934 to 1935. In the latter year he was made grand officer of the Order of Leopold. In April, 1939, he became minister of finance in the Pierlot cabinet. When Belgium was overrun by the Germans in 1940, he escaped with the rest of the cabinet to London and participated in the work of the Belgian government in exile. In January, 1941, he presented Lord Beaverbrook with a check for £100,000 from the Belgian government for the fund for purchasing Spitfire aeroplanes. A son of Gutt became an aviator in the British Royal Air Force.



*Wilhelm von Gutmann*



*David von Gutmann*

**GUTTMANN, ALEXANDER,** Talmudist, son of Michael, b. Budapest, Hungary, 1904. He was educated in Hungary and Germany, and received his rabbinical training at the Budapest and Breslau seminaries. In 1924 he received his Ph.D. degree (Breslau), and in 1927 was ordained at the Breslau seminary. He lectured on medieval Jewish exegesis at Jakob Freimann's Yeshiva, in Berlin, and at the same time taught Talmud in classes sponsored by the Berlin Jewish community. He served as professor at the Berlin Jewish Teachers' College (1934-36), professor of Talmud and rabbinics at the Berlin Lehranstalt für die Wissenschaft des Judentums (1935-40) and visiting professor of Talmud at the Hebrew Union College, Cincinnati (since 1940). Besides contributing to the *Jüdisches Lexikon,* he wrote *Das redaktionelle und sachliche Verhältnis zwischen Mischna und Tosephta* (Breslau, 1928); *Das Problem der Mischnaredaktion* (Breslau, 1929); *Enthüllte Talmudzitate* (Berlin, 1930-31), a study of rabbinic passages misinterpreted by anti-Semites; *Jehuda Hanassi* (Berlin, 1935); *Mar Samuel* (Berlin, 1936); *Dezisionsmotive im Talmud* (Berlin, 1938); *Der Minhag der Bibel im Spiegelbild des Talmuds* (Berlin, 1938).

**GUTTMANN, JAKOB,** sculptor and engraver, b. Arad, Hungary, 1815; d. Vienna, 1858 (date of death disputed by some). The son of poor parents, Jakob was apprenticed to a gunsmith at the age of thirteen. Upon completion of his course, he walked to Vienna (1833), where he obtained a job and learned also engraving. A year later he established his own engraving shop and through notable exhibits soon made friends among the nobility.



*Jakob Guttmann, rabbi*

Prince Metternich, the Austrian chancellor, awarded him a scholarship (1837-40) to the Academy of Fine Arts, where he won a prize for his wax plaque of Joseph II. This was exhibited with distinction at the Academy's exposition (1841) together with busts of Metternich and of the mythological Paris. In 1843 he made a bronze statue of Baron Solomon de Rothschild, who was so pleased that he gave Guttmann an annual stipend with which to continue his studies in Italy. Here, upon commission by the Rothschilds of Naples, he executed a striking bust of Pope Pius IX (1850), which was reproduced and distributed in thousands of copies throughout Italy. Its original was subsequently acquired by the Hungarian Museum of Fine Arts.

Best known among his early sculpture are his bronze busts of Saphir, the court jester, and Bäuerle, the playwright (1844); his monumental representations, in marble and bronze, of Moses, Samson and Delilah, Genius, Psyche and Amour (1847). From 1850 to 1852 he lived and worked at Budapest, then went to London for about two years. There he sold *Peasant at His Plow,* one of his finest creations, but felt generally disillusioned about the cold reception accorded him at the British capital. He moved to Paris in 1853, where he wrought such outstanding examples as *Ceres, Faith Hope and Love,* and *Dr. Peter Henrik Ling.* Paris, however, proved to be his undoing, for he fell hopelessly in love with the actress Rachel, whose failure to reciprocate made Guttmann despondent. Within a year after his return to Budapest (1857), he suffered a nervous collapse and passed away.

**GUTTMANN, JAKOB,** rabbi and scholar, b. Beuthen, Germany, 1845; d. Breslau, Germany, 1919. After graduating from the University of Breslau and the Jewish theological seminary in Breslau, he became rabbi at Hildesheim (1874-92) and at Breslau (1892-1919). From 1910 to his death he was chairman of the German rabbinical association.

Guttmann's scholarly works deal with medieval Jewish philosophy. His presentations of the teachings of noted Jewish philosophers were: *Die Religionsphilosophie des Abraham ibn Daud aus Toledo* (1879); *Die Religionsphilosophie des Saadja* (1882); *Die Philosophie des Salomo ibn Gabirol* (1889). He treated the relations of the Christian scholastic philosophers to Jewish philosophy in *Das Verhältnis des Thomas von Aquino zum Judentum und zur jüdischen Literatur* (1891) and *Die Scholastik des dreizehnten Jahrhunderts in ihren Beziehungen zum Judentum und zur jüdischen Literatur* (1902). He was co-editor of the compilation *Moses ben Maimon* (1914), to which he contributed such essays as those dealing with the influence of Maimonides' philosophy on the Occident (vol. 1, pp. 135-230) and the relations of his doctrines to that of his Jewish predecessors (vol. 2, pp. 198-242). His numerous other articles dealt with such subjects as the philosophers Isaac Israeli, Simeon Duran, the Shemtob family and Isaac Abravanel, the works of Abraham bar Hiyya, and the ethical book, *Sefer Hayashar.* A collection of his sermons was published by his son Julius, under the title *Fest- und Sabbatpredigten* (Frankfort, 1926). A festival volume was issued in honor of his seventieth birthday (Leipzig, 1915).

**GUTTMANN, JULIUS (JUDAH),** philosopher, son of Jakob, b. Hildesheim, Germany, 1880. He attended the Jewish Theological Seminary in Breslau, receiving the degree of rabbi, and studied also at the University of Breslau, which conferred the Ph.D. degree upon him. In 1910 he became instructor in philosophy at the University of Breslau, and in 1919 instructor in Jewish philosophy at the Hochschule für die Wissenschaft des Judentums in Berlin, also serving as its scientific director until 1934, when he emigrated from Germany and settled in Jerusalem, Palestine, to assume the position of professor of Jewish philosophy at the



*Julius Guttmann*

Hebrew University, and was still serving in 1941. In 1924 he served as visiting professor of philosophy of religion at the Jewish Institute of Religion, in New York city, and lectured at the Hebrew Union College, in Cincinnati, in 1930. Guttmann, whose researches in the field of philosophy of religion are characterized by especial profundity, wrote: *Der Gottesbegriff Kants in seiner positiven Entwicklung* (1906); *Kants Begriff der objectiven Erkenntnis* (1911); *Das Verhältnis von Religion und Philosophie bei Jehuda Halevi* (1911); *Religion und Wissenschaft im mittelalterlichen und im modernen Denken* (1922); *Die Philosophie des Judentums* (1933).

**GUTTMANN, MICHAEL,** scholar and Talmudist, b. Félegyháza, Hungary, 1872. He studied at leading Yeshivas and secular schools of higher learning, and was thrice awarded scholarships. Ordained in 1903, he was rabbi at Csongrád, Hungary, until 1907. Thence he was called to the faculty of the Országos Rabbiképzö Intézet (National Rabbinical Seminary) at Budapest, where he taught Talmud and Halachah until 1921, excelling also in mathematics. His translations of the Talmud into Magyar elicited widespread acclaim. That same year he accepted a professorship in his special subjects at the Jüdisch-Theologisches Seminar of Breslau, where he established a continental reputation as a teacher in the traditions of such illustrious predecessors as Bloch, Kaufmann and Bacher.

Guttmann remained at Breslau until 1938, except during one year (1924-25) when he was on the faculty of the Hebrew University in Jerusalem. His major undertaking was the editorship of *Mafteah Hatalmud,* a Talmudic lexicon, planned to embrace twenty-four volumes, of which four were published (1906-30). Portions of the remaining manuscript have appeared in periodicals, notably the jubilee volume of the Breslau seminary. Soon after the Breslau seminary was closed (1938), Guttmann moved to Budapest, where he was living in 1941. In 1927 he published *Das Judentum und seine Umwelt,* which was followed by *Behinath Hamitzvoth* (1928). His *Behinath Kiyyum Hamitzvoth* appeared in 1930.

Guttmann's patriotism was an exemplary force among undergraduates and colleagues. Upon the outbreak of the first World War he composed a Hebrew prayer of classic beauty for king and country, in the daily recital of which he led his students. In consequence of this conspicuous patriotic fervor, he became the butt of abuse during the revolutions following the War.

Guttmann contributed extensively also to German, Hungarian and Hebrew journals devoted to Talmud, Halachah and kindred subjects. He also wrote on astronomical and pedagogical subjects. Notable among the topics treated by him were: *Hashaar Hashelishi Misefer Hibbur; Aus der Geomatrie des Abraham ben Chiya* (1903); *Zur Einleitung in die Halacha* (1909-15); *Sheeloth Akademiyoth Batalmud* (1923-24); *Fremde Völker und Kulturen im Talmud* (1912). He was an editor and co-publisher of the learned periodical *Hatzofeh Lehochmath Yisrael* (Budapest) and editor of Talmudic literature in the *Encyclopaedia Judaica.* Many of his provocative theses and essays appeared in the *Magyar Zsidó Szemle,* a scholarly review. During his professorship at the Budapest seminary, Guttmann



*Michael Guttmann*

was also on the editorial board of J. D. Eisenstein's ten-volume Hebrew encyclopedia *Otzar Yisrael.*

LOUIS RITTENBERG.

*Lit.:* *Emlékkönyv* (Memorial Volume; 1927) 112-16; *Magyar Zsidó Lexikon* (1929) 328.

**GUTTMANN, SIMHAH ALTER** (pseudonym, S. Ben-Zion), Hebrew writer and educator, b. Teleneshti, Russia, 1870; d. Tel-Aviv, Palestine, 1932. His first story, in Yiddish, was published in 1889, but after that he wrote almost entirely in Hebrew, contributing stories and sketches. In 1899 he came to Odessa, where he taught at the Heder Methukan (reformed Hebrew school) and at the same time compiled Hebrew textbooks, collaborating with Bialik and J. H. Ravnitsky in the editing of *Sippure Hamikra* (Stories from the Bible) and *Shirath Yisrael* (The Poetry of Israel). In 1905 he settled in Palestine, where in 1907 he founded and, in collaboration with David Yellin and M. Smilansky, became editor of the periodical *Haomer;* from 1911 to 1930 he was editor or co-editor of other Hebrew periodicals. His writings are mainly of the realist school, and his portrayals of children and his descriptions of nature are well-written and colorful. His writings include: *Sippurim* (Stories; 2 vols., 1914); *Sippurim Libene Haneurim* (Stories for Youths; 5 vols., 1923); *Zemiroth Liladim* (Songs for Children; Berlin, 1923, with melodies by J. Engel); *Kithebe S. Ben-Zion* (1927); translations into Hebrew of some of the works of Goethe, Schiller and Heine.

**GVATH,** *see* COLONIES, AGRICULTURAL.

**GYMNASTICS,** *see* ATHLETICS.

**GYÖNGYÖS,** a city in Hungary having a Jewish population of nearly 2,000, out of a total population of more than 20,000. According to documents in the municipal archives, Jews first settled there during the 15th cent., but formed no community until the latter part of the 17th cent. Thus the Hebrah Kaddisha dates back to 1795. A synagogue of architectural beauty

still in existence (1941) was erected during the end of the 18th cent. Regular minutes of congregational activity were instituted in 1830, and these have been continued uninterruptedly ever since.

Gyöngyös was the largest community in the county (Heves) upon which toleration taxes were levied in 1846. Immediately after the revolution of 1848, the congregation was deprived of its autonomy and an imperial commissioner was appointed to supervise congregational affairs. With the advent of the constitutional era, the Jews of Gyöngyös developed rapidly in their liberal religious and communal life, undisturbed by occasional attempts to split the congregation. In 1880 a movement for the creation of a small Orthodox congregation proved successful without causing any serious friction in the community.

An elementary school, which the congregation had founded in 1839, was turned over to the municipality in 1888.

A disastrous fire in 1917 destroyed a number of buildings housing important Jewish institutions, including a beautiful modern synagogue. The tragic effects of the first World War and of the post-War revolutions made rehabilitation difficult, yet by 1920 much of the congregational property lost in the fire was rebuilt.

The Jews of Gyöngyös established a number of agricultural and industrial enterprises. They have been especially successful in the cultivation of vineyards and the marketing of their products. The social welfare and kindred agencies maintained by Jews are held in high esteem by the community at large, and many of these institutions carry on activities on a non-sectarian basis. In 1937 the Jewish community established a memorial in honor of the World War heroes and for the victims of Bolshevist terror. Jews and non-Jews participated in the observance.

A number of native Jews of Gyöngyös became nationally prominent in the ministry, as also in the professions. Rabbi Jenö Jakab was spiritual leader of the community in 1941.

**GYÖR,** city in Hungary, having a Jewish population of approximately 5,000 out of a total population of more than 50,000. A small group of Jews created an informal congregation during the early part of the 18th cent., employing a Shohet but no rabbi. A full-fledged congregation came into existence in 1791, following permission by the bishopric to settle about 150 additional Jews. Authentic records prove that this body was formed under the sponsorship of Koppel Neuhauser, as president, Simon Lamberg, Hirschl Bachrach, Izsák Friedman, and David Milchstetter. Abraham Schick was the first rabbi, who functioned from 1803 until 1818. The occupant of Györ's pulpit in 1941 was Rabbi Mór Schwarz.

A synagogue was built in 1795 on property acquired from the local episcopate, while a more ornate house of worship was enlarged in 1925. The congregation established seven elementary schools in 1851, teaching all subjects in the Magyar tongue since 1864.

The Jewish community of Györ supports a variety of institutions, including a home for the aged, a women's society, a Talmud Torah, and a girls' institute. The congregation is conducted in the liberal spirit prevalent since 1869. The city owes much of its prosperity to Jewish initiative in commerce, industry—match factories, oil presses, flour mills—and distilleries. The professions are also well represented among the Jews.

The congregation created several endowment funds for civic and cultural purposes.

**GYULAFEHÉRVÁR,** a city in Hungary, with roots traceable to the 16th cent. It had a Jewish population (1941) of nearly 2,000, and is the oldest, and was for centuries the only, community in Transylvania enjoying full civic rights. The Beth Din of Gyulafehérvár is mentioned in a Hebrew source dated 1591. The first documentary evidence (1623) refers to an official act by Prince Gábor Bethlen, extending the right of domicile to Spanish Jews expelled from Turkey. In consequence of this, there came into being a Sephardic congregation which, however, has shared its responsibilities with the Ashkenazim.

A constitutional statute (1650) imposed restrictions upon the Jews of Gyulafehérvár, which were not removed until 1673, when Prince Mihály Apaffi granted them special dispensation. This privilege was renewed on a number of occasions. As a result of the ravages of the 18th cent. wars of liberation associated with the name Mihály Rákóczi, the Jewish community became dispersed and shrank to an alarming minimum. Thus, in 1751, there were only thirty-one tax-paying Jews at Gyulafehérvár.

The first congregational register was made in 1736, which is the first document of its kind in the history of Transylvania. The initial entries in the register (in Hebrew) are in the handwriting of one Abraham ben Isaac Russo (d. 1738), who was a Spanish Jew, as were most of the congregational officials of that day. These registers, which were discontinued in 1835, were later written in Yiddish-German and Ladino (Spanish-Yiddish); there were likewise entries in Magyar. Much of the content of these fascinating records deals with the proceedings of the Beth Din. Some of the litigations were tried before mixed courts (Forum Judaic-Mixtum), which usually included the bishop and one or two other Christians.

Congregational life at Gyulafehérvár was on a par, in 1941, with most of the prominent communities in Hungary. Religious, cultural and philanthropic activities were intensified despite current disabilities.

# H

**HAAN, JACOB ISRAEL DE,** writer, b. Smilde, Holland, 1881; d. Jerusalem, 1924. He was instructor in jurisprudence at the University of Amsterdam, and took a trip to Russia which resulted in the publication of a book, *In russische Gevangenissen* (1913). His early publications were two books of poetry, *Pijpelijntjes* and *Pathologien,* which reveal him as a free thinker. For a time he was a Zionist and expressed his ardor for Zionism in the poem *Het Joodsche Lied* (1915); but in the same year he settled in Palestine, found conditions there disappointing, and, aided by his thorough knowledge of Arabic, entered into close relations with the Arab nationalists. He undertook an anti-Zionistic campaign in the Dutch daily *Het Algemeen Handelsblad* and supplied similar material to the London *Daily Express.* In Palestine he wrote travel books on Jerusalem and Palestine, and a volume of poems, *Kwatrynen.* He was murdered in Jerusalem by unknown assailants.

CARRY VAN BRUGGEN DE HAAN, his sister, was also a writer. Her most noted novel was *Het Huisje aan de Sloot* (The Cottage by the Grave); she treats Jewish subjects in *De Verlatene* (The Forsaken Woman; 1909) and *Het Joodje* (The Little Jew; 1914).

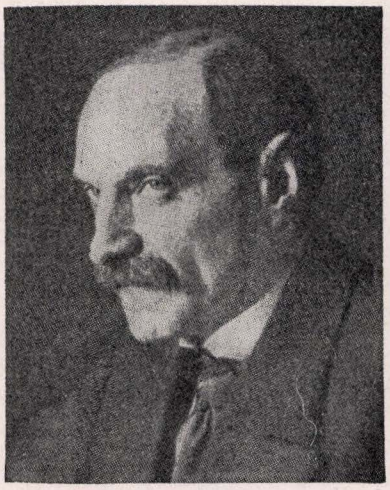
**HAAS, JACOB de,** *see* DE HAAS, JACOB.

**HAASE, HUGO,** Socialist leader, b. Allenstein, East Prussia, 1863; d. 1919. He practised law at Königsberg, and in 1897 was elected by the Social Democrats to the Reichstag, of which, except for the years 1907 to 1911, he remained a member until his death. In 1911 the Socialists named Haase and Bebel leaders and directors of the party. Haase remained loyal to his ideals, and opposed the war policy of the majority of his party, although as president of the Socialist faction in the Reichstag he was compelled to voice the decision of the majority on August 4, 1914, saying: "In the hour of danger we will not leave the fatherland in the lurch." As a result of his opposition to the War he was expelled from the party in April, 1916. He then founded the Social Democratic Workers' Association, from which the Independent Social Democratic party of Germany was formed in 1917. During the Revolution Haase for a time shared with Ebert the presidency of the council of the people's deputies. An attempt on his life made in October, 1919, by an allegedly insane assassin, resulted in his death a month later. The proletariat thus lost one of its most steadfast idealists and a capable leader. Haase was active as a publicist, and always in sympathy with Jewish and Zionist movements.

*Lit.:* Prager, *Die Geschichte der unabhängigen sozialistischen Partei Deutschlands* (1921); Haase, Ernest, *Hugo Haase, sein Leben und Wirken* (1929).

**HAASIF,** *see* COMPILATIONS, LITERARY.

**HABAD,** *see* HASIDISM.

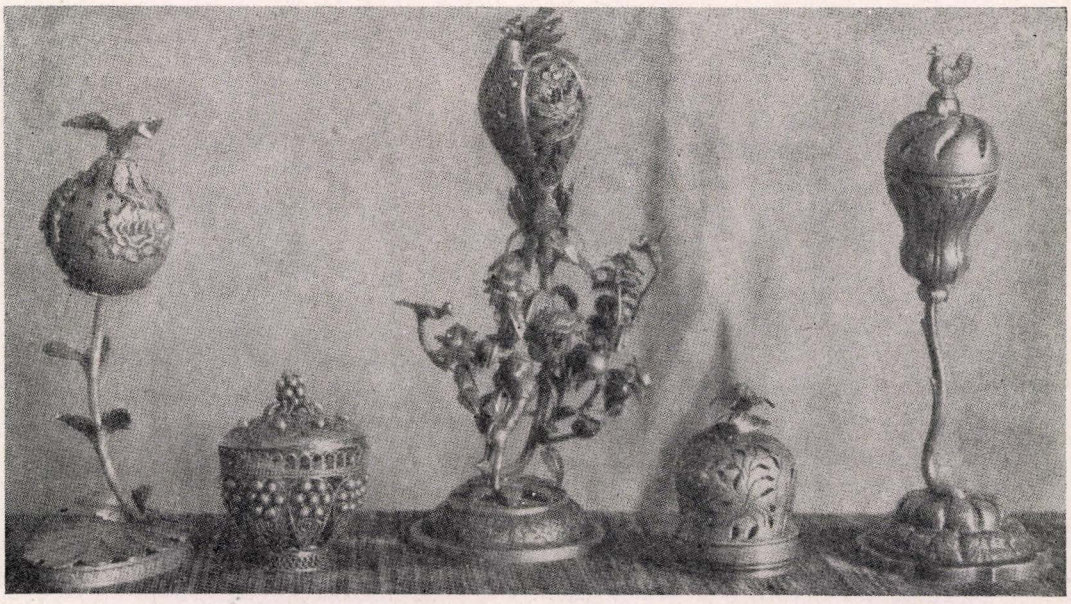


*Hugo Haase*

**HABAKKUK,** eighth book of the Minor Prophets, consisting of three chapters. Nothing is recorded of the life of the author, and the book itself is undated; but the reference to the Chaldeans (1:6) points to about the year 600 B.C.E. However, some scholars, notably Duhm, think that the real reference is to the Macedonians and that the author lived in the 4th cent. B.C.E., about the time of Alexander the Great.

The first two chapters contain a number of short passages, which appear to be independent prophecies. The chief problem of the prophet is the prosperity of the wicked and the suffering of the righteous, and he appeals to God for a solution. He is given various answers, such as that the Chaldeans are coming to destroy the nation (1:5-11) or that the judgment will take place only at the appointed time and that the righteous man should live by his faith (2:2-4). These chapters contain also fiery denunciations of violence, fraud, drunkenness and idolatry, interspersed with reminders that God is in His holy temple (2:20) and that eventually the earth will be filled with the knowledge of His glory as the waters cover the sea (2:14).

The third chapter is cast in the form of a psalm describing the manifestation of God's power when He will come to judge the earth. He comes from the south, from Mt. Paran, accompanied by the brightness of fire, and wreaks swift destruction upon both the wicked and the earth itself. The poem closes with a note of hope and faith in the coming of this Day of God, despite the adverse conditions of the times (3:15-17). Since the enemies of God in this chapter are the nations who oppress Israel rather than the wicked of Israel who are assailed in the first two chapters, it has been considered by many scholars as coming from a different hand, though others have defended the unity of the book.



*Besamim boxes used in the Habdalah ceremony. From the collection of Ignac Friedmann, Budapest*

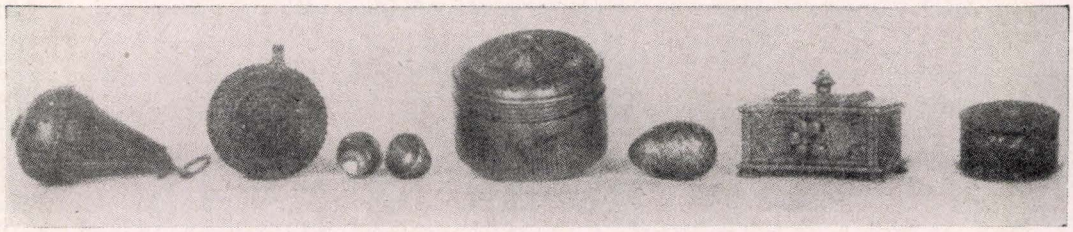
An obscure half-verse (3:9), *shebu'oth mattoth 'omer,* literally "sworn are the rods of the word," appears to be an originally marginal notation to three passages in the Pentateuch to which this passage was read as Haftarah: *shib'ah shabu'oth tispar lach* ("Seven weeks shalt thou number unto thee"; *Deut.* 16:9 et seq.); *vayedaber mosheh 'el rashe hamattoth* ("And Moses spoke to the heads of the tribes"; *Num.* 30:2 et seq.); *vayomer 'adonai 'el mosheh 'emor 'el hakohanim,* "And the Lord said unto Moses: Speak unto the priests"; *Lev.* 21:1 et seq.).

According to the Apocryphal book, *Bel and the Dragon,* Habakkuk, with the aid of an angel, bore food to Daniel when he was in the lions' den. Rabbinical sources place Habakkuk in the reign of Manasseh (7th cent. B.C.E.) and declare that his statement that the righteous lives by faith sums up the entire 613 commandments of the Torah (*Mak.* 24a).

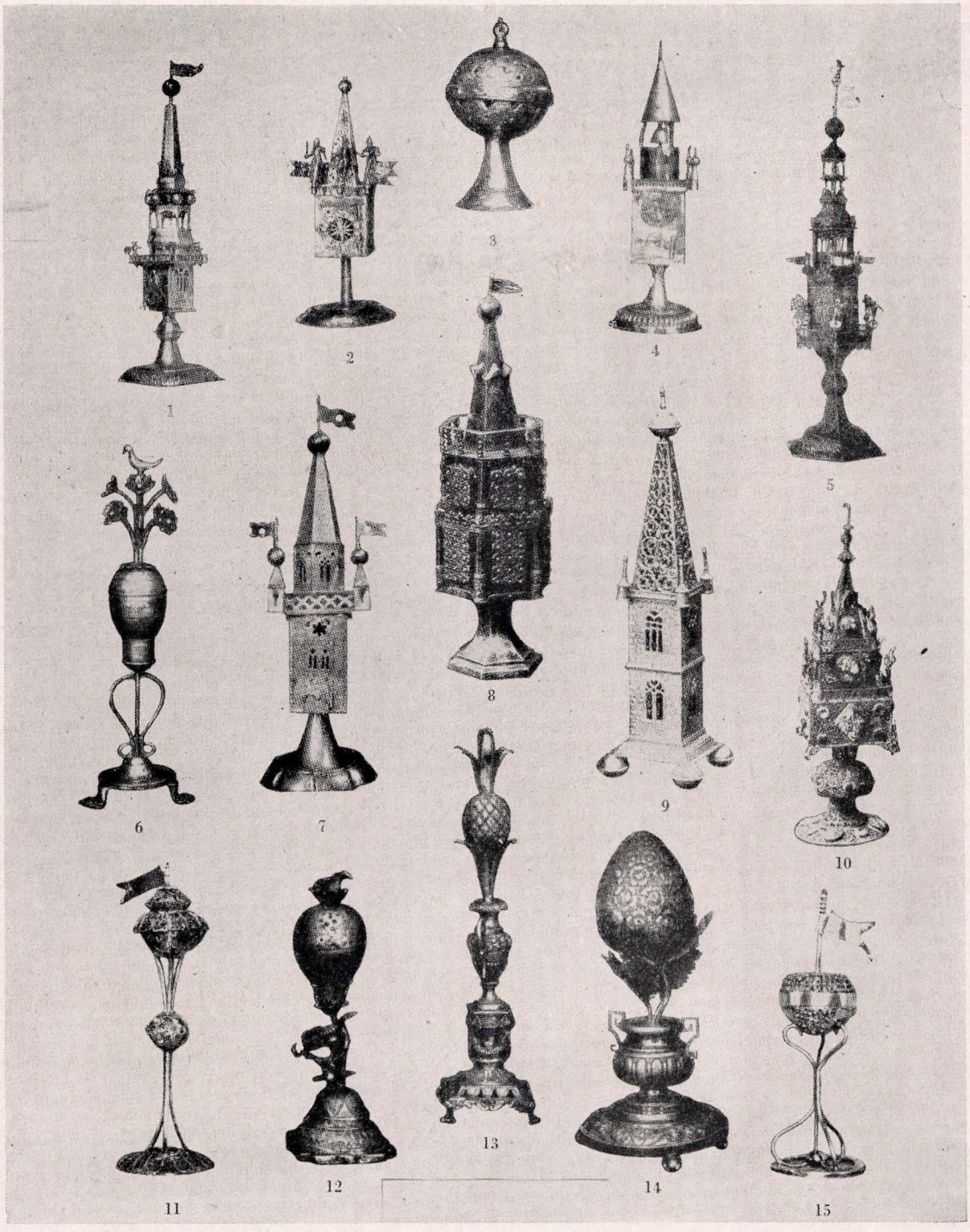
***Lit.:*** The commentaries, especially those of Driver in the *New Century Bible* (1906), and Lanchester in the *Cambridge Bible* (1918).

**HABDALAH** ("distinction"), a prayer and a ceremony in the home, marking the end of the Sabbath or a festival. The idea behind it is that of drawing a line of distinction between the sacredness of the Sabbath or festival, on the one hand, and the profane character of the workday, on the other, as well as between the greater sacredness of the Sabbath and the lesser sacredness of the festival. The ceremony and the prayers that accompany it balance those which usher in the sacred days, and thus accord with the word of the Scriptures: "Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out" (*Deut.* 28:6). The Habdalah ceremony marks the conclusion of the period of rest on the Sabbath or festival, and it is customary, among Jews who observe it, not to eat anything in the period between nightfall and the recitation of the Habdalah prayers (*Orah Hayim* 229).

According to *Ber.* 33a, the origin of the custom of making a distinction between Sabbaths and festivals and other days is referred to the Men of the Great Synagogue (5th to 4th centuries B.C.E.). The Mishnah (about 200 C.E.) mentions the ceremony as a general practice (*Ber.* 5:2). At first the only "distinction" made was a prayer inserted in the Eighteen Benedictions when they were recited at the close of the Sabbath or a festival. Later, this prayer, combined with a consecration ceremony, was recited separately; finally, both together were used (*Ber.* 33a). At first it was not specified whether this Habdalah prayer should be a special benediction inserted in the Eighteen Benedictions, or only an interpolation in one of the benedictions. Usage



*Small Besamim boxes designed for use on journeys. Formerly in the Jewish Museum of Vienna*




*A variety of Habdalah spice boxes: (1) made in 1751, owned by the Hamburg Museum of History; (2) A Bavarian specimen, privately owned; (3) Polish craftsmanship; (4) from a private collection in Bamberg; (5) an 18th cent. art object in the Hamburg Museum for Art and Industry; (6, 12, 13 and 14) from the art collection of the Jewish Community of Berlin; (7) a 17th cent. design from Heidingsfeld, Bavaria; (8, 9 and 10) from the Cluny Museum, Paris; (11 and 15) from a private collection at Krumbach, Bavaria*



*Habdalah plates in the art collection of the Jewish Community of Berlin*

finally decided for the latter, and after an initial indecision concerning its proper place for interpolation in the Eighteen Benedictions (Shemoneh Esreh), it was decided to insert it in the fourth benediction (*Ber.* 33a; *Yer. Ber.* iv, 9b). In the condensed form of the Eighteen Benedictions (Tefillath Sheba) the Habdalah follows right after *'attah behartanu* ("Thou hast chosen us"), the introductory words of that benediction which forms the real festival prayer.

As to the contents of the Habdalah, the prayer *'attah honantanu* ("Thou hast been gracious unto us"), which is the interpolation in the Eighteen Benedictions at the transition from Sabbath to weekday, besides the distinction between the Sabbath and the day of work, which at first was mentioned alone, also makes reference to the distinction between sacred and profane, light and darkness, and Israel and the nations; still later there were added the prayer for peace, the fear of God, and protection from sin during the coming days of labor. The insertion in the seven-fold benediction at the transition from a Sabbath to a festival, *vatodi'enu* ("Thou hast made known unto us"), makes mention of the distinction between the greater sacredness of the Sabbath and that of the festival, following a somewhat more elaborate introduction and the omission of the petition added to Attah Honantanu.

The special Habdalah ceremony which was introduced later in combination with a consecration contains in the introduction several Biblical verses (*Isa.* 12:2-3; *Ps.* 3:9; *Ps.* 42:12; *Esther* 8:16; *Ps.* 116:13) which lend expression to confidence in and reliance on God, and implore salvation for Israel from God, the source of salvation. The words of *Ps.* 116:13, "I will lift up the cup of salvation, and call upon the name of the Lord," conclude the transition to the consecration ceremony.

Inasmuch as at the beginning of the Sabbath or the feast day a benediction, the Kiddush, was pronounced over a cup filled with wine, so at the Habdalah, in contradistinction to the Kiddush, the benediction was often recited over some drink other than wine common to the region. The beverage is poured into the cup until it overflows, as a symbol of the overflowing blessing (*Mal.* 3:10). Then follows the benediction over the spices (*besamim*) from the spice box (Besamim box; called also Besomim box or Psom box), the perfume of which was inhaled by the one who prayed, as though he would refresh himself again from the Sabbath consecration and the Sabbath rapture before the Sabbath was ended. Next, in remembrance of the creation of the world, which began on the first day of the week with light, there follows the benediction over the brightly shining flame of a braided taper, and finally the Habdalah proper, with the same text as the one interpolated in the Tefillah, except that the concluding petition is not added. At the conclusion of a festival the introductory Biblical verses, and, naturally, the blessing over the spices and the lights, are omitted. In the same manner, in the later custom of reciting the Habdalah in the synagogue, the introductory prayer is omitted even on the Sabbath. The Habdalah in the synagogue was to serve those who had no wine or other liquor for it at home.

Finally, as the transition from Sabbath to festival, the benedictions over the light is spoken in the Kiddush, and in the Habdalah prayer proper mention is made also of the greater sacredness of the Sabbath as compared with that of the feast day, just as in the interpolation *vatodi'enu*. The close of the benediction, of course, is not that used at the end of the Sabbath, "Blessed art thou, O Lord, Who distinguishest between sacred and profane," but "Who distinguishest between sacred and sacred." It is customary to extinguish the candle in the overflowing wine. Then in the family circle the song Hamabdil, an acrostic, is sung, and sometimes also a song of the prophet Elijah.

Besamim boxes have long been made by Jewish and non-Jewish artisans in ever new varieties of style which often clearly show the tendency in art prevailing at the time of their origin. Even the plates and the candlesticks used in the Habdalah were at one time the objects of artistic decoration. MAX JOSEPH.

***Lit.:*** *Orah Hayim* 294 to 299; Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) 216-17,

clxxxii-clxxxiv; *Jewish Encyclopedia,* vol. 6, pp. 118-21; Hamburger, J., *Realencyclopaedie für Bibel und Talmud,* supplement 2, under Habdala; Dembitz, L. N., *Jewish Services* (1898) 147, 351-54.

**HABER** (plural **Haberim**), a Hebrew word, meaning "comrade" or "associate," which has occasionally been used in a special sense or as a title. In a number of passages in the Talmudic literature it merely indicates a member of a closely associated group; but in certain places it refers to the members of the Pharisaic groups which developed in the 2nd cent. B.C.E. These groups were apparently organized as fraternities, and their members were sworn to observe the laws of Levitical purity to the same extent as were the priests. They separated from the mass of the common people, whom they designated as the Am Haaretz, and dealt only with one another in buying or selling foodstuffs or merchandise. Violation of the rules of the association was punishable by excommunication. These fraternities (*haburoth*) gradually disappeared with the rise of the Pharisees to power and the acceptance of their regulations by the people as a whole.

The term Haber survived, however, as an honorary title, implying a certain degree of learning, not sufficient for ordination as rabbi, but enough for fellowship among scholars. In this sense it has been used down to the present time as a means of distinguishing those who have completed part of a rabbinical course of studies or who have voluntarily devoted a number of years to the mastery of Jewish religious literature.

*See also:* Am Haaretz; Pharisees; Titles.

**HABER, FRITZ,** chemist, b. Breslau, Germany, 1868; d. Basel, Switzerland, 1934. He was baptized. In 1906 he was appointed professor at Berlin University, and in 1911 he was made director at the Kaiser Wilhelm Institute for physical chemistry and electro-chemistry. In collaboration with Bosch he conducted researches which led to the Haber-Bosch method for the production of ammonia from atmospheric nitrogen, which rendered the Germans independent of nitrates during the World War. He made a special study of thermodynamic technical reactions, and in 1919 was awarded the Nobel Prize for obtaining ammonia from nitrogen and hydrogen with the aid of catalyzators under high pressures and at high temperatures. His air-pipe invention is of importance in mining. During the World War he was organizer of the German chemical war industry, and studied the gases used in warfare and their effective frustration by gas masks and chemical means. He wrote: *Experimentaluntersuchungen über Zersetzung und Verbrennung von Kohlenwasserstoffen* (1896); *Grundriss der technischen Elektrochemie* (1898); *Thermodynamik technischer Gasreaktionen* (1905). After the rise of the Nazis to power, Haber was not at first molested, but resented the dismissal of those of his assistants who were Jews. As a result he was deprived of his position and became a voluntary exile.



George Wolf

*Fritz Haber*

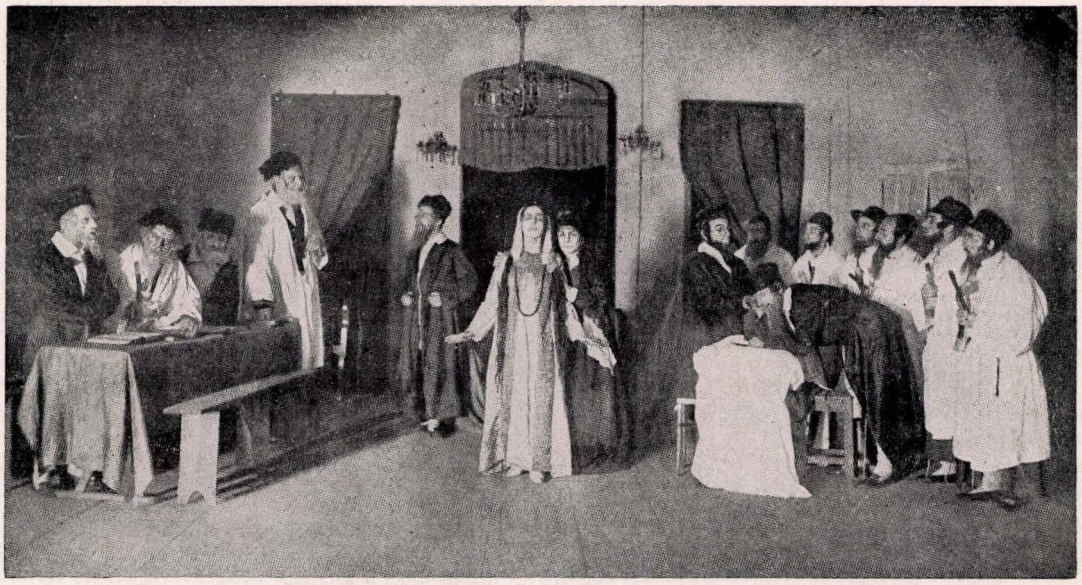


*Habdalah ceremony. From an early woodcut*

**HABIB, IBN,** *see under* Ibn Habib.

**HABIMAH,** the first Hebrew actors' troupe and theatre, founded in 1916 in Moscow, where it functioned until 1926. In 1928 it was established in Palestine as the country's most important theatre. Attempts to organize Hebrew theatrical groups were made several years before the Habimah in Lodz, Warsaw and Bialystok, under the names of Hazamir and Habimah, but they did not last. The Habimah which achieved success and world-wide fame was not a direct continuation of a group by the same name in Bialystok. This Habimah was founded in Moscow when Russia was at war and a large part of the Jewish communities of the Russian empire were under German occupation.

The founder, Nahum Zemach, a lover of Hebrew and a staunch advocate of its modern revival, was at that time a wealthy merchant in Moscow. He personally



*A scene from the "Dybbuk" in the production of the Habimah Theatre*

financed for a whole year the training of the artists he selected, including their Hebrew studies, until they were to appear before the public. The Habimah, assisted and supervised by famous Russian non-Jewish managers, such as Stanislavsky and Vachtangov, produced such an impression on the public that every cultured Russian in Moscow felt it his duty to attend its performances.

The Bolshevik Revolution of 1917 created a situation for the Habimah which largely contributed to its fame. The Jewish section of the Bolshevik party into whose hands was entrusted the cultural life of the Jews stamped out all activity connected with the cultivation of the Hebrew language as "counter-revolutionary," reactionary and linked with Zionism and, therefore, with British imperialism. The Habimah, however, was not under the jurisdiction of any department administered by the Jewish section (Yevsektzia), and the commissar of education, Lunacharsky, who was a great admirer of the Habimah, refused to be influenced by the Jewish Communists who demanded that the Habimah be either cut off from state subsidy or be compelled to play in Yiddish. Among the warm friends of Habimah who helped to keep it alive were Gorki, Chaliapin and Stanislavsky.

However, when Lunacharsky's influence began to wane, the position of the Habimah became uncertain. In 1926 it undertook a tour of the Baltic countries, Poland, Germany and the United States. Here, in 1927, the company divided, the smaller group under Zemach remaining in New York, the larger group, after a series of tours, settling in Palestine. The American group soon dissolved. Zemach died in New York in 1939. In Palestine the Habimah was handicapped by the lack of a permanent theatre. The municipality of Tel-Aviv decided to erect a municipal theatre building which was to house the Habimah, but the conclusion of the project was prevented by the riots (1936) and the second World War (1939).

Among the famous performances of the Habimah are Ansky's *Dybbuk* (translated by Bialik), Pinski's *Wandering Jew,* Leivik's *Golem* (all these plays were originally written in Yiddish), and Richard Beer-Hofmann's *Jacob's Dream* (originally written in German). In Palestine the group began to cultivate some original Hebrew plays. Almost from the start the Habimah adopted the Sephardic pronunciation of Hebrew, which was universally adopted in Palestine toward the end of the 19th cent.

The Habimah has been influenced by the latest tendencies in the Russian theatre. It rejects naturalism and seeks to work exclusively with the resources of the theatre. Every production is worked over thoroughly until it becomes musical in diction and tone and attains plastic and pictorial perfection. Costumes and masks are consciously exaggerated, as is also the speech of individuals and groups. It is concerned with the effect as a whole and does not encourage "stars."

MOSES Z. R. FRANK.

*Lit.:* Ben Ari, *Habima* (Yiddish; 1937).

**HABIRI,** name given in the Tell el-Amarna letters (14th cent. B.C.E.) to groups of invaders of Palestine who were attacking the territories of the Canaanite city-states which acknowledged the suzerainty of Egypt. Various etymologies of the name have been proposed by scholars. While it has been thought that the term Habiri may be the same as the Hebrew *haberim,* "associates" or "confederates," it is more frequently regarded as the same as the word *'ibrim,* "Hebrews." Some think, probably more correctly, it merely means "foreigners" in general. The Israelites later thought of themselves as Hebrews (cf. *Ex.* 5:3 and other places). Additional information about the Habiru (Ḫabiru) is furnished by the tablets. Julius Lewy believes that the Nuzi root meaning of the name is "to cross over"; accordingly, Habiri would mean "one who crosses over," "a foreigner with the status of a servant." Lewy also

calls attention to the extensive similarity of the laws governing the legal status of the *'ebed 'ibri* (Hebrew slave) in Israel and that of the *habiru* servant in Nuzi.

**HACHAM**, *see* TITLES.

**HACHAM BASHI**, title of the chief rabbi of the Turkish Jews. Under the sultanate the holder of this office was entitled to a seat and a vote in the council (Mejlis) of the imperial chancery (Diwan). The first chief rabbi of the Turkish Jews was Moses Capsali (1420-95), to whom Sultan Mohammed II (1451-81), the conqueror of Constantinople, gave the title "Rab Bashi," with far-reaching authority. After the Spanish Jewish exiles came to Turkey (1492 and after), the title was changed to Hacham Bashi, and the successor in the post of chief rabbi was Elijah Mizrahi (1496), who was also a member of the sultan's Diwan. The office later lost its official significance until the time of Chief Rabbi Jacob Avigdor (1794-1874), who by his personal influence succeeded in raising the office to its former dignity.

*Lit.:* Rosanes, S. A., *Dibre Yeme Yisrael Betogarmah*, vol. I (1930) 2.

**HACHAM ZEBI**, *see* ASHKENAZI, ZEBI HIRSCH BEN JACOB.

**HACHSHARAH**, *see* HALUTZIM.

**HACKENBURG, WILLIAM BOWER**, merchant, b. Philadelphia, 1837; d. Philadelphia, 1918. A successful silk manufacturer, he devoted a large part of his time to Jewish affairs, supporting almost every Jewish charity in Philadelphia. He was one of the founders of the Jewish Hospital of Philadelphia, of the United Hebrew Charities, and of the Jewish Publication Society. He was prominent in Masonry. He also rendered great service during the Russo-Jewish exodus of 1881 to 1882, and was named one of the trustees of the Baron de Hirsch Fund. Hackenburg supervised the compilation of statistics, which are still in use, "concerning the American Israelites" published in 1880 at the instance of the Union of American Hebrew Congregations.

**HACKER, LOUIS MORTON**, historian and economist, b. New York city, 1899. He studied at Columbia University (A.B., 1922; A.M., 1923). He was an assistant editor of supplements to *The New International Encyclopaedia* (1923-25, 1928-29) and, from 1924 on, a contributing editor to *The New International Year Book*. Hacker was, likewise, an assistant editor of the *Encyclopaedia of the Social Sciences* (1932-34) and a contributing editor to the *Columbia Encyclopedia* (1934-35). From 1935 on, he was a lecturer in economics at Columbia University. He also lectured on American history as visiting professor at the University of Wisconsin in the summer of 1937 and at Ohio State University in the summer of 1939.

Hacker's viewpoint has been called "leftist." In *United States Since 1865* (with Benjamin Burks Kendrick; 1932; 3rd ed., 1939), he tells a story of middle-class dominance; in his *Short History of the New Deal* (1934), summarizing the policies of the American government from March, 1933, he concluded that these



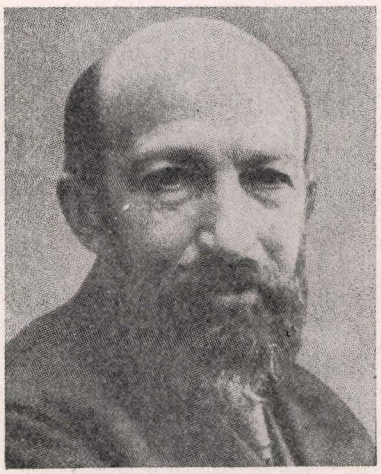
*William B. Hackenburg*

failed both in agriculture and in industry; and in *American Problems of Today* (1938), which included parts of both previous publications, Hacker considered what appeared to him to be the inability of capitalism to continue to function as it had. His *Farmer Is Doomed* (1933) is a pamphlet which calls the farmer a peasant, for the first time in American history bound to the soil.

*The United States: A Graphic History* (1937) is a presentation by means of charts and pictorial statistics for which Hacker wrote the text. *Triumph of American Capitalism* (1940) describes in the light of historical materialism, first, the emergence of mercantile capitalism and the Revolutionary War and, then, the rise of industrial capitalism and the Civil War. Hacker also contributed (with Abraham Venitzky and Dora Sandorowitz) two sections on industrial development to the *History of the State of New York* (1933, edited by Alexander C. Flick, state historian).

**HAD GADYA**, an Aramaic verse that is sung near the end of the Seder service on Passover. It is composed on the style of "The House that Jack Built," each verse introducing one new character and repeating all the preceding narrative. It tells of an only kid, bought by a father for two pieces of money; the kid is eaten by a cat, which is bitten by a dog, which is beaten by a stick, which is burned by a fire, which is quenched by water, which is drunk by an ox, which is killed by a butcher, who is killed by the angel of death, who in turn is slain by God himself. The refrain consists of the words, *Had Gadya, Had Gadya* ("An Only Kid, An Only Kid").

The poem is not originally Jewish, being a folk-poem which is current in a number of languages; the German version of it appears to be based on an old French



*Jacques Hadamard*

poem, and there are also versions in modern Greek and Siamese. The Aramaic version appears for the first time in the Prague Haggadah of 1590; it is absent from all earlier Haggadahs down to the Prague Haggadah of 1526, and it has never been incorporated into the Haggadahs which follow the Sephardic ritual. Hence it is apparent that the composer of Had Gadya wrote it in Germany in the 16th cent., and he possibly wrote it in Aramaic as the end of the Haggadah since the beginning (*ha lahma*) is also in Aramaic. An allegorical interpretation was given to the folk-song: The father was God, the kid, Israel, and the two pieces of money either Moses and Aaron or the two tables of the covenant; the cat, dog and other characters in the story were the nations who conquered the world; and the conclusion points to the final redemption.

The Had Gadya is sung to a variety of tunes, some joyous, others somewhat melancholy.

***Lit.:*** Kohut, G. A., in *Jewish Encyclopedia,* vol. 6, pp. 127-28; Prilutzki, Noah, *Yiddishe Folkslieder,* vol. 1 (1911) 75-84, 156-57; Loewe, *Monumenta Hebraica,* vol. 1, introduction; Horton, George, *Home of Nymphs and Vampires* (1929) 64-65.

**HADAD,** 1. the name of an Aramean god of vegetation and storms, who is often represented as standing on a bull and holding a thunderbolt in his hand. It was probably related of him, as of the Phoenician deity Adonis, that he died every year, and this tragic event was lamented in the valley of Megiddo. In *Zech.* 12:11, Hadad is identified with Rimmon, the chief deity of Damascus (*II Kings* 5:18). The Assyrians and Babylonians worshipped this god also under the names Adad and Ramman. The names given below, as well as Ben-hadad and Hadadezer, are derived from the name of this god.

2. a king of Edom (*Gen.* 36:35-36; *I Chron.* 1:46), "who smote Midian in the field of Moab," probably in the 12th cent. B.C.E.

3. a prince of the royal house of Edom (*I Kings* 11:14-25; according to the Septuagint, where the text is utterly corrupt, and must be referred back to several sources). When Joab had killed "every male in Edom," Hadad escaped with some of his father's servants to Egypt. Here he was favorably received by Pharaoh, who gave him his own wife's sister in marriage. Their son Genubath was reared in Pharaoh's palace with the king's sons. After the death of David and Joab, Hadad (or Genubath?) returned to his own country and attempted to throw off the Israelite yoke. Apparently he was unsuccessful, for *I Kings* 22:48 states that at the time of Jehoshaphat, Edom was still governed by Judean deputies.

**HADADEZER** ("Hadad is help"; the reading Hadarezer in the Hebrew of *II Sam.* 10:16 is a copyist's error), king of Aram-zobah, south of Damascus, who was defeated by and made tributary to David. According to *II Sam.* 8, his kingdom was invaded by David, who captured large numbers of horses and chariots, as well as golden shields; after defeating Hadadezer's Damascan allies, he placed garrisons in the conquered cities. According to *II Sam.* 10, Hadadezer answered the appeal of the Ammonites, besieged by the Israelites under Joab in their capital Rabbah, by sending an army that was defeated by Joab; a second and larger army, under the leadership of Shobach, was decisively defeated by David. It is possible that these two narratives refer to the same campaign, as the former occurs in a summary of David's conquests, while the latter is the background for the story of David, Uriah and Bath-sheba.

One of the followers of Hadadezer, Rezon, fled from him and set up a kingdom in Damascus, which harassed Solomon, David's successor (*I Kings* 11:23-25). This kingdom grew into the powerful Aramean empire.

**HADAMARD, AUGUSTE,** painter and lithographer, b. Metz, 1823; d. Paris, 1886. He studied art under Paul Delaroche in Paris, and established himself there as a painter in 1847. Besides his *La Pâque Juive,* and his well-known genre pictures *A Loving Pair* and *Peasant Children,* he exhibited a number of other productions in the salons of Paris during 1847 to 1885. He made lithographic sketches for the illustrated periodicals *Tour du monde* and *Magasin Pittoresque,* and for other publications on art.

**HADAMARD, JACQUES,** mathematician, b. Versailles, France, 1865. In 1893 he became professor of mathematics at the University of Bordeaux, and in 1897, at the University of Paris. His chief fields have been calculus of variations, infinite series, and the general theory of functions. His name is borne by an important formulation of the theory of determinants which he discovered; this first made possible the modern theory of integral equations. He received an honorary degree from the University of Göttingen. He was a member of the French Palestine committee and of the administrative board of the Hebrew University at Jerusalem.

**HADAR,** *see* COLONIES, AGRICULTURAL.

**HADAS, MOSES,** classicist and translator, b. Atlanta, Ga., 1900. He studied at Emory University in Atlanta (A.B., 1922), at the Jewish Theological Seminary of America (rabbi, 1926), and at Columbia University (M.A., 1925; Ph. D., 1930). He was an instructor in Greek and Latin at Columbia from 1925 to 1927 and again from 1930 to 1936, and at the University of Cincinnati from 1928 to 1930. He was the principal of

The Hebrew Union College School for Teachers in New York city from 1931 to 1932 and also taught there. From 1937 on, he was an assistant professor in Greek and Latin at Columbia.

With Jacob Hammer, Hadas published (1929) a translation of Alfred Körte's *Hellenistic Poetry*. He also published (1932) his translation from the Hebrew of *The Book of Delight* by Joseph ben Meir Zabara (12th cent.) and a prose translation of Euripides (with John Harvey McLean; 1936). In 1940 his translation from the German of *Rome* by Hermann Vogelstein was published by the Jewish Publication Society in its series of histories of Jewish communities. Hadas revised the translation by George Burnett (1809) of Milton's *Second Defence of the People of England* (*Pro Populo Anglicano Defensio Ilda*) and *Defence of Himself* (*Pro Se Defensio*) for the Columbia University Press edition of Milton's works (1933). As a translator, Hadas brought to his work, together with his knowledge, a feeling for rhythm and the right word.

**HADASI, JUDAH BEN ELIJAH,** surnamed "Haabel" ("the mourner [for Zion]"; cf. Abel Zion), prominent Karaite savant, who lived in the middle of the 12th cent. at Constantinople. Nothing of his life is known, with the exception of a few facts mentioned in his famous work *Eshkol Hakofer* or *Sefer Hapeles* which he began writing in 1148. This work shows that he studied Hebrew grammar, the Masorah, theology and religious philosophy, and had a good knowledge of Arabic and Greek. It recapitulates the position of the Karaite scholars who preceded him with some additions of his own, and it is moreover a compendium of religious philosophy, hermeneutics, astronomy, physics, natural science, geography, folklore, Biblical exegesis, phonetics, and polemics.

Beginning with the postulate that all the Biblical laws and ethical injunctions as well as those added later are implied in the Decalogue, Hadasi's work takes the form of a treatise on the Ten Commandments, under each of which a whole series of coordinated laws and concepts are discussed. Thus, under the Second Commandment, he takes up the views of various sects, including the Christians, Rabbinites, Samaritans and Sadducees. He attacks those who seek to identify the Karaites with the Sadducees, and is hostile to the Rabbinites. This part contains also a violent attack on Christianity. Under the Fourth Commandment, Hadasi states his exegetical rules and attempts to show that the Karaites are not inferior to the Rabbinites as exegetes; here is found a long treatise on phonetics. Numerous other topics are discussed under the other commandments.

The value of the work is much impaired by its form. It is written in difficult rhymed prose, the general rhyme throughout the work being *cha*. The initial letters of the successive verses form alternately the letters of the Hebrew alphabet, forward and backwards, 379 times. The style is crude and labored. It was modeled after Nissim ben Noah's *Bitan Hamaskilim* or *Peles Biur Hamitzvoth* written 370 years earlier.

Hadasi drew upon many sources: the *Maaseh Bereshith* of Rabbi Ishmael, the *Baraitha* of Rabbi Samuel, the *Josippon*, Eldad Hadani's work, and the works of the various Karaite and Rabbinite grammarians, including Abraham Ibn Ezra; he quotes also from sources which have been lost or are extant only in manuscript.



*Bokharan woman receiving instructions from a Hadassah nurse in one of many health stations in Palestine*

The work, published in Eupatoria, in the Crimea (1836), contains a preface by Caleb Afendopolo. The parts which contain the vehement attacks against Christianity were deleted by the censor. They were later printed by Harkavy (in *Altjüdische Denkmäler aus der Krim*) and by Bacher (*Jewish Quarterly Review*, vol. 8, p. 431 et seq.). Hadasi mentions also a work of his entitled *Sefer Teren Biteren*, a collection of homonyms, and certain other writings were attributed to him. In the Karaite Siddur there are four Piyutim by Hadasi, one of which was composed in 1151.

SAMUEL RABINOWITZ.

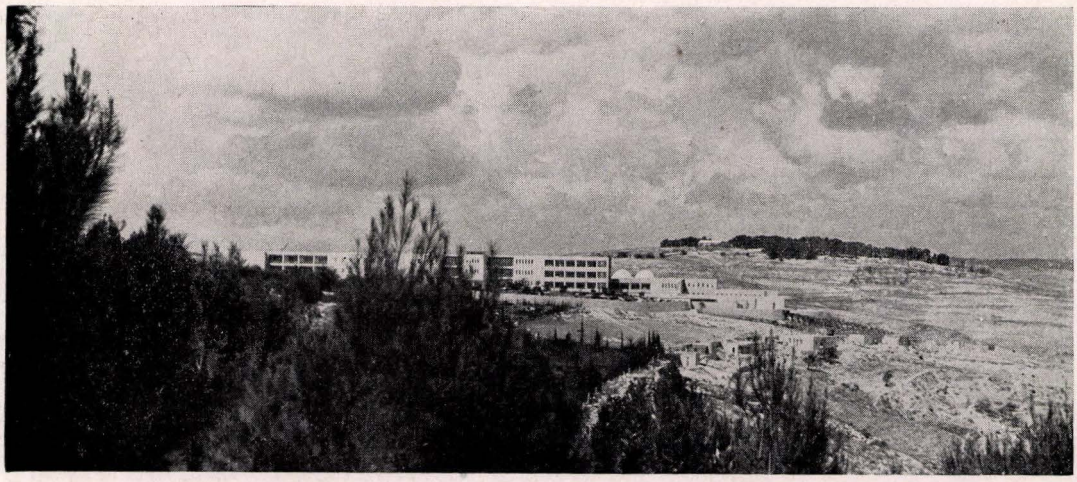
***Lit.:*** Pinsker, *Likkute Kadmoniyyoth*, vol. 1, p. 223; vol. 2, p. 93; Bacher, W., in *Monatsschrift für Geschichte und Wissenschaft des Judentums*, vol. 40, pp. 14, 68, 109; *Jewish Encyclopedia*, vol. 6, pp. 132-33; Gottlober, Abraham Bär, *Bikkoreth Letoledoth Hakaraim*, p. 132 et seq.; Jost, M., *Geschichte des Judentums*, vol. 2, p. 352 et seq.

**HADASSAH,** the **WOMEN'S ZIONIST ORGANIZATION OF AMERICA,** founded in 1912 by twelve American women under the leadership of Henrietta Szold. First known as the "Daughters of Zion," the group later changed its name to "Hadassah," thus commemorating the Purim holiday during which it was formed, and also paying tribute to Queen Esther, whose Hebrew name it assumed.

It is the largest Jewish women's organization in the United States and throughout the world. Its youth body, known as Junior Hadassah, was founded in 1921. Since its inception, Hadassah has expanded from one group of twelve in New York city to over 700 chapters and groups with a national membership of more than 100,000 (1941).

Shortly after its inception the group started raising funds to introduce modern health services to the Jewish population of Palestine. The following year (1913) two nurses were sent to Palestine as part of a modest program of mother-and-child care for the Jews of Jerusalem. In course of time, Hadassah's program expanded so that it included all types of health services necessary to preserve the extraordinarily high health standards of Palestine.

With the outbreak of the first World War, many



*View of the Rothschild-Hadassah-University Hospital, built by Hadassah on Mt. Scopus (1939) at a cost of $1,000,000*

problems of relief, epidemic control and refugee care which arose were handled through Hadassah's steadily expanding activities. In 1917, at the request of the World Zionist Organization, Hadassah organized and recruited the American Zionist Medical Unit, composed of forty-four specialists in various branches of medicine and a contingent of trained nurses, including a motorized corps of ambulances and automobiles with a supply of drugs and instruments. The Unit was led by Alice L. Seligsberg, one of the founders of Hadassah, and set sail secretly from New York on June 12, 1918. Once established at its destination, it opened hospitals and dispensaries in Jerusalem, Jaffa, Tiberias and Haifa for patients of all sects, creeds and nationalities. Medical staffs were stationed at outlying colonies; a vigorous drive to control malaria was begun; a system of medical supervision was instituted in the schools and a school for the training of nurses was established.

As Hadassah expanded its program to meet new postwar problems, it introduced other health services into Palestine. Among these were dental, eye and maternity clinics, home nursing, milk pasteurization, playground and recreation supervision and hot lunches for needy children. In 1921 the first of forty health stations was established in Jerusalem, serving both Jewish and Arab mothers and children. During the following years infant mortality was greatly reduced. In 1926 the infant mortality rate among the Jewish population was 131.3 per thousand and the percentage of women who died in childbirth was one of the highest in the world. By 1941 the infant mortality rate had been reduced to 54 per thousand, while maternal mortality in the Hadassah hospitals was less than 1%, among the lowest in the world.

Hadassah also helped to reduce the spread of malaria among Arabs and Jews in Palestine. In contrast to the high incidence of malaria in 1913, when as high as 50% of the population was afflicted with the disease, in 1941 it had been practically eliminated from many parts of the country. The spread of trachoma was likewise halted through the establishment of Hadassah health clinics. These two accomplishments—reducing the infant mortality rate and reducing the incidence of trachoma and malaria—received the unqualified praise of the League of Nations and the French Academy of Medicine.

In 1941, in addition to its 40 infant and child welfare stations, Hadassah maintained thirty-three playgrounds in slum neighborhoods in the cities, as well as in outlying colonies. It had expanded its feeding program to reach 20,000 children and extended its school hygiene work for the benefit of approximately 70,000 Jewish elementary school children.

After years of work in the old Rothschild Hospital, the organization opened on May 9, 1939, its new Medical Center, the Rothschild-Hadassah-University Hospital and Medical School, which was built on Mount Scopus, near Jerusalem, at a cost of more than $1,000,000. This Center, the finest medical institution of its kind in the Near East, is a gleaming, white stone structure, housing a 300-bed hospital, the Henrietta Szold School of Nursing, and a post-graduate medical school affiliated with the Hebrew University. The Radiology and X-Ray Institutes of the Center are the only institutes offering such services in the Near East. Among the prominent members of the Center staff have been: Dr. Haim Yassky, director of the hospital and medical school; Dr. Felix Mandel, a leading surgeon of Vienna; Dr. Arye Feigenbaum; Dr. Nachman Rachmilevitz; Dr. Leo Ulitsky; Dr. Edward Joseph; Dr. Bernhard Zondek, the noted gynecologist, and Dr. Ludwig Halberstaedter, cancer specialist.

In addition, Hadassah maintains the Safed Tuberculosis Hospital and clinics and the clinics of the Tiberias Hospital. It subsidizes the community Hadassah hospital at Haifa and the Tiberias hospital. In 1932, for example, over 11,000 patients were treated in the hospitals; 44,000 patients received attention in the clinics; 15,000 mothers and children were given aid in health and welfare centers; 55,000 examinations were made for trachoma, and 5,225 treatments were given in the X-Ray Institute.

The Nathan and Lina Straus Health Center, maintained by Hadassah in Jerusalem, was founded through the generosity of Nathan and Lina Straus of New York. The first milk pasteurization plant in Palestine was housed in the Center, which has been the testing ground for new techniques in the child welfare field. A chil-



*Henrietta Szold (second from right), founder of Hadassah, shown attending a seminar of Youth Aliyah leaders (1940) in Palestine*

dren's guidance clinic and a clinic for the hard of hearing were also included in the Center. In 1941 the Department of Dental Hygiene was headed by Dr. F. Ticho, outstanding Viennese authority.

Through the Guggenheimer Playground Fund (1927), administered by Hadassah, playgrounds, day and summer camps, clubs, youth hostels and youth leadership courses have also been established. Summer playgrounds were established at the Bialik School and the Yemenite suburb at Tel-Aviv, at Tel Benjamin near Tiberias, and Talpioth, a Jerusalem suburb. In addition, a permanent building was erected at Kfar Vitkin to



*Hadassah introduced the American system of playgrounds in Palestine. A group of children in the crowded city of Tel-Aviv learns to play croquet*

house the Hadassah summer camp for undernourished and underprivileged children.

As a tribute to the memory of Alice L. Seligsberg, who died on August 28, 1940, Hadassah established a $25,000 fund, known as the Alice L. Seligsberg Fellowship Fund, to provide a fuller pre-vocational and recreational program for needy boys and girls, both Arab and Jewish, living in the holy city.

Another phase of Hadassah's work deals with adolescent refugees from Europe. Through the Youth Aliyah (immigration) movement, of which Hadassah is the American agency, over 7,000 young people were brought to Palestine since 1934. The movement arose in Germany in an attempt to rehabilitate Jewish youth in trade and manual labor positions. The work of selection and preparation for Palestine was undertaken by the Arbeitsgemeinschaft für Kinder und Jugend Alijah, and in February, 1934, the first group of sixty Youth Aliyah German boys and girls arrived in Ain Harod.

On arrival in Palestine, the young people are placed in more than seventy agricultural settlements and schools, including the Ludwig Tietz Trade School for technical training, the Julian W. Mack School and Workshop for training in handicrafts, the Children's Village at Ben Shemen, the Agricultural Schools of Mikveh Israel and Pardesanna, the Mizrachi Domestic Science School for Girls in Jerusalem and Meier Shefeyah, Junior Hadassah's "children's village." A two year course of training fits them for work in the fields, kitchens, or at the worker's bench. Of the nearly 3,000 graduates who had entered Palestine's social and economic life by 1941, the greatest number, 76%, have gone into agriculture. Together with other settlers on the land, Youth Aliyah graduates formed a self-supporting colony, Alonim (1938).

Hadassah's contributions to the Youth Aliyah movement since 1935 amount to over $2,000,000. In 1938 the organization raised more than one-fourth ($340,000), and in 1939 almost one-half ($603,000), of its total funds for Youth Aliyah.

With the outbreak of the European war in 1939, a special war emergency committee was formed (June, 1940) under the chairmanship of Judah L. Magnes, president of the Hebrew University, with whom Julius Simon, president of the Palestine Economic Corporation, and Henrietta Szold were associated. In addition to cooperating with British and Jewish medical authorities in Palestine to permit instant mobilization of Hadassah's health forces, should an emergency arise, the committee also provided for an addition of 300 emergency beds in the Rothschild-Hadassah-University-Hospital; established a large hospitalization fund for free patients; instituted regular courses for British military authorities in the Medical Center; cooperated with the local bodies through the establishment of small field hospitals; strengthened anti-tuberculosis services; extended anti-malaria work; subsidized preventive medical services in Tel-Aviv; trained a corps of volunteers for hospitals and first-aid services. It also provided for an emergency expansion of all its normal projects.

Hadassah also carries on an extensive program of activities in the United States. Its educational program acquaints American Jewish women with Zionism and Palestine problems, as well as with Jewish affairs in America and in the world at large. From its offices in New York city the *Hadassah Newsletter* reaches 100,000 members of local chapters and discussion groups.

Over 1,000 sewing circles make clothing, hospital supplies and collections to provide medical equipment through the Palestine Supplies Bureau of Hadassah which ships them to the group's own institutions and to nearly 100 other schools, hospitals, orphanages and sanatoria in Palestine.

Hadassah is also one of the largest contributors to the Jewish National Fund and in 1939-40 contributed through Senior and Junior Hadassah a total of more than $210,000 for this project, the largest amount raised by any single body for this work.

Since its organization, many distinguished American women have been associated with Hadassah, including Alice L. Seligsberg, Jessie Sampter, Lotta Levensohn, Rose G. Jacobs, Mrs. Robert Szold, Mrs. Irma L. Lindheim, Mrs. Samuel W. Halprin, Mrs. Moses P. Epstein, and Mrs. David de Sola Pool. Miss Henrietta Szold continued active in the organization, as founder in 1912, president (until 1926) and honorary president (since 1927). In 1941 the officers of Hadassah were: Mrs. David de Sola Pool, president; Mrs. Edward Jacobs, honorary vice-president; Miss Julliet N. Benjamin, Mrs. Sundel Doniger, Mrs. Robert Szold, Mrs. Harry Berkman, Mrs. I. M. Golden, vice-presidents; Mrs. A. P. Schoolman, national secretary; Mrs. Samuel J. Rosensohn, national treasurer; Mrs. Emanuel Halpern, recording secretary.

Junior Hadassah (established in 1921) is an affiliated but independent organization of young, unmarried women with a membership of 20,000 in 1941. Its two-fold program includes fostering Jewish culture and supporting projects in Palestine. Among these have been: Pardesanna, an agricultural training colony; Henrietta Szold School of Nursing and Meier Shefeyah, a village for underprivileged and refugee children, located in the Emek Sharon. Meier Shefeyah, supported by Junior Hadassah since 1925, contains a hospital named after Alice L. Seligsberg. Junior Hadassah also participates in the Youth Aliyah and the Jewish National Fund. It sponsors a Cultural Fellowship, a scholastic society of young women who have completed a three-year course of study in Jewish history, literature, ritual and ceremonies, and the Hebrew language. The officers for 1941 included Mrs. Frieda S. Ullian, honorary president; Sylvia Brody, president; Faye Cohen, Esther Sanders, Goldie Brenner, Esther Novick, vice-presidents; Dorothy Pines, treasurer; Ernestine Kirschner, secretary.

LEONARD A. GREENBERG.

**HADASSAH** (name), *see* ESTHER.

**HADITH,** *see* ISLAM.

**HADLAKAH,** *see* LIGHTS.

**HADOAR,** Hebrew weekly published in New York city. It was for many years the only Hebrew periodical in America, and since 1923 it has been the only Hebrew weekly published in the United States. It was first issued as a daily on November 1, 1921; the original pub-

lisher was M. Lipson, but its administration soon passed into the hands of a group of Hebraists. The venture at first failed of financial success; by the summer of 1922 the periodical appeared only once a week and finally suspended publication. It was revived as a weekly under the auspices of the Histadruth Ibrith, beginning December 9, 1923, and shortly afterwards its editorship was assumed by Menachem Ribalow, who was still occupying this post in 1941.

In the twenty years of its existence Hadoar has steadily grown in size and quality. An important adjunct to the weekly is a bi-weekly for juveniles, Hadoar Lanoar, which is published by the Histadruth Ibrith and usually mailed by Hadoar. Its editor is Daniel Persky.

**HADRIAN** (Publius Aelius Hadrianus), Roman emperor from 117 to 138. It was in his reign that the Jews of Palestine made their final attempt under Bar Kochba to shake off the Roman yoke. The Jewish accounts of the relations between Hadrian and the Jews are confused and distorted by legends; the statements of the historian Dio Cassius are brief and are written solely from the Roman point of view. Any attempt to give an account of the events that led up to the rebellion of the Jews must be regarded, therefore, as mainly conjectural.

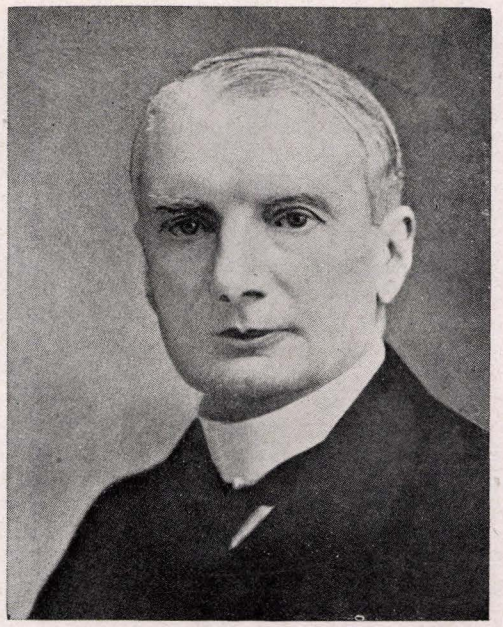
Hadrian appears to have been well regarded by the Jews at the beginning of his reign. One of his first acts was the execution of Lucius Quietus, who had suppressed the revolt of the Jews outside of Palestine; while it was for personal reasons, the execution was regarded as an act of divine justice. He also abandoned as untenable the conquests of his predecessor Trajan beyond the Euphrates, thus leaving the Babylonian Jews under the protection of the friendly Persian empire. These actions, in the eyes of the Jews, outweighed his completion of the suppression of the Jewish revolts in Africa, and the *Sibylline Oracles* (5:248) speak of the man "whose name is like that of a sea" (the Adriatic) who will bring many benefits to the Jewish people.

The Jews of Palestine, encouraged by the mild reign of Hadrian, began to cherish hopes that he would permit the rebuilding of the Temple. They looked forward with anticipation to the visit which he made to their country in 130 as part of a trip through the East during which he ordered the erection of many splendid buildings and held festive games. His presence in Palestine at this time is proved by coins with the inscription "Adventui Augusti Judaeae." The Jews apparently approached Hadrian with a request for the rebuilding of Jerusalem and the Temple. But the emperor knew little of the Jews and less of Judaism; he saw the advantages of rebuilding Jerusalem, but he also felt that it was necessary to maintain the imperial cult as the mainstay of the empire. Accordingly, he decided to rebuild Jerusalem and to erect a temple, but this temple was to be dedicated to the worship of Jupiter Capitolinus. The result of this decision was to make the Jews despair of any hope of imperial aid, and two years later the revolt under Bar Kochba broke out.

Hadrian was in Athens when the news of the uprising reached him. He hastened back to Palestine to fight Bar Kochba; in the first campaign the Roman losses were so severe that the emperor omitted the usual formula, "I and the army are well." Subsequent campaigns wore down the Jewish resistance. A series of decrees accompanied the conflict, designed to crush the Jewish religion; circumcision and other Jewish rites were prohibited, and many of the prominent teachers, such as Akiba, Hananiah ben Teradion and Judah ben Baba, met a martyr's death because they continued to teach the Law in defiance of the imperial command. These are designated in Jewish tradition as "the ten martyrs" and the era is known as the *she'ath hashemad*, "the period of religious persecution."

After the crushing of the revolt Hadrian rebuilt Jerusalem, named it Aelia Capitolina, and forbade Jews to live there. It was not until after Hadrian had died that his harsh decrees against the Jews were revoked by his kindly-disposed successor, Antoninus Pius. The Jews remembered for many generations their sufferings under the reign of Hadrian and never uttered his name without adding the imprecation, *shehik 'atzmothav*, "may his bones be ground." ANATOL SAFANOV.

*Lit.:* The Jewish histories for the period; Finkelstein, L., *Akiba* (1936).



*Waldemar M. Haffkine*

**HAFFKINE, WALDEMAR MORDECAI,** scientist and philanthropist, b. Odessa, Russia, 1860; d. Lausanne, Switzerland, 1930. He studied science at the University of Odessa, where he was a favorite student of the famous biologist Metchnikov. After receiving the D.Sc. degree, he worked in the zoological museum of the university and published several papers in Russian and French. He was offered a lectureship under the condition of embracing the Christian faith, but he declined it and left Russia. In 1888 he became assistant professor of physiology at the University of Geneva under Professor Moritz Schiff, and in 1889 was appointed assistant to Metchnikov at the Pasteur Institute in Paris. There he discovered a new vaccine with attenuated virus against cholera.

The British Ambassador in Paris, Lord Dufferin,

heard of this discovery, and when, in 1893, cholera broke out in India, Haffkine was invited by the British government to go there in order to combat it. His method of inoculation, after some initial difficulties, proved so successful that the mortality due to cholera sank to a small proportion of the previous figures. In 1895 he contracted a fever and went to England to recover.

In 1896 Haffkine returned to India, and when the bubonic plague broke out there in the autumn of the same year, he prepared an effective method of inoculation against the plague, reducing mortality cases by 80 to 90 per cent. He became popular among the Indian population and was called the "White Magician." He founded the Government Plague Research Institute in Bombay, of which he was director for twenty years; it still (1941) exists as the Haffkine Institute. He left India in 1915 and settled in Paris, spending much of his time in Lausanne, however. The British government honored him by making him a Companion of the Order of the Indian Empire (C.I.E.). He received a number of prizes, and was elected as honorary or corresponding member of several scientific societies and universities in France, Great Britain, Germany, Russia, India and the Philippines. Besides reports and articles on infectious diseases, the adaptability of microbes to their environment, and Asiatic cholera and its etiology, he wrote *Protective Inoculation Against Cholera* (Calcutta, 1913).

He became an Orthodox Jew in later years in spite of the fact that he had been brought up in an environment indifferent to religion. After his retirement, in 1915, he devoted himself to the study of Jewish questions, and he became convinced that religion has preserved the Jewish people and that its future depends on the maintenance of traditional Judaism. He considered it of the utmost importance to promote the study of the Torah in the Yeshivas. He set forth his views in an essay published in English ("A Plea for Orthodoxy," *Menorah Journal,* April, 1916, and *Jewish World,* London, November, 1916), French and Dutch; it appeared as a pamphlet under the title *On Jewish Endurance.* In the *Jewish Chronicle,* May, 1923, he published an article on the superiority of the Kosher method of slaughtering animals for food.

During the Peace Conference at Versailles he submitted, in conjunction with others, a memorandum, on May 15, 1919, to the president of the Conference on behalf of the "Committee of the Jews in Paris, descendants of Eastern European Jews," asking for political emancipation, minority rights and the establishing of a Jewish homeland in Palestine. In 1920 he was elected a member of the Alliance Israélite Universelle in Paris. In 1926 to 1927 he visited the Jewish agricultural settlements in the Ukraine and Crimea on behalf of the Alliance and of the ICA, traveling, besides, through the whole of Russia and Siberia. His report on the life of the Jews under the Bolshevik regime appeared in the organ of the Alliance, *Paix et Droit.* In 1929 he became a life member of the Hilfsverein der Deutschen Juden (Berlin), in whose activities he was interested.

He left at the Banque Cantonale Vaudoise in Lausanne a deposit of over £45,000, the income of which, as he wrote in a letter to the president of the Hilfsverein, the late Dr. James Simon, of March 18, 1929, "is intended to benefit Jewish traditional learning." The Hilfsverein was to use the income for subsidizing Yeshivas or combined Talmud "Torahs and Yeshivas, in Poland, Galicia, Lithuania, Roumania, Hungary or other countries in Eastern Europe." For the purpose of administrating the bequest, the Haffkine Foundation was established on November 5, 1930, in Lausanne; it included representatives of the Hilfsverein and Jewish personalities of Switzerland. After extensive visits to the main Yeshivas, in the summer of 1931, by Dr. Mark Wischnitzer, then director of the Hilfsverein and executive secretary of the Haffkine Foundation, activities were started in autumn of that year. Up to 1940 some £14,000 were granted to more than fifty Yeshivas for providing food, lodging accommodations, medical treatment, health and convalescence (summer colonies), and the erection and extension of Yeshiva buildings and workshops; three Yeshivas in Roumania maintain workshops where the students are taught in crafts. In 1939 the Hilfsverein had to withdraw from the board of the Foundation owing to political circumstances, but former leaders of it remained as trustees of the board. In 1941 it consisted of Dr. Martin Bloch, Willy Dreyfus, Marcel Meyer, Carl Nathan and Sylvain S. Guggenheim (Switzerland), Professor Eugen Mittwoch (London), and Dr. Bernhard Kahn, Max M. Warburg and Dr. Sigmund Wassermann (New York). Wischnitzer was elected corresponding member of the Haffkine Foundation.

MARK WISCHNITZER.

***Lit.:*** *B'nai B'rith Magazine,* Jan., 1931; *Jewish Forum,* vol. 13 (1930); *Gazette de Lausanne,* Oct. 27, 1930; *New International Encyclopedia,* vol. 10; the annual reports of the Hilfsverein der Deutschen Juden, 1930-37; report of the activities of the Haffkine Foundation for the Benefit of Yeshivas for the period 1930 to 1938 (1938).

**HAFTARAH** ("conclusion," i.e. the end of the public reading of the Bible; strictly, *haftarah banabi,* "conclusion with the Prophets"), designation of the portion from the Prophets read in the synagogue after the reading of a portion from the Pentateuch. Originally Haftarah signified dismissal or departure, like the Christian "mass," which is derived from the Latin *missa,* or dismissal, with reference to the dismissal of the congregation at the end of the service; the Aramaic name for Haftarah, cited in old sources, is *'ashlemta,* "conclusion," which throws light on the true import of the word Haftarah.

The age and origin of the institution are wrapped in mystery. There is an ancient tradition that, preceding the Maccabean revolution (about 170 B.C.E.), the Syrians had forbidden the reading of the Torah, and hence appropriate selections from the Prophets were substituted, but there is no basis for the tradition. The custom must be older than the conclusion of the prophetic canon; the selections from the Prophets are not read in the order of the books of the canon, as in the case of the Pentateuch, but are chosen at will; nor is the reading of the prophetic lesson limited by the restrictions accompanying the Pentateuchal lesson. Thus while verses may be omitted in the reading of a prophetical portion, this may not be done in a portion from the Torah (*Meg.* 24a).

At first the portions from the prophets were apparently read only on holidays and special Sabbaths, but

gradually the custom grew up of reading the Haftarah at the morning service of the Sabbath and special days like Tishah Beab (Ninth of Ab); at last it came to be read also at the afternoon service on fast days. The old sources mention only such portions as may not be read, and leave it uncertain whether prophetic portions to be read on certain days were definitely determined by rule or custom or were left to the choice of the reader. At any rate, in the course of time the sections to be read on different days were fixed; ordinarily the prophetic sections have some relation to the Pentateuchal sections read before, though sometimes the relation is superficial. Thus, for instance, the Pentateuchal portion Bereshith (*Gen.* 1:1 to 6:8) is coupled with the prophetic portion *Isa.* 42:5 to 43:10 due to its beginning and its reference to the creative power; the Pentateuchal portion Toledoth (*Gen.* 25:19 to 28:9) has the prophetic portion *Mal.* 1:1 to 2:7, which begins with Jacob and Esau; the Pentateuchal portion Vayetze (*Gen.* 28:10 to 32:3) has *Hosea* 12:13 to 14:10, the first verses of which speak of Jacob's flight, like the Torah portion. In this way a series was formed, until every Sabbath had its proper Haftarah. In addition to the lessons for holidays and special Sabbaths given in the Gemara, the Pesikta mentions a connected cycle for the period from the 17th of Tammuz to the end of the religious year.

In ancient times, in Palestine, the whole Pentateuch was read through in the synagogue once in three years, and there were corresponding Haftarahs on the basis of a triennial cycle. When the annual cycle came into vogue the congregations had to select from the then customary Haftarahs one-third of their number for future use; the choice varied in different countries and there is no uniformity to this day. For example, the Pentateuchal portion Vayishlah (*Gen.* 32:4 to 36:43), which treats mainly of Jacob's differences and reconciliation with Esau, his wrestling at the crossing of the Jabbok and the Shechem episode, is bracketed by the Ashkenazim with a Haftarah from *Hosea* 11:7 to 12:12, where the patriarch is presented as the image of his people; the Sephardim use instead *Obadiah,* which prophesies the punishment of the Edomites, who are Esau's descendants. In other instances, while both Ashkenazim and Sephardim choose in the main the same prophetic section, one group uses a longer selection than the other. The Karaites always adopted the Haftarah of the first section of the triennial cycle.

The prophetic lessons were at first short, as the emphasis was laid rather on the interpretation and the Messianic prospect; the prophetic portions generally conclude with a consolatory verse or one containing promises for the future. When a portion ends with a harsh verse, as *Isa.* 66:24, the verse preceding the last is repeated at the end, as at the close of *Lamentations.* The lesson from the Prophets should properly have at least twenty-one verses, but in practice this requirement is not fulfilled. Thus the Haftarah for Mikketz (*Gen.* 41:1 to 44:17) has only fifteen verses and that for Vayehi (*Gen.* 47:28 to 50:26), twelve verses.

Some sources mention Haftarah scrolls, and they are still occasionally found in synagogues, but as a rule the prophetic portion is read not out of a scroll, but from a printed book. Unlike the reading of the Pentateuchal portion, the Haftarah is read by one man only, the Maftir ("concluder"), and, moreover, minors are permitted to read it; in fact, Bar Mitzvah boys are quite often honored with the recital of the Haftarah. The Haftarah has its own "Tropp" (Niggun) or chant, which is a modification of that used for the Pentateuchal portion.

The reading of the Haftarah is preceded and followed by benedictions. The benediction before the reading expresses thanks to God for sending the prophets; the reading is followed by four benedictions, the first of which expresses the trust that God will fulfill His promises to the prophets, the last refers to the sanctification of the particular day, while the middle two bear a nationalistic and Messianic character. The wording of these benedictions has undergone much variation, and is by no means uniform in present-day prayer-books.

Like the weekly Pentateuchal lesson, the Haftarah was anciently followed by a Targum, i.e. a paraphrase in Aramaic, which was then the current language. This exposition by a Targum fell early into disuse, although on Passover, Shabuoth and Sukkoth the custom was continued well into the Middle Ages. In Sephardic congregations the custom still prevails of rendering the Haftarah into Spanish or Portuguese on Tishah Beab, and in North Africa Haftarahs are translated into Arabic. Since the middle of the 19th cent. the practice of translating the Haftarah into the vernacular has found place in the United States and Germany; the innovation was introduced by the Reform Jews, but in many places it has been adopted by adherents of traditional Judaism, who employ the vernacular version after the original Hebrew has been read.

Reform Jewish congregations often read as Haftarahs appropriate selections from the Bible other than the traditional portions from the Prophets. Since they do not read the entire weekly portion from the Torah, but choose certain verses from it for the current Sabbath, the Haftarahs will also vary. Selections are made from the Hagiographa as well as from the Prophets. A list of such Haftarahs, sometimes amounting to several for a single Torah portion, is given at the end of the *Union Prayer Book.* ISMAR ELBOGEN.

***Lit.:*** Elbogen, Ismar, *Der jüdische Gottesdienst* (1931) 174 et seq.; Dembitz, L. N., *Jewish Services* (1898) 65-70, 275-82, 288-92, 310; Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) 148-51, clvi-clviii.

**ḤAG,** *see* HOLIDAYS.

**HAGAR,** an Egyptian woman, the handmaid of Sarai and perhaps a present to her from Pharaoh (*Gen.* 12:16). In the first of two narratives (*Gen.* 16) it is related that Sarai, despairing of having children because of her age, gave Hagar to Abram as a concubine. Since Hagar was not an ordinary slave but the particular property of her mistress, any offspring she might bear to Abram would be reckoned as Sarai's. When Hagar found that she was going to bear a child, she became arrogant toward Sarai, who drove her out. On her journey back to Egypt, Hagar was met by an angel, who bade her go back and submit to her mistress; he also promised that she would bear a son who would be the ancestor of a mighty nation. Thereupon Hagar returned to Abram's encampment and in due time became the mother of Ishmael ("God has heard"; verses 15-16).



*The expulsion of Hagar. From a painting by Peter Paul Rubens*

The other narrative (*Gen.* 21) is laid in the period after the names of Abram and Sarai have been changed to Abraham and Sarah, respectively, and after the birth of Isaac. At the time of the weaning of Isaac, the presence and conduct of Ishmael during the family feast aroused the jealousy of Sarah, who came to Abraham and demanded that he expel Hagar and her son. Abraham recoiled from such an action, and it was only after a divine revelation that he acceded to Sarah's demand. Hagar set forth through the wilderness of Beer-sheba. Just when her supply of water was exhausted and she despaired of her own and her son's life, an angel showed her a spring of water. Ishmael later made his home in the wilderness of Paran and his mother chose an Egyptian woman as his wife. *I Chron.* 5:10, 19-22; 11:38 and 27:31 refer to the existence of a people known as the Hagrites, who lived in the Transjordan.

Bible scholars regard the stories of Hagar as a personification of the relationship of the Israelites to Arabian tribes, who were regarded as kindred, but inferior to Israel. It is noteworthy that both stories follow the legal code of the period; Hagar, before she has borne a son, is subject to Sarai, but afterwards, to Abraham. It has been suggested that the native country of Hagar was not Egypt (*Mitzraim*), but Musri, in Northern Arabia.

Rabbinic views on Hagar differ sharply. She is extolled for her fidelity and piety, and described as an Egyptian princess who, after witnessing the miracles wrought for Sarai, concluded that it was better to be a slave in Sarai's house than a mistress in her own. Other opinions describe her as persistently maligning Sarah who, after her patience was exhausted, took the measures of denying Hagar cohabitation with Abraham, wreaking corporal punishment, and imposing irksome tasks upon her. Moreover, by casting an evil eye upon her she caused Hagar to miscarry, so that Ishmael was her second son. The sincerity of Hagar's conversion to Judaism was questioned, especially since she selected an Egyptian woman as wife for her son.

In the Middle Ages the terms Hagar and Hagrites were frequently used in Hebrew literature for Hungary and Hungarians, probably because of the resemblance in sound.

In Arabic literature, which naturally exalts Ishmael as the founder of the Arab race and the inheritor of the true religion preached by Abraham, Hagar is depicted as the daughter of Pharaoh, by whom she was presented to Abraham. Sarah insisted on her expulsion when she gave birth to Ishmael, when she observed that his face radiated the light of Mohammed. Abraham, however, refused. Upon the birth of Isaac, Sarah renewed her demand. Finally, the angel Gabriel escorted Hagar and her son to a place in the desert, where later the Kaaba of Mecca was built. When her supply of

water was exhausted, Hagar prayed until Gabriel produced a spring, the holy Zamzam well.

*See also:* ISHMAEL. WALTER DUCAT.

*Lit.:* The Biblical commentaries to *Genesis;* Ginzberg, L., *Legends of the Jews,* vols. 1 and 5.

**HAGBAHAH,** *see* TORAH, READING OF.

**HAGEDORN, JOSEPH HERTZBERG,** communal worker, b. Philadelphia, 1873. For many years he was in business as a manufacturer. Upon his retirement in 1915, he devoted himself to civic affairs in Philadelphia and to Jewish communal institutions. During the World War he was Fair Price Commissioner of Philadelphia. He was appointed in 1932 Director of the Department of Supplies and Purchases in the reform administration of Mayor J. Hampton Moore.

From 1922 on, Hagedorn was president and, later, chairman of the board of trustees of Congregation Keneseth Israel of Philadelphia. He was also a trustee of the Federation of Jewish Charities, chairman of the board of trustees of the National Farm School at Doylestown, Pa., and a trustee of the Jewish Institute of Religion.

In 1930, he received "The Philadelphia Jewish Award" from the Alumni Association of Congregation Keneseth Israel in recognition of his outstanding citizenship.

**HAGEN, LOUIS,** banker, b. Cologne, Germany, 1855; d. Cologne, 1932. Before his conversion to Catholicism he bore the name of A. Levy, and was owner of the A. Levy banking-house of Cologne. Hagen was president of the Cologne Chamber of Commerce, a member of the Economic Council of the empire and of the Prussian Council of State. He controlled enterprises in all branches of industry in Germany and other countries, and brought about a large number of important industrial consolidations.

*Lit.:* Pinner, F., *Deutsche Wirtschaftsführer* (1922) 321.

**HAGENAU,** capital of the district of the same name in Lower Alsace; in a total population of about 17,000 (1941) about 700 were Jews. It is highly probable that Jews lived there in the second half of the 12th cent., as there is a record of a restoration of the synagogue in 1252, and there was also a Jewish cemetery. The first community was annihilated at the time of the Black Death (1349), but in 1354 Jews were again admitted, and in 1389 some of them, expelled from Strasbourg, were permitted to reside in Hagenau and neighboring localities. In 1436 Emperor Sigismund gave the Jews his protection, but ordained that their number should be restricted. In 1561 the municipal council forbade the Jews of the neighboring villages to worship in the Hagenau synagogue, and the Jews of Hagenau had to sign this decree under threat of closing down their house of worship.

Up to 1648, when Hagenau came under French rule by the Treaty of Westphalia, the community was limited to six families. In 1657 a group of Jewish refugees from Poland was allowed to live in Hagenau; by 1695 the community had grown to fifteen families; the 1808 census records 654 individual Jews; from then on the community remained stationary.



*Illustration from the Sarajevo Haggadah depicting incidents in the life of Joseph in the home of Potiphar (top) and in prison (bottom)*

Among the important rabbis of the community were: Hayim Rheinfeld of Landau, who was a physician (1633), Meir Trifus (1660), Wolf Hochfelder (1697), Elie Schwob (1721-47), Lazarus Moses Katzenellenbogen (till 1764) and Jequel Guggenheim (1793-94) who, during the Reign of Terror, defended the observance of the Jewish religious ceremonies. A Hebrah Kaddisha Gemilath Hasadim was founded in 1622. In 1808 Hagenau was placed under the jurisdiction of the consistory of Strasbourg.

*Lit.:* Scheid, Elie, *Histoire des Juifs de Hagenau* (1885); Gross, Heinrich, *Gallia Judaica* (1897).

**HAGGADAH** ("tale," "narrative"), those portions of rabbinical literature which do not deal directly with the regulation of religious practice. Most scholars prefer the Aramaic forms of the word, Agada or Agadta, as Haggadah is a specific designation for the text of the home service (Seder) on Passover eve.

Haggadah deals mainly with the interpretation and expounding of the Bible. Poetry and fancy enter into its composition. Haggadah may be described as *argumentum ad hominem* because of its appeal to the populace. "It drew the hearts of people like wine." "When money was plentiful," says Rabbi Isaac, "people were eager to hear the words of the Mishnah and Talmud; now that money is scarce and we are sick with persecution, people wish to hear the words of the Bible and Haggadah."

Haggadah comprises fully one-third of the Babylonian and one-sixth of the Palestinian Talmud. The Midrashim and Targumim to the Bible are replete

with Haggadic content. Haggadah began with the time of Ezra (5th cent. B.C.E.), who endeavored to popularize the Bible, and this form of Biblical interpretation and extension continued until the year 1000 C.E. It reached its zenith of development in Palestine between the 2nd and 4th centuries C.E., and especially at the beginning of the rise of Christianity when Jewish scholars were challenged to defend their religion. It was then, in the 3rd cent., that the polemical element in Haggadic literature advanced to immeasurable heights of strength and beauty in defense of Judaism.

The Geonim (6th to 11th centuries C.E.) engaged in the task of collecting Haggadic literature and added a little of their own homiletical speculations. For almost 1,500 years, the Jewish people were stimulated, enlightened, and strengthened morally and spiritually by Haggadah and were given the stamina to preserve that which was its necessary complement, the Halachah.

The contents of Haggadah may be classified into several groups: the homiletical, ethical, religious and polemical, popular science, historical and mystical. The homiletical confines itself mainly to interpreting the Bible. The ethical is composed of similes, pithy sayings, fables, parables, maxims, riddles and witticisms. The outstanding collection of ethical Haggadah is the Mishnah tractate *Aboth* (Sayings of the Fathers). Religious and polemical Haggadah includes doctrinal theology, Messianic speculations, polemics against new, heretical religious ideas, and apologetics for Judaism. Such subjects as medicine, magic, astronomy, astrology and mathematics come under the grouping, popular science. Historical Haggadah deals with the legendary embellishment of historical events, miracles, saga, genuine reports of post-Biblical history, biographical anecdotes, traditions and folklore about Biblical characters. While historical Haggadah on the one hand is full of anachronisms, as, for example, the description of the heroes of antiquity as scholars immersed in the study of Torah, it also contains some real information of tremendous value to scholars, especially for the history of early Talmudic times, for which no adequate contemporary history exists. The mystical Haggadah contains speculations about God, His various names, about the cosmos, creations and the Kingdom of Heaven. Here, too, are found angelology, demonology, and inferences deduced from the numerical value of the letters comprising various words (Gematria).

The Haggadah was originally handed down orally, but with the establishment of various academies in Palestine and Babylonia, the disciples of the rabbis conveyed the words of their teachers in writing. A few of the most popular Haggadists are Hillel, Johanan ben Zakkai, Eliezer ben Hyrcanus, Meir, Abba Aricha (Rab), Rabbah bar bar Hana, and Huna. In the post-Talmudic period Midrash collections arose which were almost exclusively Haggadic in content, while Jacob ben Solomon ibn Habib, in the 16th cent., made an extract of the Haggadic material in the Babylonian Talmud, in his work *En Yaakob*.

The Haggadah has been described as a complement to the Halachah. Alone it could not have withstood the pressure of historical events, since it deals with



*Joseph and his brethren, as illustrated in the Sarajevo Haggadah*

generalities, and therefore is insufficient as a sustaining religious guide. Nor could the Halachah endure without Haggadah, which gave to the legalism of Halachah the impetus of emotion, faith, reverence, ethics and history. Haggadah recognized change in circumstance and inspired Halachah to meet the ever-changing conditions which faced the Jews in the various periods of their history.

*See also:* HOMILETICS; MIDRASH.

SAMUEL J. LEVINSON.

*Lit.:* Zunz, L., *Gottesdienstliche Vorträge;* Wilhelm Bacher's works on the Agada of the Tannaim and Amoraim; *Jewish Encyclopedia,* vol. 6, p. 141; vol. 8, pp. 550-69; *Encyclopaedia Judaica,* vol. 1 (1928) cols. 951-79.

**HAGGADAH, PASSOVER** (in Hebrew, *haggadah shel pesah,* "narration for Passover," or, more properly, *seder haggadah shel pesah,* "order of the narration for Passover"), the book used in the Seder, or home service for Passover. It is written in Hebrew, with some sections in Aramaic, and contains the story of the Exodus from Egypt, the explanations of the symbolic objects of the Seder table, and various prayers, psalms and festive songs.

1. **Text.** The origin of the Haggadah goes back to the commandment given in connection with the ordinance providing for the annual observance of the Passover festival, to the effect that "thou shalt tell (*vehiggadta*) thy son in that day, saying: It is because of that which the Lord did for me when I came forth out of Egypt" (*Ex.* 13:8), while the passage enjoining the first eating of the Paschal lamb contains the suggestion that the children will ask the meaning of the observance and that the parents are to explain it to them (*Ex.* 12:26-27). It is probable, therefore, that the original form of family observance of the beginning of Passover consisted of the eating of the Paschal lamb, followed by the narration of the story of the Exodus by the head of the family. The manner and scope of the narration were thus left to the judgment of the head of the family.

In course of time, however, the desire arose for a more uniform liturgy for the Paschal meal. This was particularly the case in the period of the Second Temple (5th cent. B.C.E. to 1st cent. C.E.), when the daily, Sabbath and festival prayers were beginning to assume a standard form. The first such formulation is found




Germanic National Museum, Nurmberg

## HAGGADAH OF THE 15TH CENTURY

*An Illuminated Page Showing (above) Lifting Up the Cup and (below) the Prophet Elijah Approaching, Riding an Ass*

in the tenth chapter of the Mishnah tractate *Pesahim*. This provides for the four cups of benediction, and gives the form for the four questions which the son is to ask, beginning with the words *mah nishtannah halailah hazeh mikol haleloth*, "Why is this night different from all other nights?" The form of the questions, which mention the eating of Matzoth, bitter herbs and roast meat, shows that the entire ceremony was performed at the conclusion of the Paschal meal. In answer to the questions, the father is directed to tell the story of the Passover, using as his text the passage beginning, "A wandering Aramean was my father" (*Deut.* 26:5-8). Rabban Gamaliel (probably the first of that name) declared that the symbols forming part of the Passover feast, i.e. the paschal lamb, unleavened bread and bitter herbs, must be specifically mentioned in the ritual; to this was subjoined a thanksgiving for liberation, and the recitation of the Hallel Psalms (*Ps.* 113 to 118). It is evident, then, that at the time of the completion of the Mishnah (200 C.E.) the Haggadah already had a fairly fixed form, but much latitude was allowed for expanding the narrative, and learned men used to dilate on the wonders of the Exodus till daybreak.

In the course of time modifications and enlargements of the Haggadah were made, embellishments from the Midrash being particularly favored for this subject; a typical example is the description of the four types of children—wise, wicked, simple, and those unable to frame a proper question—who inquire about the Passover rites. Some of the songs at the end were not introduced into the Haggadah until the 16th cent. Finally, there emerged a hard and fast text which, as described by Heine in "Der Rabbi von Bacharach," is "a rare conglomeration of legends handed down from antiquity, miraculous tales from Egypt, curious narratives, debates, prayers and hymns."

In course of time the text of the Haggadah became so lengthy as to be regarded as burdensome if its reading were postponed until after the festive meal. Consequently, some time in the Middle Ages, a large part of the service, containing the questions and answers, as well as the explanations of the symbols, was recited prior to the meal itself. As a result of this shift the entire structure of the Haggadah, with its opening questions and answers, has lost its original meaning. Another result of the embellishment of the Haggadah was that the story of the captivity of the Israelites and their Exodus from Egypt, formerly the main feature of the narration, occupied only a very small part of it. The Seder service, as it is now observed, consists of two sections, before and after the meal, during each of which two cups of wine are drunk. The former contains the four questions, the response and the explanation of the symbols; the latter begins with the grace after meals and is composed mainly of psalms and poems. It ends with a number of poems with simple refrains, such as the Addir Hu, and two songs which practically belong to folk-literature: the *Ehad Mi Yodea* ("Who Knows One?"), a form of guessing game built on numbers, and the *Had Gadya* ("An Only Kid"), a nursery rhyme which has been turned into a ballad of divine retribution, with "the only kid" as the symbol of Israel.

An interesting feature of the Passover Haggadah is the Yaknehaz, a word compounded from the initial letters of the Hebrew words *yayin* ("wine"), *kiddush* ("sanctification"), *ner* ("light"), *habdalah* ("separation") and *zeman* ("return of the festal season"). These five words indicate the order of the blessings which are to be said for the Kiddush prayer of a holiday that begins on Saturday night; they are found in this order as early as the Talmud. A witty fellow perhaps made a pun on the word as *Jagt den Has* ("hunt the hare"); this has furnished an art motif for the illustration of Hebrew manuscripts and a hare hunt is frequently pictured in manuscripts of the Haggadah and the festival prayer-book (Mahzor), in which directions for the Kiddush prayer are given.

Another interesting feature of the Haggadah is the enumeration, in the course of the narrative of the Exodus, of the ten plagues which God brought upon Egypt (*Ex.* 7 to 11): *dam* ("blood"); *tzefarde'a* ("frogs"); *kinnim* ("gnats"); *'arob* ("swarms of flies"); *deber* ("murrain"); *shehin* ("boils"); *barad* ("hail"); *'arbeh* ("locusts"); *hoshech* ("darkness"); *makkath bechoroth* ("killing of the first-born"). Rabbi Judah grouped these ten plagues into words formed from the initial letters, *DeTZaCH 'ADaSH Be'AHaB*. Among the Ashkenazic Jews in the Middle Ages and among many groups of Jews in modern times the master of the house and those participating in the Seder dip their fingers in the cups of wine at the mention of each plague, or whenever the abbreviation is mentioned, and spill a little of the wine into the saucer. The origin of this custom is not clear; it is sometimes explained as symbolic of the fact that the cup of joy should never be completely full.

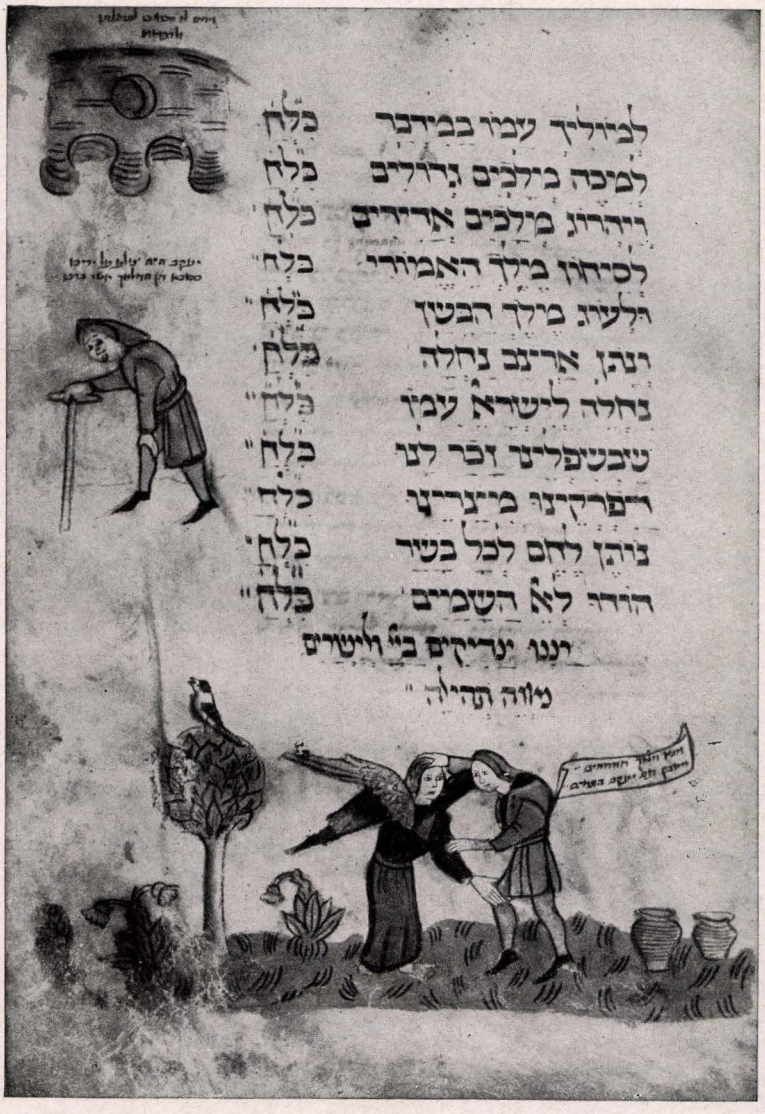
Since the Haggadah was a book for the service in the home, it was translated at an early period into various vernaculars; the Brown Jews of India even translated it into Mahrati. A number of commentaries on the Haggadah have been written; a modern edition, printed in Vilna, contains more than a hundred such commentaries. There are a number of characteristic melodies to the poems in the Haggadah, which have contributed to its popularity. In recent times a number of adaptations of the Haggadah have appeared in the United States and Germany, generally representing the Reform point of view. These omit much material, especially those passages dealing with the miracles, the Talmudic debates, and the discussion of the plagues; but as a rule they retain such characteristic features as the four questions, the explanation of the symbols, and the concluding songs. The prayers are usually given in an abridged form and the text is accompanied by musical notation. There is invariably a translation into the vernacular.

*See also:* ADDIR HU; HAD GADYA; SEDER.

ISMAR ELBOGEN.

***Lit.:*** Dembitz, L. N., *Jewish Services* (1898) 356-66; Wiener, *Bibliographie der Oster-Haggada* (1902); Cassel, D., *Die Pessach-Hagadah;* Moore, G. J., *Judaism,* vol. 2 (1927) 42-43; Simches, B., "Additions to the Bibliographies of the Passover Haggadah," *Kiryath Sefer,* vol. 13 (1936-37) 138; Libermann, H., "Supplement to the Passover Haggadah Bibliography," *ibid.,* vol. 15 (1938-39) 258-63.

**2. Illustration. a. Haggadah Manuscripts.** The earliest extant Haggadah manuscripts are from the



*A page from the "Second Haggadah" (at bottom) Jacob wrestling with the angel; (above) Jacob limping; (top) the heaven with a golden sun. Formerly in the German National Museum at Nuremberg*

13th cent., and from that time the oldest illuminated Haggadahs which have been preserved also date. Sometimes these Haggadahs are in separate manuscripts; at other times they are incorporated with the festival or daily prayer-books (Mahzor and Siddur). Such Haggadah manuscripts are written on vellum, for the most part in bold Hebrew characters, of a large size.

In a Spanish Haggadah manuscript of the 13th cent. in the Mocatta Library, London, there are to be seen, besides ornamental devices, the unleavened bread (Matzah) and the bitter herbs (*maror*), painted in bright colors and with burnished gold. There also appear, as appendices to such manuscripts, whole sets of Biblical scenes, illustrating especially the events described in *Genesis* and *Exodus*. These pictures are full-page miniatures with appropriate Scriptural verses as their titles, which would indicate that they were not especially composed for the Haggadah, but were taken over from illuminated Bibles. A set of such narrative Bible scenes is exhibited in the Haggadah Add. 27210, British Museum, which is illuminated in the style of high French Gothic. Another appears in Or. 2884, British Museum, a 14th cent. Haggadah manuscript iconographically as well as related to the former, yet of cruder Spanish penmanship. There is a Bible cycle also in the 14th cent. Haggadah of the Provincial Museum in Sarajevo and in the "second" Haggadah of the David Kaufmann collection in the Budapest Academy of Sciences, a manuscript of the late 14th cent. Yet in some Spanish Haggadahs of the period an attempt is apparent to eliminate the more remote *Genesis* pictures and to adapt the illustration to the Haggadah proper, as in the "first" Crawford Haggadah of the John Rylands Library, Manchester, in Or. 1404, British Museum, a version of the former, and in the tiny volume Or. 2737, British Museum. The set of scenes starts here direct with the story of Moses. In the 14th cent. the text illustrations, pictures accompanying the narration either in the form of initial illumination or as borders, become more important. It should be added that the initials in Hebrew books comprise as a rule not single letters, as there are no capitals in the Hebrew alphabet, but the opening words of paragraphs.

An especially fine example is afforded by the Spanish





*Two pages from the "Second Haggadah," showing (above) Jacob journeying toward Egypt with his family; (right) Jacob's ladder and Isaac blessing Jacob, with Esau at a distance*



*A page from the Venetian Haggadah, printed in 1629*

Haggadah, Add. 14761, British Museum, 14th cent., with its profusion of Seder scenes portraying the stages of the Passover meal attached to the initial illumination. The family is shown seated at a table with the Passover wine, the Paschal dishes and quite a few copies of the Haggadah displayed. The little son appears to be inquiring as to the meaning of the festival. He becomes a separate feature of the illustration. Referring to *Deut.* 6:20, this figure appears amplified in the Haggadah. In Crawford I there are two types of sons portrayed: the wise son and the wicked son. In Or. 2884, British Museum, there appear two more types, the simple son and the one who knows not how to ask questions. The four sons become traditional in the Haggadah illustration. Another striking feature is the figures of the Tannaitic sages discussing the Passover rites. The liturgical set is completed with scenes displaying the preparation for the festival in the kitchen and the house.

The Spanish Haggadahs are illuminated in bright, vivid colors with predominant cinnabar reds and greens, thick, viscid paints and profuse use of burnished gold in the lettering and ornamentation. Characteristic are the Moorish and Gothic architectural devices, occasional figures of Moors, also coats of arms of Castille and Aragon.

The Ashkenazic Haggadahs current in France, Germany and other Central European countries do not display any narrative cycles. The preserved illuminated manuscripts of these regions go back in the main to the 15th cent., a period when Haggadah illustration became more systematized. Bible figures of Samson, Samuel, David, and Solomon occur in the text illustration of the "second" Nuremberg Haggadah (Cod. 7121, Germanisches Nationalmuseum) merely as symbolical images, as testimonies of salvation. Messianic expectations are conveyed in the "second" Nuremberg, "second" Darmstadt (Cod. Or. 28, Landesbibliothek), "second" Crawford, John Rylands Library, and the beautiful Cod. Hebr. 200 of the Bavarian State Library, Munich, by the prophet Elijah, the forerunner of the Messiah whom he is occasionally shown leading to Jerusalem.

Legendary amplifications begin to play a larger part in the Ashkenazic Haggadahs. Humorous rhymes in Hebrew comment upon the pictures. The liturgical scenes become somewhat disrupted and the single figure of the father performing the rites seated in a portal suggesting the house is a common feature. Emphasis is placed on the didactic purpose. Illustrations are confined mostly to the side and lower borders. Literal representations of images conveyed by the text —a feature common to German manuscripts and early prints—are much in vogue. The Spanish Haggadahs already show this peculiar feature, which was inherited from early medieval book illustration; thus there are the Israelites in the Exodus scene marching with raised arms in keeping with *Ex.* 14:8. In the Ashkenazic Haggadahs, "word illustrations" are much more frequent and receive a humorous tinge. The *ars memorativa* cultivated in humanistic literature and in Hebrew literature even before that inspired the hare chase, a literal translation of the acrostic *YaKNeHaZ* (*yayin, kiddush, ner, habdalah, zeman*), a German mnemotechnic for the sequence of benedictions to be recited when the Seder coincides with the termination of the Sabbath. A fine example of a hare chase used in this sense is afforded by the Cincinnati Haggadah of the 15th cent. in the library of the Hebrew Union College. A hu-



*A page from the Mantuan Haggadah printed by Isaac Bassan in 1561*

morous trait is provided by the father demonstrating the bitter herbs and pointing simultaneously to his wife in allusion to *Eccl.* 7:26, which describes the bitterness of an evil wife. This picture is to be met with, among others, in the Haggadah Cod. hebr. 1333, Bibliothèque Nationale, Paris. The fable of the captured drunk monkeys pictured in the "second" Crawford Haggadah, the story of the drunken man behaving like a pig alluded to in the "second" Nuremberg Haggadah, playful warnings against too profuse libations at the Passover night, characterize the 15th cent. Ashkenazic Haggadah as a very lively reading book of the family. The illustrations are often sketchy drawings touched with color.

There is, however, a group of Haggadah manuscripts, mostly of a German-Italian type, which reveal a more ambitious style of penmanship and illumination. A great many scribes and illuminators went on their wanderings to Italy; thus we have the Mahzor Cod. 653 de Rossi in the Palatina, Parma, including a Haggadah which, according to the colophon of the scribe, was started in Ulm in 1450 and completed in 1453 in Treviso, Northern Italy. Joel ben Simon, surnamed Feibush Ashkenazi of Cologne, states in his colophon in the "second" Haggadah at the Jewish Theological Seminary of America, New York, a Haggadah of the Italian rite, that he copied and illuminated the manuscript in 1454. Colophons mentioning the illumination are all the more important since, as in Christian book production, calligraphy was valued higher than illustration, and the latter was frequently ignored in the scribe's notes. Whether the scribes used often to illustrate their manuscripts themselves is questionable. The name of Joel ben Simon without a surname is found also in the colophon of the "first" Haggadah of the Jewish Theological Seminary and in the "first" Nuremberg Haggadah, the date of which (1492) is doubted. Whether Joel ben Simon is identical with Feibush surnamed Joel, the scribe of the Haggadah of German rite Add. 14762, British Museum, is uncertain, nor has it been established so far whether the scribe of Cologne is identical with a copyist Joel ben Simon surnamed Feibush Reiner of Bonn. The problem conveys the implications of the frequent migrations of the Jews at that period.

Another group of Haggadahs includes Cod. Hebr. 8, Provincial Library, Darmstadt, and a Haggadah at the Hebrew Union College, Cincinnati. The former was copied by Israel ben Meir of Heidelberg, the latter by Meir son of "Israel Jafe, scribe of Heidelberg." The Cincinnati Haggadah copyist was apparently a son of the scribe of the Darmstadt Haggadah. The scribe Meir was identified further on with "Meierlein, Jude von Ulm," who is known to have produced, in 1468, a leather-tooled binding for the council of Nuremberg. If we assume that the Darmstadt and the Cincinnati Haggadahs were illustrated by their scribes, it is surprising to notice that the style of representation of father and son is so different. In the Darmstadt Haggadah an attempt is apparent to organize the disintegrated elements in elaborate pictorial compositions. The miniatures betray unusual artistic skill, but also a striking lack of characterization of the traditional figures of the pictorial cycle. The Cincinnati Haggadah copied by the son of the scribe of the Darmstadt manuscript embodies, on the contrary, the traditional type of illustration. Later Haggadahs develop the style, following the pictures of the 15th cent. Haggadahs, but remodeling them in Renaissance style. Such Haggadahs are that which is part of the Siddur of the late Baron Edmond de Rothschild, an Italian ritual of the late 15th cent., the Italian Haggadah of the 16th cent., Cod. 725/17, Frankfort Stadtbibliothek, the Italian Haggadah, Cod. Hebr. 1388, Bibliothèque Nationale, Paris —the latter copied by Matthias Spagnulo in 1583—and the Haggadah in the Levantine Siddur, Jewish Theological Seminary, Breslau.




*A page from Abraham Regelson's modern translation of the Haggadah (1941), illustrated by Siegmund Forst*

**b. Printed Haggadahs.** The first printed Haggadahs appeared in the 16th cent., and it has been estimated that there are more than 2,000 editions of such works. The Venetian fragment of a woodblock-print with two illustrations, published by Ernst Weil, has been claimed as a Haggadah; this is erroneous, as the work in question is a fragment of *Exodus*. The earliest extant printed Haggadah is a fragment found in the Elkan Adler collection, now at the Jewish Theological Seminary, New York city. It has two woodcuts: a family scene, and one depicting the plague of vermin. The woodcuts seem to be of German origin, though there is an attempt to make the costumes Oriental. The type-forms are Sephardic, and the Haggadah is supposed to have been printed either at Constantinople or Salonika between 1505 and 1515. In 1512 appeared a Latin compilation of a Haggadah by a

Protestant theologian, Thomas Murner: *Ritus et celebratio phase judeorum cum orationibus eorum. Chukat hapessach,* printed by his brother Beatus in Frankfort. The six different woodcuts of this Haggadah show three men seated at the Seder table and discussing the rites of the festival.

The earliest complete Hebrew printed Haggadah with woodcuts, issued for the use of Jews, is that which was published by Gershom ben Solomon Cohen and his brother Gronem at Prague in 1526. Hayim Schwarz, the printer, signed his initial, Shin, on the figures of Moses and King David. The illustration comprises the familiar single marginal figures of the heroes of the Haggadah narrative in long rectangles, furthermore a few tail pieces with frieze-like scenes like Abraham carried in a boat "from beyond the river," Pharaoh bathing in the blood of Jewish children, the Exodus, the hare chase, and the like. Two elaborate borders exhibit to either side larger figures of David and Goliath, Adam and Eve, and the like. The prophet Elijah also belongs to this cycle of pictures familiar from 15th cent. manuscripts.

A Haggadah with woodcuts was printed by Isaac Bassan ben Samuel in Mantua in 1560 in the press of Giacomo Rufinelli. The illustrations of this Haggadah, influenced by the Prague print, are somewhat amplified. How the printer got together his set of cuts is to be inferred from the fact that he used for the figure of one of the Tannaitic sages a cut representing Jeremiah from the ceiling of the Sistine Chapel by Michelangelo and for one of the four sons the "insipiens" of *Ps.* 52 in Holbein's *Icones veteris testamenti.*

The Haggadah printed in Venice in 1609 by Israel Zifroni in the press of Di Gara exhibits the most elaborate cycle of woodcuts. It had the largest circulation and was reprinted a great many times. It is being republished with its woodcuts lithographed till the present day. This Haggadah affords a *Genesis* and *Exodus* cycle showing Abraham, Isaac, Jacob, Laban, Joseph and the story of Moses. The hare chase and the Elijah-Messiah motif are not missing. The portraits of Moses and Aaron, David and Solomon, Jeremiah and Isaiah set as counterparts recall the arrangement of the Biblical figures in the Prague Haggadah. A special feature is the thirteen Seder scenes arranged on one page, the ten plagues similarly set on one page and the liturgical scenes shown within the framework of the initial letters. The text is enclosed in portals.

The Venetian Haggadah has appeared with Spanish, Italian and Judeo-German translations. All the three woodcut Haggadahs of Prague, Mantua and Venice are examples of excellent workmanship.

In 1695 appeared a Haggadah in Amsterdam which, after the decline of Venice, became a center of Jewish printing activities. This Haggadah was produced "in the house and to the order" of Moses Wesel. The Amsterdam Haggadah was illustrated with copper engravings. On the title page Abraham bar Jacob is mentioned as the engraver. His signature in Hebrew is to be found on the appended map of Palestine. The title page reads besides: "Formerly the pictures used to be cut in wood, that was not so beautiful. Now that they are engraved in copper, everyone will realize the difference, which is like light and dark." Whoever Abraham bar Jacob was, it was suggested that he was a proselyte, and that he did not have the merit of inventing the illustrations. They are copied from the engravings in the *Old Testament* and the *Roman History* illustrated by Matthias Merian, the Elder, of Basel. Some scenes of the Haggadah are adaptations of several plates of Merian, others are faithful reproductions. Merian himself used woodcuts of Holbein as a model for most of his plates. The Amsterdam Haggadah affords no liturgical pictures; even the Seder scene is lacking. In a new edition by the press of Solomon ben Joseph Proops in Amsterdam, in 1712, the whole set was reengraved, the title page altered and the missing scenes added. They were borrowed from the Venetian woodcut Haggadah. Both Haggadahs, the Venetian and the Amsterdam, were reprinted and reedited a great many times. A handwritten copy of the Venice print with pen and ink drawings after the woodcuts is signed by Elie Malakhi of Padua and dated 1784. It is the Manuscript Cod. Hebr. 1406 of the Bibliothèque Nationale. The Amsterdam Haggadah was reedited in the 18th cent. with rather crude woodcuts made after the engravings on a reduced scale. Numerous Jewish artists copied the Amsterdam Haggadah by hand, mostly on vellum, using the engravings as models for their drawings painted in gouache. Many exquisite details in the rococo style were thus added.

Moses Loeb Sofer, son of Wolf of Trebitch, illuminated a Haggadah in 1717 and another copy in 1723. This second version he made for Eliezer son of Joseph of Pressburg, the great-grandfather of Heinrich Heine. It is this Haggadah with which Heine was familiar from his childhood on. He describes it in his "Rabbi of Bacharach." The copy is in private possession.

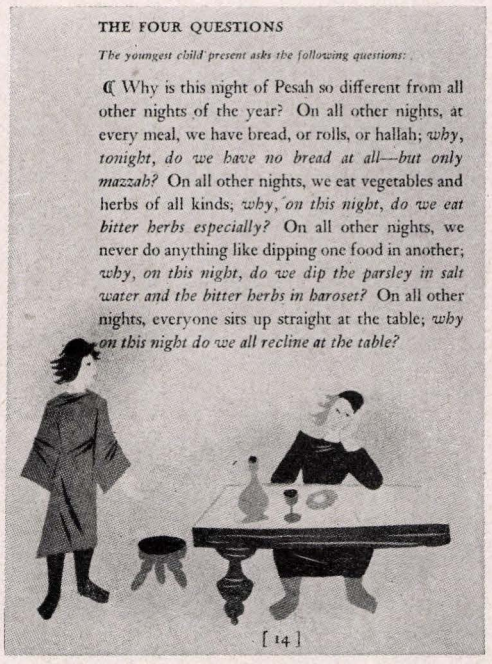
Aaron ben Benjamin Zeeb copied and illuminated a Haggadah dated 1740, in the Library of the Hochschule für die Wissenschaft des Judentums, Berlin; Meir, son of Eli Metz, of Mannheim, and Joseph, teacher and cantor in the region of Würzburg, illuminated a Haggadah dated 1734, Museum für Jüdische Altertümer, Frankfort; the British Museum owns a Haggadah of this type dated 1740; it is Cod. 3173; the Haggadah in the Linel collection, dated 1738, was transferred to the Kunstgewerbemuseum, Frankfort; Aron Wolf Herrlingen produced several Haggadahs between 1738 and 1768, known to have been in Vienna; Nathan, son of Abraham Speier, of Breslau, produced a Haggadah dated 1768; Judah Loeb, son of Elijah Hakohen, of Lissa, executed a Haggadah in Copenhagen in 1769, now Cod. Or. 7, Provincial Library, Darmstadt; in this Haggadah, as in many others of the 18th cent., the "song of the kid" (Had Gadya), the text of which first appears in printed Haggadahs in the 16th cent., is illustrated.

In the 19th cent., attempts were made to introduce new pictures in the Haggadah; a fine example is the Basel print of 1816. In the 1850's and 1860's pictures in the style of historic romanticism appear in the Haggadah. In a Warsaw print published by Lebenson in 1859 a view of Jerusalem and another of Babylon with a Ziggurat are to be seen. In remote Poona, India, a Haggadah was brought out in 1874 with some local color in its illustration. There are a few French examples. In 1889 Alexander Kisch, rabbi of the Meisel Synagogue at Prague, issued a Haggadah with

illustrations by a Christian Slovakian artist, Cyrill Kutlik, which anticipated the style of Abel Pann. Some publishers have provided their Haggadah editions with reproductions from old Haggadahs, thus helping to popularize the knowledge of Hebrew illustration in past centuries. Mrs. Philip Cowen brought out in 1904, in New York, a Haggadah, many times reprinted, with reproductions from old prints. The Haggadah edited in Frankfort in 1913 by Seligmann is illustrated with reproductions from the Linel Haggadah; the Haggadah edited by Lehmann in Frankfort, in 1914, exhibits specimens of miniatures from medieval Haggadahs; Joseph Budko etched in Berlin a set of illustrations for the Haggadah first published in 1917 and reproduced in a Haggadah in Vienna in 1921; in 1923 there appeared in Berlin a Haggadah with engravings by Jacob Steinhardt and the text copied by Franziska Baruch; a special volume of the Had Gadya was published in 1920 with colored drawings by Menachem Birnbaum; Edmond Fleg translated, in cooperation with Rabbi Back in Paris, the Haggadah which was published with illustrations by Janine Aghion in 1925; Siegfried Guggenheim instigated, in 1927, in Offenbach, the publication of a Haggadah with woodcuts by Fritz Kredel; the Yalkut Publishing House in Berlin published a children's Haggadah with illustrations by Otto Geismar in 1927; in 1929 appeared in Vienna a Haggadah with rather crude illustrations by Kunstadt featuring Rabbi Akiba Eger, Moses Sofer and other members of the family of the Posen rabbi as the Tannaitic sages in Bene Berak; a children's Haggadah was brought out in 1934 in Jerusalem by A. M. Silbermann with illustrations by Erwin Singer; a London edition with English translation by I. Wartski and A. S. Super appeared in 1937; Cecil Roth edited a Haggadah with illustrations by Donia Nachshen in 1934 in London; and another one in 1941 with miniatures by Arthur Szyk.

In 1941 there appeared in New York a Haggadah with illustrations by Saul Raskin, the Reconstructionist Haggadah edited by Mordecai M. Kaplan, E. Kohn and Ira Eisenstein with illustrations by Leonard Weisgard, and a Haggadah edited by Scharfstein with a translation by the poet A. Regelson and illustrations by Siegfried Forst.

RACHEL BERNSTEIN WISCHNITZER.


THE FOUR QUESTIONS

*The youngest child present asks the following questions:*

¶ Why is this night of Pesah so different from all other nights of the year? On all other nights, at every meal, we have bread, or rolls, or hallah; *why, tonight, do we have no bread at all—but only mazzah?* On all other nights, we eat vegetables and herbs of all kinds; *why, on this night, do we eat bitter herbs especially?* On all other nights, we never do anything like dipping one food in another; *why, on this night, do we dip the parsley in salt water and the bitter herbs in haroset?* On all other nights, everyone sits up straight at the table; *why on this night do we all recline at the table?*

[14]

*A Page from "The New Haggadah," depicting the Four Questions, published (1941) by the Jewish Reconstruction Foundation and illustrated by Leonard Weisgard*

***Lit.:*** Finkelstein, Louis, "The Oldest Midrash: Pre-Rabbinic Ideals and Teachings in the Passover-Haggadah," *The Harvard Theological Review,* Oct., 1938; Wiener, S., *Bibliographie der Oster-Haggadah 1500-1900* (1902); Yaari, A., "Konteres Hahaggadoth," *Kiryath Sefer,* June 4, 1930; Rivkind, "Safruth Hahaggadoth shel Pesach," *ibid.,* Dec. 2, 1936; Schwab, M., "Un manuscrit hébreu de la Bibliothèque Nationale à Paris," *Journal Asiatique,* vol. 19 (1892); "Une Haggadah illustrée," *Revue des études juives,* vol. 45 (1902); Kaufmann, David, "Une Haggadah de la France Septentrionale," *ibid.,* vol. 25 (1892); idem, *Gesammelte Schriften,* vol. 3 (1915); Müller, H., and Schlosser, J. von, *Die Haggadah von Sarajewo* (1898); Goldschmidt, Adolf, "Review of the Haggadah of Sarayevo," *Repertorium für Kunstwissenschaft,* vol. 23 (1900); Schmidt, Adolf, "Die Darmstädter Haggadah," *Zeitschrift für Bücherfreunde* (1901); Schwarz, Moritz, "Eine illustrierte Pessach-Haggadah in der Münchener Staatsbibliothek," *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1902); Schwarz, Karl, reproductions from the Prague, Mantua and Amsterdam Haggadahs, *Jüdische Bücherei,* Nos. 3, 4 and 5 (1920); Wischnitzer-Bernstein, Rachel, "Illuminated Haggadahs," *Jewish Quarterly Review,* New Series, vol. 13 (1922); *Rimon,* Nos. 1, 3 and 4 (1922-23); *Milgroim,* Nos. 1, 3 and 4 (1922-23); "Von der Holbeinbibel zur Amsterdamer Haggadah," in *Monatsschrift für Geschichte und Wissenschaft des Judentums,* vols. 7-8 (1931); "Die Haggadah Heinrich Heines," *Jüdisches Gemeindeblatt* (Leipzig), April 7, 1933; "Autour de la Haggadah de Venise," *Revue des études juives,* April-June, 1933; "Die Parabel von den vier Söhnen in der Haggadah," *Jüdisches Gemeindeblatt* (Berlin), April 14, 1935; Scholem, *Symbole und Gestalten der jüdischen Kunst* (1935); "Die Haggadah der Renaissance," *Jüdisches Gemeindeblatt* (Berlin), April 5, 1936; "Das Pessachmahl in einer Mishne-Tora Handschrift," *Jüdische Rundschau,* March 26, 1937; "Das böse Weib und die holde Frau," *Jüdisches Gemeindeblatt* (Berlin), March 28, 1937; "Les Hagadas Séphardies," *Le Judaisme Séphardi,* April, 1939 (Paris); *L'An Prochain* (1939); *L'Univers Israélite* (1939); Wischnitzer-Bernstein, Rachel, "The Medieval Haggadah," *Hadassah News Letter,* April, 1941; Marx, Alexander, "Illustrated Haggadahs," *Jewish Quarterly Review,* New Series, vol. 13 (1923); "Some Notes on the Use of Hebrew Type in Non-Hebrew Books 1425-1520," *Bibliographic Essays, A Tribute to Wilberforce Eames* (1924); *Annual Report of the Jewish Theological Seminary* (1925); "Two Illustrated Haggadahs," *Jewish Quarterly Review,* New Series, vol. 16 (1926); "The Darmstadt Haggadah, *ibid.,* New Series, vol. 19 (1928-29); Toeplitz, Erich, "Illustrierte Haggadoth," *Menorah* (Vienna), Nos. 4, 6 and 7 (1924); "Eine späte Haggadahbilderhandschrift," *ibid.,* No. 4 (1925); Bernheimer, C., *Paleografia Ebraica* (1924); Weil, Ernst, "Venezianische Haggadahholzschnitte aus dem fünfzehnten Jahrhundert," *Soncino-Blätter* (1925); *Notizblatt der Gesellschaft zur Erforschung jüdischer Kunstdenkmäler,* Nos. 15, 22, 32 and 33 (1925-33); Katz, Benzion, and Loewe, Heinrich, *Die Pessachhaggadah des Gerschom Kohen, 5287-1927* (facsimile edition; 1926); Italiener, Bruno, in cooperation with Freimann, Aron, Mayer, August L., and Schmidt, Adolf, *Die Darmstädter Pessachhaggadah* (facsimile edition; 1927); Moses, Elisabeth, "Jüdische Kult- und Kunstdenkmäler," *Aus der Geschichte der Juden im Rheinland,* published by the Rheinischer Verein für Denkmalpflege, No. 1 (1931); Kisch, Guido, "Ein slowakischer Haggadahillustrator," *Judaica,* Nos. 19-20 (1936); Fooner, Michael, "Joel ben Simeon, Illuminator of Hebrew Manuscripts in the 15th Century,"

*Jewish Quarterly Review,* New Series, vol. 27 (1937); Gundersheimer, H., and Schönberger, G., *Die Sammlung Nauheims im Museum Jüdischer Altertümer* (1937); Goldschmidt, Lazarus, *The Earliest Illustrated Haggadah Printed by Gershom Cohen at Prague* (1940); Landsberger, Franz, "The Cincinnati Haggadah and Its Decorator," *Hebrew Union College Annual,* vol. 15 (1940).

**HAGGAI,** tenth book of the Minor Prophets, consisting of two chapters. It contains the utterances of the prophet of the same name, delivered in the second year of Darius I of Persia (520 B.C.E.). This time was a period of great upheavals in the Persian empire, for Darius was compelled to wage war during several years against constant rebellions. Haggai, who seems to have seen in these troublous times the opportunity for the restoration of national independence, began to urge that the Jews rebuild the Temple, the foundations of which had been laid sixteen years before. He contended that they could never expect to prosper as long as they busied themselves only with their own affairs and neglected the work of God; he predicted that the glories of the new house of God would exceed even those of the Temple of Solomon. As a result of his pleading, Zerubbabel the governor and Joshua the high priest set about rebuilding the Temple (1:14; *Ezra* 5:1-2). Haggai also prophesied that God would soon "shake the heavens and the earth," i.e. bring about radical political changes, and would "take Zerubbabel . . . as a signet" (2:6, 20-23). Since the signet was the symbol of royalty, what Haggai probably had in mind was the elevation of Zerubbabel to the throne of Judea as an independent king.

These expectations of the prophet were not entirely fulfilled. The Persian satrap Tatnai reported to Darius his suspicions of an impending revolt; Zerubbabel disappeared from the scene and his fate is unknown. The rebuilding of the Temple, however, was allowed to continue, and eventually its glory fulfilled the words of the prophet.

Haggai's book shows evidence of a censorship which suppressed some of his utterances. Thus 1:13 reads like the beginning of an address which had the effect of changing the attitude of Zerubbabel and Joshua from sympathetic interest to actual participation in the rebuilding of the Temple; only four words remain. 1:15, which is the beginning of a new paragraph in the Hebrew text, gives the date of a speech which is entirely missing. It is probable that these censored passages contained predictions of national independence and were therefore deleted from the book.

***Lit.:*** The commentaries, especially *International Critical Commentary* and Driver, S. R., in *New Century Bible;* Cooke, G. A., in Hastings, J., *Dictionary of the Bible,* vol. 2 (1919) 279-81.

**HAGIGAH,** 1. designation of the sacrifices offered by the pilgrims to the sanctuary at the festivals of Passover, Shabuoth and Sukkoth, in addition to the regular communal sacrifices. It belongs to the class of peace-offerings; its name, and the duty of offering it, are derived from *Ex.* 12:14.

In commemoration of this offering, the name Hagigah was given to popular festivities held every Passover at Rehoboth, Palestine, prior to the first World War. At that time athletics and musical performances took place which always attracted thousands of Palestinian Jews and many tourists.

2. last tractate of the second division of the Mishnah, Moed, consisting of three chapters. It deals with the exact nature of the obligations imposed upon the pilgrims to the Temple, which are classified as *re'iyah* ("appearance"), *hagigah* ("festal offering") and *simhah* ("festal joy"). These matters, however, take up only a part of the first chapter; the remainder of the tractate is occupied by subjects or discussions that have nothing at all to do with festal offerings. Among these are expositions of the Bible, a comparison of the amount of Scriptural support for various rabbinic teachings, restrictions on the teaching about sex laws and mystical doctrines, the dispute over the laying on of hands during sacrifices, ritual uncleanliness, and the degrees of sanctity of various religious objects and institutions. These passages contain the names of some of the earliest Tannaim and are regarded as among the oldest in the entire Mishnah.

The Tosefta to the tractate follows the same order, but at greater length. There are both Babylonian and Palestinian Gemaras, which contain interesting discussions of the topics treated in the Mishnah, in addition to such reports as those about the cosmological studies of the sages of Pumbeditha, the meritorious acts of Joshua ben Hananiah, the relations of the Amoraim to the Sassanian rulers, and about proselytes and the forgiveness of sins.

The tractate was translated into Latin by I. S. Hottinger (Leyden, 1704), into German by L. Goldschmidt (Berlin, 1899) and into English by A. W. Streane (Cambridge, 1891) and for the Soncino Society (1939).

***Lit.:*** Strack, H. L., *Introduction to the Talmud and Midrash;* Zeitlin, S., in *Jewish Quarterly Review,* New Series, vol. 7, pp. 499-517.

**HAGIOGRAPHA** (from the Greek "sacred writings"), the third and last division of the Hebrew Bible. The term is a literal translation of the Hebrew *kithebe kodesh,* a designation actually found in the Mishnah (*Sab.* 16:1), but the more common Hebrew term is *Kethubim* (in Ashkenazic pronunciation, Kesuvim). It contains eleven books, arranged in three groups: a) the three poetical books, which have a different accentuation from the rest of the Bible, and are therefore called collectively *sifre 'emeth,* from a combination of their initials: *Psalms, Proverbs* and *Job;* b) the five scrolls, or Megilloth, arranged in the order of the festivals on which they are read: *Song of Songs, Ruth, Lamentations, Ecclesiastes* and *Esther;* and c) the historical books, *Daniel, Ezra-Nehemiah,* and the two books of *Chronicles.* This order of the books is medieval; the Talmud has an earlier arrangement in the order of their supposed time of composition: *Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Songs, Lamentations, Daniel, Esther, Ezra, Nehemiah, Chronicles* (*B.B.* 14b-15a). There are various other arrangements in the early Hebrew Bibles. Christian Bibles, following the Septuagint, which grouped together prophetical, historical and poetical books, intersperse the Hagiographa among the books of the second division (Nebiim, or Prophets) of the Hebrew Bible.

The Hagiographa contain neither commandments nor prophecies. *Daniel* alone contains visions resem-

bling those of the prophets. Instead there are lyrics, didactic utterances, and history. The period of the composition of these books ranges from pre-Exilic times (some of the Psalms) down to the Maccabean period (*Daniel*). These books were gradually attached to the previously existing groups, Torah and Prophets.

The first reference to this third group is in the prologue to *Sirach* (about 130 B.C.E.) which mentions "the rest of the books." *I Macc.* 7:16-17 and many passages in *Sirach* cite passages from *Psalms* as if they were sacred Scripture; but at that time there was no general term for the group, nor had it been completed and accepted into the canon. It seems, therefore, that whereas the people were willing to accept these books, and others now part of the Apocrypha, as sacred, the sages were not so ready to give their approval, and were still disputing as late as the 1st cent. C.E. about the sacred nature of some of the books of the Hagiographa.

According to the Mishnah, on the day of the assembly at which the sages gave their testimony (about 100 C.E.), the question came up as to whether *Ecclesiastes, Esther* and *Song of Songs* "made the hands unclean," i.e. required ablution of the hands after they had been touched, a sign which distinguished Scriptural from profane books (*Yad.* 3:5; *Eduy.* 5:3). Some wished even to "hide" (*ganaz*), i.e. to exclude from the canon and consider apocryphal, both *Proverbs* (*Sab.* 30b) and perhaps even *Esther* (*Meg.* 7a). The passages cited quote the arguments defending their essential religious character which were said to have been sufficient to overcome all scruples; but as a matter of fact the norm of admission seems to have been the presumptive time when the books were composed. All prophecy was supposed to have ceased with the death of Malachi, the last of the prophets; consequently the sages accepted only those books which they believed to have been completed before that time (*Tos. Yad.* 2:13). They made a distinction, however, between the Prophets and the Hagiographa; the former, they held, were actually revealed, the latter only inspired by the holy spirit (*ibid.; Meg.* 7a). Josephus also makes the statement (*Against Apion* 1:8) "there has not been an exact succession of the prophets since that time." All these expressions are merely an ancient way of expressing the fact that the Hagiographa contain comparatively little of universally valid and authoritative teaching, and rather more of the personal and subjective than is found in other parts of the Bible.

Another distinction between the Prophets and the Hagiographa is that the Haftarahs, or sections from the Scripture read in addition to the Torah portions, are always chosen from the Prophets and never from the Hagiographa. There is evidence, however, that in the Talmudic period Haftarahs from the Hagiographa were read on Sabbath afternoons (*Meg.* 25b), but the practice was eventually discontinued. A number of the *Psalms* are incorporated in the liturgy, and the five Megilloth are read on special occasions every year: *Song of Songs,* at Passover; *Ruth,* at Shabuoth; *Lamentations,* on the Ninth of Ab; *Ecclesiastes,* on Sukkoth; *Esther,* at Purim. Reform Jewish congregations often vary the traditional Haftarahs by reading in their place an appropriate passage from the Hagiographa.

HUGO FUCHS.

**HAGIZ, JACOB,** Talmudist, b. Fez, Morocco, 1620; d. Constantinople, 1674. He was descended from a family of Spanish exiles. In 1646 he came to Leghorn, Italy, to publish his books, and remained there until 1657, when he left for Jerusalem. There he directed a Beth Hamidrash founded especially for him, and became a member of the rabbinical college. Among his pupils were Moses ibn Habib, Joseph Almosnino and Moses Hayyun, who later became his sons-in-law; Nathan Ghazzati, who played a leading part in the Sabbatai Zebi movement, was also one of his pupils. Hagiz was one of the first to oppose Sabbatai Zebi, and together with the Beth Din of Jerusalem sent him a letter threatening him with the ban.

His principal work, preserved in fragments only, was *Lehem Hapanim* (Shew-Bread). He wrote also *Halachoth Ketanoth,* published by his son Moses Hagiz (Venice, 1704); *Tehillath Hochmah,* on Talmudic methodology (Verona, 1647), and many other works. He occupied himself also with secular studies, and translated into Spanish the *Menorath Hamaor* of Isaac Aboab.

*Lit.:* Hagiz, Moses, introduction to *Halachoth Ketanoth;* Frumkin, *Toledoth Hachme Yerushalayim,* 61-64.

**HAGIZ, MOSES,** rabbi and savant, son of Jacob, b. Jerusalem, 1671; d. Safed, Palestine, about the middle of the 18th cent. He received his education from his grandfather, Moses Galante the younger. In 1694 Hagiz went to Leghorn, Italy, to secure funds for a Beth Hamidrash, but was unsuccessful because his Palestinian enemies slandered him. He finally came to Amsterdam, where he engaged in teaching and preaching. There he began a bitter struggle against Nehemiah Hayyun, the messenger of the Sabbatai Zebi movement, and Hagiz, together with Zebi Ashkenazi (Hacham Zebi), then rabbi of the Ashkenazic congregation, excommunicated Hayyun. As a result, Hagiz was compelled to leave the city (1714). He went to Altona, where he continued the campaign against the Sabbatai Zebi movement represented by Cardozo, Löbele of Prossnitz, and others. He was also one of the first to come out against Jonathan Eybeschütz, and he attacked and excommunicated the gentle and innocent Moses Hayim Luzzatto, whom he suspected of being a follower of Sabbatai Zebi. In 1738 he returned to Safed.

Hagiz possessed vast Jewish and secular knowledge. His works include: *Leḳet Haḳemah,* novellae (notes) to the *Shulhan Aruch* (*Orah Hayim* and *Yoreh Deah,* Amsterdam, 1697 and 1707; *Eben Haezer,* Hamburg, 1711); *Eleh Hamitzvoth,* on the 613 commandments (Wandsbeck, 1713); *Shete Halehem,* responsa (Wandsbeck, 1733); *Tzeror Hahayim,* on ethics (Wandsbeck, 1728); *Sheber Posheim,* polemics against Hayyun (London, 1714). He also published works of others with his notes, including the *Halachoth Ketanoth* of his father (Venice, 1704). His responsa are found in various rabbinic works of his time.

*Lit.:* Graetz, H., *History of the Jews,* vol. 5, pp. 222-27, 238-41, 249-50; Frumkin, A. L., *Toledoth Hachme Yerushalayim,* 124-34.

**HAGOREN**, *see* COMPILATIONS, LITERARY.

**HAGUE, THE ('s Gravenhage)**, capital of Holland (Kingdom of the Netherlands), situated on the North Sea; in 1941 it and its suburbs had a population of nearly 500,000, including about 10,000 Jews. The Jewish community, which is the third largest in Holland (after Amsterdam and Rotterdam), is divided into Sephardic and Ashkenazic communities, both of which began about the same time in the 17th cent.

The first spiritual leader of the Sephardic Jews was Jacob Abenacar Vega, who was appointed teacher in 1698 and in whose home services were held. Early in the 18th cent. the Honen Dal congregation was formed, and in 1707 Jacob Pereira founded a second congregation, Beth Jacob, at the same time providing funds for the erection of a synagogue and a school. In 1743 the two congregations united under the name Honen Dal, at which time the number of male members was slightly more than 100. The first chief rabbi was David Nunes Torres; among his successors was Solomon Saruco, who served from 1752 to 1784 and was highly attached to modern culture, mastering French, Dutch and Spanish, and playing music.

In business, social life and politics the Teixeira, de Pinto and Suasso families played a prominent part. Baron Suasso, whose palace was regularly the residence of visiting Polish kings, often intervened with the latter in behalf of the persecuted Jews of Poland. These families and those of other wealthy Jews lived in homes that were among the most sumptuous in the city. The president of the community, Jacob de Lopez Liz, arranged for concerts and plays in his home, and supported the opera. Thanks to the efforts of a group of young Sephardic Jews, the first translation of the prayer-book (according to the Portuguese ritual) into Dutch was published at The Hague in 1791. The leader of the group was Moses Cohen Belinfante, author of religious and pedagogical writings.

The Ashkenazic community was founded by Alexander Polak, a native of Posen, toward the end of the 17th cent.; he purchased a plot for a cemetery which was used also by the Sephardic Jews. At first the members of the community worshipped in the house of Chaim Boas, father of the banker and philanthropist, Tobias Boas; in 1722 a synagogue was built. Saul Halevi (1748-85), rabbi of the Ashkenazic community, was a noted Talmudist and furthered the spiritual life of the community. In 1775 a Hebrew print-shop was opened by Loeb Soesmans, formerly a printer in Amsterdam and Leyden.

During the 19th cent. the Ashkenazic community steadily grew in number, while the Sephardic group diminished, until it numbered only about 100 persons in the 20th cent. out of all the Jews in The Hague.

MARK WISCHNITZER.

*Lit.:* Brugman, H., and Frank, A., *Geschiedenis der Joden in Nederland* (1940); Henriquez Pimentel, M., *Geschiedkundige aanteekeningen betreffende de Portugeesche Israelieten in's Gravenhage* (1876); Van Zuiden, D. S., *Geschiedenis der Hoogduitsche Joden in's Gravenhage* (1914).

**HAHN, JOSEPH JEROME**, judge, b. Albany, N.Y., 1868; d. Providence, R.I., 1938. He studied at Boston University Law School (LL.B., 1889), and was admitted to the bar of Massachusetts in 1889 and, two years later, to the bar of Rhode Island. He practised law in Providence until 1919, when he became a member of the Superior Court. In 1930 he was elevated to the Supreme Court of Rhode Island, the first Jew to be a member of the court.

Hahn took an interest in Jewish communal affairs: he was honorary president of the Rhode Island Jewish Home for the Aged and of the Hebrew Free Loan Association, and a trustee of Temple Beth El and of Miriam Hospital in Providence. In 1928, in memory of his father, Isaac Hahn, who was a member of the state legislature in 1883 and the first Jewish citizen of Providence to hold an elective office, Judge Hahn gave the city the site of the spring from which the American pioneers of religious liberty, Roger Williams and his companions, drank on first reaching their future home.

In 1933 the University of Boston awarded Hahn the honorary degree of Doctor of Letters.

**HAHN, MICHAEL**, governor of the State of Louisiana from 1864 to 1865, b. Bavaria, Germany, 1830; d. Washington, D.C., 1886. His parents brought him to the United States in his infancy, settling for a time in New York city; later they removed to New Orleans, La., where Michael received his education in the public schools. He studied law at the University of Louisiana, from which he was graduated in 1850, and was admitted to the bar in 1851. In 1856 he supported Stephen A. Douglas for the Democratic nomination for the presidency, and from 1860 to 1861 he was a member of the committee which made a canvass of the state against secession.

After the capture of New Orleans in the spring of 1862, Hahn took the oath of allegiance to the United States, and in the fall of that year was elected to Congress as a Unionist from the second district. He took the oath of office as a Congressman on February 17, 1863, but served only for a few days, since the term for which he was elected expired on March 4th. He then returned to New Orleans and bought the paper known as the *True Delta,* in which he advocated the emancipation of the slaves and the policies of President Abraham Lincoln. On February 22, 1864, he was elected governor of Louisiana. He was thus the first Jewish governor in the United States. The following winter he was elected to the United States Senate and resigned from the governorship on March 4, 1865. Hahn did not press his claim to a seat in the Senate, and resigned shortly after Andrew Johnson's accession to the presidency, since he was at variance with the president's views on the question of reconstruction.

At about this time the University of Louisiana honored Hahn with the LL. D. degree. In 1867 he started a paper called *The Republican* in New Orleans. He edited it for about four years, and then retired to his plantation in St. Charles parish, where he founded the village of Hahnville. From 1872 to 1876 he served in the Louisiana Legislature, and as speaker in 1875; he then was register of voters (1876), superintendent of the United States Mint at New Orleans (1878), and judge of the twenty-sixth district (1879-85). Hahn

was elected to Congress as a Republican in 1884, serving until his death. MENDEL SILBER.

*Lit.:* Abraham, Lewis, "The Jewish American as a Politician," *American Jews' Annual* (1888); *Biographical Directory of the American Congress* (Washington, 1928) 1044; *Memorial Addresses on the Life and Character of Michael Hahn* (delivered in the House of Representatives and in the Senate, 49th Congress, first session, Washington, 1886).

**HAI GAON,** one of the most famous Geonim, son of Sherira, b. 939; d. 1038. Hai had been appointed Ab Beth Din (vice-president) while his father was still president of the academy at Pumbeditha. While Hai and Sherira were holding these offices, a complaint on the part of their Jewish opponents, the exact nature of which is not stated in the sources, was addressed to the caliph at Baghdad. As a result, Hai and his father were arrested and their property confiscated; but they were soon able to prove their complete innocence and were released. The effect of this experience, however, was that Sherira, who was then well advanced in age, transferred the Gaonate to his son, who administered it for forty years until he died.

Samuel ben Hophni had laid claim to the Pumbeditha Gaonate, because the high office had been held by his ancestors. The dispute was happily arranged, however. Hai married Samuel's daughter, and Samuel himself was made the Gaon of the reopened academy at Sura, which had been closed for a long period. The respect enjoyed by Hai even at the time when he entered upon the office of Gaon is proved by the fact that, on the first Sabbath after the death of Sherira, the man who read the Haftarah substituted for the Scriptural words, "And Solomon sat upon the throne of David his father; and his kingdom was established firmly" (*I Kings* 2:12) the complimentary words, "And Hai sat upon the throne of Sherira his father; and his kingdom was established firmly."

Hai was considerably influenced by the intellectual Judaism which had been revived by Saadia, and was therefore interested in Jewish and Arabian literature and philosophy. However, as Gaon, in contrast to Samuel ben Hophni, he pursued a conservative course, relying for the most part upon the Talmud. He likewise disagreed with Samuel in his exegesis of the Bible, and did not, like the latter, consider many parts of the Bible to be legends. On the other hand, in his responsa he discussed in a spirit of liberalism the religious and educational questions, which interested the intellectual classes.

Hai was an outstanding authority on Talmudic law, but he was concerned also with Biblical research. Many of his responsa and most of his voluminous publications dealing with such subjects in Talmudic law as purchase and sale, the taking of oaths, pledges, conditional agreements, loans, and judges, were originally composed in Arabic, of which only fragments are now extant; however, translations were made into Hebrew by later authors. Hai wrote also books on Hebrew grammar, Bible exegesis, and lexicography. His responsa are couched in the same language as that of the inquiries, either Hebrew, Aramaic or Arabic. Their number, including those which were composed by Hai and his father together, amounts to about 1,000 and surpasses the total number of responsa given by all the other Babylonian Geonim. Finally, Hai wrote a series of liturgical poems (Piyutim) and penitential prayers (Selihoth). Apart from these works which can be definitely ascribed to him, there are many writings which are erroneously attributed to him, or else are of doubtful authenticity. For instance, it is not certain whether the moral poem, "Musar Haskel," was written by him or not.

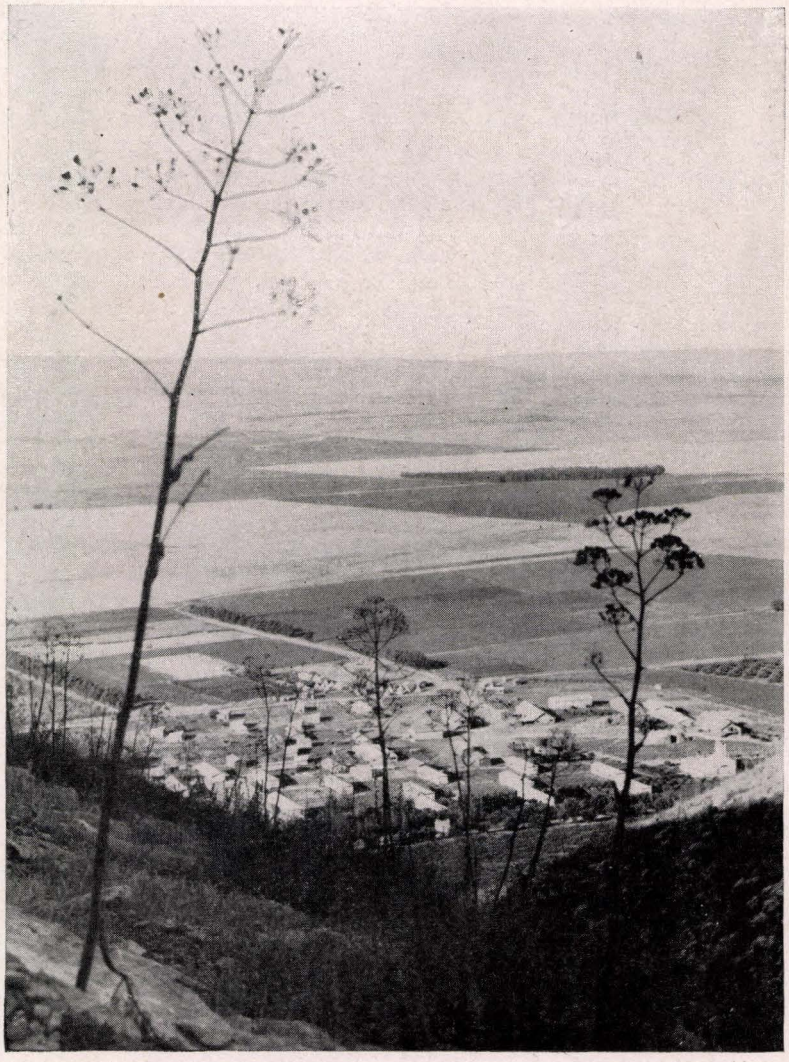
That Hai was held in high regard throughout the Jewish world of his time is proved by the fact that inquiries came to him from all countries and that he was called "the last of the Geonim in time, but the first in worthiness." His death was deeply mourned by the Jews of all countries. The mourning songs composed by Samuel Hanagid, the leader of Judaism in Arabic Spain, and by Solomon ibn Gabirol are especially worthy of mention. After Hai's death the Babylonian Gaonate was abrogated; the principal reason, in all likelihood, was that in the meantime the Jews of the western countries felt that they could decide problems that confronted them for themselves and thus dispense with the authority of the Gaonate.

SAMUEL ATLAS.

*Lit.:* Ginzberg, L., *Geonica,* vol. 1 (1909) 171-76; Graetz, H., *History of the Jews,* vol. 3 (1927) 233-34, 250-53; Mann, J., in *Jewish Quarterly Review,* New Series, vol. 7, pp. 467-69; Fishman, J., edit., *Rab Hai Gaon* (1938); Assaf, S., in *Sinai,* vol. 1, No. 2 (1938) 522-26; Brody, H., *ibid.,* 516-21; Hareubeni, A., *ibid.,* 432-36; Werfel, I., *ibid.,* 592-676; Lewin, B. M., *ibid.,* 507-15; Levinsky, Y., *ibid.,* 693-701.

**HAI VEKAYAM** ("Living and firmly enduring"), the end of the fifth section of the Keroba prayer, frequently employed in the liturgy, especially during the Yamim Noraim, the period from Rosh Hashanah to Yom Kippur. The two words are used in Yiddish as an expression of consternation, inasmuch as these words are recited aloud during prayer. Hence the phrase "to cry Hai Vekayam," which sometimes means "futile protestation."

**HAIDAMAKS,** brigand bands of Cossacks who assailed the Jews of Poland in the 18th cent. They lived principally in that part of the Ukraine which remained Polish after the peace of Andrussov (1667) between Poland and Russia. Greek Catholic by religion, they were easily stirred up against both the Roman Catholic Poles and the Jews. They began their depredations as early as 1734 and 1750, but their opportunity for destruction came in the disordered period after the death of Augustus III in 1763, when the election was contested. In 1768, when the conservative Polish nobility, which was opposed to the granting of equal rights to the Greek Catholics in Poland, took up arms as the Federation of Bar, Russian emissaries stirred up the Cossacks against them. Attacks were made on the Polish nobility, the Roman Catholic priests and the Jews. The climax of the outbreak was at Uman, where 20,000 Jewish inhabitants and refugees had gathered. The Jews aided the Poles in the defence, and the Haidamaks were beaten off. They then approached the Poles and offered to spare them if they would permit the Jews to be massacred. The Polish leaders agreed, but when the Haidamaks had finished murdering the Jews, they proceeded to exterminate the Poles as well.



*Hefzibah-Beth Alpha: kvutzah and kibbutz in the Emek Yessreel, one of many Jewish settlements based on Haifa*

King Stanislaw Poniatowski of Poland then appealed for help to Catherine II of Russia, who sent troops who marched into the country and put down the insurrection; a few thousand Cossacks were executed in a very cruel manner. Several Hebrew elegies (*Kinoth*) were composed in commemoration of the Jews who had been killed; a photostatic copy of one of these was published in the first volume of the periodical *Yevreiskaya Starina* (1900).

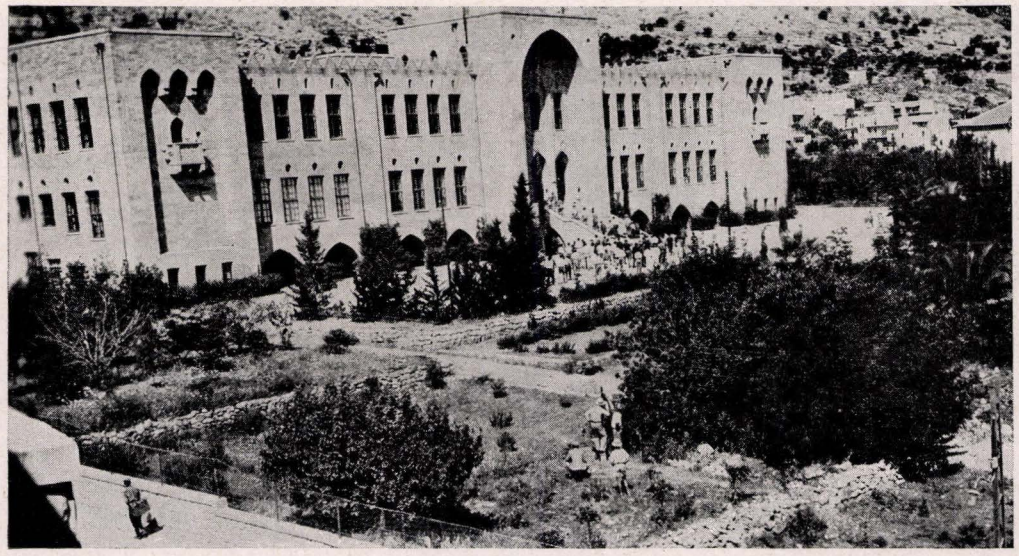
***Lit.:*** Dubnow, S., *History of the Jews in Russia and Poland,* vol. I (1916) 180-87.

**HAIFA,** seaport in northern Palestine, at the foot of Mount Carmel. Terminus of the Mosul oil pipe-line, and rapidly growing industrial and commercial center for the entire Near and Middle East, Haifa had a total population of 98,000, of whom 54,118 are Jews and the remainder mainly Arabs, according to a census conducted by the Jewish Community Council in July, 1940. According to the census of 1931, there were 15,995 Jews in a total population of 50,843. The 1926 count revealed 15,000 Jews in a total population of 32,000.

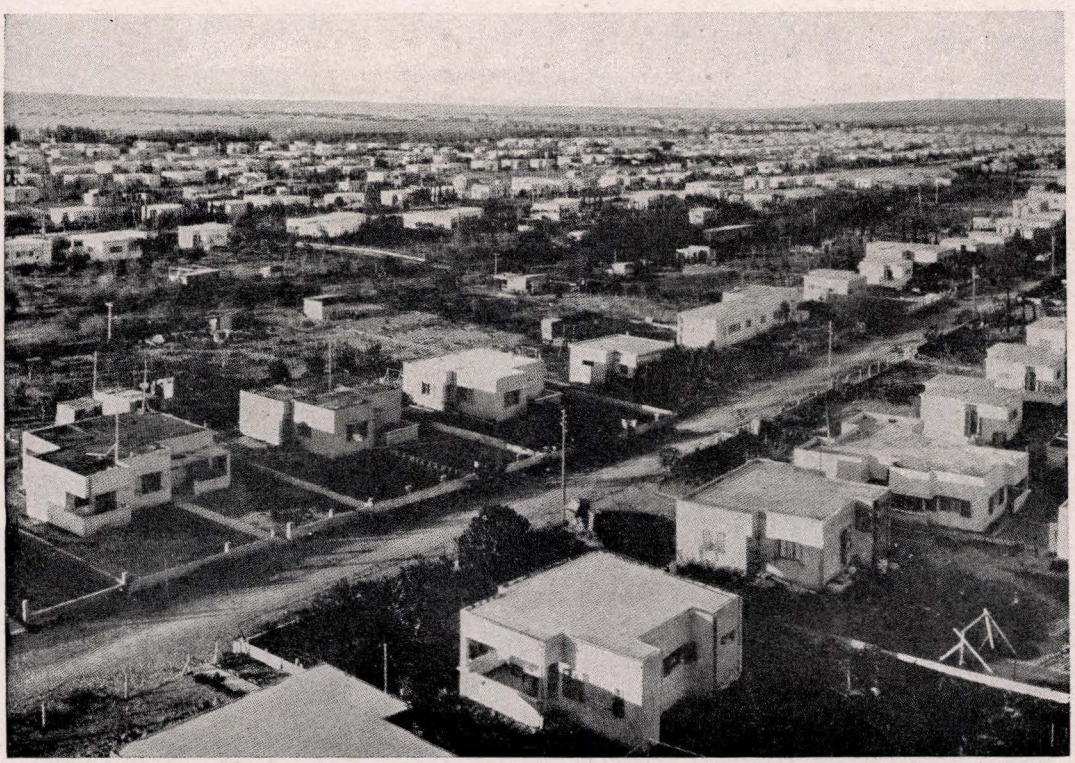
There is no mention of Haifa in the Bible, and its name is first recorded toward the end of the 1st cent. C.E. The Jewish inhabitants of Acre (Acco), thirteen miles away on the northern shore of the Bay of Acre, used to bring their dead to the present site of Haifa for burial. Under early Arab domination Haifa became a town of some importance, but the Jewish community there was destroyed in the riots which followed upon the arrival of the Crusaders in 1100. Arabs and Jews battled side by side against the common foe.

At the time that Turkish rule was extended over Palestine, Haifa was an insignificant village, although a fairly large Jewish community existed in Acre. The present city dates its modern origins to 1761, when it was rebuilt to the east of its former position. In 1833 Moroccan Jews settled in the town, and later Ashkenazim came. In 1868 a group of German Templars established a separate suburb, and in the years that followed, with the incentive of the Zionist movement, and the arrival of new immigrants, the city added many new suburbs to the north and south, as well as up the slope of Mount Carmel.

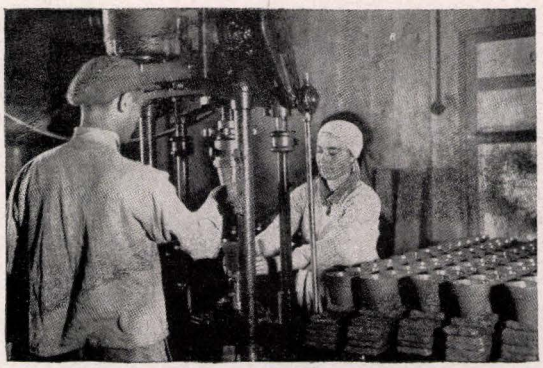
The emergence of Haifa as perhaps the most important port in the eastern Mediterranean is due to its key position as a distributing and transportation center. In 1905 the Haifa-Deraa railway connected the Hedjaz line with the coast, facilitating the export of



*The Technikum in the harbor city of Haifa, where hundreds of young men are trained for careers in engineering, chemistry, and other fields of industrial and handicraft activity. The school is owned by the Palestine Foundation Fund and is situated on land of the Jewish National Fund*



*Kiriath Chaim, a workers' suburb in Haifa Bay on land of the Jewish National Fund. The first houses were erected and financed by the Palestine Economic Corporation in 1932*



*Manufacturing flower pots in one of the collective agricultural settlements near Haifa*

grain from the Hauran area. The city is also connected by rail with all important points in Palestine. The original suggestion for a railway to link Baghdad with Haifa was abandoned because of the cost, but in 1939 work was begun on a 671-mile highway to join the two strategic cities.

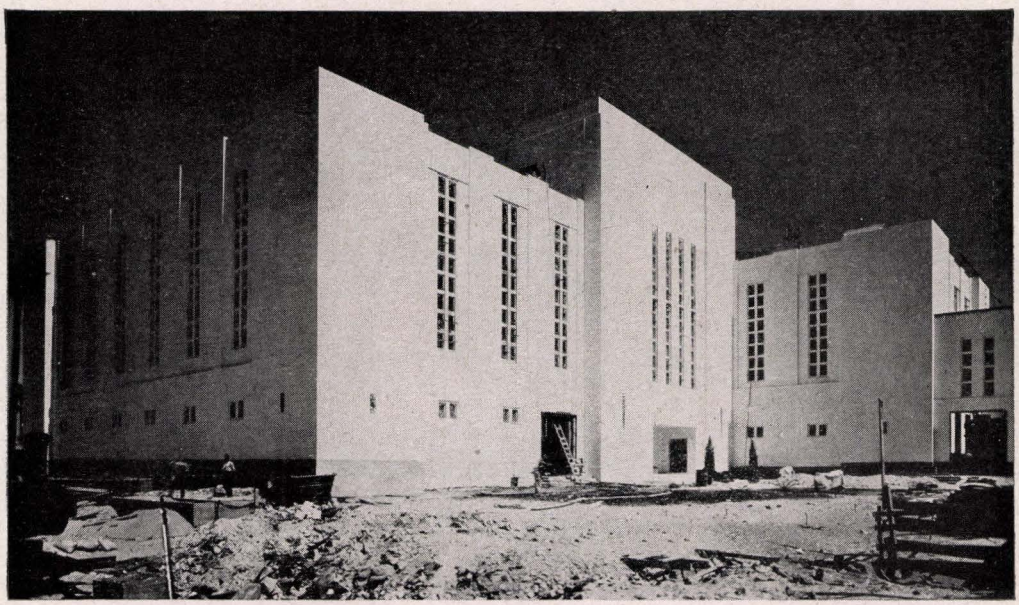
Haifa Harbor, which provides 300 acres of sheltered water where ships of almost the largest tonnage can enter, was constructed by the British between 1929 and 1933. The Palestinian government floated a loan of about $22,500,000, guaranteed by the English government, for this purpose. Early in 1935 the Iraq to Palestine pipe-line across the Syrian desert, with its western terminus at Haifa, was opened. This line, 1,200 miles long, immediately elevated the city to a position of genuine commercial and military importance. It was largely because of this pipe-line, and the supplies of oil accumulated at the port, that the city was subjected to countless bombing raids upon Italy's entry into the war in 1940. Construction work was begun on a $20,000,000 oil refinery in 1939, and rushed to completion under war conditions and in utmost secrecy.

The development of the port had a marked effect also on the industrial growth of the city. Wise zoning has made provisions for a large belt of land immediately contiguous to the oil zone outside the city, which has been reserved for industrial development. With the exception of a few major enterprises, the bulk of Haifa's industries date from the time of the completion of the port. According to the census of industries owned by Jews, taken by the Jewish Agency in 1937, there were then in Haifa 261 factories representing an invested capital of £1,831,000. Largest and best known of Haifa's plants are the Shemen oil factory, and the Nesher Cement factory. Among the newer enterprises are the Kfar Atta Textile Works and the Vulcan Metal Foundry.

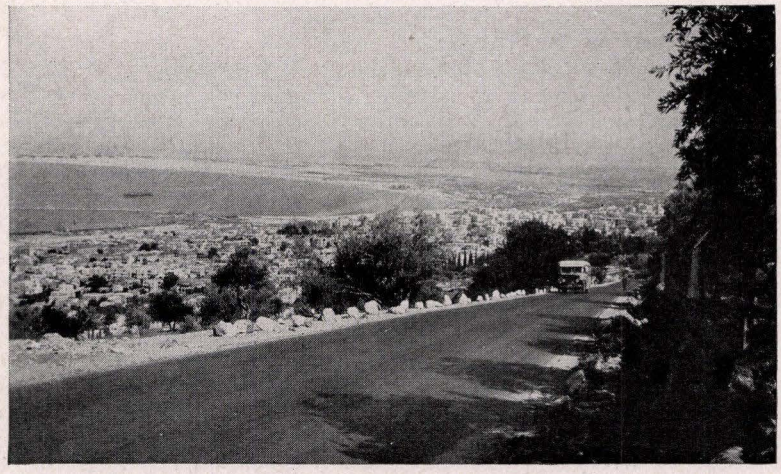
The city was the scene of armed clashes between Arabs and British troops in 1938, with numerous casualties resulting. In November, 1940, the harbor was the scene of the sinking of the *S. S. Patria,* on which some 1,770 Jewish refugees, apprehended by the authorities entering the country without permission, had been placed preliminary to deportation. The 1,400 survivors were interned, and released about six months later.

Chief among Haifa's educational institutions is the Hebrew Technical Institute, or Technikum, founded in 1912. Due to the outbreak of the World War, however, the school did not begin operation until 1925. It maintains scientific laboratories, has a student body running well up into the hundreds and, since 1933, found places on its faculty for a number of distinguished German refugee scientists. The Hebrew Secondary School (Beth Sefer Reali) is considered one of the best schools in the country. The Haifa Nautical School provides training in maritime occupations, and many of its students have seen service with the British Navy as well as with the merchant marine.

The major Jewish section of the city is Hadar Hacarmel. Other Jewish suburbs include Kiriath Haim, Kiriath Motzkin, Bath Gallim, Neveh Shaanan, Kiriath Bialik, Kfar Atta, Achuzath Samuel and Tel Amal.



*The Ruttenberg Power Station at Haifa*



*The Haifa road leading to Mount Carmel*

The Shechunath Ovdim is a cooperative workers' residential project of the Histadruth. CARL ALPERT.

***Lit.:*** Vilnay, Zev, *Palestine Guide* (1935); *Hebrew Technical Institute Report to the Twentieth Zionist Congress* (1937); Michaelies, F., "Haifa's Industrial Significance," *South African Jewish Chronicle,* Sept., 1940; England, John, "Palestine's Newest Port," *Lancashire Daily Post,* Oct. 23, 1940; Ettingen, S., "The Haifa-Baghdad Highway," *Davar* (Tel-Aviv).

**HAIM, ISRAEL,** also known as Tio Bechor el Parnas, Ladino writer, b. Belgrade, Yugoslavia, about 1788; d. Belgrade, about 1840. In 1813 he left his native city because of a civil war and settled in Vienna. He wrote in or translated into Ladino more than forty works and is regarded as the father of Ladino literature in the 19th cent. His translations included the Bible (Vienna, 1813-16), the daily prayer-book, *Sirach* (Vienna, 1818) and Bahya ibn Pakuda's *Hoboth Halebaboth* (1822); his original works, an elementary Hebrew textbook in Ladino (Vienna, 1828). In 1838 he returned to Belgrade, where he established a Hebrew print-shop with the aid of his nephew.

***Lit.:*** Haim's introduction to his Bible translation.

**HAINDORF, ALEXANDER,** physician, writer, and philanthropist, b. Lehnhausen, Germany, 1784; d. Coldenhoff, near Hamm, Germany, 1862. He was an instructor at the Academy of Münster (1815-47), and engaged in literary activities, dealing with questions of psychiatry and pathology. To improve the cultural and economic conditions of the Jews in Westphalia, he established the Marks-Haindorf Foundation, named after him and his father-in-law Elias Marks, who donated 75,000 marks in 1835 for the cause. The institution trained hundreds of Jewish boys in handicrafts, and turned out many teachers of Hebrew and readers for Jewish congregations. He was also the founder and director of the Jewish teachers' seminary of Münster (1825).



*A gymnasium class in action at the Haifa Technikum*

**HAINT,** Yiddish daily newspaper published in Warsaw, founded in 1908 by Samuel Jackan and Noach Finkelstein, the former of whom was its first editor. In the first years of its existence the paper maintained a neutral attitude on moot Jewish questions, but fought against indifference to Judaism on the part of Polish Jews. After the first World War, the Haint merged with the Zionist daily, *Dos Yiddishe Folk,* and became a Zionist organ. Jackan was succeeded as editor by Abram Goldberg about 1920; after the death of the latter in 1933, a board of editors assumed charge. The Haint published articles and essays of such leading Jewish writers as Shalom Alechem, Perez, David Frischmann, Sholem Asch, J. Singer, Z. Segalowicz, and Z. Farbo; among its editorial writers were Nachum Sokolow, Vladimir Jabotinsky, Osias Thon, Isaac Grünbaum, Meir Grossmann, Joshua Gottlieb, A. M. Hartglas and Fischel Rottenstreich. The same publishing firm also issued the Hebrew weekly *Baderech,* the Polish weekly *Popinja,* the afternoon daily *Haintige Nayes,* and the illustrated weekly *Der Weltspiegel.*

The Haint suspended publication in September, 1939, as the result of the German invasion of Poland. All the archives of the paper were destroyed by the Germans, and the printing presses were confiscated and sent to Germany.

**HAITI,** a Caribbean republic of 10,204 square miles occupying the western third of the island of Hispaniola, the second largest of the Greater Antilles lying between Cuba on the west and Puerto Rico on the east. The eastern two-thirds of Hispaniola is occupied by the Dominican Republic, where a pioneer colony of Jewish refugees was established at Sosua under the direction of the Dominican Settlement Corporation. Of Haiti's 3,000,000 people (1941) the overwhelming majority are negroes, the remainder being mulattoes descended from early French settlers. Of the 1,500 white foreigners, some 200 are estimated to be Jews. It was at Haiti that Columbus landed when he discovered the new world in 1492, and Luis de Torres, Columbus' Jewish interpreter, was sent on an expedition to explore the island.

The Jews in Haiti are mostly of Syrian and Turkish origin, although they include also a handful of descendants of employes of French sugar plantations and of the Sephardic Jews who first settled in Haiti in 1635 when they were forced to flee from Brazil. When France conquered Martinique in 1683, she expelled all Jews from her colonial possessions in America, including those in Haiti. Except for some Jewish officials of French concerns in Port-au-Prince, the principal city, and the few Marrano Jews in the town of Jeremie, there were no known Jews in Haiti until the early 1900's, when Syrian and Turkish Jewish merchants arrived. Only a tiny trickle of refugee emigration reached Haiti because of its economically unpromising conditions and also because the government frowned on white immigrants. In 1941 there were no synagogues or other Jewish communal institutions. All the Jews in Haiti are engaged in commercial pursuits.

**HAJEK, MARCUS,** physician, b. Versecz, Hungary, 1861; d. London, 1941. In 1898 he began to teach at the University of Vienna, and from 1919 to 1933 he was head of its famous laryngological clinic. He was regarded as an authority on diseases of the sinuses and the throat, and his works on the subject were translated into many languages. He was also for a time president of the Vienna Rhinolaryngological Society. In 1939, after the Nazi invasion of Austria, he emigrated to London. In addition to numerous papers in learned periodicals, he wrote: *Die Tuberkulose der Nasenschleimhaut* (Vienna, 1889); *Pathologie und Therapie der entzündlichen Erkrankungen der Nebenhöhlen der Nase* (Leipzig and Vienna, 1899; 5th ed., 1926); *Siebbeinzellen und Keilbeinhöhle* (Berlin, 1926); *Syphilis der Nase und der Nebenhöhlen* (Berlin, 1928); *Syphilis der Mundhöhle, des Rachens und des Nasenrachenraumes* (Berlin, 1928); *Pathologie und Therapie des Kehlkopfs, der Luftröhre und der Bronchien* (Vienna, 1932). He married Gisela, the sister of the noted Viennese novelist, Arthur Schnitzler.

**HAKADOSH BARUCH HU,** *see* GOD, NAMES OF.

**HAKALIRI,** *see* KALIR, ELEAZAR.

**HAKAM,** *see* TITLES.

**HAKAM BASHI,** *see* HACHAM BASHI.

**HAKANAH BOOK** (*Sefer Hakanah*). Two apocryphal and Cabalistic books are extant under the title of Hakanah Book. One of these is called also *Sefer Hapeliah.* In the prefaces the authors are given as Avigdor Kanah and Elkanah, son of Avigdor, respectively, both of the Ram family and descendants of Nehuniah ben Hakanah. In both works a three-year-old prodigy named Nahum acts the principal role, appearing, through the mediation of the prophet Elijah, as a revealer of the more exalted secrets. The *Sefer Hapeliah* contains interpretations of the story of the Creation and of the Ten Commandments, many mystical combinations of the alphabet, and the relations of the Sefiroth (emanations) to the names of the angels. The original *Sefer Hakanah* deals with a Cabalistic interpretation of the 613 Biblical commandments (*'al hamitzvoth*). Graetz and Jellinek differ as to the land where the books originated, the former naming Spain and the latter Italy or Greece. Both agree in placing the author or authors in the 15th cent.

***Lit.:*** Jellinek, Adolf, *Beth Hamidrash,* vol. 3 (1855) xxxviii et seq.; Horodezky, in *Hatekufah,* vol. 10 (1921) 283-329; Graetz, H., *Geschichte der Juden,* vol. 8, Note 8.

**HAKKAFOTH,** *see* PROCESSIONS.

**HAKOAH** (athletic association), *see* ATHLETICS.

**HALACHAH** (literally, "the proper way"), the legal part of post-Biblical Jewish literature, religion and morals, in contrast to the non-legal portion, the Haggadah. The corresponding Aramaic term is *hilchetha;* the plural, *halachoth,* is used to denote the individual precepts which go to make up the whole body of Halachah.

**1. Meaning of the Term.** The choice of the word Halachah to indicate the established norm of Jewish practice goes back to a favorite figure in Biblical litera-

ture in which life is compared to a journey. Right conduct is expressed by the metaphor of walking in the right way; thus in *Ps.* 15:2 the man who is fit to sojourn in the tabernacle of God is described as "he that walketh uprightly." Since the entire concept of Jewish morality was based on the idea of a Law of right conduct revealed by God to man, it was an easy and natural transition for Halachah to come to mean the necessary religious precepts of Judaism, in contrast to the theoretical teachings, such as the articles of faith or creed, and the broad ethical teachings which the precepts exemplify. Halachah includes jurisprudence, worship, ethical injunctions and ceremonial observances, whenever these can be given a fixed norm and limit. This norm is regarded as the minimum duty of the righteous individual; if he chooses to do more, he does so on his own individual judgment.

The word Halachah is used in Jewish literature in several specific meanings. In the earliest passages, such as the Mishnah, it indicates the "oral law," or Jewish tradition, including those oral laws which were believed to have originated with Moses (*halachah lemosheh misinai*). Next, it is used for the formulation of the laws in contrast to their derivation from the Scripture (Midrash) and their discussion (Talmud, Sugya). It often means the established usage determined by the vote of the majority, in contrast to the opinions of individual sages. The Talmud often refers to the Halachah of individual rabbis, by which it means their formulation of the laws of Judaism, as well as the Halachah *par excellence,* which means the formulation that was later universally accepted. From this the word Halachah came to mean a statement of an individual law, and the plural Halachoth was used for collections of such statements, such as the *Halachoth Gedoloth* of Simeon Kayyara and Isaac Alfasi. In its broadest meaning, Halachah refers to everything of a legal nature in Judaism; thus one speaks of a Halachic discussion, or of a Halachic Midrash. In fact, since Halachah was the favorite field of study within the Jewish religion, it sometimes came to mean the Torah and the Jewish religion in general; thus *Ber.* 31a says: "One should part from his companions with a word of Halachah," that is, with serious religious thoughts.

**2. History.** It is interesting to note that Orthodox tradition and Biblical criticism unite in tracing the origin of Halachah back to the earliest beginnings of the Jewish religion. According to the critics, however, the Torah itself is the result of successive waves of Halachic compilations; according to the Orthodox view, the Halachah was the oral law, independent of the Torah, which was transmitted by Moses and the later teachers—Joshua, the elders, the prophets, and the Men of the Great Assembly (*Aboth* 1:1). This discussion, however, belongs properly under the head of the development of the Torah. The undisputed history of the Halachah begins with the acceptance of the entire Torah by the Jewish people (*Neh.* 8) which established a written code of law as the basis of the Jewish religion.

The first task of the religious leaders of the people was the exposition of the Law and its application to the conditions of the times. It was necessary to apply the brief, broadly conceived legislation of the Torah to a number of individual instances and problems that arose in life. A new Halachah arose for the purpose of "making a fence for the Law." The 4th cent. B.C.E. inaugurated a new development, for in the new commonwealth an overwhelming abundance of new popular customs arose. The task of interpreting the law and providing for these new customs fell to the teachers of the Law, the Soferim, sometimes known as the Scribes, but more properly "exponents of the book" (*sefer*) (of the Law). During and after the national advance in the Maccabean period (2nd cent. B.C.E.) the question of the acceptance of popular customs as a part of the Halachah led to a split among the teachers into the Pharisees, who upheld the customs, and the Sadducees, who rejected them. Ultimately the Pharisaic point of view triumphed when its party came to power under Queen Salome Alexandra (76 B.C.E.).

The most important features of the new Pharisaic Halachah were the regulation of the divine service in the synagogue and the transfer of many priestly obligations to the people. At that time the teachers (who were now called, not Soferim, but Tannaim) very probably derived all new Halachah from the Torah, by means of Midrashic interpretation, which was later organized into definite rules of interpretation. By this the oral doctrine was brought nearer in value to the written Law, and further development became more logical and scientific. In course of time a division, probably increased by political events, arose within the ranks of the triumphant Pharisees. The teachers divided into Hillelites (Beth Hillel) and Shammaites (Beth Shammai), and the resulting differences almost destroyed the uniform spirit of the Halachah. It was not until after the destruction of the Temple and the loss of national independence (70 C.E.) that the Hillelites finally obtained the upper hand.

The Hillelites were able to continue the development of the Halachah without a break. Even the destruction of the Temple made but little change; the old laws of the sacrificial cult were treated as if their return to usage were imminent, since the Halachah was regarded as eternally binding. The next stage, therefore, was not of revision, but of centralization, unification and codification. The first collection of Halachahs was probably made before 70 C.E.; the compilation *Eduyoth* (about 100 C.E.) was continued by Akiba, Meir and other sages, using private collections that had been made by other teachers. The work was completed by Judah Hanasi and his immediate successors, the semi-Tannaim, about 200 C.E., in the form of the Mishnah; this constituted a selection of the most important Halachahs, and omitted those found in the Tosefta, Baraitha and the Halachic Midrashim. It is uncertain whether or not these Halachah collections were at once committed to writing. Judaism now had an authentic law-book, embodying both the written laws of the Torah and the oral laws of the rabbis, dealing with every phase of life, and the complete embodiment of the idea of God's rule over mankind.

No law, however, is permanent; new individual cases, new conditions of culture, new mental trends demand progressive development. Such was the task of the next group of teachers, the Amoraim of Palestine and

Babylonia. They "discussed" the Mishnah with the aid of "Talmud," that is, they motivated and explained the concise statements of the Mishnah; they tested them, both by logic and by comparison with other collections of traditions. In Babylonia in particular, where the Jewish communities had extensive autonomy in both civil and criminal law, as well as police administration, the legal problems which confronted the authorities continually demanded additions to the Halachah. Besides the numbers of public officials who were compelled to master all fields of the Halachah, there was a popular demand for knowledge of the Jewish law, which led to great assemblies for the exposition of the Halachah which were called Kallah and Rigle. The knowledge and the keen-witted discussion of all possible eventualities under the law, whether likely or unlikely, were pursued as an intellectual exercise, and the acute arguments of famous teachers were remembered and recorded at length. Although this theoretical discussion did not hamper the practical application of Jewish law, the discussions swelled into an endless "sea of the Talmud."

At first there were as many different Talmuds, or expositions of the Mishnah, as there were academies. External events—persecution of the Palestine Jews by the triumphant Christian church and the consequent renewed migration to Babylonia—finally compelled a new sifting, collection and writing down of the Halachah. This was done for both the Palestinian (Yerushalmi) and Babylonian Talmuds by the last Amoraim and their immediate successors, the Saboraim, in the 4th to 6th centuries. These Talmuds contain, besides Haggadah, a collection of the Halachahs that had arisen since the time of the Mishnah, as well as all the earlier Halachah. The Talmud is not a real code, but a scientific apparatus for one, since it leaves much room for the judgment of the individual rabbi; but its Halachah is far more extensive and reaches into far more corners of human life than does the Mishnah.

The period of the Geonim, which followed the completion of the Talmud, ushered in a new form of Halachic interpretation: the responsa literature. Though they held themselves to be only the teachers and the transmitters of the Halachah as laid down in the Talmud, the very fact that they were called upon to decide problems and answer questions addressed to them by communities all over the world led them to develop a new, individual Halachah. Its creators were not anonymous, nor independent teachers, but central authorities, faculties and presidents of schools. Soon a series of compendiums arose to meet the demand for exact and authoritative knowledge of the Halachah: the so-called minor tractates, the Halachoth of Jehudai Gaon, the *Siddur* of Rab Amram, Samuel ben Hophni's "Gates," Hai Gaon's commercial law, and others—the beginning of a new codification.

Toward the end of the Gaonic period, in the 9th cent. and after, the struggle between the Rabbinites and the Karaites, as well as the entrance of the Jews into the sphere of Arabic culture, led to a more theoretical treatment of Halachah. The first products of this new development were the introductions to the Talmud written by Saadia, Samuel ben Hophni, and Samuel Hanagid; the history of the Halachah penned by Sherira Gaon; and the earliest Talmud commentaries, those of Hai Gaon (939-1038) and his contemporaries, Hananel, Nissim of Kairwan and Gershom ben Judah at Mayence. In the succeeding years, the theoretical literature and the practical literature of the Halachah were mutually fructifying, and always led to new attempts at codification. In Europe, Rashi blazed new trails with his commentary on the Talmud, and his work was supplemented by the decisions of the Tosafists; and when the Gaonate came to an end in the 11th cent., it became necessary for the rabbis to meet and issue Takkanoth (ordinances) to provide for new contingencies.

Next comes the period of the great codifications. Isaac Alfasi (1013-1103) created an abridged Talmud, amplified by Gaonic decisions, which gives the conclusions of the Halachah rather than the discussions. This paved the way for the codificatory summary which was created, about 1180, by Moses Maimonides in his *Mishneh Torah (Yad Hazakah)*. This gigantic work, written a thousand years after the Mishnah, is arranged in a similar fashion and treats of the same subjects, but has expanded the latter's six divisions into fourteen. Here the labyrinth of the Talmud is rebuilt into a clearly organized system. Introductions are informatory, details are grouped under large view-points, post-Talmudic decisions are inserted, undecided matters are settled, the apparently superfluous is given a meaning. The creed and the ethics have been cast into the form of Halachah; a certain, but small, influence is accorded free-thinking philosophy.

The very completeness of Maimonides' intellectual work, however, led to a degree of stagnation. From his time on additions to the Halachah are seldom derived from the laws; they are rather the incorporation of customs (Minhag) into the body of the Halachah itself. This tendency appears in the writings of the latter part of the Middle Ages. Isaac Or Zarua, Meir of Rothenburg, Mordecai and Asher ben Jehiel, Nahmanides, Abudraham, Maharil and many others, in commentaries and supercommentaries, compendia and codes, responsa and Minhagim books, strove to incorporate the Minhag into the Halachah and to improve on Maimonides. Finally, in the 17th cent. Joseph Caro summed up all the Halachah in the *Shulhan Aruch,* which, with its supplement by Moses Isserles, became the authoritative compilation of the Halachah. With him the development of Halachic literature reached its climax, and in the succeeding century no great work arose to take its place, although the *Shulhan Aruch* was embellished by the additions or the responsa of such learned and gifted rabbis as Sabbatai Cohen, David ben Samuel Halevi, Haham Zebi Ashkenazi, Jacob Emden, Jonathan Eybeschütz, Ezekiel Landau, Yomtob Heller, Maharam Schiff, Elijah Vilna and Moses Sofer.

With the coming of Jewish emancipation at the end of the 18th and in the 19th cent., the hold of Halachah upon Jewish life relaxed. The end of Jewish autonomy in civil matters reduced the practical field of the Halachah to ceremonial law; the contact of the new generation with European culture led them to turn away from the intellectual exercise of the Halachah in favor of modern science and learning. As a result, the hold of the Halachah became much weaker even

among the masses who still retain the Orthodox Jewish faith, and no major Halachic work has been produced in the 19th and 20th cent. The more liberal groups, such as the Reform Movement, have denied the eternal validity of the Halachah, but are tending to produce a new, ceremonial Halachah of their own; while the Jewish arbitration courts, which try cases brought before them in the spirit of the Din Torah, still preserve its practical application.

3. **The Place of Halachah in Jewish Life.** The importance of the Halachah for Judaism can not be too highly valued. For more than 2,000 years it was the center and main factor of Jewish intellectual, spiritual and national life. It became more definitely developed within Judaism than was the Haggadah, it owed but little to outside influences, and is, therefore, the best representative of Jewish individuality. Without the spiritual armor of Halachah to protect it against the attacks which it had to meet in the Middle Ages, Judaism would have been shattered both inwardly and outwardly. Therefore the Halachah, in spite of all its difficulties, was always honored and loved; its representatives were the willingly recognized leaders; its precepts were voluntarily obeyed and honored as meritorious acts (Mitzvoth); it formed the content of sermons and prayers, and enriched popular speech with a number of striking phrases. Its influence in the 20th cent. is weaker, but it is still potent. Judaism is a religion of deed rather than of creed; and since it expresses itself as a religion in conduct which must be regulated in accordance with tradition, authority and reason, there will always be an element of Halachah in Judaism—an element that gives it strength and organization.

HUGO FUCHS.

**HALACHOTH GEDOLOTH,** a code of Talmudic law written in the latter half of the 8th cent. There is a division of opinion among the medieval authorities as well as among modern scholars as to the composition and authorship of this code. Sherira Gaon, Hai Gaon and Ibn Daud believe that it was written by Simeon Kayyara, while Rashi, Samuel ben Meir and others maintained that Jehudai Gaon, the author of the *Halachoth Pesukoth,* also wrote this code. Of the modern scholars, Weiss believes that Jehudai Gaon was also the author of this code, while Halevy, who uses Ibn Daud as his source, believes that Simeon Kayyara wrote the Halachoth Gedoloth, using some of the material from the *Halachoth Pesukoth* and the responsa of Ahai Gaon. The different arguments as to the correct authorship arise out of the difficulty in determining from the data provided by Ibn Daud in his *Sefer Hakabbalah* the exact date when these two men lived. This uncertainty creates a related problem: whether this code was written before or after the *Halachoth Pesukoth.* The opinion that Simeon Kayyara, who lived in the second half of the 8th cent., in Babylonia, is the author, has been accepted as the correct one. At present, there are two strikingly different editions of this work, one printed in Venice (1548), and an edition of the Vatican manuscript by Hildesheimer.

The introduction of this book contains the first compilation of the 613 Biblical commandments which was later discussed by Maimonides in *Sefer Hamitzvoth.* The author abstracted the results of the Talmudic discussion and simplified the material by omitting the Talmudic argumentation. Although the book is arranged according to the order of the Talmudic tractates, the author, unlike his Talmudic source, abstracted material relevant only to the theme of the tractate, reserving the irrelevant material for its proper section. Employing this method throughout his work, he achieved a systematic treatment of the Talmudic laws to a greater degree than the previous codifiers. The improvement lies in the fact that each subject is presented in a logical sequence and appears as a complete unit. This arrangement was of a practical nature and he omitted such laws as were no longer operative in his day. This book is more inclusive than the previous codes since it quotes also the Palestinian Talmud and the Tannaitic Midrashim as sources.

BENJAMIN BERNFELD.

*Lit.:* Epstein, in *Hagoren,* vol. 3, p. 46 et seq.; Halevy, Isaac, *Doroth Harishonim,* vol. 3 (1897) 200 et seq.

**HALACHOTH PESUKOTH,** a code of Talmudic law in Hebrew attributed to Jehudai Gaon, probably translated from the original Talmudic Aramaic. This code received its title from the character of its contents, which only quote the Talmudic decisions without indicating the source. This represents a new departure from previous works of a similar nature and was deplored by many rabbis who felt that such a method would jeopardize the study of the Talmudic sources.

The date of authorship and the originality of the Halachoth Pesukoth are subjects of disagreement among scholars. Weiss believes that the Halachoth Pesukoth was written later than the *Halachoth Gedoloth* and is merely a précis of this work with additions and glosses by Jehudai Gaon, whereas Halevy is of the opinion that the Halachoth Pesukoth was written before the *Halachoth Gedoloth* and that the author of the latter culled material from the Halachoth Pesukoth and the *Sheeltoth* of Ahai Gaon and incorporated it into his book.

**HALAFTA,** Tanna of the second and third generations who lived in the 1st and 2nd centuries C.E. He was the father of the famous Tanna, Jose, who refers to him as Abba Halafta ("father Halafta") and who has furnished most of the information about his life. Halafta was head of the academy at Sepphoris and was in close connection with Hananiah ben Teradion and Johanan ben Nuri. Very few Halachoth have been transmitted in his name, and in most of these he opposed Akiba. Halafta reached an advanced age, as may be deduced from the fact that he had seen Rabban Gamaliel I, which proves that he was born in the first half of the 1st cent. C.E., and he lived to see the Bar Kochba revolt (132-35 C.E.). He is known to have had one other son at least besides Jose, as there is a report that this son died and Jose entered into a Levirate marriage with the widow.

**HALÁSZ, IGNÁC,** philologist, b. Tés, Hungary, 1855; d. Budapest, 1901. Educated entirely in Magyar schools, he qualified as a teacher in secondary grades, winning his first faculty appointment at Székesfehérvár. The Hungarian Academy of Science thrice appointed him (1880-90) to conduct investigations in compara-

tive philology among the Laplanders in Norway and Sweden. In 1893 he became professor in linguistics at the University of Kolozsvár. His researches contributed to the knowledge of the origins of Magyar.

Notable among his published works are: *Ritkább és homályosabb képzök* (1880), a prize winning thesis dealing with rare and obscure conjunctives; *Svéd és lapp nyelvtan és olvasmányok* (1881), a Swedish-Laplandic grammar and reader; *Visszahóditott magyar szók* (1881), a text book on reclaimed Hungarian words; *Magyar szók az északi szláv nyelvekben* (1886-98), an exhaustive work on Hungarian elements in the north Slavic tongues; *Az ugorszamojed nyelvrokonság kérdése* (1892-93), discussing the question of etymological kinship between the Ugor and Samoyed tongues.

Halász also wrote an authoritative six-volume opus about the Swedish-Lapp languages (1885-95), as well as a critical appraisal (1883) of Ferenc Kazinczy, one of Hungary's classic poets. He wrote many popular fables, published Grimm's fairy tales in Hungarian, and contributed extensively to the philological journals of many countries. His university discourses on the history of the Magyar tongue were issued posthumously under the title of *A magyar szófejtés története.*

**HALÁSZ, SÁNDOR (DE DUNAFÖLDVÁR),** economist, b. Dunaföldvár, Hungary, 1859; d. Budapest, 1918. Receiving a doctorate in jurisprudence from the University of Budapest, he practiced law but briefly and devoted more time to journalism. He became associate editor first of the *Ellenör,* then of the semi-official *Nemzet.* When the postal savings system was created in Hungary (1885), Halász entered its service and rapidly made himself indispensable. Much of its early growth is credited to his initiative and resourcefulness.

In recognition of his services, Halász was made vice-president (1901) and, six years later, president (with the title of ministerial councillor) of the Postal Savings Banks of Hungary. He was knighted in 1909.

Halász was prime mover in the founding of the Hungarian Society for Political Economy and an editor of the *Közgazadasági Lexikon.* He wrote prolifically in the columns of daily newspapers and technical reviews. His better known books include *A postatakarékpénztár cheque-és-clearing forgalmáról* (1890); *A postatakarékpénztárak fejlödésének története* (1891), being the history of the development of postal savings institutions; *A cheque es giro-rendszer* (1898); *A pénzintézeti betétek biztonsága* (1900), dealing with the safety of check accounts; *A községi takarékpénztárak Magyarországon* (1905), analyzing the provincial thrift accounts; *A nemzetközi giroforgalom,* touching upon the international aspects of exchange.

**HALBAN, HEINRICH, RITTER VON** (originally Blumenstock), jurist, b. Cracow, Poland, 1845; d. Gastein, Austria, 1892. He was converted to Christianity when a young man. He won attention by writing some essays on criminal law, and in 1870 became secretary to the Austrian cabinet. In 1873 he was made ministerial secretary in the press department, and in the succeeding years, particularly under the ministries of Taafee and Badenyi, gained great prominence. In 1892 he was raised to the nobility and changed his name to von Halban. He resigned in 1898, after the fall of the Badenyi ministry. Halban was also known as the translator into German of the poems of the Polish writers Bohdan Zaleski, Mickiewicz and Krasinski, and for his essays on Polish literature.



*The Levitic emblem of Behrend Lehmann on a stove in the "Klaus"—Halberstadt founded by him*

**HALBERSTADT,** city in the province of Saxony, in Germany. In 1933, 706 Jews lived there, out of a total population of 50,372. The earliest record regarding the residence of Jews in Halberstadt is a letter of protection granted to them in 1261. Until 1648 Halberstadt belonged to the local bishops. In the 14th cent. the bishops pledged the Jews, on various occasions, to the municipal council. The existence of a Jewish Court (*Beth Din*) in 1450, with two rabbis, shows that the community must have been of some size. Bishop Ernst expelled the Jews, in 1493, but they returned in the 16th cent., and in the second half of that century their number increased by the addition of those driven out from Nordhausen. Again the Jews were banned in 1594 by Bishop Heinrich Julius, but a few years later some wealthy Jewish people, upon the efforts of the Shtadlan Jacob ben Israel Naphtali, were permitted to settle in the city. A house of worship was built thanks to Jacob, but it was destroyed in 1621.

According to the Peace of Westphalia, in 1648, the city was incorporated into the Brandenburg-Prussian electorate. Under the new rulers the city commenced to flourish, and the position of the Jews became ever more consolidated. Their number grew constantly; among the newcomers were also refugees from Poland. In the 17th and 18th centuries the Jewish community was not only the most important in the Harz district, but for a certain time ranked as the first in Prussia according to number and cultural standard. In 1688 there lived eighty-six families (458 persons) and in 1740, 155, nearly as many as 200 years later. In spite of the animosity of the non-Jewish trading class and particularly the guilds, the Jewish merchants and hawkers managed to make a living. The geographical situation of the city favored the commercial activities of the Jews. It was surrounded by a number of townships where the Jewish hawkers easily sold their goods, whereas the non-Jewish trade folk were, as members of the guilds, forbidden by the guild statutes to seek after customers. Halberstadt was a central point between the cities of Braunschweig, Leipzig and Frankfort on Oder, famous for their fairs, which favored the ramified commercial negotiations of its Jewish residents. In 1766 to 1775 the Jews of Halberstadt formed a considerable part of the visitors of the Leipzig fairs. There

were also Jewish manufacturers and craftsmen. In the 18th cent. the following rabbis functioned: Abraham ben Judah Berlin, Hirsch Bialer, called "Harif," and Hirschel Levin.

In 1645 a new synagogue was built at the expense of the president of the community, Jeremia, but this, too, was destroyed, in 1661. The ruler of Brandenburg-Prussia allowed the Jews to build a school, and it was not until 1712 that, thanks to the efforts and means of the resident of the Polish crown, Behrend Lehman, a person of wealth and influence, a synagogue was built. Lehman founded a Klaus where Talmudical scholars lived and studied. In 1795 the president of the community, Hirsch Isaac Borchard, founded a school for poor and orphaned children, one of the oldest Jewish elementary schools in Germany, which was still in existence in 1938. An "old" cemetery, probably not the oldest, existed from 1676. A new cemetery was opened in 1845. The synagogue was restored in 1879. In the 19th cent., through the influence of several rabbis of the Auerbach family, Halberstadt became the chief seat of Orthodoxy in Germany. Up to 1939 it was the headquarters of the Reich Union of Orthodox Communities in Germany and of other Orthodox agencies. MARK WISCHNITZER.

*Lit.:* Auerbach, B. H., *Geschichte der israelitischen Gemeinde Halberstadt* (1866); Freudenthal, M., *Leipziger Messgäste* (1928).

**HALBERSTAM, HAYIM BEN ARYEH LÖBUSCH,** rabbi of Neu-Sandez, Galicia, and head of the Sandez ("Zanser") Hasidim, b. Tarnogrod, Poland, 1793; d. Neu-Sandez, 1876. His profound Talmudic learning enabled him to lend dignity to the form of Hasidism which he taught, and his profound piety won him the respect even of his opponents. When Baer of Leovo, a member of the Friedmann dynasty of Hasidic Zaddiks at Sadagora, suddenly issued an attack against Hasidism in 1868, Halberstam used the occasion to utter a blast against the haughty Sadagora dynasty, which he attacked for their luxurious and too worldly mode of living. A dispute arose between Sandez and Sadagora, which was taken up by other communities as far away as Jerusalem, where the Russian Kolel carried on a strong agitation against Halberstam. On the other hand, the most prominent Galician and Hungarian rabbis sided with him, and in 1869 issued a statement against the Sadagora Hasidim which was practically a declaration of excommunication. Halberstam's published works include notes to the Bible and Talmud and a collection of responsa.

EZEKIEL SHRAGA, his son (b. 1811; d. 1898), was rabbi at Radzil and Schinova, both in Poland. After traveling through Palestine for several years, where he discovered some highly important Cabalistic works, *Or Hahammah* (published at Jerusalem) and *Sefer Hagilgulim Hashalem* (published at Prerysl), he settled in Hungary in the community of Sztropkó. In 1876, following the death of his father, the latter's disciples hailed him as the successor and at their insistence he returned to Poland, settling at Schinova. His commentary and responsa, *Dibre Yehezkel,* was published posthumously (1901).

*Lit.:* Horodezky, S. A., *Religiose Strömungen im Judentum,* 211-12; Racker, I., *Der Sanser Zaddik R. Chajim Halberstam* (1927).



*Emanuel Haldeman-Julius*

**HALBERSTAM, SOLOMON ZALMAN HAYIM,** scholar and bibliophile, b. Cracow, Poland, 1832; d. Bielsko, Polish Silesia, 1900. He was engaged in commerce in Bielsko from 1860 on, but devoted a considerable part of his time to learning and employed the returns from his enterprise to collect an extensive library that included rare manuscripts. He maintained an extensive correspondence with Jewish scholars and allowed them to make use of the resources of his library; he was a director of both the original and the later Mekitze Nirdamim societies. Halberstam also published some of his manuscripts, to which he wrote prefaces, annotations and suggested emendations. Among them were the *Hiddushe Haritba* to the tractate *Niddah* (Vienna, 1868), Abraham ibn Ezra's *Sefer Haibbur* (1874), Hillel ben Samuel of Barcelona's *Tagmule Hanefesh,* Judah ben Barzilai's commentary on the *Sefer Yetzirah,* various exegetical works on *Isaiah,* and a collection of letters concerning the dispute about the philosophy of Maimonides (1875). After Halberstam's death, a part of his books and manuscripts was acquired by Jews' College, London, and the remainder was purchased by Mayer Sulzberger for the Jewish Theological Seminary, New York city.

*Lit.:* Davidson, Israel, in *Studies in Jewish Bibliography . . . in Memory of Abraham Solomon Freidus* (1929), Hebrew section, pp. 1-14; Horodezky, S. A., in *Hagoren,* vol. 2, p. 121.

**HALBERTHAL, AVRUM** (pseudonym, A. Halbert), writer, b. Botoshani, Roumania, 1881. His father, a manufacturer, intended him for the rabbinate, but at the age of fourteen, he wrote a Hebrew poem which showed his literary inclinations. Among his writings are *Das Rätsel Jude* (1904), *Zionstöchter* (1904), a volume of essays entitled *Frauenstudien,* and several biographies. He edited the periodicals *Nord und Süd, Kritik der Kritik, Der Brief* and *Kultur und Ehe.*

**HALDEMAN-JULIUS, EMANUEL,** publisher and author, b. Philadelphia, 1889. Upon his marriage

in 1916 to Marcet Haldeman (d. 1941) he prefixed the name of his wife to his own name—Julius.

His parents were Russian immigrants who had settled in Philadelphia. He went to work when he was thirteen, and in 1909 became a reporter on a Socialist newspaper, the New York *Call*. In 1912 he was working on the Milwaukee Socialist *Leader*. After employment by other Socialist newspapers in Chicago and California, he was appointed dramatic critic and Sunday editor of the New York *Call*.

In 1915 he went to Girard, Kan., to become an editor of the Socialist weekly *Appeal to Reason*, the large circulation of which was by then rapidly dwindling. Four years later he bought the paper, changed its name to the *Haldeman-Julius Weekly* and enlarged its scope to include that of a literary journal. At the same time, using the small printing plant of the paper, he began to publish paper-bound booklets, the price of which, as his sales increased, he lowered until they sold for five cents each.

His first two titles were *The Rubaiyat* and Oscar Wilde's *Ballad of Reading Gaol*. The booklets were sold by mail through advertising in his own publication and, afterwards, also by advertisements in newspapers and magazines throughout the country. In about four years his series of "little blue books," including essays devoted to popularizing knowledge as well as reprints from famous authors, numbered 350 titles and of these more than thirty million had been sold. By 1941 more than two hundred million of the series, which then numbered 1,761 titles, had been purchased by the public.

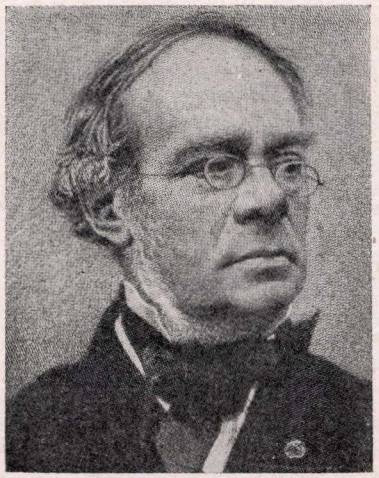
In addition to the work of Haldeman-Julius as publisher and editor, he was the author of many essays dealing with literature and life generally. He also wrote fiction, both short stories and novels, usually with his wife. Best known of these is their novel *Dust* (1921). In *The First Hundred Million* (1928) he described the growth of his publishing business.

**HALEVAI,** *see* PHRASES, POPULAR.

**HALEVI, JUDAH,** *see* JUDAH HALEVI.

**HALÉVY, ÉLIE** (also called Halfan), poet and author, b. Fürth, Germany, about 1760; d. Paris, 1826. He emigrated to Paris as a young man, and served for a time as cantor at a synagogue in Paris, and then as secretary and Hebrew teacher for the Jewish community. He won fame as a poet through a Hebrew poem on Napoleon called "Hashalom" (The Peace), which he wrote on the occasion of the Peace of Amiens in 1801. It was sung in the Paris synagogue in the same year, and was several times reprinted with translations into German and French. He wrote another poem on the anniversary of the battle of Wagram (1809); in 1817 he founded the weekly, *L'Israélite Français*, which he edited for two years. His catechism, *Limmude Dath Umusar* (Metz, 1820), in Hebrew and French, was widely used. Among his unpublished manuscripts was a discussion of Aesop's fables, in which he identifies Aesop with the Biblical Asaph, whom he in turn believes to be the same as King Solomon.

He was the father of the composer Jacques Halévy and of the writer Léon Halévy.



*Jacques Halévy*

**HALEVY, ISAAC** (his original family name was Rabinowitz), Talmudist and historian, b. Iwenec, Poland, 1847; d. Hamburg, Germany, 1914. He was at first a merchant in Vilna, and occasionally published articles on Talmudic-historical subjects. Later he settled in Homburg, Hesse (near Frankfort), where he was encouraged to engage exclusively in research in Jewish history and literature. His principal work, *Doroth Harishonim*, in four volumes (Pressburg and Frankfort, 1897-1913), is a history of Jewish tradition embracing the periods of the Hasmoneans, Tannaim, Amoraim, Saboraim, and Geonim. The work is written from an Orthodox point of view, and is in the nature of a polemic, directed against the historical works of Isaac Hirsch Weiss and Heinrich Graetz, as well as Nachman Krochmal, S. J. Rapoport and Zacharias Frankel. Because of his profound mastery of Talmudic literature and his keen intellect, Halevy was able to reveal many facts in Jewish history which escaped the German scholars. The obscure period of the Saboraim, who were the principals and scholars of the Babylonian academies immediately following the Amoraim, and who were superficially treated by Weiss and Graetz, is given especially detailed and illuminating attention.

Halevy's work, praised by some as epoch-making in the field of Talmudic research, was sharply criticized for its polemic nature, uncritical method and many untenable hypotheses.

He was instrumental in founding the Jüdisch-Literarische Gesellschaft in Frankfort, which, from 1903 to 1933, issued a year-book containing literary and historical material.

***Lit.:*** Strack, H. L., *Introduction to the Talmud and Midrash* (1931) 105-6; Hoffmann, in *Zeitschrift für Hebräische Bibliographie*, vol. 5, pp. 100-7; Elbogen, Ismar, in *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1902) 1-48; Simhoni, in *Hatekufah*, vol. 11, p. 427 et seq.; vol. 15, p. 577 et seq.

**HALÉVY** (originally Lévy), **JACQUES FRANÇOIS FROMENTAL ÉLIE,** composer and teacher, b. Paris, 1799; d. Nice, France, 1862. At the age of ten he entered the Paris Conservatory, where for five years he studied with Cherubini. In 1819, his cantata *Herminie* won the Grand Prix de Rome. While in Rome, he composed *De Profundis* to a Hebrew text,

with an Italian translation, and it was sung in the synagogue there. In 1827, the Opéra Comique presented his opera, *Phidias*. His first successful opera was *Clari* (1828), which featured Mme. Malibran in the leading role. His masterpiece, *La Juive,* was first produced at the Paris Opéra in 1834. Although Halévy wrote many other operas, including the sparkling comic opera *L'Éclair* (1834), and *Queen of Cyprus* (1841), *The Valley of Andora* (1848) and *The Wandering Jew* (1852), he is today remembered only for *La Juive,* which appears in the repertory of every major opera house. It is a work which reveals Halévy's best qualities as a composer: his aptitude for musical characterization; his capacity for beautifully contrived instrumentation and harmonic structure; his abundance of lyricism. In others of his operas, he is often too careless in his choice of musical material, too easily satisfied with clichés, too easily tempted to imitate Meyerbeer's pomp and display. But *La Juive* is a completely realized masterpiece, and ranks with the greatest products of the 19th cent. French theatre.

From 1827 to 1840, Halévy held professional posts in harmony, counterpoint and advanced composition at the Paris Conservatory. Many of his pupils became world-famous composers, including Gounod, Saint-Saëns, and Bizet (the last of whom was also his son-in-law). From 1830 to 1846, Halévy was also director of singing at the Paris Opéra.

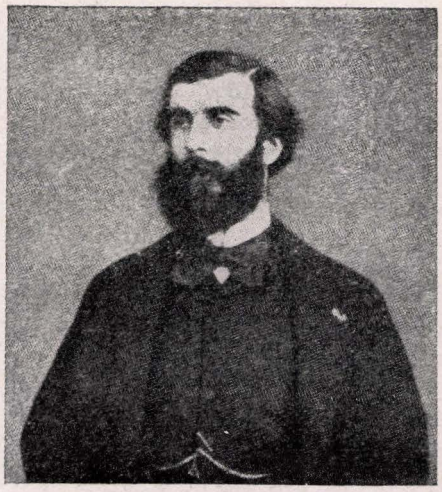
Halévy became one of the three musical members of the French Academy in 1836, and in 1852 he was appointed secretary for life. Previous to this (1835) he was given the order of the Legion of Honor. The French nation gave him a state funeral, and erected a monument over his grave in Montmartre.

***Lit.:*** Ewen, David, *Composers of Yesterday* (1937); Halévy, Leon, *Jacques Halévy: Sa vie et ses oeuvres.*

**HALÉVY, JOSEPH,** orientalist, b. Adrianople, Turkey, 1827; d. Paris, 1917. He was at first a Jewish teacher at Adrianople and Bucharest, and in 1868 was sent by the Alliance Israélite Universelle to Abyssinia to bring back authentic knowledge about the still poorly investigated conditions of the Falashas. Halévy fulfilled his mission with great success, and attracted the attention of the French Académie des Inscriptions et Belles-Lettres, which then sent him to Yemen to study the Sabean inscriptions, of which he brought back nearly 700. In 1879 he became professor of Ethiopic at the École des Hautes Études in Paris.



*Joseph Halévy*



*Ludovic Halévy*

Halévy was a philologist and archeologist of great originality. He was interested in Sumerian writing, and advanced the original but generally unaccepted view that it did not represent a separate language, but an allographic method of writing Assyrian-Babylonian. He applied the results of the study of Babylonian and Assyrian writings to Biblical criticism. His works deal for the most part with South Arabian epigraphics, Assyriology, Biblical criticism and the North African groups of races, especially Ethiopic literature. He opposed Biblical criticism, and upheld the historic nature and homogeneity of the Biblical narratives.

**HALÉVY, LÉON,** author, brother of the composer Jacques Halévy, b. Paris, 1802; d. St. Germain en Laye, France, 1883. From 1831 to 1834 he was professor of French literature at the Polytechnic School in Paris, and was active in the French Ministry of Education from 1837 to 1853. He then devoted himself to the writing of poems, novels and dramas. Some of his best-known poems are: *Le vieux guerrier; au tombeau de Napoléon* (1821); and *La peste de Barcelone* (1828). His plays include: *Le Czar Demetrius* (1829); *Le duel; Indiana* (1833); *Un mari* (1843). Halévy wrote also a history of French literature (2 vols., 1838), and a two-volume history of the Jews (1827-28).

**HALÉVY, LUDOVIC,** writer, nephew of Jacques, b. Paris, 1834; d. 1908. Although he renounced the Jewish faith, for a while, after the Russian pogroms of 1882, as stated in his paper in *Archives Israélites* (1883), Halévy still felt that he was a part of the Jewish community. When he died, he was buried in the Halévy vault in the Jewish section of the Montmartre cemetery.

Halévy was appointed an officer of the French Legion of Honor, and was the first Jewish writer to be admitted to the French Academy (1884). In collaboration with Meilhac, he wrote the text to several of Offenbach's operas, such as *Orpheus dans l'enfer* (1861); *La belle Hélène* (1865); *Le Reveillon* (1872); and *La petite mademoiselle* (1879). He supplied the texts to

operettas by Bizet, Delibes, Lecocq and other French composers. He wrote also a number of dramas and novels, including *Un Scandal; L'Invasion* (1882); *Madame et Monsieur Cardinal;* and the famous *L'Abbé Constantin* (1882).

**HALEVY, MOSES,** rabbi and author, b. Turkey, 1826; d. Turkey, 1910. A prominent Biblical scholar and a Talmudist of the old school, he was highly regarded by Sultan Abdul Hamid and represented the interests of the Turkish Jews. There was no official Hacham Bashi (chief rabbi) at this time, but Halevy acted in this capacity from 1874 to 1908, when the Young Turks overthrew Abdul Hamid and deprived him of his authority. When Halevy died, he was buried with great pomp at the expense of Sultan Mehmed Reshad.

**HALF-HOLIDAYS,** *see* CALENDAR; HOLIDAYS.

**HALFON, SALOMON,** banker and philanthropist, b. Roumania, 1846; d. Bucharest, 1921. He belonged to a Sephardic family which, like most Roumanian Sephardic families, came from Turkey. The owner of a bank which enjoyed a great reputation, he played an important role in the financial life of the country. The ministers of finance often consulted him, and the introduction of the gold standard in Roumania was effected through his cooperation.

He was greatly interested in the affairs of the Sephardic Jewish community of Bucharest which he had organized and of which he was president until several years before his death. He was the organizer of schools, temples and philanthropic institutions in Bucharest.

He also participated in the struggle for political rights of the Roumanian Jews, being one of the most active members of the Central Committee of the Union of Roumanian Jews (established in 1909) and whose aim it was to obtain equal rights for the Jewish population of Roumania.

**HALICZ,** a small town in Eastern Galicia, one of the most ancient settlements in Galicia; in fact, the name Galicia is derived from Halicz. In the earlier centuries of the Middle Ages it was the capital of the Ruthenian dukes. The Jewish population was always a small one. Halicz is known as a settlement of the sect of the Karaites. Of the eighteen settlements of the so-called "Lach-Karaites" (Karaites in Poland) only three have survived: Troki (in the vicinity of Vilna), Luck (Volhynia) and Halicz (fifty miles southeast of Lemberg). In 1938 there were in Halicz 195 Karaites (fifty-seven families), some of them in the near-by village of Zalukiew.

In Halicz there is a Karaite street, where almost all the Karaites have lived for centuries. There, too, is located their Kenesa synagogue. The Karaites in Halicz are handicraftsmen and farmers, but formerly they used to trade with the Orient. They have elementary schools and a kind of small Yeshiva, called *Medrasz*. The Karaites in Halicz avoid associating with the other Jews in the town.

The Karaites in Halicz speak a kind of Karaite dialect similar to that of the Karaites in Luck. This dialect consists of words from the Persian, Polish, Ukrainian, Arabic and Hebrew languages. It is less cultured than the more literary idiom of the Karaites in Troki, which is similar to the Karaitic idiom of Crimea.

The most outstanding families of the Karaites in Halicz were the families of the following men: Solomon ben Aaron Hazaken, Mordecai ben Nissan, David ben Shalom Hazaken, Joseph ben Samuel Hazaken, and Abraham Firkovitch, the well-known scientist and historian, who devoted himself to research on the Karaite remains in Poland and Crimea.

Since the first World War, the younger generation of the Karaites in Halicz have begun to be interested in Jewish affairs, especially in the progress of the Zionist movement in Palestine.

The life and habits of the Karaites are treated by Johann von Grzegorzewski in "Ein türk-tartarischer Dialekt in Galizien, Vokalharmonie in den entlehnten Wörtern der karaitischen Sprache in Halicz" (*Sitzungsberichte der kaiserlichen Akademie der Wissenschaften in Wien, Philosophisch-Historische Klasse,* vol. 146, Vienna, 1903).

**HALICZ** (also **Halic, Helic**), family of Jewish printers in Cracow, Poland. In 1534 the first Hebrew printing-house in Cracow was established by Samuel, Asher and Eliakim, sons of Hayim Halicz. In the same year they published the *Shaare Durah* of Isaac Düren and *Mirkebeth Hamishnah,* the Hebrew-Yiddish dictionary of the Bible, by Asher Anshel.

In 1537, for reasons unknown, the brothers were baptized. As Paulus, Andreas and Johannes fratres neo-Christiani Halicienses, they continued the Hebrew printing-establishment, but were boycotted by the Jews. Through the intercession of Bishop Gamat they obtained a royal order directing the Jewish communities in Cracow, Lemberg and Posen to buy their entire stock, which consisted of 3,350 Hebrew books valued at 1,600 florins. Then the firm was dissolved. Paulus became a missionary among the Jews of Greater Poland, and in 1540 to 1541 he published his Judeo-German translation of Luther's translation of the New Testament; Johannes published the *Turim* and a Mahzor, and later printed only Latin and Polish works of theological content. Andreas returned to Judaism in 1552, and in 1553 published the third edition of the *Shaare Durah* in Constantinople.

**HALILAH,** *see* PHRASES, POPULAR.

**ḤALITZAH,** the ceremony which releases a widow and her brother-in-law from the duty of uniting in a levirate marriage. It consists mainly of the widow's drawing off a shoe of her brother-in-law, spitting, and uttering a prescribed formula.

**1. In the Bible.** It was an ancient custom in Israel that when a man died without leaving children his brother married the widow. A son from this levirate marriage was regarded as the son of the dead brother whose name he kept alive. Since this son also apparently inherited the property of the dead man (which would otherwise have fallen to the latter's brothers) and was then in a position to care for his mother, it was to her advantage to contract such a marriage. In the early stages of the evolution of this institution, a widow without children had full right (cf. *Gen.* 38:26) to require her brother-in-law to marry her.




*Illustrating the various steps and implements in the Halitzah ceremony. From Bodenschatz' "Aufrichtig teutsch redender Hebräer," printed at Bamberg, 1756*

However, by the time *Deut.* 25:5-10 was written, levirate marriage seems to have fallen somewhat into abeyance and a childless widow was left uncared for. Being regarded as the property of her dead husband's family, she could not contract another marriage.

The modifications of the original institution in *Deut.* 25, especially verses 7-10, were apparently introduced in order to ameliorate her condition, although, as others claim, they may rather have been designed to assure the continuance of the family line represented by the deceased man. The crude nature of the ceremony suggests that brothers frequently preferred not to contract the levirate marriage and had to be forced to do so. Perhaps the advantage to them in not doing so was that, in the absence of children, the property of the dead brother reverted to them. This advantage was to be counterbalanced by the ignominy of the Halitzah ceremony. The brother-in-law was faced with the alter-




*Halitzah. From an old Dutch engraving*

native of marrying the widow or of being publicly dishonored by her, i.e. through having her draw off his shoe, spit in his face, and hold him up to scorn as one who has refused to do his duty by his own brother. That the drawing off of the shoe, from which the ceremony gets its name, was regarded as an insult is indicated by the statement in verse 10: "His name shall be called in Israel The house of him that had his shoe loosed." This meaning of Halitzah, which is clear in *Deuteronomy,* seems to have been forgotten by the time *Ruth* 4:7 was written (it is alluded to there as a custom of the former days) and another meaning, that of sealing a commercial transaction of any kind, is there associated with it. SHELDON H. BLANK.

**2. In the Talmud.** According to the Talmudic law, Halitzah disqualified the woman for a marriage to a Kohen (priest), whereas otherwise a Kohen, with the exception of the high priest, could marry a widow. Before the act of Halitzah took place, the woman was not permitted to remarry, and was bound to the brother-in-law. Halitzah could be performed by any brother of the deceased husband, but the eldest was usually first asked to go through the ceremony. Later on this obligation of the man developed into a severe handicap for the woman, because the Beth Din no longer had the power to compel the man to carry out the act of Halitzah. The performance of the act which should have been voluntary therefore had to be carried out through other means. The marriage of a brother and the childless widow (levirate marriage) gradually fell into disuse, because the original motives for the levirate marriage were no longer operative (*Yeb.* 39b et seq.); and even in the Talmud Halitzah is favored rather than the levirate marriage. Moreover, as the result of the prohibition of polygamy following the ordinance of Rabbi Gershom ben Judah of Mayence (960-1028), levirate marriage was usually impossible, since as a rule the brother-in-law was already married; the result thereof was that in practice Halitzah was regularly substituted for levirate marriage.

In the rabbinical period a special Halitzah document (*shetar halitzah*) was introduced into the marriage contract, in accordance wherewith, when a marriage was contracted, the brothers obligated themselves to perform Halitzah. But even this procedure did not remove all the inconvenience, since a personal act was necessary, and there was no way to compel its performance. The United States authorities, despite their restrictions

on immigration, have facilitated the entrance of childless widows whose brothers-in-law are in the country, thus enabling them to secure Halitzah, without which they would consider themselves, by religious law, unable to remarry. MORDCHE SEW-WOLF RAPAPORT.

*Lit.:* Pedersen, *Israel* (1926) 77-81; Mattuck, in *Studies in Jewish Literature Issued in Honor of Kaufmann Kohler* (1913) 210-22; Maimonides, *Yad Hahazakah, Hilchoth Yibbum Vahalitzah,* chap. 4; *Shulhan Aruch, Eben Haezer,* chap. 169; *Jewish Encyclopedia,* vol. 6, pp. 170-74.

**HALKIN, SIMON,** educator and Hebrew poet, b. Dubsk, province of Mohilev, Russia, 1899. He came to New York city in 1914, where he completed his education at New York University and Columbia University. From 1925 to 1932 he was on the faculty of the Hebrew Union College School for Teachers, with the exception of the scholastic year 1928 to 1929, when he visited Palestine. In 1932 he settled in Palestine, where he became teacher of English in the Tel-Aviv Commercial High School. He returned to the United States in 1939. Halkin contributed poems and essays to Hebrew periodicals under the pseudonym Ben He He. His published writings include *Yehiel Hahagri,* a novel; *Bayamim Shishah Veleloth Shibah,* poems; translations into Hebrew of Shakespeare's *Merchant of Venice* and Maeterlinck's *Blue Bird.*

**HALLAF, HALLUF,** *see* SLAUGHTERING.

**HALLAH,** 1. a portion of the dough used in baking which, according to the law (*Num.* 15:18-21), was to be separated and dedicated to God. During the time when the Temple was in existence, it was given to the priest; afterwards it was thrown into the fire. Since the kneading of dough was done by women, it was one of the few duties which devolved upon them exclusively, such as the lighting of the Sabbath lamps. It was a frequent custom to accompany the separation of the Hallah by making a gift, and for this purpose "Hallah boxes" were often placed in Jewish kitchens and the money thus collected is generally sent to Palestine. From its connection with the dough, the term Hallah has come to be applied to the Sabbath loaf.

2. ninth tractate of the first division of the Mishnah, Zeraim, consisting of four chapters. It deals with the laws of the Hallah and discusses its proportionate size. Thus it is to be given only from the five grains grown in Palestine, it is given only from quantities of dough of the size of an Omer (roughly a bushel) or more; it is to be 1/24 of the dough in case it is prepared in the home, and 1/48 if by professional bakers. There is no Babylonian Gemara to the tractate; the Palestinian Talmud merely discusses the regulations laid down in the Mishnah.

**HALLE (on Saale),** city in the province of Saxony, Germany, situated on the Saale river, about thirty miles northeast of Leipzig; in 1941 it had about 209,000 inhabitants, with probably less than 1,000 Jews. Old tombstones point to the existence of a Jewish settlement in the 10th cent. Halle was known in Hebrew medieval literature as Sole, from the river on which it is situated. According to a Hebrew chronicle, the community was attacked by Crusaders in 1096, but the Jews escaped extinction or conversion when the local authorities sent troops to the scene, who, together with the armed Jews, repulsed the assailants. The first Judendorf (Jews' settlement) comprised the present Moritzburg, Lazarett, Schlossburg and Paradeplatz sections. A synagogue and a bath house are known to have existed there. The cemetery was beyond the city line; it was first enlarged in 1401.

The community of Halle was the second largest in Saxony, only that of Erfurt being more numerous. The Jews were considered the property of the archbishops of Magdeburg, and were the objects of quarrels between the church and the city, as each party wished to collect taxes from them. As a result, the Jews were expelled from the town in 1207, in 1261, and in 1310 to 1314, but were readmitted each time at the insistence of the archbishop.

After the persecution and expulsion of the years of the Black Death (1348-49) the city definitely took over the jurisdiction of the Jewish community. In addition to the city and church taxes, the Jews were compelled to pay taxes to the king (1415). After 1440 several protective charters were granted by the king of Saxony, but the persecutions persisted (1458 and 1493). In 1493 the Jews were expelled, and for more than a century none resided in Halle. In 1688 a new community was formed under the rule of the Great Elector of Prussia. A dozen privileged families lived there about 1700; Jewish students now and then attended the university. A Jewish print-shop was founded by Moses ben Abraham Abinu, but it was closed on the complaint of the theological faculty of the university (1714).

A charter of King William I (1704) established the percentage of Jews allowed to live in the town. In the middle of the 18th cent. there were about fifty Jewish families. After the enfranchisements of 1808 and 1848, the community grew; a new cemetery was laid out in 1864, and a new synagogue was built.

*Lit.: Germania Judaica,* vol. 1, part 1, pp. 124-30; Neufeld, *Die Halleschen Juden im Mittelalter* (1915); Kisch, *Die Anfänge der jüdischen Gemeinde zu Halle* (1928); Tykocinski, H., "Die ältesten Nachrichten über die Juden in Halle," *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1913); idem, in *Dubnow Festschrift* (1930); Hallo, Rudolf, *Geschichte der Familie Hallo* (1930).

**HALLE, LOUIS JOSEPH, JR.,** author, b. New York city, 1910. He studied at Harvard University (B.S., 1932). In 1934 he was employed by the International Railways of Central America in Guatemala and El Salvador. He was afterwards associated with a publishing firm in New York city. At this time he published *Transcaribbean* (1936), a book of travel in Guatemala, El Salvador, and British Honduras which included studies of bird life and of the archeological treasures in the jungle.

His interest in Mayan archeology led to further study by him at Harvard University in 1937 and 1938. He published *Birds Against Men* (1938), studies of birds, including the personalities of particular birds, and *River of Ruins* (1941), a description, with drawings by himself, as well as photographs, of an expedition into the tropical wilderness between Guatemala and Mexico to study the ruined cities of the Mayas.

**HALLEL,** Biblical designation for hymns or psalms which were recited by the Levites in the Temple service at Jerusalem (*Ezra* 3:11; *II Chron.* 7:6) and probably had the refrain "Hallelujah" (Praise Ye The Lord).



*Hallel: (left) a page from a Spanish Haggadah (11th cent.) in the British Museum; (right) a page from the "Second Haggadah" in the Germanic National Museum, Nuremberg*

Hallel was later retained as a general term for the group of six psalms (*Ps.* 145 to 150) which were introduced into the daily morning service. However, Jewish tradition particularly applied the term to the longer group which was composed of *Psalms* 113 to 118. These were so recited that the reader began with the word Hallelujah, which was repeated by the congregation; then the latter repeated Hallelujah after every half verse, making 123 times altogether. In many localities the last verses of *Ps.* 118, from 21 to the end, were repeated by the reader and congregation.

These Hallel Psalms were part of the services at the Temple on eighteen days of the year: the eight days of Hanukah, the eight days of Sukkoth, and the first days of Pesach and Shabuoth. About 200 C.E. it was customary to include them in the prayers for the day of the New Moon in southern Babylonia; but *Ps.* 114 and 115, the beginning of the Hallel, were omitted. As *Ps.* 114 mentions the Exodus and was sung as the Hallel in the Temple at Jerusalem while the Passover sacrifice was being offered, it was called the Hallel of Egypt (*hallel hamitzri*), to distinguish it from the Great Hallel (*hallel hagadol*), *Ps.* 136. The latter was incorporated into the morning service for Sabbaths and festivals and into the Passover Haggadah. Nowadays the word Hallel designates *Ps.* 113 to 118, which are still used today as they were in ancient times; in the divine service it is preceded and followed by benedictions. The Passover Haggadah also contains the Hallel with a doxology (expression of praise to God) at the end. The Hallel is often read responsively in English.

***Lit.:*** Elbogen, Ismar, *Der jüdische Gottesdienst,* 82, 113, 125, 496; Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) 219-24, clxxxiv-clxxxviii.

**HALLELUJAH** ("Praise ye the Lord"), a refrain that occurs in a number of the Psalms, especially toward the end of the Psalter. It forms both the beginning and ending of *Ps.* 106, 113, 135 and 146 to 150, the beginning of *Ps.* 111 and 112, and the endings of *Ps.* 104, 105, and 115 to 117. In Talmudic times Hallelujah was regarded as the most exalted form of praise of God (*Yer. Suk.* iii, 54a), and the custom arose in Palestine of using it as a constant refrain chanted by the congregation during the recitation of the Hallel; it was intoned no less than 123 times. The Babylonian Jews, however, did not follow this custom, and it fell into disuse. A number of liturgical poems begin with the word Hallelujah, including one by Abraham ibn Ezra.

From the Bible the Hallelujah refrain passed over into the Christian liturgy, sometimes under the by-form Alleluia. There are a number of Hallelujah choruses in modern music, the most famous being those of Bach and Handel.

**HALLGARTEN, CHARLES L.,** philanthropist, b. Mayence, Germany, 1838; d. Frankfort, Germany, 1908. He emigrated with his family in 1851 to New York city, where his father, Lazarus, founded the Hallgarten banking-house. After many years of traveling, Hallgarten removed permanently to Frankfort, where until 1933 a school and a street bore his name.

Hallgarten began his humanitarian activities as honorary caretaker of the Israelitischer Hilfsverein, whose main purpose was opposition to itinerant Jewish beggars, and formulation of a program of aid which would rehabilitate such Jewish unfortunates. Devoting himself thereafter also to international humanitarian work, he organized the first great relief movement in behalf

of the Jewish victims of the Russian persecutions, and held a leading position in the Alliance Israélite Universelle, the Hilfsverein der Deutschen Juden, the Jewish Colonization Association, and the Verein zur Abwehr des Antisemitismus. He also founded the Gesellschaft zur Erforschung Jüdischer Kunstdenkmäler, and served as chairman of the Verein für Wohnungsreform. In the educational and civic fields, he helped to establish public lectures and a federation for popular education, and was active in the creation of a bureau in Germany to render legal aid to women.

**HALLO, RUDOLF,** historian of art, b. Cassel, Germany, 1896; d. Hamburg, Germany, 1933. After graduating from the University of Göttingen, he was for ten years scientific collaborator at the Hessisches Landesmuseum in Cassel, and from 1931 on was curator of the cabinet of engravings and the art library. Hallo devoted much energy to the collection of Jewish art objects and succeeded in establishing a Jewish section at the Landesmuseum. In addition to numerous papers on ancient sculpture, architecture, clocks, and art objects in crystal and gold, and articles dealing with the collections in the Landesmuseum, he wrote: *Die jüdische Volkskunst in Hessen* (1928); *Geschichte der Familie Hallo* (1930); *Kasseler Synagogengeschichte* (1932); a biography of the art scholar R. E. Raspe (posthumously, 1934).

*Lit.:* Wischnitzer-Bernstein, Rachel, "Rudolf Hallo zum Gedenken," *Jüdisches Gemeindeblatt,* March 27, 1938.

**HALMI, GYULA,** chemist, b. Budapest, 1879. Attached to the staff of the Municipal Chemical Institute of Budapest, he was placed in charge (1907) of the Royal Biological and Hygienic Station. In 1921 he became national president of the Association of Hungarian Chemical Manufacturers and assumed editorship of the two leading technical journals devoted to chemical advance. In the course of his rapid rise Halmi left the Jewish faith. He wrote numerous articles and many books, dealing mainly with the newest discoveries and progress in chemistry, textiles, and drainage purification.

**HALPER, HALPERIN, HALPERN** (family-name), *see* HEILPRIN.

**HALPER, ALBERT,** author, b. Chicago, 1904. After graduating from high school in 1920, he worked for seven years as a jewelry clerk, in a mail order house, as office worker, salesman, factory hand, and shipping clerk in an electrotype foundry, at the same time attending night courses at the University of Chicago and Northwestern University. In 1926 he was a postal clerk in the Central Postoffice, Chicago. It was at this time that he decided to follow a writer's career. He resigned his position, and his first story was published in *The Dial* in 1928. His first novel, *Union Square* (New York, 1933), an impressionistic work about radicals, gained him acclaim. This was followed by *On the Shore* (New York, 1934), reminiscent of his experiences in Chicago. In 1934 Halper was awarded a John Simon Guggenheim Memorial Fellowship in literature, and spent the next few months abroad, principally in the East End of London. His later writings include: *The Foundry* (New York, 1934), the story of an electrotype factory during the year 1929; *The Chute* (New York, 1937), describing life in a large mail order house; *The Sons of the Fathers* (New York, 1941), which describes how an immigrant hopes to raise a family in peace in the United States, only to have his eldest sons drafted into the army in the first World War.



*Benzion Halper*

**HALPER, BENZION,** Hebraist and Arabist, b. Zhosly, Lithuania, 1884; d. Philadelphia, 1924. He received a Heder and Yeshiva education and, although he had to earn his living from the age of sixteen, planned to continue his studies in Germany. He migrated to Frankfort, Germany, in 1901, but after a brief stay went on to England. Here he was a carpenter and a commercial traveler, and worked in a factory in Manchester. In 1904 he managed to matriculate at the University of London, supporting himself by writing for the Hebrew weekly *Hayehudi* and teaching privately. He took his A.B. degree in 1907 (first class honors in Semitics) and his M.A. in 1909 (with mark of distinction). The following year he was elected the first Gilchrist Scholar in Arabic and spent a year in Egypt under the auspices of his university.

In 1911 Halper came to the United States. Solomon Schechter set him to classifying and copying the Genizah fragments in the library of the Jewish Theological Seminary of America until, in 1912, he was appointed a fellow at Dropsie College. Here he began an examination of the collection of Genizah fragments which Cyrus Adler had bought in Cairo many years before, and discovered in Arabic its most important manuscript, the greater part of a lost work, Hefez ben Yatzliah's *Sefer Hamitzvoth* (Book of Precepts). This was published in 1915 with an introduction and Hebrew translation. The year before, he had been given his Ph.D. degree by Dropsie College, and he continued there as custodian of manuscripts and instructor, later associate professor, of Semitic languages cognate to Hebrew. He was also an editor of The Jewish Publication Society of America from 1916 until his death.

In 1910 Halper published an article on the participial formations of the geminate verbs in the *Zeitschrift für alttestamentliche Wissenschaft*. In a later number appeared his article on conceptions of buying and selling in Semitic languages, which was to be a chapter in a book which he intended to write. He published *Scansion of Medieval Hebrew Poetry* in 1913, showing the influence of the complex metres of the Arabic poets on the verse of the medieval Hebrew. In 1921 Halper's *Anthology* of post-Biblical Hebrew literature was published in two volumes; his descriptive catalogue of the Genizah fragments in Philadelphia appeared the following year, and the year after (1923) his Hebrew translation of Moses ibn Ezra's book in Arabic on Hebrew prosody. He left unfinished at his death, among much else, an edition of the Arabic responsa of Maimonides. His Hebrew has been praised as pure, graceful and clear, and free of all rhetoric and redundancy.

*Lit.:* Adler, Cyrus, "Benzion Halper," *American Jewish Year Book*, 5685 (vol. 26, 1924-25) 459-71.

**HALPER, LEIVICK** (pseudonym, H. Leivick), Yiddish poet and dramatist, b. Igumen, Russia, 1888. He prepared himself for the rabbinate in the Yeshivas of Berezino and Minsk, but at the age of sixteen he was expelled from the Yeshiva for reading Hebrew novels. The same year he joined the Yiddish-revolutionary movement, and was active in the Bund, where he came into contact with Yiddish literature for the first time.

In 1906 he was sentenced as a revolutionary to four years' imprisonment. From his prison cell in Moscow he contributed his first Yiddish writings to the *Zeitgeist* of New York (1907). In 1912 he was exiled to Siberia for life. After a year in exile he escaped to New York, where he devoted himself to his literary work. Here he identified himself with a group of writers called the "Yunge" (the young ones), who adopted this name in contradistinction to the elderly writers who did not recognize them. In their literary platform the "Yunge" declared themselves opposed to the treatment of the social theme and in favor of a strictly individualistic poetic expression. Halper's series of poems, *Sibirer Lieder* (Poems of Siberia), attracted much attention, and was reprinted in Russia in the *Veker* (Minsk), and his first book, *Lieder* (New York, 1919), at once gained for him a reputation as one of the foremost Yiddish poets of the younger generation.

Halper's outstanding work, however, is the *Golem* (New York, 1921), a dramatic poem in eight scenes, based on the legend of the Maharal of Prague. In this poem the author deals with a number of problems which often recur in his later works, including the Messiah, salvation through physical force or through spirit, the role of the different Messiahs in the history of the Jews, and the relationship between the Creator and His creations. The *Golem* is considered one of the most important contributions to Yiddish literature. It was translated into Hebrew and produced by the Habimah of Moscow (1927), and in 1931 it was revived by the Civic Repertory Theatre, of New York. It was translated into English by J. C. Augenlicht and printed in *Poet Lore* (Boston, 1928). In May, 1941, Vladimir Heifetz's oratorio, *The Golem*, based on Halper's poetic drama, was presented in its entirety at Carnegie Hall, New York. *Di Geuleh Komedie* or *Der Goilom Cholemt* (The Golem Dreams; Chicago, 1934) is a sequel to the *Golem*.

Other well-known plays by Halper are: *Bankrott* (Bankrupt; Vilna, 1927); *Hirsh Lekert* (Vilna, 1931); *Shmates* (Rags); *Bettler* (Beggars); *Der Poet is Blind Gevoren* (The Poet Became Blind); *Keiten* (Chains). Some of these plays were produced by the Maurice Schwartz Art Theatre (New York), by the Artef (Yiddish Workers' Theatre) and in many countries throughout the world.

His poetical works are: *In Keinems Land* (In No Man's Land; Warsaw, 1923); *Hintern Schloss* (Behind the Lock; Vilna, 1925); *Durch Zibn Toitn* (Through Seven Deaths; Kiev, 1926); *Lieder fun Gan Eiden* (Poems of Paradise; New York, 1937). IRVING SUHL.

*Lit.:* Wiener, M., "Vegn H. Leivicks Lieder," *Die Roite Velt*, No. 7 (1927) 78-94; Auslender, N., *An Entfer, ibid.*, Nos. 8-9 (1927) 134-44; Steinberg, N., *Yung Amerika* (1917) 235-55; Weinper, Z., *Yiddishe Shriftsteller* (1936) 140-56.

**HALPERIN-GINSBURG, HELENE,** one of the first women in Russia to study law, b. Mikhailovka, Southern Russia, 1884; d. Berlin, 1922. She completed her studies in jurisprudence at the École de Droit in Paris in 1907, and was admitted to the bar examination at Kharkov. Her request for admission to practice law in Russia, however, was passed on to the Senate and was denied. She then settled at Kiev, where she devoted herself to journalistic and social activity. Her scattered essays were published under the title *Under the Banner of the Law* (Russian; Berlin, 1923).

**HALPERN (GALPERN), JACOB,** Russian jurist and state official, b. Vilna, 1840; d. Nice, France, 1914. He studied law at Moscow University, and in 1869 entered the department of justice, where he became jurisconsult (giver of legal opinions) in 1874. He was appointed head of the administrative department in 1890 and vice-director of the second department in 1907. He was frequently called upon to represent the ministry of justice on various inter-departmental commissions, and was one of the few Jews in Russia who received the title of privy councilor. Vitally interested in Jewish social and cultural movements, he participated in the founding of the ORT, whose president he became; he served also as vice-president of the Society for the Promotion of Enlightenment among the Jews in Russia. He was a member of Count Pahlen's Supreme Commission on Jewish questions, and took part in the congress of Jewish representatives in St. Petersburg (1881-82). He wrote articles on various topics concerning Jews.

**HALPERN, KAROL,** leader in agricultural movements, b. Stanislawów, Poland, 1868; d. 1937. He took an early interest in agriculture, graduated as an agricultural expert and set up a model farm on his own estates. During the first World War he was seized by the Russians as a hostage in 1914, and for the next four years was kept prisoner in Russia. After the War he was twice elected president of the Stanislawów Jewish community, and held that position at the time of his death. He was not an active Zionist, but was profoundly interested in the agricultural rehabilitation of

Palestine and so served on the executive committee of the Jewish Agency for Palestine. He was founder and president of the Jewish farm school for girls near Stanislawów, and published the first Jewish agricultural periodical in Polish, *Rolnik Zydowski* (The Jewish Farmer).

**HALPERT, SAMUEL,** painter, b. Bialystok, Russia, 1884; d. Detroit, 1930. He was brought to the United States by his parents at the age of six. When he was thirteen he entered the National Academy of Design in New York city. At the same time, his father, pawning his watch to secure the fee, apprenticed him to a maker of cheap pastels. He worked at this trade mornings and spent his afternoons and evenings at the Academy. After six years of study, he managed to secure from a patron of the arts several hundred dollars with which to study in Paris. There he enrolled in the École des Beaux Arts, where Bonnat became his teacher; but, dissatisfied with his instruction, he was attracted at first to the color and atmosphere of the impressionists. However, he soon turned from their formless work to that of Cézanne, devoting himself to landscapes and still life.

Halpert spent many years in France, Italy, Portugal and Spain, exhibiting in the Paris salons. He returned to New York after 1914 and became one of the pioneers of the modern art movement in the United States. Examples of his work are to be found in museums throughout the country, among these, the museums of Cleveland, Detroit, Los Angeles, Newark, New York (Whitney Museum of American Art), Philadelphia (Pennsylvania Academy of Fine Arts), San Francisco (California Palace of the Legion of Honor), and Washington (Phillips Memorial Gallery). At his death Halpert was vice-president and a director of the Society of Independent Artists.

Holger Cahill, in *Art in America* (1935), says of him (p. 94): "Halpert . . . was an artist of sound training, who developed an honest and unarbitrary style after he had shaken off the influence of the National Academy of Design and of his Parisian teacher, Bonnat. His work is spontaneous, unlabored and simple, and shows a good color sense and authoritative arrangement."

*Lit.:* Comstock, Helen, "Samuel Halpert—Post Impressionist," *International Studio,* vol. 75, April, 1922, pp. 145-50; Weinberg, Louis, "Modern Jewish Artists: Samuel Halpert," *American Hebrew,* Dec. 1, 1916, pp. 102-3.

**HALPHEN, FERNAND,** composer, b. Paris, 1872. He was a pupil of Jules Massenet, Gabriel Urbain Fauré, and André Gedalge. His compositions include *Sicilian* (1896), an orchestral suite; *Monte Carlo* (1897), a symphony; *Le Cor Fleuri* (1904), a lyric opera; *Melusine* (1896), a cantata, for which he received the Grand Prix de Rome.

**HALPHEN, GEORGES-HENRI,** French artillery officer and mathematician, b. Rouen, France, 1844; d. Versailles, France, 1889. He attained the rank of captain, and in the campaign of 1870 he was decorated for bravery. After the Franco-Prussian War he devoted himself to science, became professor of mathematics at the French Polytechnical High School, and in 1886 was appointed a member of the Academy of Science. The French and Berlin scientific academies in 1880 and 1881, respectively, awarded him prizes for his mathematical papers. A list of his mathematical works is contained in the *Journal de Mathématiques* (1889). Halphen reentered active military service in 1887 and until his death was chief of squadron at Versailles.



*Rose L. Halprin*

**HALPHEN, LOUIS,** French historian, b. Paris, 1880. He was professor of history at the University of Bordeaux in 1910, and in 1928 became a member of the faculty of the Sorbonne, in Paris. He was awarded several prizes for his works on medieval history, and was elected to the Academy of Science in Paris. He wrote *Le compté d'Anjou au XI^e siècle* (1906); *Le règne de Charles le chauve* (1909); *Chronique des comptés d'Anjou et des seigneurs d'Amboise* (1913); *Études critiques sur l'histoire de Charlemagne* (1921); *Histoire générale depuis l'antiquité jusqu'à nos jours* (1925); *Les barbares des grandes invasions aux conquêtes turques du XI^e siècle* (1926); and *L'essor de l'Europe au XI^e-XIII^e siècles* (1932).

**HALPRIN, ROSE LURIA** (Mrs. Samuel W. Halprin), Hadassah leader, b. New York city. From 1932 to 1934 she was president of Hadassah, the women's Zionist organization in the United States. In 1933 she was elected Hadassah's first representative to the Actions Committee of the World Zionist Organization, which functions as a legislative and administrative body between Zionist congresses. For five years (1934-39) Mrs. Halprin lived in Palestine, where she was Hadassah's Palestine correspondent. She returned to the United States and became chairman of Hadassah's Palestine Committee, which was responsible for all the organization's health projects in Palestine, including the

work of the emergency war committee. Formed in 1940, this provided for the training of physicians and nurses for war duty in Palestine, the emergency feeding of children, and for hospital and clinical services.

**HALUKKAH** ("division," "distribution"), a name used to designate the organized collection of funds for distribution among poor pious Jews in Palestine, particularly those at the four "sacred cities" of Jerusalem, Hebron, Safed and Tiberias. The form of the Halukkah, which exists in almost every Jewish community, has remained practically the same ever since the 17th cent. Every year collectors (*meshullahim*) are sent out to various countries; these collectors were always learned and versatile men, such as would increase the prestige of the Palestine communities (Kolelim). Thus the noted bibliographer Hayim Joseph David Azulai was the regular collector for the Hebron Kolel. As a rule these collectors received the rather high commission of one-third to two-fifths of their collections. The net revenues received were then divided into three parts: a) for the expenses of the communities; b) for the support of the learned Jews (Hahamim); c) for the support of the poor. The distribution of these revenues was made semi-annually, just before Passover and Rosh Hashanah.

The origin of the Halukkah goes back to the ancient times when the rich Jews of the Diaspora would make contributions to the support of Jewish learning in Palestine. A Midrash of the 2nd cent. C.E. (*Sifre, Deut.* 15:7) lays down the principle that the poor of Palestine are privileged in the matter of support, and Palestinian rabbis are reported to have made journeys through various countries to take collections for that purpose. There are references to the support of houses of learning in the Middle Ages, but the first mention of a collection for the purpose of maintaining the poor Jews of Palestine dates from 1260.

It is believed that the Ashkenazic Jews (Jews of German origin) formed a community in Palestine by the 15th cent., as their charitable institutions are mentioned by Obadiah of Bertinoro (1488). The Sephardic Kolel was composed of Jews who had been expelled from Spain in 1492, as well as of Jews from Northern Africa and the eastern part of the Mediterranean. The founding of the Sephardic Halukkah can be traced back to Moses Alshech of Safed, who lived in the second half of the 16th cent. Until the middle of the 18th cent. the administration of the Halukkah was dominated by the Sephardic group.

As the movement grew, and as Jews spread into Western countries, the collectors extended their journeys. At first they were chiefly in the Balkans and Italy; later they went to all parts of the Levant and to Germany, France and Holland, and England, as well as occasionally to Russia and Poland. The first collector for the Halukkah to penetrate to America was Rabbi Moses Malki of Safed, who visited Newport, R. I., in 1759. Another such collector was Rabbi Hayim Isaac Karigal, who visited the same community in 1773.

A new Kolel was formed in the 18th cent. to support the Hasidic Jews who had emigrated from Poland and Russia in 1777 to Safed and Tiberias under the leadership of Menahem Mendel of Vitebsk and Abraham Kalisker. For a time the Halukkah of the Hasidim was their only source of revenue. About thirty years later the non-Hasidic Jews who had come to Palestine from Poland and Russia (1801) and had settled in Tiberias and Safed under the leadership of Israel of Shklov, formed a community of their own, Kolel Perushim. Until 1827 this Kolel was administered from Shklov, and after that from Vilna. In 1822 part of the Hasidic group, then living in Hebron, separated and formed a new Kolel, Kolel Habad; in 1849 eight Jewish families of Dutch and German extraction formed a Kolel Hod of their own. In the middle of the 18th cent. the Ashkenazic communities split up and formed organizations based on localities, such as Warsaw (1850), Grodno (1851), Galicia and Bucovina (1853), the Sudeten region and the Austrian Alps (1858). In the years before 1914 twenty-seven new Kolelim were formed, including the Vaad Hakelali, or Kolel Hakolelim, founded (1866) by Rabbi Meir Auerbach of Jerusalem to provide for the poor Jews who did not belong to any group of their own. In 1895 the American Jews in Palestine organized their own Kolel.

With the opening up of Palestine to Jewish settlement in the form of colonies and new communities, the Halukkah movement weakened in favor of the support of the Zionist activities. It still succeeded in collecting sums from countries abroad, though with the economic disruption of the Jews, first in the depression of the 1920's and then in the anti-Semitic movements of the 1930's and 1940's, the collections dwindled away, except from the United States. In 1941 most of the Kolelim had lost their income; but fortunately the need of collections for Palestine through the Halukkah had been replaced, as far as the Jews of Palestine were concerned, by contributions through Zionist organizations. ABRAHAM JAKOB BRAWER.

*Lit.:* Luncz, A. M., *Hahalukkah* (1911); idem, *Jerusalem, A Year Book*, vol. 1 (1882) 33-67.

**HALUTZIM** (literally, "Pioneers"), a designation used during and after the first World War for young Jews who go to Palestine for the purpose of rebuilding a Jewish national homeland. The fundamental idea of the Halutz movement is that of revolutionizing the individual through labor, of forming anew the connection with the soil of Palestine, and evolving cooperative forms of life. The name Hehalutz was used simultaneously in Russia and America as early as 1905. However, it was not until the last years of the first World War, in 1917 and 1918, that the movement reached mass proportions, especially in Russia, Poland and Central Europe.

The leading spirit of the Halutz movement was Joseph Trumpeldor, who figured largely in the formation of the Jewish Legion. Trumpeldor stressed the concept of collective pioneer efforts and self-defense devoid of the militaristic spirit. Halutz groups, many of them with previous agricultural training at the Hachsharah (training) centers, participated in the Third Aliyah, the first post-War wave of immigration to Palestine. In 1924, the first world Hehalutz convention took place in Danzig. The Fourth Aliyah which followed brought a large middle-class population to Palestine, but the Halutzim endeavored to



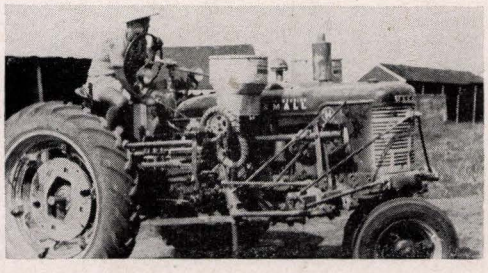
*A group of Halutzim receiving (1941) practical instruction at the Cream Ridge Farm (N. J.) under the auspices of the Hehalutz Organization of America*



*A Halutz from Germany at the Cream Ridge Farm*



*Two young men from New York dig the foundation for a new chicken house*



*A youth from Boston operates a tractor at Hightstown*



*Hehalutz aviators receive advance training at Bennett Airport, Hightstown, N. J.*

maintain the social and economic equilibrium of the country by directing the youth to the pioneer labor undertakings.

Hehalutz developed a comprehensive Hachsharah system, covering the physical, vocational, cultural and social training of its members. Manual labor, particularly in agriculture, cooperative living and the use of Hebrew became basic requirements. When lack of immigration certificates retarded the opportunity for migration, the organization prolonged its training period indefinitely. The movement did much to break down the middle-class prejudice against manual labor which prevailed in the European Jewish communities.

With the economic collapse of Poland in the 1920's, Hehalutz rescued thousands of Jewish youths from stagnation and despair by establishing training centers and arranging for migration to Palestine. Large farms and factories were operated by the movement in Warsaw, Lodz, Grochow and scores of communities. When the Nazis came to power in 1933, there were nearly 100,000 Halutzim throughout the world, one-fifth of them in training at the Hachsharah centers. Delegates of the Histadruth Haobedim guided the work of the movement in twenty-one countries. It published a Hebrew weekly, *Heathid,* and numerous other works in various languages.

The outbreak of war in 1939 destroyed many of the Halutz centers, along with the rest of Jewish life in the affected areas. The world headquarters were removed from Warsaw to Geneva. In Nazi-dominated countries, the only Zionist group allowed to function with any semblance of liberty is Hehalutz, which trains the youth for emigration. The Youth Aliyah movement was instigated by Hehalutz and follows the same general pattern of training for life in Palestine.

During the twenty years between the two wars, a number of Halutz groups developed, each bearing the imprint of some Zionist ideology, but Hehalutz has maintained its all-inclusive, non-political character.

In America, the urge to become Palestinian pioneers was manifest at the beginning of the century. Individuals and small groups trained themselves and sailed to settle in Palestine. In 1915, David Ben Gurion and Isaac Ben Zvi, then in the United States, tried to organize Hehalutz groups, but their efforts were shunted into the formation of the Jewish Legion in 1916. After the War, various small groups continued to carry on their Halutz activities, and by 1930, the idea firmly established itself among the Labor Zionist youth organizations, particularly the Young Poale Zion (now Habonim) and Hashomer Hatzair. Training farms were established near Baltimore, Minneapolis, and other points.

In December, 1933, the first national convention of the Hehalutz Organization of America was held in New York city. In 1936, the organization purchased its first permanent Hachsharah farm at Cream Ridge, N. J. In February, 1940, the Hashomer Hatzair officially joined the organization to achieve a unified program of training. An additional farm was purchased at Hightstown, N. J., in 1941. Adapting itself to the wartime and post-War needs of Palestine, the Hehalutz inaugurated special courses in aviation, radio, nursing, mechanics and allied fields, to supplement its agricultural program. During the decade 1930 to 1940, about 400 American Halutzim went to Palestine, settling in such collectives as Ramath Yochanan, En Ha'shophet, Afikim, Benyamina, Ramath David and Kfar Menahem. Hehalutz includes all Zionist youth, with its predominant membership being from the labor and general Zionist wings; recently Halutz activities have been initiated also by the Orthodox youth groups.

NACHUM GUTTMAN.



*A children's wedding at Hamadan*

***Lit.:*** *Hehalutz,* magazine of the Hehalutz Organization of America; Revusky, Abraham, *Jews in Palestine;* Sankowsky, S. H., *Short History of Zionism;* files of *Hehalutz* and *Heathid.*

**HAM,** one of the three sons of Noah and, according to the ethnographical views of the Hebrews (*Gen.* 10:6), the ancestor of the following nations of antiquity which dwelt in the south (*hamam,* "to be hot"): Cush (equivalent to Ethiopia), Mizraim (equivalent to Egypt), Put (equivalent to Libya), and Canaan. Ham was also a poetical name for Egypt. According to a legend found in the story of Noah (*Gen.* 9:20-27), Ham committed an offense against his father, for which reason Canaan was cursed by Noah. The expression "Hamites" is still used by philologists to designate the non-negroid peoples of North Africa, such as the Bejas, Galla and Somali.

**HAMADAN,** city of Persia, about 150 miles southwest of Teheran; in 1941 it had about 30,000 inhabitants, including about 5,000 Jews. Since Hamadan is identical with the ancient Ecbatana, it may have had Jewish inhabitants as early as the time of the Persian kings of the 5th cent. B.C.E. Little is known of the history of the community, the chronicles and the reports of travelers merely telling of storm after storm of persecution that periodically afflicted the Hamadan Jews since the Arab conquest (634 C.E.). In 1160, when the community numbered about 50,000, they followed the false Messiah David Alroy, and suffered after his failure. They were slaughtered when Tamerlane invaded Persia in the 14th cent., and they suffered severe persecutions under Abbas I (1595-1628). Abbas II (1639-66) tried to force them to accept Islam, and under his successors they were sometimes seized and slaughtered. As a result the Jewish community was no more than 600 families in 1818 and 400 in 1840.

From that time, especially after 1855, the situation of the Jews has somewhat improved. The community cherishes the reputed graves of Mordecai and Esther which are visited once a month and on the festivals. The Alliance Israélite Universelle established a modern school in Hamadan at the beginning of the 20th cent.

**HAMADYAH,** *see* COLONIES, AGRICULTURAL.

**HAMAKOM,** *see* GOD, NAMES OF.

**HAMAN,** according to *Esther,* prime minister of Persia who plots to kill all the Jews because of the refusal of Mordecai to bow down to him, but is frustrated by the latter and Esther. He is characterized as cruel and slanderous, vain and stupid, superstitious and cowardly. He is called the Agagite, by which may be meant that he was a descendant of the Amalekite king Agag (*I Sam.* 15:8), who was defeated by the Benjaminite Saul, as Haman himself was undone by the Benjaminite Mordecai. Bible critics have tended to regard Haman and the entire Esther story as unhistorical, and suggest that the name is derived from Humman, a god of Elam, who, in a legend on which the story is presumably based, was vanquished by Marduk (equal to Mordecai), the god of Babylon.

Rabbinical sources say but little about Haman except to explain the refusal of Mordecai to bow down to him by suggesting that Haman was originally Mordecai's servant or that he wore the image of an idol and therefore to bow down before him was tantamount to idolatry. Haman was regarded as the typical enemy of the Jews and became the butt of ridicule on Purim. In the Middle Ages his effigy was burned, and in the Purim plays he was made a despised figure. During the reading of the Megillah (*Esther*) in the synagogue, every mention of Haman's name was accompanied by derisive actions or noises. Children would beat together at that time wooden blocks on which the name of Haman was painted. In more recent times they would write the name of Haman upon their shoes and stamp, or make a noise with wooden rattles (Hamandreher, or Greger) at that time. Pastries stuffed with raisins or prunes or poppy seeds are still a part of Purim observance with many Jews; they are generally called Hamantashen, sometimes Hamanohren ("Haman's ears").

*See also:* ESTHER; PURIM.

**HAMANDREHER,** *see* PURIM.

**HAMATH** (or **Hammath),** the name of several Palestinian towns, derived from the Hebrew *ham* ("hot, warm"), since the places in question were situated on hot-springs (thus Hamath is "Hot Springs").

1. Hamath in Naphtali (Galilee), *Josh.* 19:35, southwest of the Sea of Chinnereth, later also Hamath-Tiberia (i.e. Hamath near Tiberias), called Ammathus in Josephus.

2. Hamath-Geder, near the city Geder (Gadara), east of the Jordan.

3. Hamath was originally the name of the Judean town of Emmaus. In the Aramaic form the name is found in *Midrash Lam.* 1:16.



*Haman is denounced by Esther*

4. Hamtha di Pehal (near Pella, east of the Jordan).

5. Hamthan or Amthan in the Jordan valley, also in the territory east of the Jordan.

There is another Hamath (Hamath Rabbah) not in Palestine, i.e. Epiphania in Syria, on the Orontes, the modern Hama, but this "Hamath" has a different derivation, and has nothing to do with hot-springs.

The "entrance to Hamath," often (thus in *Ezek.* 47 and *Num.* 34) designated as the northern boundary of Canaan, means the road from the coast through the valley of the Eleutherus River to Hamath. Some scholars hold that a confusion of Hamath-Zobah in the East Jordan territory with the Hamath on the Orontes has led Bible exegetes to extend unduly the northern boundary of the kingdom of David, which actually reached only to the western foot of Mt. Hermon (cf. Guthe, H., *Geschichte des Volkes Israel,* 1933; Klein, Samuel, *Beiträge,* 89 et seq.).

**HAMBOURG, MARK,** pianist, b. Bogutchar, Russia, 1879. He was the son of Michael Hambourg (b. Yaroslav, Russia, 1856; d. Toronto, Canada, 1916), a well-known professor of the piano. After preliminary studies with his father, Mark began his career in 1888 as a soloist with the Moscow Philharmonic Society. He then toured England and studied further with Leschetizky in Vienna. In 1891, after a concert in Vienna, Hanslick referred to him as "the young Rubinstein." Extensive tours of Europe established him as one of the most dynamic of the younger pianists. He came to the United States for the first time (1899-1900). He concertized frequently in the United States and Europe, as well as in South Africa, New Zealand and Australia, distinguishing himself for the dramatic intensity and astonishing virtuosity of his playing. In 1906, he celebrated his one thousandth concert appearance. One of the unusual features of his programs was the first performances of new works for

the piano which won first prizes in competitions conducted by him throughout Europe.

Hambourg established his permanent home in England, of which country he became a citizen. He was the composer of many works for the piano, and the author of two books on piano-playing.

His brothers, Boris, a cellist (b. Voronezh, Russia, 1885), and Jan, a violinist (b. Voronezh, 1882), have also achieved some note in concertizing and as teachers of music. The three brothers have appeared frequently in performances of chamber music.

**HAMBRO, JOSEPH,** Danish financier, b. Copenhagen, 1780; d. London, 1848. He acquired a large fortune by means of the West India trade and other financial operations. He negotiated state loans for Norway, and in 1821 arranged for the Danish-English governmental loan. He built the first steam-mill in Copenhagen. In 1831 he moved to London. His son Charles, founder of the banking-house of C. J. Hambro and Son in London, adopted Christianity.

**HAMBURG,** free city of Germany, with a total population of 1,682,220 (1939); the 1933 census showed 16,885 Jews.

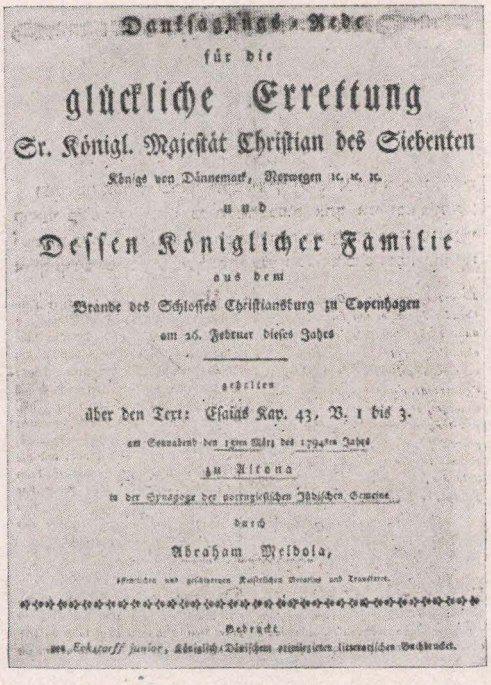
1. **Introduction.** During the Middle Ages, Hamburg had no Jewish inhabitants within its walls, and the Hanseatic cities of the North Sea and Baltic Sea coasts, during this entire period, evidence very sparse and rare traces of Jews. However, beginning with the last quarter of the 16th cent., first Portuguese Jews and later German Jews gained admittance to Hamburg. Their history is connected with that of the Jews of the neighboring Danish territory, especially of the Jews of Altona and Wandsbeck, and of Glückstadt.

2. **The Portuguese Jewish Community.** In the last quarter of the 16th cent., as in Amsterdam, Portuguese Jews settled in Hamburg as merchants. There was a close connection between these two groups of Marrano settlers. At first they were regarded by the general inhabitants of Hamburg as Catholics. However, as soon as it was ascertained that these merchants were Jews and that they held Jewish religious services secretly, both the ordinary citizens and the clergy raised a storm of protest against their presence: in the year 1603 they numbered seven families and two apprentices. In 1610, after many obstacles had been surmounted, these Jews, in return for a definite yearly tax, received from the Hamburg Senate the right of settlement in Hamburg, and in the following year they received from Count Ernst von Schauenburg the right to acquire a cemetery for the burial of their dead in the neighboring city of Altona (in the Königstrasse), which at that time belonged to Denmark. After the Senate had obtained the opinions of the Universities of Jena and Frankfort on Oder the Portuguese Jews, in 1612, were admitted as strangers in Hamburg, enjoying protection like the citizens, and the community had to pay a yearly tax of 1,000 marks. They were not, however, allowed to hold any meetings for purposes of religious worship, nor to practice circumcision in the city itself, but they were permitted to bury their dead in their cemetery in Altona. The number of Portuguese merchants in Hamburg was increased by immigration from Flanders, from Italy and from other territories, especially from Portugal itself. Hence their number rapidly increased, reaching 125 persons in 1612.

Two lists of the years 1612 to 1617 and 1644 mention the names of the most respected and most influential communal members. These lists, at the same time, indicate that the Inquisition in Lisbon spied on the Marranos who returned to Judaism in Hamburg. Emperor Ferdinand III, in 1648, demanded of the Hamburg Senate the extradition of Diego Abraham Teixeira, who had reembraced Judaism in 1645, and his delivery to the Inquisition. The amounts which the Jews contributed in taxes show their growing importance for Hamburg. During the period from 1604 to 1607, they paid in duties the sum of 10,000 marks. From 1612 to 1617, they paid, annually, the sum of 1,000 marks, from 1617 on the sum of 2,000 marks annually, and after 1697 the annual sum of 6,000 marks.

Among the Portuguese Jews there were goldsmiths, stonecutters, tobacconists, sugar-refiners, brokers, and shipowners. They were the actual founders of Hamburg's trade with Spain, Portugal and their colonies. They imported for the Hamburg market sugar, tobacco, other kinds of colonial goods, and cotton. It was to these Jews that Hamburg owed the development of money-exchange and banking in the 17th cent., the founding of the Amsterdam bank in 1609 and of the Hamburg bank in 1619. Among the founders of the latter there were forty Jews, including the two Teixeira de Mattos, father and son, who were the bankers and financial advisers of Queen Christine of Sweden. A few of these occupied diplomatic positions, and others were the accredited ministers of the kings of Poland, Portugal and Sweden. During her stay in Hamburg in 1666 to 1667, Queen Christine resided in the home of Isaac Manoel Teixeira. There were no fewer than five physicians among these early settlers, including Rodrigo de Castro (about 1550-1621), who performed meritorious service for the city of Hamburg during the pestilence, and Henrico Rodriguez.

At first the Portuguese Jews were permitted to settle in any part of the city. However, in 1617 it was decreed that the houses which they acquired could be registered in the land-register only in the name of a Christian citizen. An exception was made only in the case of the physician Rodrigo de Castro. About 1650 the situation of the Portuguese Jews became secure. In the new Jewish ordinance they received permission to hold their religious worship in prayer-rooms, but none of these could be employed by more than twenty-five families. Three of these prayer-rooms came into existence as secret places of worship at the latest in 1617: the congregation Kether Torah (the oldest), and two smaller congregations, Talmud Torah and Neveh Shalom. All three were merged in 1652 in the united congregation Beth Israel. A little later there was a house of study in the home of the wealthy Isaac Millão (on the Dreckwall), where prayer was held three times a day. There was a Mahamad (board of trustees or governing board) at the head of the community. During the 17th and 18th centuries repeated steps had to be taken by the Mahamad against the ostentatious display and the luxuriousness of the



Dankſagungs-Rede
für die
glückliche Errettung
Sr. Königl. Majeſtät Chriſtian des Siebenten
Königs von Dännemark, Norwegen ꝛc. ꝛc. ꝛc.
und
Deſſen Königlicher Familie
aus dem
Brande des Schloſſes Chriſtiansburg zu Copenhagen
am 26. Februar dieſes Jahres
gehalten
über den Text: Eſaias Kap. 43, V. 1 bis 3.
am Sonnabend den 15ten März des 1794ten Jahrs
zu Altona
in der Synagoge der portugiſiſchen Jüdiſchen Gemeine
durch
Abraham Meldola,
Gedruckt
bey Eckhardt junior, Königlich-Däniſchem privilegirten literariſchen Buchdrucker.

*Title page of an address given by Abraham Meldola at Altona on the occasion of the fortunate escape from a conflagration of the Danish royal family in 1794*

communal members. In 1616 Uriel Acosta settled for a short period in Hamburg, where his brothers had a branch of their commercial house. It was from Hamburg that he directed his first critical offensive against Jewish tradition, and here he met with the decree of excommunication imposed upon him by the rabbis of Venice.

The belief that Sabbatai Zevi was the hoped for Messiah was enthusiastically cherished by the Portuguese Jews of Hamburg, including Manoel Isaac Teixeira, and aroused the bitterest opposition on the part of Rabbi Jacob Sasportas (1666-77). When, in 1697, the citizens of Hamburg demanded of the Senate that the rights of the Portuguese Jews be restricted, many of the wealthiest and most respected members of the community, for example Manoel Teixeira, left Hamburg and went to Amsterdam; others went to Altona in 1703. From this time on, the influence of the Portuguese Jews in Hamburg began to decline. The new regulation of 1710, which entitled the Portuguese Jews to name twenty sworn exchange brokers from their number, both acknowledged their services in behalf of Hamburg's trade with their old homeland, and fixed their legal status until into the 19th cent.

The religious ritual of the Portuguese Jews was in all probability borrowed from that of Leghorn, Italy. The dispute which arose about the year 1750 in this connection was settled by Joseph Belinfante of Amsterdam, and the Minhagim Book of 1773 (still extant in manuscript), containing the record of authorized religious practices, was composed. In 1812, after Hamburg came under French rule, a new constitution for the community was issued. A considerable portion of the communal budget was devoted to expenses incurred in behalf of widows, orphans and the sick.

As a result of the constant decrease in the number of communal members, the material circumstances of the Portuguese Jewish community grew worse. In 1827 it no longer possessed any property. Nevertheless, the new synagogue on the Altewall-Strasse was built, and dedicated on June 12, 1834. This synagogue, together with the valuable archives, was destroyed in the great Hamburg conflagration of 1842. The new Portuguese synagogue in the second Markt-Strasse (now the Markus-Strasse), a truly artistic building, was dedicated on August 9, 1855. The first of its rabbis (Hachamim) was presumably Rodrigo de Merchena of Lisbon, who adopted the name of Abraham Cohen de Herrera upon his return to Judaism. He was followed by Isaac Athias of Amsterdam, a disciple of Isaac Uziel; Athias was called to Venice in 1622. For a short time Joseph Solomon Delmedigo was rabbi in Hamburg, but a dispute with the congregation led to his removal to Glückstadt in 1625. Other rabbis deserving of mention include: David Coen de Lara (1602-74), Moses Israel Brandão, Abraham da Fonseca (d. 1651), Moses Israel (d. 1673), Isaac de Abraham Hayim Jessurun (d. 1691), Jacob Sasportas (who lived in Hamburg from 1666 to 1671), Judah Carmi (in Hamburg at the same time as Sasportas), Abraham Coen Pimentel (d. 1697), Jacob de Abraham Bassan (d. 1769; noted also as a press-corrector). Solomon Mordecai Jemini was the last of the Portuguese chief rabbis. Samuel ben Abraham Aboab, who served as rabbi in Venice from 1650 to 1684, was born in Hamburg. Other noted Hamburg personages include: the poets Joseph Frances (d. 1680) and Paulo de Pina; the physician Benedictus (1597-1684), son of Rodrigo de Castro; the physician and mathematician Ibn Rosales (1588-1662); the grammarian and author Moses Abudiente (1602-88); the physician and lexicographer Benjamin Mussaphia (1609-72), who held religious disputations with Christian scholars; the author and imperial notary Abraham Meldola (1754-1829).

**3. The German (High German) Jewish Community.** The first attempts of German Jews to secure permission to settle in Hamburg were unsuccessful (1580). The first settlement of German Jews in Hamburg occurred in 1627. On May 21, 1622, thirty German Jews had secured the privilege of living in Altona under Danish protection, and several of these families settled in Hamburg as protected Danish Jews. The privileges granted to the High German Jews of Hamburg, Altona and Wandsbeck by the king of Denmark date from August 1, 1641. The Hamburg German Jews were placed under the jurisdiction of the rabbi of Altona, and their elders represented the Danish authorities within the community. A foreign Jew could be taken under Danish protection only with the approval of the elders; in return for these privileges, the German Jews paid to Denmark a sum as protection money for each family, in addition to an annual amount to the city of Hamburg for the entire German Jewish group. They attended the synagogue in Altona.

During the war between Sweden and Denmark (1643-45), Altona Jews fled to Hamburg, and strove to secure permanent rights of settlement there. On January 7, 1648, the aldermen demanded the expulsion

of the German Jews from the city. The Protestant clergy, powerless against the Portuguese Jews, demanded at least the expulsion of the German Jews. Despite every economic reason which the Senate advanced for their continued stay, the German Jews were required to leave Hamburg on Easter of the year 1649; thereafter, whenever they entered or left the city, they had to pay an escort tax. Some of those expelled went to Altona; others to Wandsbeck. Several families gave themselves over into the protection of the Hamburg Portuguese Jewish community under the title of "domestics of the Portuguese nation," and were so registered in the official documents. They formed the nucleus of the German Jewish community; in 1654 they numbered eighteen families and in 1670 twenty-three. In addition, there were, after 1648, Polish Jewish refugees from the Ukraine.

The German refugees who in 1657 fled from before the Swedes from Altona to Hamburg—the first of these to settle there was Löb Pinkerlein, father of Glückel of Hameln—gained a firm foothold in Hamburg, as a result of which a second German Jewish congregation was formed, the so-called Altona congregation. In addition, there came into existence a Hamburg branch of the Wandsbeck Jewish community (the oldest letter of protection dates from 1671).

The tax burden imposed upon the German Jews almost ruined the community financially. According to the provisions of the regulations of 1710, which laid down the rights and duties of both the Portuguese and German Jews and which remained in force until 1864, they were required to pay only the "tax burdens *(onera)* of the other citizens." However, notwithstanding the "only" in the regulations, lump sum taxes were imposed upon them. These ranged anywhere from 4,200 marks (about $1,000) to 30,000 marks (about $7,500). In addition, there were such minor taxes as those for admission to the city, for permission to marry, and the like.

The Germans lived in the so-called Neustadt; in 1663 about forty to fifty houses were owned by them. They dealt in gems and other objects "like a Jew, who nibbles a bit of everything" (Glückel of Hameln). They engaged also in lending out money on pledges and in the money-trade; traces of industrial activity are also to be found among them, such as a factory to make Hamburg hose, bobbins of gold and silver lace, and tobacco. They served also as purveyors to the Danish army. It was probably at the end of the 18th cent. that Jews began to enter the medical profession; the ancestor of seven physicians, who were for the most part from Hamburg, was Gerson Davids, who, after his graduation from the University of Leyden (1734), settled as a physician in Hamburg.

The German Jews became constantly more indispensable to the city's trade and commerce, and gradually overshadowed the Portuguese Jews in number and importance. "They have already become a *malum necessarium* to us," stated a local opinion dating from the year 1733. Yet they had to suffer severely as a result of intolerance, the conversionist attempts of the clergy, the envy of the citizenry, the restrictions imposed upon their economic and religious life, and as a result of such catastrophes as epidemics. It should be noted, however, that whenever persecutions of Jews broke out, the authorities took energetic steps to suppress them: in 1688, for example, the murderers of two respected Jews were apprehended and sentenced to death; in 1730, a Christian boy carrying a pot with a handle entered the house of a Jew and allegedly failed to emerge, and riot threatened until he reappeared on the same day. In memory of this event (*Gezerath Hengelpötche),* a half-day fast was observed annually. In 1736 a money-clipping lawsuit occurred at Hamburg, and gained considerable notoriety.

Altona, Hamburg and Wandsbeck united in 1664 under the supervision of a joint chief rabbi to provide care of the poor and for burial. His seat and that of the rabbinical court were at Altona. After a brief separation, the merging of the three communities was renewed in August, 1671, and continued in effect until 1811. The first rabbis of the German Jewish community in Hamburg were Abraham and Tebele Posner (d. 1709), and in Altona, David ben Menahem Hakohen of Hanau (from 1645 on). The following served as chief rabbis of the triple community: Hillel ben Naphtali Herz of Vilna (1671-1680); Meshullam Zalman Neumark Mirels (1680-1706); Zebi Ashkenazi (Hacham Zebi; 1707-9); Moses Rothenberg, Ezekiel Katzenellenbogen (1713-49); Jonathan Eybeschütz (1750-64); Isaac Halevi Hurwitz (1765-67); David ben Judah Löb Berlin (1768-71); Raphael Hakohen (grandfather of Gabriel Riesser; 1776-99); Noah Hayim Zebi Berlin (1799-1802); Zebi Hirsch Samosz (1802-7).

The German Jews in Hamburg had their synagogue on the Steinweg, and the Altona community had theirs in Hamburg in the Elbstrasse. The protected Danish Jews living in Hamburg and Altona had their cemetery in the Königstrasse in Altona, bordering on the Portuguese cemetery, in use from 1616 on. In 1663, the German Jews acquired a cemetery in Danish territory in Ottensen; this was enlarged several times, on the last occasion in 1815; in it only Jewish families from the community of Hamburg were buried. Following the plague which ravaged Hamburg in 1713, the Senate assigned to both the Portuguese and German Jews the cemetery in Grindel, which was used up to the year 1883. The Hebrah Kaddisha (burial society) was established in 1671, and was reorganized in 1811. The Bikkur Holim Umishmereth burial society was organized in 1711.

Hardly any other Jewish community of the 17th and 18th centuries has been as intimately described as Hamburg. The *Memoirs of Glückel of Hameln* (1645-1719; David Kaufmann edit., 1896; English trans., Marvin Lowenthal, 1932) gives a living picture of the education of the young, of their marriage, of the restrictions existing against Jews, and of their economic struggle for existence. A striking picture of the intellectual, religious and social conditions prevailing in the triple community during the 18th cent. is presented in the twenty-five polemics written by Jacob Emden against Jonathan Eybeschütz, and the latter's replies.

Eybeschütz was chief rabbi of the triple community, and Emden was rabbi of a private synagogue. Both were eminent Talmudists, prolific writers and capable controversialists. Eybeschütz was somewhat of a mystic

and occupied himself with practical Cabala, while Emden was a critic and rationalist. The dispute arose when Emden claimed to have found in the amulets written by Eybeschütz the disguised name of Sabbatai Zevi, the false Messiah. He demanded the dismissal of the chief rabbi, who was supported, however, by the community. The dispute spread to all the great Jewish communities in Germany, Holland, Poland, Italy and Turkey. Among the facts that come out in the controversy are judgments about the Hamburg community, which Eybeschütz upbraided for their assimilationist tendencies, neglect of Jewish learning and luxurious modes of living, and Emden for their superstition.

Harbingers in Hamburg of the period of Enlightenment, men who stood in close relations with the circle of Moses Mendelssohn, included Abraham Guggenheim (Mendelssohn's father-in-law), Aaron Solomon Gumperz, Mendelssohn's teacher (who lived in Hamburg from 1761 to 1769), the author and scholar Naphtali Herz Wessely (1725-1805), and the physician and philosopher Georg Levisohn (who lived in Hamburg from 1784 to 1797).

**4. From the Nineteenth Century to 1933.** After the occupation of Hamburg by the French in 1806 and the incorporation of the city into the French empire on December 10, 1810, the Jews of Hamburg became citizens with full equality. The French law concerning the constitution of the Jewish consistory (July, 1808) included Hamburg. The union of the three communities had to be dissolved, and this separation was completed on April 26, 1812. On February 18, 1813, the central consistory in Paris appointed Rabbi Lazar of Alsace consistorial rabbi.

With the withdrawal of the French, the Jews of Hamburg lost their civic equality, and suffered severely in the resultant disorders attendant upon the War of Liberation (1814). A total of 3,000 Jews fled from Hamburg to Altona at that time. The liberation of Hamburg occurred in 1814. Then followed the period of the reaction. During the Hep! Hep! agitations of 1819, as well as in 1830, during the proclamations resulting from the July Revolution, excesses were committed against the Jews. In vain Gabriel Riesser strove, from 1834 on, to have the various restrictions in force against the Jews removed and to secure their admittance to employment as artisans and as attorneys.

Complete civic emancipation was guaranteed only with the adoption of the constitution of May 19, 1850 (the so-called "Neunerverfassung"), and complete religious freedom was granted in the constitution of the free Hanseatic city of Hamburg of October 13, 1879.

**5. Communal Affairs.** Of far-reaching importance for the religious life of the Jews of Hamburg was the founding of the new Israelitischer Tempelverein in 1817. Here for the first time there was instituted a temple service with organ and with some of the prayers in German. The petitions for the restoration of the sacrificial system and for the return to Palestine were omitted from this prayer-book *(Sefer Haabodah . . . Keminhag Kelal Bayith Hadash Asher Behamburg)*. Leopold Zunz had tried but failed to secure appointment to the position of preacher at the temple; close associates of his were Salomon Heine, Gabriel Riesser and Immanuel Wohlwill. The conflict over the temple prayer-book had repercussions far beyond the borders of Hamburg and even of Germany, and was renewed in 1841 when the friends of Reform proceeded with the rebuilding of the temple and with the preparation of a revised temple prayer-book.

In 1821, the community chose an academically trained Orthodox rabbi as chief rabbi in the person of Hacham Isaac Bernays. On the basis of the law of November 7, 1864, and of the statute of 1867 which was based thereon, the Jewish community of Hamburg called into existence an organization which up to that time was unknown anywhere, and which achieved the separation of the ritual and of religious worship from the communal administration. The community was charged with the representation of Hamburg Jewry as a whole and with the administration of the cemetery, of the schools and of the charitable institutions. Conservative Judaism was represented and fostered by the Deutsch-Israelitischer Synagogen-Verband (Born-Platz Synagogue, dedicated 1906), and Liberal Judaism by the Deutsch-Israelitischer Tempelverband (the Pool-Strasse Temple, erected in 1844; the new Temple in the Ober-Strasse was dedicated in August, 1931). These associations had complete autonomy as regards their internal affairs and institutions. Later the New Dammtor Synagogue was also recognized as a separate congregation. The following cemeteries were acquired, in addition to those previously mentioned: the cemetery on the new Steinweg, which was used as early as during the French occupation; the communal cemetery in Ohlsdorf, which was acquired in 1883 by the community as a perpetual possession and which was enlarged in 1919 to 1920 through the purchase of Steilshop; the Langenfelde burial-place (on Prussian soil), which is under private administration and the acquisition of which was due to internal disputes.

After the death of Isaac Bernays in 1849, the following served as rabbis of the Synagogen-Verband: A. Stern (1851-88), Markus Hirsch (formerly of Prague), Anton Nobel (d. 1922; later at Frankfort), Samuel Spitzer, and (1941) Josef Carlebach. The rabbis of the Tempelverband were Eduard Kley (1818-40), Gotthold Salomon (1818-57), Naphtali Frankfurter (1840-66), Hermann Jonas (1858-89), Max Sänger (1867-82), David Leimdörfer (1889-1922), Cäsar Seligmann (1889-1902), Paul Rieger (1902-8), Jakob Sonderling (1908-27), Bruno Italiener (1928-38). In 1941 Josef Norden was rabbi.

Rabbis active in the Dammtor Synagogue since 1905 are Grunwald, Loewenthal and Holzer. Isaac Halevi (1847-1917), author of *Doroth Harishonim,* was "Klaus" rabbi in Hamburg.

Important personages who were either born at Hamburg or were active there include: Moses Glogau, Hebrew author and Talmudist (1760-1820); Shalom Kohen, Hebrew author (1772-1845); Moses Mendelssohn, author (b. Hamburg, 1782); Heyman Michael (1792-1846), bibliophile; Gabriel Riesser (1806-63), who was supreme court councillor in Hamburg from 1859 on; Samson Raphael Hirsch (1808-88), Salomon Ludwig Steinheim (1789-1866), poet and religious philosopher, and a physician at Altona; Henry Jones (b. Hamburg, 1811), builder of machines and social scientist, who founded the first lodge of the B'nai B'rith

in the United States in 1843; Gustav Tuch, social scientist; the brothers Julius (1825-1905) and Gustav Salomon Oppert; Julius Goldstein (1873-1929); Salomon Heine (1767-1847), uncle of Heinrich Heine and noted as a financial leader and philanthropist, and uncle also of Charlotte Embden, sister of Heinrich Heine in Hamburg; Max Michael (b. Hamburg, 1823), painter.

Anton Rée (b. Hamburg, 1815), director of the Realschule, the jurist Isaak Wolfsohn (one of the creators of the *Bürgerliches Gesetzbuch*), and the merchant M. W. Hinrichsen represented Hamburg in the German Reichstag. Siegmund Hinrichsen was head of the municipal council. Albert Ballin (1857-1918) was general director of the Hamburg-Amerika Line. Other important personages who served both the Jewish and general community were: Moritz Warburg, Max M. Warburg, Carl Joseph Melchior, Hermann Gumpertz, Felix Warburg (who was born in Hamburg in 1871), the physicist Gustav Hertz (Nobel Prize winner in 1926, who came originally from Hamburg); and the physicist James Franck (b. Hamburg, 1882), Nobel Prize winner in 1926. Those who taught at the University of Hamburg included the philosophers Ernst Cassirer and William Stern, and the art historians Erwin Panofsky and Aby Warburg, creator of the Warburg Kulturwissenschaftliche Bibliothek.

Hamburg possessed in its municipal and university libraries and in the H. B. Levy collection important collections of Hebrew manuscripts, as well as the Museum für Jüdische Volkskunde. Testimony as to the religious and charitable nature of the Jewish population is furnished by the many foundations, Klaus foundations for the study of the Talmud, and charitable and philanthropic institutions, such as orphan homes, hospitals, foundation homes, the hospital founded by Salomon Heine, the public kitchen, the Daniel Wormser house, and halls with Jewish kitchens for emigrants. The Talmud Torah Realschule was founded in 1805 (its new building was dedicated in 1912), and the school for girls of the Deutsch-Israelitische Gemeinde in 1884.

There was a very active organizational and associational life in Hamburg up to 1933. The great Jewish associations had their branch organizations there. There were three B'nai B'rith lodges, as well as the Verein zur Förderung Ritueller Speisehäuser. From the latter part of the 19th to the beginning of the 20th cent. Hamburg served as the port of departure for the stream of Jews leaving Eastern European countries for America. The Jewish press was represented by the periodical *Der Jude*, founded by Gabriel Riesser and published at Altona from 1832 to 1835, by the *Deutsch-Israelitische Zeitung mit Laubhütte*, and by the *Hamburger Israelitisches Familienblatt* (from 1898 on).

### 6. Statistics of the Jews of Hamburg.

| *Year* | *Number of Jews* | *Percentage of the General Population* |
|---|---|---|
| 1814 | 7,000 | |
| 1866 | 12,550 | 4.4 |
| 1880 | 16,024 | |
| 1900 | 17,949 | 2.3 |
| 1925 | 19,904 | 1.7 |

Of these last, 2,625 were foreign Jews. In 1925 the figures gave 3,797 purely Jewish and 601 mixed marriages in Hamburg. In 1910 there were 15.2 births for each thousand of the Jewish population (of the general population there were 22.8 births per thousand). In 1925 the Jewish death rate was 16.3 per thousand.

The number of Jews engaged in gainful occupations was 9,190 in 1925. The total number of Jews, including wives and dependents, were classified as follows:

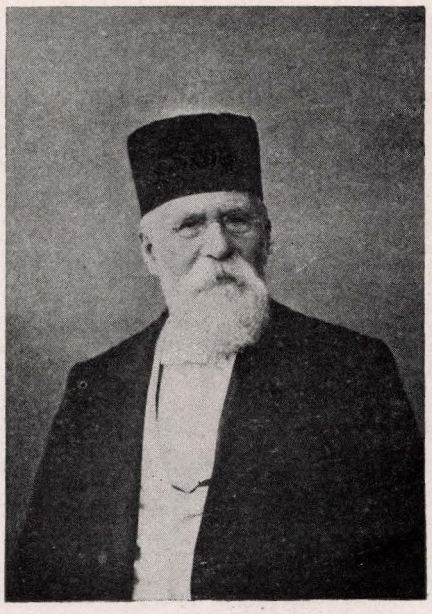
| *Occupation or trade* | *Number* | *Percentage* |
|---|---|---|
| Agriculture | 12 | 0.07 |
| Industry | 2,380 | 11.73 |
| Commerce and trade | 12,955 | 60.12 |
| Liberal Professions | 1,163 | 5.47 |
| Health Service | 964 | 4.65 |
| Domestic Service | 222 | 1.83 |
| Without Occupation | 2,225 | 16.13 |

In Altona there were, in 1925, about 5,000 Jews out of a general population of 186,000; in Wandsbeck, about 180 Jews out of a total population of 41,000. No later figures are available.

**7. Since 1933.** The Nazi legislation entailed for the Jews and the Jewish community of Hamburg the same sweeping changes as those which occurred throughout the rest of Germany. The tenth day of November, 1938, witnessed the destruction of the Great Synagogue in the Born-Platz and of the Klaus Synagogue in the Heinrich-Barth-Strasse; the other synagogues of Hamburg were converted to other uses by the Nazi government in the years that followed.

Conservative Jewish worship is carried on in the Dammtor Synagogue by order of the authorities, and Liberal services in a room of the Kultur-Bund. The former Talmud Torah School was merged in 1939 with the former daughter school as the Jüdische Volks- und Oberschule; in July, 1941, it had about 450 pupils. By January, 1939, Jewish retail stores had already been completely "Aryanized." Of the 200 to 300 artisans' establishments in Hamburg, fully one-tenth had already been "Aryanized" by January, 1939, and the rest were liquidated. The 150 persons forming the membership of the Portuguese Jewish community had left Hamburg by February, 1939, and gone to Amsterdam; the last to go was the Hazan, Sarfati. ADOLF KOBER.

***Lit.:*** Cassuto, A., *Gedenkschrift anlässlich des 275-jährigen Bestehens der portugiesisch-jüdischen Gemeinde in Hamburg* (1927); idem, "Neue Funde zur älteren Geschichte der portugiesischen Juden Hamburgs," *Zeitschrift für Geschichte der Juden in Deutschland*, vol. 2 (1930-31) 228-36; Cohen, Mortimer I., *Jacob Emden, A Man of Controversy* (1937; cf. the literature there, pp. 279-82); Baron, Salo W., in *Jewish Social Studies*, vol. 1 (1939) 483-87; vol. 2 (1940) 117-23; Finkelstein, Louis, in *Jewish Quarterly Review*, New Series, vol. 28 (1937-38) 267-68 (the last three reviews in criticism of Cohen's viewpoint); Shalom, Gershom, in *Kiryath Sefer* (Jerusalem), Year 16; Dubnow, S., *Weltgeschichte des jüdischen Volkes*, vol. 6 (1927) §27; vol. 7 (1928) § 37; vol. 8 (1928) § § 31, 41; vol. 9 (1929) §§ 3, 11-13, and the literature cited there; Goldschmidt, S., *Festschrift zur Jahrhundertfeier der Beerdigungs-Bruderschaft der Deutsch-Israelitischen Gemeinde in Hamburg;* Gonsierowski, Herbert, *Die Berufe der Juden Hamburgs von der Einwanderung bis zur Emanzipation* (1927); *Hamburger Statistisches Jahrbuch;* Italiener, Bruno, *Festschrift zum 120-jährigen Bestehen des Israelitischen Tempels in Hamburg 1817-1937* (1937); Leimdörfer, David, *Festschrift zum 100-jährigen Bestehen des Israelitischen Tempels in Hamburg* (1911); Weigel, Dora, "Die jüdische Bevölkerung in Hamburg," *Zeitschrift für Demographie und Statistik*, vol. 15, pp. 5-7; Tannenwald, *Die rechtlichen Verhältnisse der Juden in Hamburg.*



*Jacob Hamburger*

**HAMBURGER, HARTOG JACOB,** physician, chemist and author, b. Alkmar, Holland, 1859; d. 1924. He investigated the dependence of the red blood corpuscles on the fluid surrounding them, the permeability of the cell membranes, the absorption of salts, the importance of calcium ion in phagocytosis, and the microchemical determination of sulphates. He further developed Otto Loewi's important discovery of the chemical principle of the effect of irritation of the nerves. His principal work is *Osmotischer Druck und Jonenlehre in den medizinischen Wissenschaften* (1902-4). He took an active part in Jewish affairs.

**HAMBURGER, JACOB,** lexicographer, b. Loslau, Upper Silesia, 1826; d. Strelitz, Mecklenburg, 1911. In 1852 he became rabbi of Neustadt near Pinne, then received a call to Mecklenburg-Strelitz in 1859 where he was chief and district rabbi until his death. He wrote: *Geist der Haggada* (Leipzig, 1859), a lexicon of quotations from Talmud and Midrash; a collection of sermons (1870); numerous learned treatises for the *Allgemeine Zeitung des Judentums.* The fruit of twenty years of work is his *Real-Enzyklopaedie für Bibel und Talmud* (Strelitz, 1862 et seq.; Leipzig, 1874-83), later enlarged, through the publication of supplementary volumes (Leipzig, 1886-1900), to the *Real-Enzyklopaedie des Judentums.* This work offers in two main sections and in alphabetical order a compilation of the entire Biblical and Talmudical domain of knowledge, and in six supplements a number of independent articles on the currents of learning and the continuers and developers of Judaism, from 500 C.E. to 1900. Although, like most pioneer works, it lacks thoroughness and completeness, it continues to be of great value for students.



*Temple Anshe Sholem at Hamilton, Ontario*

**HAMBURGER, WALTER WILE,** physician, b. Chicago, 1881. He studied at the University of Chicago (B.S., 1903; M.S., 1904) and at Rush Medical College (M.D., 1906). In 1909 he began the practice of medicine in Chicago, specializing in internal medicine. He was attending physician at Michael Reese Hospital from 1911 on, and at Cook County Hospital from 1913 until 1923. He was an assistant professor of medicine at Rush Memorial College from 1914 on. In 1934 he was appointed clinical professor of medicine of the University of Chicago (of which Rush Medical College was by then a department). During the World War Hamburger served as a major in the medical corps of the United States Army (1917-19).

He engaged in research, chiefly in diseases of the heart and circulation. He was a member of the advisory board of the American Board of Internal Medicine and a member of the board of governors of the American Heart Association. In 1935 he became treasurer of the association. He was a member of the advisory council of the *American Heart Journal.* He was, likewise, a member of the executive committee of the Chicago Heart Association, a member of the board of governors of the Institute of Medicine of Chicago, and one of a board to advise the Department of Health of Illinois in matters of public health.

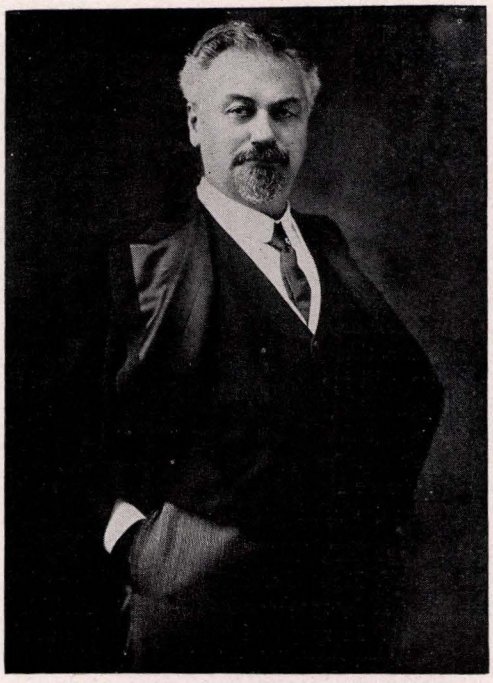
**HAMEASSEF,** *see* MEASSEFIM.

**HAMELN, GLÜCKEL VON,** *see* GLÜCKEL VON HAMELN.

**HAMETZ,** *see* LEAVEN; PASSOVER.

**HAMILTON,** fifth largest city in Canada, situated at the western end of Lake Ontario in the province of Ontario; it was founded about 1778, and was incorporated as a town in 1833. The population of greater Hamilton, including the surrounding suburbs, at the last census in 1931 was 170,655, of which the Jewish population was 2,730 (1.6 per cent). The Jewish group is the fifth largest ethnic group in the city, being exceeded not only by the English group, but also by those of Italian origin (5.3 per cent), and by the Polish and German groups (each 2.8 per cent).

At least three Jews were known to have lived in



*Oscar Hammerstein*

Hamilton as early as 1851, and among the best-known early Jewish settlers in that city were Abraham and Herman Levy, who established the firm of Levy Brothers, wholesale jewelers, in 1857.

Jewish communal life in Hamilton began with the organization of the Hebrew Benevolent Society, which purchased a plot of land for a cemetery in 1856. The first Jewish congregation, the Anshe Sholem synagogue, was incorporated by Act of Parliament on May 5, 1863, as an Orthodox synagogue. For several years religious services were conducted in a rented hall, until, under the leadership of Edmund Scheuer, who arrived in Hamilton from Alsace-Lorraine in 1871, the present synagogue building was erected in 1882. By that time the congregation had decided to adopt innovations typical of Reform Judaism in the United States, and Anshe Sholem Congregation became the first Reform synagogue in Canada.

Edmund Scheuer was its president from 1873 to 1885, when he moved to Toronto, where in 1941, at the age of ninety-four, he was the oldest and one of the most respected Jewish citizens in Canada. There are four Orthodox Jewish synagogues in Hamilton: Beth Jacob Congregation, Ohav Tsedek Congregation, Agudath Achim Anshe Sfard, Adath Israel Anshe Sfard.

Hamilton has a branch of the Canadian Jewish Congress, a men's Zionist Club, several Hadassah chapters and Young Judea Clubs, and among fraternal organizations a B'nai B'rith Lodge, a Grand Order of Israel Lodge, and three branches of the Jewish National Workers' Alliance. Among Jewish women's welfare organizations there are the Deborah Ladies Aid Society, founded in 1875 by Mrs. Herman Levy as an auxiliary of the Anshe Sholem Congregation; branches of the National Council of Jewish Women and of the National Council of Jewish Juniors; and the Pioneer Women's Club.

LOUIS ROSENBERG.

**HAMISHAH ASAR BEAB,** *see* AB, FIFTEENTH OF.

**HAMISHAH ASAR BISHEBAT,** *see* NEW YEAR FOR TREES.

**HAMISHAH HUMSHE TORAH,** *see* TORAH.

**HAMMERSTEIN, OSCAR,** impresario, b. Berlin, 1847; d. New York city, 1919. The son of a builder in modest circumstances, while learning the trades of bricklayer and plasterer, he studied French and English and could play the violin, the piano, and the flute. At sixteen, when his father whipped him for skating instead of taking his violin lesson, he ran away, sold the violin, and with the money received came to the United States.

He landed in New York city in 1863, almost penniless, but found employment in a cigar factory. Within a few years he made the first of his inventions; for this, a way of stripping tobacco, he was paid $6,000. His most important invention was the application of air suction to the making of cigars; this is said to have brought him half a million dollars. As a result of this invention cigar making became a factory process; it practically put an end to the manufacture of cigars in tenements and did much to improve what had been an unhealthful trade. Hammerstein continued to produce inventions all his life, and took out more than a hundred patents, including a process for making barrels and an automatic window shade.

Before his first invention, Hammerstein left the job of packing cigars for the more congenial one of reporting on a paper for the trade. He soon owned his own paper, *The United States Tobacco Journal,* considered the best in the field of trade journalism and widely read outside of the tobacco business for the spice with which Hammerstein flavored it.

His interest in the theatre led to a financial connection with the German theatres in New York city. By 1870 he was part owner of two and managed another. He became interested in real estate as well. In the early 1880's Harlem was still mostly rocky crags and wooden shacks. Hammerstein built a block of apartment houses. To attract tenants to Harlem, he built the Harlem Opera House in 1889. This was a failure financially, although he had some of the best actors of the time perform there, and the most popular orchestra. He then built another theatre in Harlem, the Columbus, afterwards known as Proctor's; this was a vaudeville house and proved to be successful.

He went on to build theatre after theatre; in the next ten years he built and operated seven. He was by no means always successful, and once, when one of his theatres (The Olympia) was lost by foreclosure, he was left penniless and had to borrow money for food. The most prosperous of his theatres was the Victoria, built in 1899. It was on Times Square, then known as Longacre Square, in a neighborhood considered too far uptown but afterwards the center of the theatrical district. The Victoria was run like a Continental music hall, and for many years was supposed to be earning a quarter of a million dollars annually; it was said along Broadway that it was the goose that laid the golden eggs from which Hammerstein's opera singers were hatched.

Hammerstein had always been interested in music.



*An excavated likeness of Hammurabi, Babylonian law-giver*

He had composed musical comedies, operas, and music for the ballet, all with some success. In 1906 he began the production of grand opera at the Manhattan Opera House which he had built for the purpose. For many years the Metropolitan had been offering the same operas season after season and always at a loss. With a fresh repertory, including a great opera like *Pélleas et Mélisande* and sensational operas like *Thaïs, Elektra,* and *Salome,* and with a singer like Mary Garden, who could act as well as sing—all necessary for the works of the modern composers—Hammerstein made grand opera exciting and popular. But, after a few seasons, his repertory was no longer new, and the Metropolitan could buy him off. This it did in 1910 for a million and a half, some say two million, dollars, including, in the rights purchased, his interest in the Philadelphia Opera House which he had built in 1908. Nevertheless, Hammerstein succeeded in infusing into the Metropolitan some of his own vitality, and under a new director it extended its repertory to meet the revived interest in grand opera.

From then on, Hammerstein's career was steadily downward. He built a magnificent opera house in London (1911) in which the poor should be able to see as well as hear, thinking to duplicate his success in New York, but the English were apathetic. At the end of the second season he abandoned the enterprise. In 1913 he built another opera house in New York city (the Lexington), planning at first to give opera in English, and then productions in the original languages, at popular prices, but the season was unprofitable and litigation by the Metropolitan soon ended that venture. He entertained magnificent plans to the last of his days.

Hammerstein was a man of unusual energy and varied ability. He had eccentricities, such as wearing a high hat of peculiar shape, and was much in the newspapers of his time, but this was chiefly because of his many grandiose enterprises. He had the assurance born of many successes and a violent temper—in his younger days he would punch as readily as talk. The end of his life was embittered by quarrels with his children who were trying to curb his extravagances. But these were only in his enterprises; in his personal life he remained simple and, for an impresario, almost ascetic.

ARTHUR HAMMERSTEIN, theatrical producer, b. New York city, 1872. The son of Oscar, he was originally a contractor of plastering, learning this trade and that of bricklaying at his father's insistence. He helped his father build several of his theatres and was associated with him in the operatic venture at the Manhattan Opera House. He himself produced many musical plays, including *Naughty Marietta* (1911), *Firefly* (1912), and *Rose Marie* (1924). Like his father, he was an inventor and held a number of patents, including one to stop the rattling of doors.

OSCAR HAMMERSTEIN (II), librettist, b. New York city, 1895. His father was William, Oscar's son, who was manager of the Victoria Theatre and was considered responsible for much of its success. The younger Oscar studied at Columbia University (A.B., 1916). He was the librettist of a number of musical plays, including *Rose Marie* (1924), produced by his uncle, Arthur, and, best known of all, perhaps, *Showboat,* based on Edna Ferber's novel of that name, produced in 1927. He was also the co-author of several screen plays. His song *The Last Time I Saw Paris* (1940) became a best-seller. CHARLES REZNIKOFF.

*Lit.:* Seldes, Gilbert, "Hammerstein the Magnificent," *Harper's Monthly Magazine,* July, 1932; reprinted in *Modern Short Biographies,* edited by Marston Balch (1935) 303-20.

**HAMMURABI** (more correctly, Hammurapi), king of Babylonia from about 2123 to 2081 B.C.E., according to the majority of the scholars, sixth king of the first, or so-called Amorite dynasty. Originally only the king of Babylon, he conquered the Elamite monarch, Rim-Sin of Larsa, and held sway over an extensive area in the Mesopotamian valley. He created a permanent organization for the empire, built canals, set up a system of government, taxation, law courts, military service and religion, making the god of Babylon, Marduk, the supreme deity in his pantheon.

His most important achievement was the creation of a code of laws, known as the Code of Hammurabi. It was found engraved on a diorite block, about seven feet high, which was found in 1901 during the excavation of Susa, whither it had apparently been brought by Elamite invaders from its original place in the Esagila, or temple of Marduk in Babylon. Above it is a representation of the king himself receiving the laws from Shamash, the sun-god. The laws are divided into forty-four divisions which comprise 282 paragraphs, and are preceded by an account of the meritorious acts of the king. The legislation deals with practically every field of the law: rules of procedure, punishments of false judges and perjury, trial by ordeal, property rights, military service, real estate, business, family affairs, personal injuries, the duties of physicians, builders and shipwrights, as well as the basic laws of house-building, ship-building, hiring and slavery. Some of the penalties are extremely severe, especially those dealing with personal injuries, the usual form being to exact a pen-

alty that is the exact equivalent of the injury (*lex talionis*). This goes so far that if a man, for instance, should kill the daughter of another, the death penalty is inflicted upon his daughter, and not upon the man himself.

Bible scholars have noted the resemblance between many of the laws in the Code of Hammurabi and those in the Bible, especially in *Ex.* 21 to 23. This is probably due to the fact that Hammurabi's laws were adopted by many other peoples than the Babylonians and thus became the basis of a general Semitic common law. On the other hand, the laws of the Bible are written in a much higher religious spirit and are permeated by a spirit of humanity and benevolence, especially in the sections referring to slavery.

Some scholars have attempted to identify Hammurabi with the Amraphel of *Gen.* 14, but this conjecture has been generally rejected.

*See also:* AMRAPHEL; BABYLONIA.

*Lit.:* The Bible dictionaries; King, L. W., *Letters and Inscriptions of Hammurabi* (1898-1900).

**HAMNUNA,** Babylonian Amora of the 3rd and 4th centuries; he is sometimes given the surname Saba ("elder") to distinguish him from a younger contemporary. He was taught by Ulla and Judah bar Ezekiel, and enjoyed a high reputation as an authority. He preferred the study of the doctrines to the observance of practical piety, holding that man is held primarily responsible for the study of Torah and that for this he receives his reward (*Kid.* 40b). He said that Jerusalem was destroyed because its people neglected the law. He derived the sum of 613 commandments in the Torah from the numerical value of the word itself (Tav, 400; Vav, 6; Resh, 200; He, 5), 611, the Law given by Moses (*Deut.* 33:4), plus the first two of the Ten Commandments, which, being couched in the first person, were given by God Himself (*Mak.* 23b). According to *Ber.* 11b, Hamnuna coined the phrase, "Who has chosen us from among all the nations and has given us His Torah" (*'asher bahar banu mikol ha'amim venathan lanu 'eth toratho*), which is always used in the blessing before the reading of the Torah.

**HAMON,** a Turkish family of physicians and philanthropists who came originally from Spain. The oldest known member of the family, Isaac Hamon, was personal physician of King Abdullah of Granada about 1475. Joseph Hamon, a near relative, was among the exiles from Spain in 1492; he settled in Constantinople and later became the personal physician of Sultan Selim I, dying in 1515. His son, Moses Hamon, born about 1491, accompanied his father in his exile, and in 1515 succeeded him as personal physician to the sultan, despite his youth. During the time of the blood accusation of Amasia in 1530, he succeeded in procuring a firman from the sultan providing that every case of blood accusation should be tried by the sultan himself. Moses not only wrote Hebrew works, but personally provided for the publication of the Hebrew Pentateuch with its translation into Persian by Jacob Tawus and into Arabic by Saadia (1546). He also established a Yeshiva in Constantinople, over which Rabbi Joseph Taitazak presided, and he enjoyed high esteem in the community. He died in 1562. Moses had two sons, Joseph and Moses, both of whom were physicians; the former was, like his father, a personal physician to the sultan, a protector of the Jews and a philanthropist. Another member of the family, Aaron ben Isaac Hamon, who flourished about 1720, was known as a physician and a writer of religious poetry.

**HAMOR** (literally "ass"), the king of Shechem at the time of Jacob. According to the narrative in *Gen.* 33:18 to 34:31, Jacob encamped near Shechem upon his return from the home of his uncle Laban and bought a field as a camping-ground from the children of Hamor (*Gen.* 33:19; 48:22; *Josh.* 24:32; *Acts* 7:16). Dinah, the daughter of Jacob and Leah, went out to see the daughters of the city, and was seen and ravished by Shechem, the son of Hamor. Hamor, urged by his son, went to Jacob and asked for the hand of Dinah as the wife of his son Shechem, proposing general intermarriage between his people and the children of Jacob. The sons of Jacob, however, answered with guile. They agreed to the proposal, but they made it a preliminary condition that Hamor and Shechem and all the people of the city should submit to circumcision. Shechem and Hamor were persuaded, and after all the males had been circumcised, Simeon and Levi, the full brothers of Dinah, attacked and exterminated the people of Shechem, thus avenging their sister's ignominy.

The historical background of this narrative, which was probably individualized at a later period, may have been a battle which took place in ancient times between the Israelitish tribes of Simeon and Levi and the people of Shechem, in which Simeon and Levi suffered great losses. Perhaps for this reason they are not mentioned in the later period when the Song of Deborah (*Judges* 5) was composed, and this may explain the reference to their dispersion in the Blessing of Jacob (*Gen.* 49:5-7).

According to the Hebrew of *Gen.* 34:2, Hamor was a Hivite; according to the Septuagint in the same passage, a Horite. Some scholars prefer the Septuagint reading (cf. Meyer, Eduard, *Die Israeliten und ihre Nachbarstämme,* 1906, p. 331; Täubler, in *Hebrew Union College Annual,* vol. 1, pp. 115-19), although the Horites otherwise are confined to the mountain region of Seir in the far South. The name of Hamor was bound up with the city of Shechem as is evidenced by the reference to the old Schechemite family of Hamor in the history of Abimelech (*Judges* 9:28).

*Lit.:* Gunkel, *Kommentar zur Genesis,* 369 et seq.; Sellin, *Wie wurde Sichem eine israelitische Stadt?,* 52 et seq.; Jirku to *Gen.* 34:1; Meyer, Eduard, *Die Israeliten und ihre Nachbarstämme* (1906) 409-28.

**HANANEL BEN HUSHIEL,** Talmudical scholar, b. Kairwan, Tunisia, about 990; d. after 1050. He was taught probably by his father, whom he succeeded in the rabbinate of Kairwan. Inspired by the writings of Hai Gaon, he was one of the first scholars to write a commentary on the entire Babylonian Talmud. He drew material from literature to elucidate the text; in this he was aided by his extensive knowledge of literature and languages. This commentary was regarded highly in the early Middle Ages; then it was lost for centuries. In 1880 fragments of it were found and printed in the edition of the Talmud issued at Vilna. These few fragments show that Hananel ben Hushiel

was a scholar who paid as much attention to reason as to tradition. His commentary on the Pentateuch is quoted in subsequent exegetical works. His collections of responsa and the *Sefer Hamiktzooth* ascribed to him are quoted by later Talmudists. The prayer-book ascribed to him is of doubtful authenticity.

*Lit.:* Berliner, *Migdal Hananel,* p. vii et seq.; Poznanski, in *Harkavy Festschrift* (1908), Hebrew section, p. 194 et seq.; Eppenstein, in *Jeschurun,* vol. 5 (1908) 580 et seq.; Lewin, Louis, *Ginze Kedem;* Aptowitzer, Victor, in *Jakob Freimann Festschrift* (1937), Hebrew part, pp. 14-18.

**HANANIAH (HANINA) BEN TERADYON,** Tanna and martyr, who lived in the early part of the 2nd cent. He established a school in Sikhnin, in Galilee, which grew in importance and was recognized for its authoritative decisions (*Taan.* 12b; *Sanh.* 32b). Hananiah was noted for his scrupulous administration of charity funds, and was held up by his colleagues as an illustrious example to be admired and followed (*B.B.* 10b). Hananiah had two daughters and two sons. One of his daughters, Beruriah, who is mentioned in the Talmud for her piety and wisdom, married Rabbi Meir. Simon, one of Hananiah's sons, was a scholar, while the other son joined a band of robbers (possibly revolutionaries) and was murdered.

Hananiah lived during the Hadrianic persecutions, when Rome sought to break the spirit of the Jewish people by issuing decrees prohibiting the practice of their religion. One of these decrees prohibited studying or teaching the Law under penalty of death. Hananiah, aware of the disastrous possibilities of this decree, disregarded the danger and continued to teach and lecture in public assemblies and gatherings. He was seized by the Romans, who sentenced him and his wife to death and sold his daughter into slavery. He was condemned to be wrapped in the Scroll of the Law and burned at the stake. As the flames rose, his anguished students gathered around him to listen to the last words of their dying master. They asked him, "Master, what dost thou see?" He replied, "I see parchment (of the scroll) burning, but the letters soar upwards." This classic remark has been often quoted as a restatement of the Jew's faith in the ultimate triumph of the spirit.

The story relates that the Romans had placed sponges of wet wool near Hananiah's heart to delay his death and prolong the torture. The executioner, observing the courage of his victim, was overpowered by Hananiah's unflinching faith. He asked him, "Rabbi, if I ease your pains, will you promise me eternal life in the hereafter?" Hananiah replied, "Yes." The executioner immediately removed the sponges and plunged into the flames (*A.Z.* 17b et seq.).

*Lit.:* Bader, G., *The Jewish Spiritual Heroes,* vol. 1 (1940) 314-17.

**HANDICRAFTS.** Table of Contents:

1. Beginning of Handicrafts Outside of Palestine. 2. The Byzantine Empire. 3. Sicily. 4. Spain. 5. Western and Central Europe (Middle Ages). 6. Poland and Lithuania. 7. Bohemia and Moravia. 8. Italy. 9. The Ottoman Empire. 10. Asia. 11. North Africa. 12. The Balkan Countries. 13. Germany, France and Holland (17th and 18th Centuries). 14. Art Crafts.

**1. The Beginning of Handicrafts Outside of Palestine.** Handicrafts as vocational callings among the Jews, on a scale larger than that demanded in a wholly agricultural economy, began with the first deportation from Judea in 586 B.C.E. The exiles in Babylonia soon acquired the craft of weaving, as they did in the later centuries B.C.E. in Asia Minor and in Egypt. Schools for teaching the art of weaving were maintained by the Jews in Alexandria and Hieropolis. The poet Claudius Claudianus called the production of precious carpets with figure representations a Jewish specialty. The Jewish silkweavers of Beirut were in high demand. The Jews were taught dyeing by the Phoenicians, who excelled in this art, which became one of the favored vocations among the Jews in the East. In the 2nd cent. C.E. there were many Jewish dyers of purple and a number of schools of dyeing. Glassblowing was another craft acquired by the Jews during the Talmudic period. Greek glassblowers who immigrated to Southern France in the 7th cent. said that they had learned this art from Jewish masters. Jews pursued a number of other crafts, such as goldsmiths', bronzesmiths' and blacksmiths' work, while others were shoemakers, bakers and butchers. Alexandria, the great metropolis of ancient Jewry, was a typical center of the varied Jewish crafts. In the synagogue there the nail-, needle- and horseshoe smiths, silver- and goldsmiths, and weavers had special sections.

**2. The Byzantine Empire.** In the Byzantine Empire, which, from the 6th to the 13th cent., was the chief world center of activity in all the industrial arts, Jewish craftsmanship attained a high standard. Silk culture was practised in Thebes, Salonika and Constantinople. Most of the Jews in Thebes, who numbered 2,000, were occupied in silkweaving. Descendants of these craftsmen were met by a German traveler as late as the end of the 15th cent. in a suburb of Modon (Peloponnesus); they produced shawls and veils of silk. The same craft was exercised by the Jews of Crete in the 13th and 14th centuries. Metal craft and glassblowing were common among the Jews of Constantinople. Tannery was familiar to the Jews of the Byzantine Empire, particularly on the isle of Rhodes. Jewish women of Rhodes excelled in industrial arts.

**3. Sicily.** Another area in which Jewish handicraft played a dominant part was the kingdom of the two Sicilies. In 1147 King Roger II of Sicily captured Jewish silkweavers in Thebes and brought them to the state's silk workshop in Palermo. Other cities, such as Reggio, Cosenza, Catanzaro and Trani, also became important seats of silkweaving in which chiefly Jews were occupied. Dyeing and dressing of the silk were likewise carried out by them. Jewish blacksmiths and coppersmiths were rather numerous and well patronized by the shipowners, who purchased all the metal work for their vessels from them. Ploughs, horseshoes and nails were manufactured practically by Jews only. The Jewish carpenters of Palermo, Sicily, had their own guild. When the expulsion of the Jews from Sicily was ordered, in 1492, the state council asked King Ferdinand of Naples and Sicily to delay this measure, fearing that for the lack of Christian craftsmen prices would rise. The Jews of the island of Sardinia were also highly represented in various crafts.

**4. Spain.** Next to Sicily, the classical land of Jewish craftsmanship in the Middle Ages, came Spain, where the Jews were mainly silkweavers, goldsmiths, silversmiths, cobblers, saddlers, cutlers, jewelers, and the like. The cobblers had their guild. In Huesca the weavers had their own statutes. In Calatayud there existed a Beth Hamidrash of the weavers. In Perpignan the tailors had their guild and hospital. Other crafts exercised by Jews included pottery, smiths' work, dyeing, watchmaking, bookbinding, goldsmiths' work—it is interesting to note that the bookbinders used to bind Christian religious books, while the goldsmiths produced crosses, communion cups and other ecclesiastical objects. Tailoring, tanning, the turners' craft, painting, joinery and dice-making were also practised.

In the Castilian kingdom, the crafts of ropemaking, basket-making, locksmiths' work, the armorers' art, and cloth weaving are known to have been practised by Jews. The efficiency of metal craftsmen is indicated by the fact that when they immigrated to Portugal after the expulsion from Spain (1492), they had to pay only half the amount of the tax required by the other Jewish refugees. In the domain of textile craft, the Jewish weavers were foremost in Spain, using English wool which they imported from Great Britain. When the Jewish textile workers left the country, their weaving-looms had to be sold at a ruinously low rate, for there were practically no craftsmen who understood how to handle them. Jewish calligraphers copied manuscripts and decorated them with ornaments. Among outstanding miniaturists were Joshua ben Abraham ibn Gaon, Joseph ibn Hayim, and Elisha Crescas.

In Southern France, which in the Middle Ages was closely identified with the social and cultural life of the Iberian peninsula, Jewish craftsmanship also flourished. In the city of Avignon there were Jewish goldsmiths, weavers, fullers, dyers and bookbinders. A group of goldsmiths who left Lyon for Trévoux in 1396 specialized in the art of refining gold and working it into wire; they also wrought silver wire. This art was preserved even after the Jews left Trévoux.

**5. Western and Central Europe (Middle Ages).** In contrast to these developments of Jewish craftsmanship in the South of Europe, the accomplishments in handicrafts in Central Europe—Northern France, Germany and Austria—were somewhat poor. This was due to the solidly organized Christian craft guilds in these localities which did not admit Jews. There were, of course, Jewish butchers, bakers, tailors and barbers working for their Jewish brethren, according to specific religious prescriptions of the Jewish Law, but they were rigorously barred from the guilds, the real training centers of crafts. The Central European Jews were not stimulated to choose vocations other than commerce and money lending. How rigid the guilds' attitude was can be seen from the fact that when Jewish butchers tried to sell meat prohibited to Jews on ritual grounds, or when the Jewish tailors tried to reach Christian customers, the guilds most energetically hindered them. To be sure, there were exceptions here and there, as in Wiener Neustadt, where, at the beginning of the 14th cent., Jewish tailors worked for Christians. Occasional notices concerning a few stonecutters in Nuremberg who evidently worked only for Jews, goldsmiths, armorers, card-painters, dice-makers, seal engravers, joiners, tanners, glaziers, masons, makers of mouse traps and the like, prove that Jews were attracted toward arts and crafts.

The achievements in the field of bookbinding, calligraphy and the illumination of manuscripts deserve special mention. There is a record that Jews learned bookbinding from the monks. Leather tooling, or, in the French terminology, *cuir ciselé,* has been a craft for which Jews had a peculiar fondness. The names of two Jewish bookbinders are known: Meir Jaffe, who carried out the binding of the Nuremberg Bible codex, and Isaac ben Zechariah, both of the 15th cent. In 1490 a Jewish artist was ordered by the town council of Nördlingen to produce the binding of the town's book. Scores of Jewish calligraphers were engaged in copying and illuminating Hebrew manuscripts. The illuminators of the Darmstadt Haggadah and of the Cincinnati Haggadah were Meir Jaffe, the bookbinder, and Israel Jaffe, his son. Joel ben Simeon, the decorator of the so-called second Haggadah of the Jewish Theological Seminary of America, should be mentioned.

**6. Poland and Lithuania.** The picture changes in Poland and Lithuania, where the mass of Jewry from Western, Central and Southern Europe concentrated after the various expulsions at the end of the Middle Ages. Poland and Lithuania were purely agrarian countries where the needs for crafts and arts developed only gradually. Parallel to the Jewish mass immigration, Germans came into these countries, invited by the Polish kings to promote commerce and crafts. These Germans brought thither their customs, habits, guilds and anti-Jewish tendencies. Soon Polish guilds appeared with their hostile attitude toward the Jewish craftsmen. There followed a bitter struggle between the guilds and the Jewish craftsmen, who insisted on the right to work. Invoking the privileges granted to the Jews by the kings, they carried their fight, with the help of the Kahals, to the landlords who owned a number of cities, and finally founded their own guilds, in spite of the opposition of the Christian guilds. In the course of the 16th cent., and still more in the following centuries, the number of Jewish artisans grew tremendously. This was caused by the displacement of the Jews from the grain trades, mining, administration and other fields in which they had been active.

Goldsmithing, silversmithing, armoring, blacksmithing, coppersmithing, work in pewter and brass, locksmithery, weaving, tanning, saddlering, harnessmaking, turning, masonry, carpentry, stone-cutting, bookbinding, watchmaking, fur craft, hat- and cap-making, glaziery, embroidery, button-making, haberdashery, soap manufacture, tailoring, shoemaking, baking, slaughtering, and barbering were practised. The Jewish goldsmiths of Lwów (Lemberg) knew the secret of a specific technical skill, admired by a modern Polish art historian. It should be noted that the goldsmiths' craft has been so widely spread among the Jews that the Hebrew name Zoref (*tzoref,* "refiner," "goldsmith") became a family name often met with in various countries. Jewish tailors, furriers, embroiderers and haberdashers had to comply with the refined requirements of the high Polish nobility and clergy. The well-to-do Jewish people were also keen on precious adornments

and jewelry, as can be gathered from the prohibitive decisions of the Kahals and of the councils of the communities against luxury in dress and ornament.

Two localities in Galicia, Biecz and Yarytchow, were known for their Jewish craftsmen who produced girdles for the Polish nobles, the so-called *Pasy*, interwoven with gold and silver threads. Glogau was the place for rings and ringlets current among the masses, while the Jewish goldsmiths of Rzeszow became famous for their fine ear drops and golden chains, which found markets outside of Galicia. "Reisher Gold" in the idiom of the Jewish masses, i.e. goldsmiths' work of the Jewish craftsmen of Rzeszow, was in demand everywhere. Another craft brought to high perfection in that town was seal engraving, widely known in European royal residences such as Stockholm and St. Petersburg. The city of Posen produced also fine seal engravers: Moses, who, in 1728, engraved on brass a plan of the city, and Moses Michael, called Michaelsohn, at the end of the 18th cent., who received from the Prussian king the title of "royal seal engraver." Another artist, Hersch Leibowicz, from the town of Nieswiesh, at the command of the prince of Radziwill, engraved miniature portraits of members of this family.

Hebrew calligraphy found many adepts also among the Polish Jews in the same way as the art of book illustration. Some of the names of illustrators and illuminators of daily and festival prayer-books are known, while many have remained unknown. The same applies to the painters of the interiors of synagogues, walls and ceilings, and to the woodcarvers of Almemars, shrines of the Law and other ceremonial objects, whose work aroused the admiration of contemporary and later generations. Ber, the master of the shrine at the synagogue of Uzlany, in the beginning of the 18th cent., Isaac Eisik Segal, the painter of the interior of the synagogue at Mohilev on the Dnieper (reproduced in the frontispiece of vol. 4), in the middle of the same century, Baruch, who produced the brass chandeliers at the synagogue of Pogrebyshtsce (18th cent.), and Samuel Goldbaum, who carried out the woodcarving in the synagogues at Kempen and Fordon, in the 19th cent., are only a few names out of a group of craftsmen. The stonecutters should be mentioned, then the embroiderers of curtains hung before the shrine of the Law and of mantles which were put upon the Scroll of the Law. The work of the engravers and tapestry weavers drew the attention of the foreign visitors to Poland. In the domain of seal engraving, the Jews had no competitors in Poland, while in the other fine crafts they were represented in a disproportionate degree.

**7. Bohemia and Moravia.** In the 17th and 18th centuries, the practice of handicrafts increased among the Jews in Bohemia and Moravia. The Prague community numbered many Jewish craftsmen in various branches. There were furriers, joiners, locksmiths, glaziers, tanners, saddlers, nailsmiths, upholsterers, mattress makers, art potters, embroiderers in gold, glovers, braidmakers, cartwrights, grinders, assayers, casemakers, and bookprinters. Some of the mentioned crafts were practised by Jews in various cities of Bohemia and Moravia. In the latter province, tanning was quite widespread; besides, seal engravers met with success. It has been rightly assumed that this development was due to the activities of craftsmen from Poland.

**8. Italy.** The Renaissance in Italy stimulated crafts among its Jewish inhabitants. First of all, there was still alive the tradition from the Middle Ages in the domain of silkweaving. There was in Bologna, in the early half of the 16th cent., a corporation of Jewish silkweavers. Magino de Gabriele wrote a booklet on the production of silk in which he disclosed a procedure of obtaining silk from the silkworm twice a year. The armorers' art was brought to perfection by Jewish craftsmen. Salomone da Sesso, who called himself, after having been baptized, Ercole de Fideli (1465-1518), together with his sons, established a workshop at Ferrara where luxury arms were produced which were among the noteworthy products of the Renaissance. The most gorgeous piece was the sword of Cesare Borgia. The goldsmiths' craft was practised in Venice. Most of the wedding rings demanded by the communities all over Europe came from there. "The luxurious habits of the Italian States were favorable to the goldsmiths, and those of Venice were very celebrated. A large proportion of them are said to have been Jews" (Lecky).

Hebrew printing was very widespread in the Italian cities, and occupied a number of Jewish printers. Pottery was foremost among the art crafts practised by Italian Jews. There have been preserved Passover dishes signed by Jewish potters of the 16th to 18th centuries. Members of the family Azulai, who emigrated from Spain, excelled in this art. Various plates, for instance those dated Ancona, 1616, and Pesaro, 1730, bear their signatures. Lazarro Levi was an outstanding ceramic artist in Mantua. The fashioning of corals was a craft exercised chiefly by the Jews of Leghorn, famous for its coral fishery.

**9. The Ottoman Empire.** In the Ottoman Empire, handicraft prospered among Jews, thanks to the influx of craftsmen from Spain, who brought with them their technical skill and experiences. The services which the Sephardic armorers rendered to the Turkish armies were considerable. The French traveler Nicolay, who accompanied the French Ambassador to Turkey, in 1551, stressed this point. Of similar significance was the textile art, which was concentrated chiefly in Salonika. This city attained fame, like Toledo in the Middle Ages, through the various specimens of cloths produced by the Sephardic craftsmen. The isle of Rhodes was likewise a center where clothmaking flourished. In addition to it, diamond cutting, glass grinding, embroidery in gold and silver, silkweaving, cord making in gold and silver, the setting of rubies and emeralds, the tinsmiths' trade, and bookbinding were among the crafts exercised by the Jews in the Ottoman Empire, including those in Syria and Palestine.

**10. Asia.** The Jews of Arabia were frequently armorers and silversmiths. Those of Yemen attained to a degree of achievement in metal work acknowledged beyond the borders of the country. In Persia, the modern Iran, Jews likewise engaged in handicraft. The people of Lar, mostly Jews, possessed a specific skill in silkweaving. The gold- and silversmiths could easily compete with the Caucasian craftsmen. The Kurds purchased their ornaments from the traveling Jewish goldsmiths of Persia. Various crafts were prac-

tised by the Beni Israel in India, while carpetweaving had become a specific art among the Jews of Bokhara.

**11. North Africa.** The countries of North Africa present a similar aspect. For many centuries the Jews there devoted themselves to handicrafts. In Morocco, they have been practically the only gold- and silversmiths; however, a modern visitor to the country asserted that while the Arabs and Berbers work their jewelry in silver, the Jews work in gold only. As leather work is considered impure or is forbidden to most of the Arabs and Berbers, the Jews have monopolized this handicraft—the famous morocco leather goods, called *maroquinerie*. They had practised this art in Spain and brought it over to Morocco after their expulsion. Both in leather work and jewelry traditional motives are used which have been inherited for generations as family secrets. In Algiers the crafts exercised among the Jews comprise various kinds of metal work, jewelry, and coral fashioning. In Tripoli the smiths' work is predominant. The village of Amruz, near the city of Tripoli, was, in 1891, inhabited practically by Jewish armorers only; the arms which they produced were in demand in the countries of the Niger and Nile. There is a record of villages in Western Tripoli in which Jewish smiths produce carding-tools.

**12. The Balkan Countries.** In the 18th cent., the goldsmiths of Szegedin in Hungary and Bucharest in Roumania were known for their skill in handicraft. The Jewish jewelers at Bucharest were elected as provosts of the craft guilds. In the province of Wallachia pipes and balls for playing were produced, as well as laces and engravings. Besides, Jews were bookbinders. In the Bulgarian township of Dupnica, carpetweaving was a Jewish craft down to the 19th cent. In Bosnia handicraft was practised among the Sephardic Jews who settled there at the beginning of the 16th cent.

**13. Germany, France and Holland (17th and 18th Centuries).** In Germany the conditions under which the Jews were forbidden by the guilds to exercise a craft still survived in the 17th and 18th centuries. Nevertheless, occasionally there are mentioned Jewish jewelers, embroiderers (Jewish women were also active in that field), button makers, seal makers, copper plate engravers, art weavers, hair sieve makers, fur dyers, diamond cutters, braiders, brass founders in the various German provinces; however, in most cases they were Jews emigrating from Eastern Europe.

The synagogue and the Jewish home both provided work for the embroiderers, jewelers, pewterers, coppersmiths, calligraphers and book illustrators. Not all the ceremonial objects of that epoch were produced by Jews; however, the many Jewish examples that have survived from that period show the scope and efficiency of the Jewish craftsmen. Special ceremonial objects in Germany were the binders or wrappers for the Scroll of the Law, made of linen, with inscriptions and ornaments. In Holland they were made of silk. There, diamond cutting became a specific Jewish craft. Holland was also the place for skilled Jewish portrait engravers. In Southern France the tradition of Jewish craftsmanship was not extinguished altogether in the 18th cent. The capmakers of Nîmes struggled hard for the right to exercise their craft. However, with the outbreak of the French Revolution, and in other countries of Western and Central Europe when the Jews were granted equal freedom with Christian craftsmen, official restrictions imposed by guilds disappeared.

**14. Art Crafts.** In the 19th cent., the tendencies toward art craft were apparent among Jews. Israel Rouchomovski, a carver, who was born in Russia in 1860 and settled in Paris, took to carving objects of the Jewish ritual; his sons continued this art. In Lwów (Lemberg), the capital of Galicia, Baruch Dornhelm (1858-1928) devoted himself to the art of carving; he worked for churches and Polish nobles, but he produced also a number of carvings, in metal, representing Jewish themes. In the 20th cent., Marek Schwarz and Moses Schor, both of Poland, were renowned for their Hanukah lamps, ritual utensils for the Passover festival, and for other ceremonial objects. In Germany, where art craft had been particularly fostered, a number of craftsmen and artists produced ceremonial objects in gold, silver and other metals. There are to be mentioned Friedrich Adler in Hamburg, Leo Horowitz in Frankfort, Bernhard Friedlaender, who worked in Antwerp, Arnold Zadikoff in Munich, Benno Elkan in Frankfort, and Anni Roth in Berlin.

*See also:* ART; ARTISANS; BEZALEL SCHOOL; DIAMOND TRADE.

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***Lit.:*** Juster, Jean, *Les juifs dans l'empire romain,* vols. 1 and 2 (1914); Krauss, S., *Studien zur byzantinisch-jüdischen Geschichte* (1914) 71-75, 85; Strauss, R., *Die Juden im Königreich Sizilien unter Normannen und Staufen* (1910); Abrahams, Israel, *Jewish Life in the Middle Ages* (1932); Caro, Georg, *Sozial- und Wirtschaftsgeschichte der Juden im Mittelalter und der Neuzeit,* 2nd ed. (1924); Depping, *Les Juifs au Moyen Âge* (1934); Baer, Fritz, *Die Juden im christlichen Spanien,* part 1, vol. 1, *Aragonien und Navarra* (1929); Berliner, Abraham, *Aus dem inneren Leben der deutschen Juden im Mittelalter* (2nd ed., 1901); Münz, I., *Jüdisches Leben im Mittelalter* (1930); Landsberger, F., "The Cincinnati Haggadah and Its Decorator," *Hebrew Union College Annual,* vol. 15 (1940-41); Schorr, M., *Organizacya Zydów w Polsce;* Balaban, M., *Zydzi lwowscy na przelomie XVI i XVII* (1906); idem, *Dzieje Zydow w Krakowie,* vol. 1, chap. 10; Schipper, I., *Studia nad stosunkami gospodarczymi Zydow w Polsce podczas sredniowiecza* (1911); Wischnitzer, Mark, "Jewrei-remeslenniki i cechowaja organisacia ich," *Istoria Jewrejskavo Naroda* (1914); idem, *Yiddishe Tzechen in Poilen un Lite* (1922); Goldstein, M., and Drezdner, K., *Kultura i sztuka ludu zydowskiego na ziemiach polskich* (1935); Heilig, B., "Die Vorläufer der mährischen Konfektionsindustrie in ihrem Kampf mit den Zünften," *Jahrbuch der Gesellschaft für Geschichte der Juden in der tschechoslovakischen Republik,* vol. 3 (1931); idem, "Ziele und Wege einer Wirtschaftsgeschichte der Juden in der tschechoslovakischen Republik," *ibid.,* vol. 4; Zacek, V., "Die jüdischen Gerbereien in Mähren zu Beginn des achtzehnten Jahrhunderts," *ibid.,* vol. 5; Flesch, H., "Urkundliches über jüdische Handwerker in Mähren," *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1930); Rosanes, S. A., *Dibre Yeme Yisrael Betogarmah,* vol. 2 (1930); Emmanuel, I. S., *Histoire de l'industrie des tissus des Israélites de Salonique* (1935); Nehama, J., *Histoire des Israélites de Salonique,* vol. 4; Benjamin II, *Acht Jahre in Asien und Afrika* (1858); Semach, Y. D., *À travers les communautés israélites d'Orient* (1931); van Gennep, Arnold, "Jewish Arts and Crafts in North Africa," *Menorah Journal* (1926); Schwarz, Karl, *Die Juden in der Kunst* (1928); Kaufman, Y., "Occupational Structure of the Jews," *Contemporary Jewish Record,* vol. 2, No. 2; Baron, Salo W., *A Social and Religious History of the Jews,* vols. 2 and 3 (1937).

**HANDS, LAYING ON OF,** *see* LAYING ON OF HANDS; ORDINATION.

**HANDS, WASHING OF,** *see* ABLUTIONS.



*Hannah. From an etching by Ludwig Meidner*

**HANINA BAR HAMA,** Palestinian Amora of the first generation, d. about 250. He is sometimes reckoned as one of the semi-Tannaim. The place of his birth is unknown, but he spent most of his life in Palestine. His teachers were Bar Kappara and Judah Hanasi. He was a favorite pupil of the latter, but offended him by tactlessly correcting an inaccurate quotation from the Bible (*Yer. Taan.* 4:2). Nevertheless Judah, on his deathbed, ordained Hanina as rector of the academy. Hanina modestly declined the honor in favor of his senior, Efes, and it was not until several years later, after the death of Efes, that he finally assumed the post. He resided in Sepphoris, where he was an acknowledged authority on Halachah, and practised as a physician.

According to Hanina, 99 per cent of fatal diseases are the consequence of colds (*Yer. Sab.* xiv, 14c). He lived to a great age, and attributed his longevity to the hot baths and the oil with which his mother had treated him in his youth (*Hul.* 24b). He did not believe in supernatural phenomena, but held that men's fate was determined by the stars, though they had freedom of the will in ethical matters. Among his pupils were Johanan bar Nappaha and Eleazar II, both famous authorities; his son, Hama, was also a noted teacher.

*Lit.:* Bader, Gershom, *The Jewish Spiritual Heroes,* vol. 2 (1940) 131-38; Bacher, W., *Die Agada der palästinensischen Amoräer,* vol. 1, pp. 1-34.

**HANINA BEN DOSA,** Tanna of the 1st and 2nd generation, who lived in the 1st cent. C.E. He was a pupil of Johanan ben Zakkai, and even before the destruction of the Temple (70 C.E.) he had acquired a reputation as a miracle-worker. His prayers and invocations for the sick, he affirmed, had a therapeutic effect proportionate to the fluency of his petitions (*Ber.* 5:5). His veracity was proverbial and his piety was unrivaled. His contemporaries declared that with his death piety had vanished and men of supernatural acts had become extinct (*Sotah* 9:15; *Yer. Sotah* 9:16). He was said to be so scrupulous in the observance of the tithe that even his ass would rather starve than partake of untithed food. He lived in great poverty, despite his saintliness, and the other teachers said of this: "Every day a divine voice (Bath Kol) resounds from Mt. Horeb, declaring: The whole world is fed by reason of the merit of My son Hanina, but Hanina himself is satisfied with a measure of carobs weekly" (*Ber.* 17b). According to another statement, the present world is created for Ahab, the son of Omri (the personification of wickedness); the world to come, for Hanina ben Dosa (the symbol of righteousness; *Ber.* 61b).

*Lit.:* Bader, Gershom, *The Jewish Spiritual Heroes,* vol. 1 (1940) 192-98; Gaster, Moses, *Exempla of the Rabbis,* Nos. 161-67, 409.

**HANINAI KAHANA BAR HUNA,** head of the academy of Sura from about 767 to 775. Haninai was a pupil of Jehudai Gaon, who prevented the election of Anan, the founder of the Karaite sect, to the exilarchate. Haninai himself was instrumental in causing the removal and banishment of the anti-exilarch Natronai ben Habibai and confirming Zakkai ben Ahunai, a descendant of Bostanai and the daughter of the Persian king, as exilarch. Haninai was a great Talmudic scholar, and his Halachic decisions were considered binding by later Geonim. Only a few of his responsa were preserved, and there is a discourse by him in the *Halachoth Gedoloth* concerning the portions of sacrifices to be given to the priests. Haninai was fond of using Haggadic interpretations in his scholarly discourses. The *Midrash Esfah,* so named because it starts with *Num.* 11:16 which begins with the word *Esfah,* is very likely a compilation of his Haggadic discourses made by his pupil Samuel. Parts of this Midrash are found in the Yalkut (see *Yalkut Num.* 736).

**HANITA,** *see* COLONIES, AGRICULTURAL.

**HANNAH** ("grace"), mother of the prophet Samuel and one of the two wives of Elkanah, the Ephraimite. According to the narrative given in *I Sam.* 1 and 2, she was childless for many years; accordingly she came to the shrine at Shiloh and prayed to God for a son, vowing to dedicate him to God. She fulfilled her vow by bringing Samuel at an early age to Shiloh, where he became a priest. Later she had three other sons and two daughters. The psalm of praise ascribed to Hannah (*I Sam.* 2:1-10) is considered by Bible scholars to be of later origin, since it does not accord with the situation.

According to the Talmud, Hannah was one of the seven prophetesses. Since her story is one of a prayer to God that is answered, it was connected with the service of Rosh Hashanah, which is a favorite season for petitions to God; hence the story of Hannah was chosen as the Haftarah for the first day of the festival.

**HANNAUX, EMANUEL,** sculptor, b. Metz, 1855; d. Paris, 1934. He studied art in the École de Sculp-

ture in Nancy and in the École des Beaux Arts in Paris under Dumont, Thomas, and Bonassieux. He began to exhibit his work in 1880, received a number of prizes and medals, and was made a knight of the Legion of Honor (1900). Many of his sculptures were acquired by the Luxembourg Museum in Paris and by the museums of Nancy, Le Puy, and other cities. Among the works which made him famous are: *Le Bûcheron* (1889), *L'Enfant Prodigue* (1880), *Le Poète et La Sirène, Orpheé Mourant* (1894), *Le Drapeau* (1889), *Phryne, Fleur de Sommeil* (1903), and *Christ,* now in the church of St. Maximin in Paris. His productions decorate the Palais du Génie Civil, the Château d'Eau, and the synagogue of the Rue de la Victoire, outside of which stands the monument he built for Jewish soldiers fallen in the World War. He made many busts of distinguished persons, including the bishop of Metz and the Baronesses Hirsch and J. Rothschild. He was a member of the Alliance Israélite Universelle, for which he made its fiftieth anniversary plaque (1910). He was awarded the medal of the French Salon in 1903, and was appointed a Commander of the French Legion of Honor.

**HANNOVER, ADOLPH,** eminent Danish physician of the 19th cent., b. 1814; d. 1894. His greatest contribution to medical science was the introduction of the scientific application of the microscope. Being a Jew, Hannover was not allowed to pursue an academic career; however, as a university lecturer in anatomy he made great contributions to science by means of the microscope, which at that time was still not completely developed, and research was difficult because staining methods were not then in use. His important scientific works are: *On Chromatic Acid as a Hardening Means* (1840); *Microscopic Investigations of the Nervous System* (1842); *Investigations on the Retina and Hereditary Malformations of the Eye; On the Construction and Use of the Microscope* (1847).

As early as 1839 Hannover had been one of the first to demonstrate experimentally the importance of infection in contagious diseases, after he had found a plant parasite in a salamander. In 1843 and 1852 there appeared his essays on the nature of cancer, on the epithelium, and on malformations in man. Numerous honors were bestowed upon him by his own country and by foreign countries.

Emil Hannover, historian of art (b. 1865; d. Copenhagen, Denmark, 1923), was the son of Adolph. In 1894 he entered the Industrial Art Museum in Copenhagen as librarian, and became its director in 1906. Under his management the art museum became a model collection. He proved that he was an eminent connoisseur of Danish painting through his book *Danish Art of the Nineteenth Century,* published in 1907, as well as through his arrangement of the Hirschsprung Collection. His *Manual of Ceramics* was published in 1919.

*Lit.:* Hannover, M. A., *Adolph Hannover* (1914).

**HANNOVER, NATHAN BEN MOSES,** chronicler, b. probably in Cracow, Poland; d. Ungarisch-Brod, Moravia, 1663. He was an eye-witness of the persecutions of the Jews under Chmielnicki (1648-52), and escaped to Venice and Leghorn via Germany and Holland. In 1660 he became rabbi in Jassy, Roumania, and finally settled in Ungarisch-Brod, Moravia, where he was killed in 1663 during the invasion of the Kurucz (Hungarian rebels). His best-known work is *Yeven Metzulah* (Venice, 1653), a chronicle describing the events of the years 1648 to 1652 and giving a picture of the persecutions and also of the intellectual life of that time. The work, which forms an important source of Jewish historical information, was published in various editions and translated into several languages. Hannover, under the influence of the persecutions, devoted himself to the study of the Cabala, for which he had already found the opportunity in Poland as well as in Italy, and he wrote the liturgical compendium *Shaare Tziyyon* (Gates of Zion; Prague, 1662), which is replete with Cabalistic views. It exercised a strong influence on the liturgy (cf. Berliner, Abraham, *Randbemerkungen zum täglichen Gebetbuch*). Other works, in part unpublished, and a Hebrew dictionary are attributed to him.

*Lit.:* Steinschneider, M., *Geschichtsliteratur,* 121; Kaufmann, in *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1893) 274-75.

**HANOAR HA'OVED,** *see* Colonies, Agricultural.

**HANOVER,** a province of Prussia in western Germany; its capital is Hannover. Hanover was originally a part of the hereditary possessions of Guelph descendants of Henry the Lion, duke of Saxony and Bavaria (1129-95). In this territory Jews in Braunschweig, Goslar, Hameln and Hildesheim can be traced as far back as the 11th cent. In the 13th cent., Jews were to be found at Blankenburg, Einbeck, Eichsfeld, Goslar, Göttingen, Helmstedt, Hildesheim, Osnabrück and Wunstorf. In the 14th cent., Jews lived also at Bockenem, Duderstadt, Lüneburg and Seesen. In 1349, Blankenburg, Braunschweig, Hameln, Hildesheim, and Osnabrück are mentioned as communities where Jews were slain at the time of the Black Death.

In the city of Hannover, which in 1241 obtained the privilege of a town, Jews may have lived in the 13th cent. as debtors of the municipal pawn house. However, there is definite documentary evidence that Jews did reside there in the 14th cent. The town privilege of 1303 contains the clause that Jews may not be insulted by word or deed. The earliest Jewish quarter was near the Marktkirch. According to an inscription in the vestry of this church, the Jews were expelled from Hannover in 1350. Thenceforth their fate in the town fluctuated between temporary toleration and expulsion. On June 1, 1371, the dukes Wenceslaus and Albert of Saxony-Lüneburg ordered that Jews "for all time" should be forbidden to live in Hannover; however, only four years later the very same dukes ceded the tax paid by Jews *(Judenregal)* to the city. Duke Ernest the Younger expelled the Jews in January, 1553; however, his son, Duke Julius of Brunswick-Wolfenbüttel, rescinded this order of expulsion on August 12, 1578.

The Jews of Hannover were subjected to many acts of intolerance during periods when they were permitted to live there. In 1451 the Jew-badge was forced upon them by the bishop of Minden. In the 16th cent. the Protestant court preacher Dr. Urbanus Regius tried

to win the Jews over to the Church, and for this purpose delivered a sermon in the synagogue in 1553. On the basis of opinions of the Universities of Helmstedt, Leipzig and Wittenberg, the city of Hannover, on May 3, 1588, forbade the Jews all business contact with the Christian citizens. In 1588 they were for the last time permanently expelled from Hannover, and until 1825, with few exceptions, they were forbidden to live in the old city of Hannover. They were, however, permitted to settle in the new city of Hannover, which was founded in the 13th cent. and which was under the jurisdiction of the dukes of Brunswick-Lüneburg. In 1529, a Michael of Dernburg is known to have received permission to build a house in the new city against payment of protection money. Thus, until March 12, 1824, when the union of the Old and New Hannover was effected, the history of the Jewish community of Hannover revolved around the New City of Hannover.

The general economic prosperity which set in after the Thirty Years' War favored the development of the Jewish communities in the New City of Hannover, in Lüneburg and in other places of the duchy, particularly during the time of Duke Ernst August of Brunswick-Lüneburg (1679-98) who, in 1692, obtained the electoral dignity from Emperor Leopold I. Leffmann Behrens Cohen (b. 1634) was his favorite court factor and financial agent. He was the father-in-law of the well-known rabbi and book collector David Oppenheim, and he promoted the welfare of the Jews of the electorate who urgently needed unification of interests. This union as well as concern for the revenues of the treasury were the motivating force in the establishment of the district rabbinate by Duke Ernst August on March 10, 1687 (the provisions were repeated in 1697, 1716 and 1757).

Accordingly, the Jews of Hannover were to elect their own rabbi, who was to apply the Jewish laws, perform Jewish ceremonies, and arbitrate or decide controversies among the protected Jews *(Schutzjuden)* and against foreign Jews; his decision was final. Half of the fines imposed were to be paid into the ducal treasury. Leffmann Behrens also built the first community synagogue in his private house (1703-4), and bequeathed it to the community in 1741. The old cemetery "auf dem Sandtberg fürm Steinthore" is mentioned before 1573 (the oldest tombstone is dated 1654, the protective tablet of the cemetery is dated 1671). In 1762 the Hebra Kaddisha (burial society) was established.

During the time of Duke Georg Ludwig, who in 1714 became King George I of England, a religious disputation took place at his court in Hannover between the Protestant preacher Esdras Edzard of Hamburg and Rabbi Joseph of Stadthagen. This disputation ended in victory for the rabbi (cf. *Minhath Zikkaron,* edit. A. Berliner, with German trans., Berlin, 1914). The law of 1723 and the decrees of 1701, 1724, 1732, 1735 and 1738 regulated conditions in the duchy.

When, in 1807, one part and in 1810 the remainder of the duchy were taken over by the kingdom of Westphalia, the Jews enjoyed equal rights with the rest of the population. A number of them then settled in the Old City. In 1813 Hanover again became part of Great Britain. The next year (1814) Hanover was proclaimed a kingdom. Reaction had set in. In the German Diet at Frankfort the representatives of Hanover prevented the Jews from obtaining equal rights. They were merely granted insignificant concessions. Thus, the Jews in the kingdom of Hanover had to pay protection money until 1847. By the same law (April 15, 1847) they were permitted to buy real estate, and only then were their testimony and their commercial books and records in court given the same credence as those of Christians. By the law of September 30, 1842, they had obtained only the *Heimatrecht* (limited local citizenship) in the local communities; in 1848 they were granted full equality of rights. This law and the ministerial decree of January 19, 1844, created a new basis for the legal status of Judaism, and remained in force even after the kingdom of Hanover had become a Prussian province in 1867.

The district rabbinate of Hanover comprised the government districts of Hannover and Lüneburg, and from 1894 on also Stade. Hildesheim and Emden (Ostfriesland) had their own district rabbinates.

The Jewish school system in the kingdom of Hanover was regulated by the law of September 30, 1842, the ministerial decree of January 19, 1844, and the school ordinance for Jewish schools of February, 1854. On December 31, 1860, an ordinance regulating synagogues was issued by the government. The old synagogue of the city of Hannover was built in 1826, the new synagogue between 1864 and 1870.

District rabbis in Hanover were Joseph ben Meshullam Süssel Cohen (1687-1703), Joseph Meyer of Friedberg (1704-35), Selig Caro (1737-55), Abraham Meyer Cohen (1755-58), Leib Joshua (Aryeh Leibusch; 1761-89), Behrend Joshua (Issachar Berisch; 1789-1802). From 1802 to 1829 the district rabbinate in Hanover was provisionally administered jointly by the following rabbis: Isaac Salomon Wilna (d. 1806); Michael Meyer Frensdorf (d. 1810); Marcus Adler (d. 1834). Nathan Adler, son of the latter, who in 1845 went to London as chief rabbi, succeeded him in 1831. Other rabbis were Samuel Ephraim Meyer (1845-82); Selig Gronemann (1884-1918); and Samuel Freund (1924-39).

Influenced by Moses Mendelssohn, and with his cooperation, the court factor Meyer Michael David (d. 1799) established by will a free school, which was reorganized in 1835. A publicly recognized seminary for Jewish teachers was opened on November 7, 1848; its first principal was Salomon Frensdorff (d. 1880), who excelled in Masorah research. Among his successors were Theodor Kroner (1885-93) and Lesser Knoller. In 1893 Consul Moritz A. Simon of Hannover established at Ahlem, near Hannover, a Jewish horticultural school for the purpose of training the Jewish youth in agriculture, horticulture, handicraft and animal husbandry. Emile Berliner, who in 1870 went to the United States, where he became the inventor of the microphone and gramophone, was born at Hannover (1851), as was the painter and etcher Ernst Oppler (1867-1929).

*Statistical data for the city of Hannover:*

| *Year* | *Number of Jews* | *Proportion to the Total Population* |
|---|---|---|
| 1833 | 537 | |
| 1855 | 710 | |

*Statistical data for the city of Hannover:*

| *Year* | *Number of Jews* | *Proportion to the Total Population* |
|---|---|---|
| 1861 | 1,120 | 1.9% |
| 1880 | 3,450 | 2.8% |
| 1890 | 3,870 | 2.3% |
| 1900 | 4,480 | 1.9% |
| 1910 | 5,130 | 1.7% |
| 1925 | 5,521 | 1.4% |

In 1910 there were ninety-one mixed marriages. The birth rate in 1910 was 16.3 per thousand, the death rate 10.5; in 1925 the birth rate was 16.1, the death rate 14.4. No later statistics are available.

When, in 1933, the anti-Jewish legislation was introduced, Hanover was affected in the same way as the rest of the German Reich. ADOLF KOBER.

***Lit.:*** Bodemeyer, *Die Juden. Ein Beitrag zur Hannoverschen Rechtsgeschichte,* 5 et seq.; Freund, S., *Ein Vierteljahrtausend Hannoversches Landesrabbinat 1687-1937* (1937); Brann, M., and Freimann, A., edit., *Germania Judaica* (1917-34) 27, 503-5; Gronemann, S., *Genealogische Studien;* idem, *Gedenkblätter zur Erinnerung an den 150. Stiftungstag des Wohltätigkeitsvereins der Gemeinde Hannover* (1912); Kober, Adolf, *Grundbuch des Kölner Judenviertels* (1920) 18, 64, 69; Loeb, A., *Die Rechtsverhältnisse der Juden im ehemaligen Königreich und der jetzigen Provinz Hannover;* Wiener, *Emek Habacha,* 186-87; *Hamaggid* (1861) 187; Zuckermann, in *Mitteilungen des Gesamtarchivs der Deutschen Juden,* vol. 2, p. 63 et seq.; idem, *Dokumente zur Geschichte der Juden in Hannover,* vol. 1 (1908); *Zeitschrift für Demographie und Statistik* (1912, 1913 and 1914).

**HANSLICK, EDUARD,** music critic and teacher, b. Prague, 1825; d. Baden, near Vienna, 1904. He studied law and philosophy at Prague and Vienna, receiving his doctorate in 1849. His first book on music, *Vom Musikalisch-Schönen* (Leipzig, 1854), went through many editions and was translated into several languages. In it, Hanslick expounded his esthetic theory that the beauty of a musical work is intrinsic in the music itself and governed by musical laws alone, and is never dependent on non-musical considerations. This thesis was a powerful force in divorcing sentimentalism and superfluous programmatic interpretations from music-criticism.

In 1856, Hanslick became connected with the University of Vienna as instructor of music history and appreciation, rising to the position of professor in 1870. In 1848, he was the music critic of the *Wiener Zeitung,* holding a similar position with the *Neue Freie Presse* from 1855 to 1864. As a critic, he became an influential figure in the musical life of Vienna, distinguishing himself for his stubborn espousal of the cause of Brahms. Equally famous was his bitter and vitriolic opposition to Wagner. It is generally conceded that he was the prototype of the character of Beckmesser in Wagner's *Die Meistersinger.*

At the Paris Expositions of 1867 and 1878, and at the Vienna Exposition of 1873, Hanslick served as juror in the department of music.

Musical books by Hanslick include the *Geschichte des Concertwesens in Wien* (1870), the eight-volume *Die moderne Oper* (1875), and the two-volume autobiography, *Aus meinem Leben* (1894).

***Lit.:*** Schäfke, R., *Eduard Hanslick und die Musikästhetik* (1922).

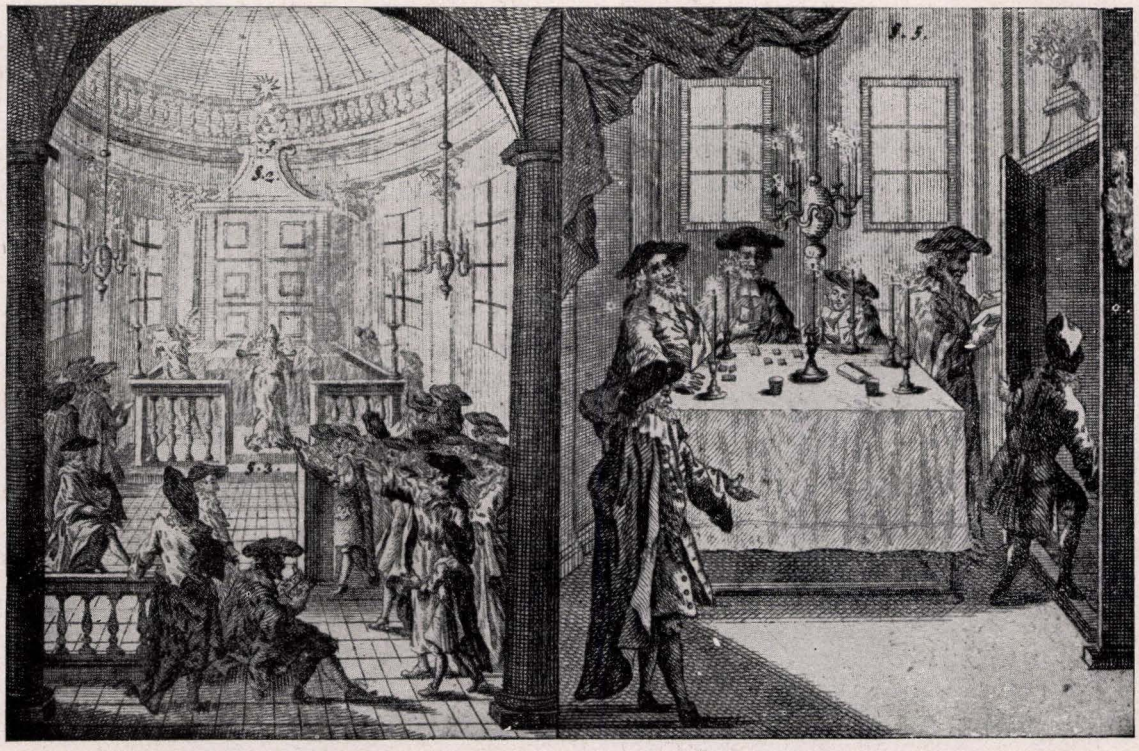
**HANTKE, ARTHUR,** attorney, b. Berlin, 1874. He was a pre-Herzlian Zionist, and from 1895 on he participated in all Jewish national movements in Berlin. Hantke began the practice of law in Berlin in 1900, and in 1905 was appointed director of the Berlin bureau of the Zionist Association of Germany; in 1910 he was elected chairman. From 1911 to 1920 he was a member of the Inner Actions Committee, after having been a member of the Greater Actions Committee of the Zionist Organization from 1904 on. From 1920 to 1926 Hantke was director of the Central European division of the Keren Hayesod (Jewish Foundation Fund) in Berlin, and in 1926 he was appointed its business director in Jerusalem, since which time he has lived there and was still in this post in 1941. From 1923 to 1928 he was a member of the Board of Directors of the Keren Kayemeth Leyisrael (Jewish National Fund).

**HANTOS, ELEMER,** economist, b. Budapest, 1881. He studied law and economics at the universities of Budapest, Leipzig and Cambridge (England). In Cambridge he published *The Magna Charta of the English and Hungarian Constitutions* (1904), a comparative study of the two oldest written constitutions in the progress of Western civilization.

Upon returning from his travels to Hungary, he collaborated on the organization of banks under the auspices of the Hungarian government. Thus came into being the National Association of Banks and the National Old Age Pension Institute of Banks. From 1910 to 1918 he was a deputy in the Hungarian Lower Chamber, and published several volumes dealing with the credit system and financial legislation of Hungary. In 1916 he became undersecretary of state in the Ministry of Commerce, and subsequently associate professor of finance at the University of Budapest. In 1918 he was elected president of the Royal Hungarian Postal Savings Bank. His published works during the years 1916 to 1918 deal with the monetary and economic problems precipitated by the first World War.

In 1924 Hantos was appointed an economic expert to the League of Nations. He devoted several volumes in Hungarian to the functions of money in the disrupted economics of post-war Europe. These were followed by others in German and French, among them *La monnaie, ses systèmes, et phénomènes* (1925), also by some published works on the economic problems of the world, including *L'économie mondiale et la Société des Nations* (1930); *Die Rationalisierung der Weltwirtschaft* (1930); *Die Kooperation der Notenbanken* (1931); *L'Europe comme unité économique* (1932).

The Centre d'Etudes de l'Europe Centrale, founded by Hantos in Geneva, as well as the Central European Institutes, which he established at Vienna, Brünn and Budapest, were intended as instruments of analysis. It was Hantos' aim to probe into the vital economic problems of Central Europe rationally, and to create a feasible plan for the economic reconstruction of these territories the unity of which had been abruptly severed by the treaties of Saint-German and Trianon. Works by Hantos dealing with Central European problems include: *L'Europe Centrale* (1932); *Der Weg zum neuen Mitteleuropa* (1933); *Die Neuordnung des Donauraumes* (1935).



*The Hanukah festival: (left) in the synagogue; (right) in the home*

Hantos was author of approximately thirty books published in English, French, German, Japanese and Russian. Born of Jewish parents, he embraced Christianity in the course of his unusual career.

In Hungary's endeavor for the restitution of her historic frontiers, Hantos offered the practical suggestion of an economic federation of the Danubian countries which he felt might eventually lead to political union under Hungarian leadership. This plan was embodied in *Magyarország gazdasági integritása* (1933).

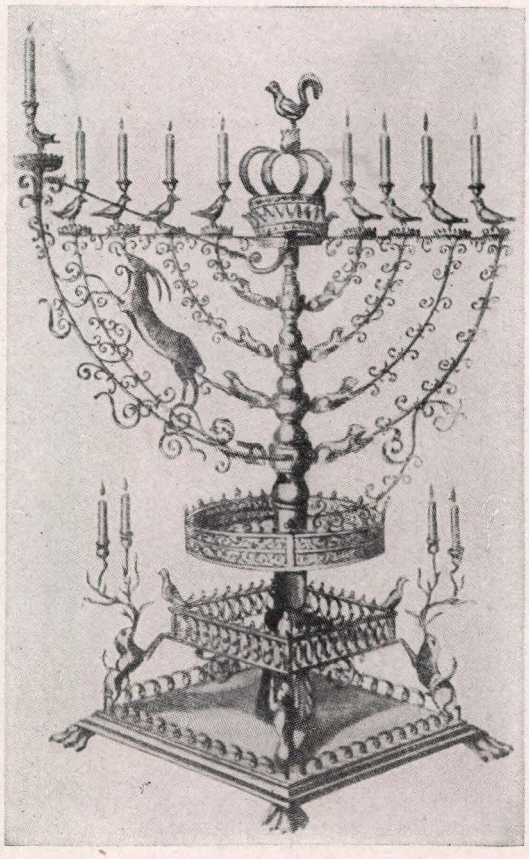
**HANUKAH** ("dedication"), the Feast of Lights, or Feast of Dedication. It begins on the 25th of Kislev (November-December) and lasts eight days. It commemorates the rededication of the Temple in Jerusalem after its defilement by the heathen at the time of the religious persecution by the Syrians (168-165 B.C.E.) and also the great victories of the Maccabees, which eventually led to the religious freedom and national independence of the Jewish people.

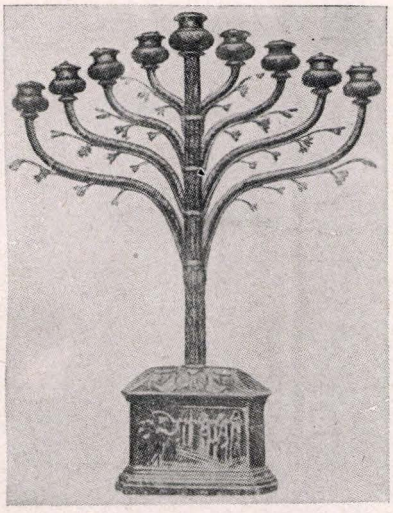
The struggles of the Maccabees and their armies belong to the heroic feats of arms in universal history, and are of great significance for the history of civilization. They represent the victory of the genius of the Jewish people over all the tendencies of dissolution and decay, such as the dangerous inclination of the Hellenistic Jews toward Greek manners, the victory of strictly moral Judaism, with its passionate consciousness of God, over paganism, outwardly pleasant, but inwardly corrupt and doomed to eventual destruction. Thus the Maccabean struggles made possible the ethical monotheism of all the Western religions.

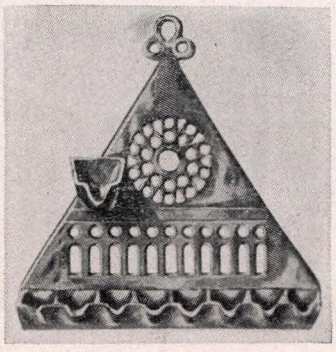
After Jerusalem and the Temple had been destroyed in 70 C.E., and national freedom was no more, the feast naturally lost much of its significance. The great victories and the recovery of freedom were remembered in the liturgy, but the celebration was combined with the remembrance of a miracle. When the Temple was rededicated, only a small jar of oil was said to have been found unprofaned by the heathen; this oil burnt for eight days in the golden candlestick in the sanctuary, until new holy oil could be prepared. From this is said to be derived the eight days of the festival, and the adding of one light each day.

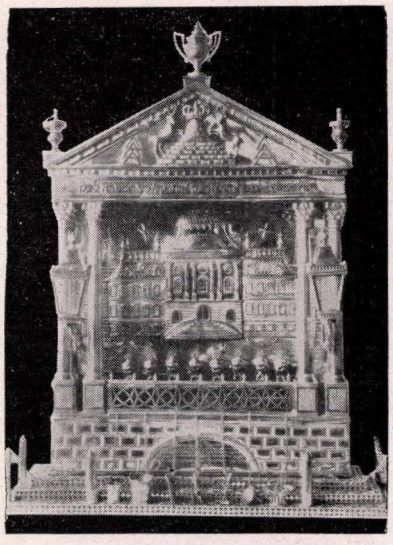
The oldest tradition (*I Macc.* 4; Josephus, *Antiquities,* book 12, chap. 7, section 7) reports nothing of this. The eight days of the Feast of Lights was made a parallel to the Feast of Tabernacles (Sukkoth), which was of the same length and manner of observation (*II Macc.* 1:9; 10:16). The pagans first desecrated the Temple on the 25th of Kislev; on the same day, three years later (165 B.C.E.), the sanctuary was reconsecrated. Judas Maccabeus and his brothers instituted an annual celebration of the day, with lighting of candles and singing of songs of praise (Hallel). The candles, one on the first day, and one more on each succeeding day, are lighted at dusk and placed so as to be visible from the outside. After they have been lit, the hymn "Maoz Tzur" ("Rock of Ages"), which is at least as old as the 12th or 13th cent., is sung. As long as the lights are burning (since they can not be used for profane purposes) all work is forbidden, and the time is often devoted to traditional pastimes. The complete Hallel prayer is recited on every day of the feast because the victories of the Maccabees, wrought with the aid of God, not only relieved Israel from great danger but also paved the way for political freedom.

The Torah portions for the separate days are read from *Num.* 7:1 to 8:4, because that section deals with the dedication of the Tabernacle, the desert sanctuary,









*Specimens of Hanukah lamps. Reproduced by courtesy of the Union of American Hebrew Congregations*

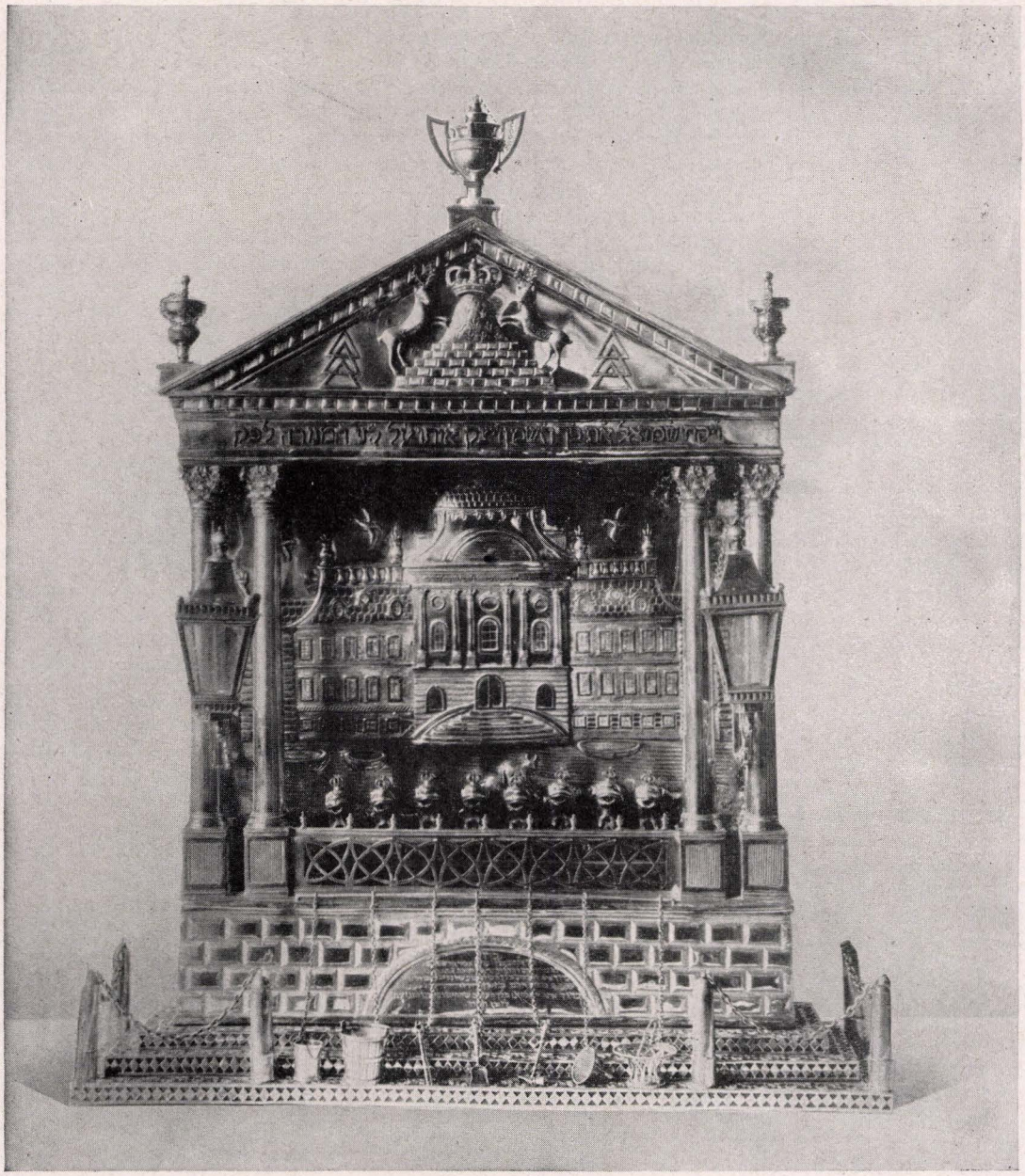
and the kindling of the golden candlestick in the shrine. The portion from *Num.* 7:1-89 is frequently referred to as *parashath nesi'in* ("The Parashah of the princes"), because it describes the consecration offering brought on each successive day by the princes of the twelve tribes of Israel when the Tabernacle was dedicated in the wilderness. In some congregations *Ps.* 30 (song for the dedication of the Temple) is recited. During the decades following World War I, Jewish self-consciousness and stronger nationalistic ideas gave the festival a greater significance, and various special celebrations by Jewish societies served to emphasize the occasion. But as a rule the holiday is chiefly a children's celebration.

With Hanukah begins the period "Shobebim Tat," according to local European belief and custom. "Shobebim Tat" is an abbreviation formed from the initial letters of the first eight Parashas of the book of *Exodus* (Shemoth, Vaera, Bo, Beshallah, Yithro, Mishpatim, Terumah Tetzavveh), which are read from the Torah in winter between the festivals of Hanukah and Purim. Leap years, because of the lengthened winter, were regarded as especially productive of children's diseases. For this reason, during the eight weeks between Hanukah and Purim, in Orthodox synagogues there are recited on each Thursday (but not when this is a New Moon) penitential prayers (Selihoth) to which is subjoined a prayer for the prevention of children's diseases. In many Jewish communities in European countries a fast is observed on these days.

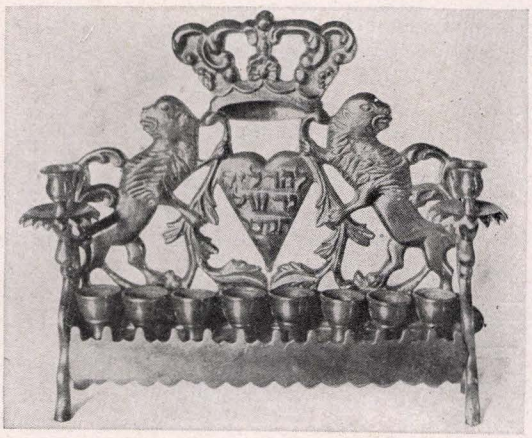
*See also:* AL HANISSIM; ANTIOCHUS, SCROLL OF; LIGHTS.

MAX JOSEPH.

***Lit.:*** Schürer, E., *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi,* vol. 1, p. 209; *Moaus Zur, ein Chanukabuch* (1918); Rankin, *The Origins of the Festival of Hanukkah* (1930); Dembitz, L. N., *Jewish Services* (1898) index; Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) 51-52, lxvii-lxviii; Solis-Cohen, Emily, *Hanukkah, The Feast of Lights* (1937); Zeitlin, Solomon, "Hanukkah," *Jewish Quarterly Review,* New Series, vol. 29 (1938-39) 1-36.



*Hanukah lamps of distinctive design. Reproduced by courtesy of the Union of American Hebrew Congregations*



**HAPAX LEGOMENA** (Greek, literally "read once"), a philological term for words which appear but once in the literature of a language. In the Biblical Scriptures some two-score of such words have been counted; several examples are: *golem* ("unformed substance," "embryo," only in *Ps.* 139:16, but found quite frequently in the rabbinical literature; cf. *Kelim* 12:6); *talpiyyoth* (*Song of Songs* 4:4, "turrets," but of greatly disputed meaning; cf. the lexica); *Tolalenu* ("tormentors"?, only in *Ps.* 137:3). The meaning of such words is as a rule uncertain. For the ascertainment of the meaning of the word, the textual connection, the meaning of cognate words, the other Semitic languages, and the old translations must then be taken into consideration. Many times, for the explanation of such passages in the text of the Bible, conjectures were made, since the words were either stricken out or changed on the assumption that errors had been made in copying. The appearance of such words in the Bible but once is due to an accident, since the Biblical literature has preserved only a fraction of the entire wealth of the Hebrew language. Rabbinical literature exercises much ingenuity in endeavoring to find meanings for these unusual words.

*Lit.:* Casanowicz, I. M., in *Jewish Encyclopedia,* vol. 6, pp. 226-29, where a full list is given.

**HAPOEL** (literally, "The Worker"), the labor sport organization of Palestine, affiliated with the Histadruth Haobedim. Prior to the first World War, labor athletes were members of the Maccabi organization, but by 1924, when the labor movement felt the need for more direct supervision of sports, in keeping with the general aims of the movement, workers' sports units were organized, the first being the Haifa soccer team. By 1926 the country-wide Hapoel was founded.

Hapoel is more than a simple sports organization, being built along the lines of the Austrian Schutzbund and the Czechoslovakian Sokols. It is the backbone of the Hagannah system, and stresses the need for physical fitness and defense training of the Palestine youth. The organization also opposes the professionalization of athletes as harmful to the social and labor requirements of the country. Its weekly feature in the *Dawar,* the Histadruth Haobedim daily, under the heading of "Sport Laam," reports on Hapoel activities, popularizes the Hebrew sports terminology and deals with the national responsibilities of the organization.

Besides various land sports such as soccer, boxing, gymnastics and track events, Hapoel conducts an extensive aquatic program, including swimming and sailing. Its members participated in the establishment of the Tel-Aviv port, and several cooperative groups remained to work as stevedores and lightermen. Hapoel is also a source of pioneer manpower in founding labor settlements.

The influx of refuge youth since the rise of Hitler has swelled the Hapoel ranks with many trained athletes from European countries, the total membership (1941) being more than 10,000. Chief among the newcomers was the German Hakoah, which entered Hapoel as a body.

*Lit.:* *Report of the Tenth Hapoel Conference* (1939); *Misparim,* yearbook of the Tel-Aviv Workers' Council (1939); Revusky, Abraham, *The Histadruth.*

**HAPOEL HAMIZRAHI,** laborite organization established in 1922 by a group of Zionists who were Orthodox Jews and therefore decided to further the rebuilding of Palestine "according to the principles of the Torah." In Palestine, where the organization is primarily a trade union movement, it had, in 1940, a total of 13,432 members, with branches in twenty-seven localities and three workers' homes. The organization maintains its own central labor exchange, maintains its own contracting bureau, Haboneh, which in 1940 completed contracts amounting to 61,500 Palestine pounds, the Saad relief agency and a loan fund for its members. In 1940 its land settlement comprised eight Moshavs, fourteen Kvutzas and labor battalions, and a number of preparatory groups. A women's agricultural settlement, Meshek Hapoaloth, was organized in 1935. Other institutions fostered by the Hapoel Hamizrahi are the Mishknot Company for the building of housing units, a sport organization, Elizur (2,500 members), a youth organization, B'nai Akibah (39 branches, 3,000 members), and a school in Kfar Haroeh.

The organization outside of Palestine is of a more ideological nature. It is sometimes known as Zeiri Misrahi or Mizrahi Youth of America. It published a monthly, *The Horizon,* and supports the Palestine Training Farm at Hightstown, N. J. Affiliated with it is the boy scouts' movement, Hashomer Hadathi.

**HAPOEL HATZAIR** (literally, "The Young Worker"), the first Jewish labor party in Palestine, founded in Petach Tikvah in 1906. Its slogan was *Kibbush Abodah* ("conquest of work"), i.e. the penetration of Jewish workers into all productive occupations of the land, especially agriculture. In its declaration of principles, the party stated that "the Hapoel Hatzair aims to realize Zionism in general and the conquest of work by Jews in particular."

Hapoel Hatzair was a non-Marxian socialist movement, which aimed to create a new cooperative form of society by recreating the Jewish people into a working people. It rejected the Russian revolutionary dogmas as inapplicable to the Palestine situation, and repudiated the concept of class struggle. The party remained outside the Second International and avoided the calling of strikes.

To realize its program of Kibbush Abodah and maintain the dignity of labor, as expounded by the philosopher of the movement, Aaron David Gordon, Hapoel Hatzair early established independent labor institutions such as a labor bureau, cooperative kitchens and mutual aid funds, and it conducted investigations into the working conditions in Palestine. It criticized private and official Zionist enterprises that refused to hire Jewish labor, and its members participated in forming the first labor settlements that abolished entirely the employer-employee relationship, for example Dagania, the first Kvutza, and Nahalal, the first Moshav Ovdim.

Among the chief achievements of the party was the revival of Hebrew as a spoken tongue and as a literary and political medium. In 1907, it launched a Hebrew weekly, called *Hapoel Hatzair,* edited for thirty years by Joseph Aaronowitz. Nahum Sokolow, in his *History of Zionism,* called it "one of the best Hebrew weeklies which have ever existed." In 1941 it was the organ of the Palestine Labor Party.

Among the founders and leading ideologists of the Hapoel Hatzair have been Aaron David Gordon, Joseph Bussel, Joseph Vitkin (whose "Call to Youth" in 1905 was effective in stimulating the "second Aliyah"), Isaac Wilkansky, Joseph Sprintzak, Joseph Baratz and Loeb Joffe; important among the younger leaders was Victor Hayim Arlosoroff.

In 1920, the Hapoel Hatzair joined with the Zeire Zion to form the Hithahduth, which in turn fused with the Achduth Haavodah in 1930 to form the Palestine Labor Party (Miflegeth Poale Eretz Yisrael). This series of amalgamations was in keeping with the ideology of most labor groups which desired one all-embracing political party to represent the workers.

When the union with the Achduth Haavodah was consummated, a special editorial committee was chosen to collect and issue in permanent form the major writings on and by the Hapoel Hatzair. The result was the issuance of thirteen volumes of *Pirkei Hapoel Hatzair* edited by Eliezer Shochat and Hayim Shurer. Compilation of this anthology was begun in 1934; it is one of the most complete records of the Jewish labor movement in Palestine covering a quarter of a century of pioneering endeavor. NACHUM GUTTMAN.

**HAPPINESS,** *see* JOY.

**HAPSBURGS,** *see* AUSTRIA.

**HAR SHALOM** (pseudonym), *see* FRIEDBERG, ABRAHAM SHALOM.

**HAR TOV, HARTUF, HARTUV,** *see* COLONIES, AGRICULTURAL (*under* ARTUF).

**HARAN** (originally Harran, Assyrian *Harranu,* "street, market"), a city of northwestern Mesopotamia, to which Abraham migrated from his birth-place in Ur (*Gen.* 11:31). It was the "city of Nahor" (*Gen.* 24:10), the brother of Abraham, where Terah, their father, died, whereupon Abraham emigrated to Canaan. Bethuel and Laban, too, lived there. Haran was an ancient and important commercial city, with a history extending back at least as far as 2000 B.C.E., when it is mentioned in Assyrian business documents from Cappadocia. The town, like all the other cities of that region, probably had a large Jewish community up to the Middle Ages.

Haran, like Ur, was the center of the cult of the Babylonian moon-god Sin. In Aramaic and Assyrian inscriptions Sin is called Baal Harran. Haran was known as Carrhae in the Graeco-Roman period. In the Christian and the early Moslem period, Haran was one of the last strongholds of Babylonian paganism. There is now pointed out in the neighborhood of the village of Charran a "well of Rebekah" (cf. *Gen.* 24).

**HARBIN,** *see* MANCHUKUO.

**HARBY, ISAAC,** dramatist, journalist and critic, b. Charleston, S. C., 1788; d. New York city, 1828. His grandfather was a lapidary in the service of the emperor of Morocco. Solomon Harby, his son, emigrated to Charleston in 1781, which city he made his home. Here Isaac Harby was educated. At seventeen he studied law, but, pressed by the necessities occasioned by his father's death, he turned to journalism and teaching, pursuits far better suited to his sensitive and imaginative nature. He established a school on Edisto Island. Later he was induced to return to Charleston, where from time to time he edited *The Quiver, The Investigator,* and *The Southern Patriot,* and contributed to the *Mercury* and *The Courier.*

Harby achieved distinction as an essayist and was pronounced the finest literary critic of his day in America (Wegelin, Oscar, *Early American Plays*). He was the author of the dramas *Alexander Severus* (1805), *The Gordian Knot* (1807) and *Alberti* (1819). He was the leading spirit of the Reform Movement in Judaism, organized in Charleston in 1824. His efforts were marked by mature judgment and genuine consecration. The finest of his writings is his famous *Discourse,* delivered on the first anniversary of the Reformed Society of Israelites (1825). As pioneer of this movement from 1824 to 1833—later efforts were not made before 1840—Harby proposed to abridge the service, to supply the English equivalents of Hebrew passages retained in the service, and to provide a sermon in English. Pressed by poverty, he removed to New York, where he established a school and contributed to *The Evening Post* and other periodicals. Six months later he died at the age of forty. Among his friends and admirers were William Gilmore Simms, Thomas Jefferson, James Madison, Edward Livingston and other distinguished statesmen and littérateurs. A sketch of his life and some of his collected writings were published by Henry L. Pickney and Abraham Moise (Charleston, 1829).

*Lit.:* Moise, Abraham, *Biography of Isaac Harby* (1931); idem, manuscript biography (1930); Elzas, Barnett, *The Jews of South Carolina* (1905) 172-76; Kohler, Max J., "Isaac Harby, Jewish Religious Leader and Man of Letters," *Publications of the American Jewish Historical Society,* No. 32 (1931) 35-53.

**HARBY, LEAH COHEN** (Lee C. Harby), writer, b. Charleston, S. C., 1849; d. Charleston, 1918. She was the granddaughter of Isaac Harby and married her cousin, John De La Motta Harby, the son of Captain Levi Myers Harby. After her marriage she lived for some time in Galveston and Houston, Texas. For ten years (1890-1900) Mrs. Harby was a resident of New York city.

She wrote for the American Historical Association *The Earliest Texas,* printed in the annual report for 1891 (pp. 199-205; reprinted by the United States Government Printing Office, 1892), and *The Tejas: Their Habits, Government and Superstitions* on the Tejas Indians, in the report for 1894 (reprinted by the Government Printing Office, 1896). She won a prize for writing the official flag song of Texas. She also wrote frequently for Jewish periodicals, particularly the *Jewish South* and *Jewish Messenger.*

Mrs. Harby was an officer of Sorosis, the first woman's club organized in New York city, and a director of the Daughters of the Confederacy, as well as a member of the Daughters of the American Revolution. She was a director of the Memorial Association of Charleston and, during the West Indian Exposition there (1901), a member of the women's executive committee.

**HARBY, LEVI MYERS,** naval officer, b. Georgetown, S. C., 1793; d. Galveston, Texas, 1870; he was the son of Solomon and the brother of Isaac Harby. He

George Wolf

entered the United States Navy at an early age, became a midshipman and subsequently rose to the rank of captain, becoming generally known by the name of Capt. Levi (or Livi) Charles Harby. During the War of 1812 Harby was made a prisoner by the British and confined at Dartmoor, England, for eighteen months. After his escape, he returned to the United States and continued in the naval service. The year 1836 found him in Texas, aiding the Texans in their struggle for independence. Harby was cashiered from the Navy for having sided with the Texans; but he was reinstated upon the admission of Texas into the Union.

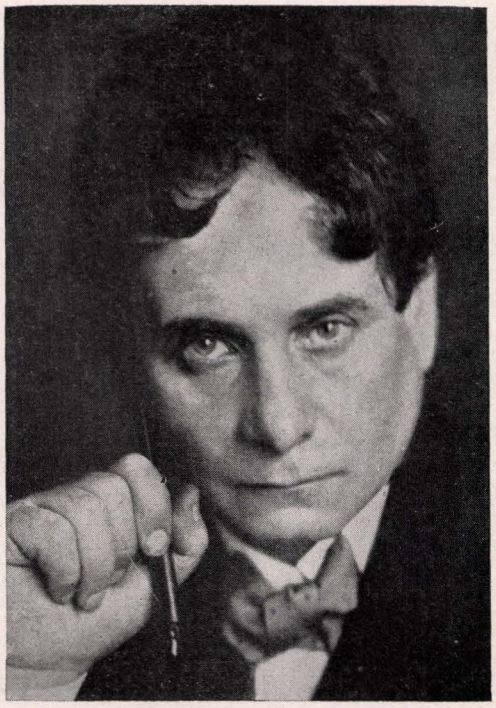
Captain Harby figured in numerous wars. He took part in the Mexican War and in the war against the Seminoles in Florida. He fought against the pirates of Algiers and Tripoli, also in the Bolivian War of Independence. South Carolina having seceded from the Union, Harby espoused the Confederate cause during the Civil War. He distinguished himself in the defense of Galveston and commanded a fleet on the Sabine River. His was an adventurous career, not without romance. In 1838 Harby married Leonara De Lyon of Savannah, Ga. Mrs. Harby was a Hebrew scholar and taught the first Jewish Sunday School in Texas, in 1862.

*Lit.:* Markens, Isaac, *The Hebrews in America* (1888) 136-37; Elzas, Barnett, *The Jews of South Carolina* (1905) 144, 228; *Publications of the American Jewish Historical Society,* No. 2 (1894) 147; No. 4 (1896) 15; No. 26 (1918) 194.

**HARDEN, MAXIMILIAN** (originally Witkowsky), publicist, b. Berlin, 1861; d. Berlin, 1927. He changed his name following a family quarrel, and embraced Christianity at the age of sixteen. He studied in the French gymnasium in Berlin; against his will he was compelled to study commerce, but soon abandoned it to become an actor. He was well-versed in German and foreign literature, and gained renown through his essays on contemporary political and cultural topics. Under the pseudonym Keut he contributed to the liberal weekly *Nation,* and published two collections of articles, *Apostata* (1892) and *Literatur und Theater* (1896).

His success induced him to found his own periodical, *Die Zukunft,* in 1893, in which he displayed his remarkable abilities and particularly his sensitiveness to coming events. Through Princess Bismarck, Harden made personal contact with the iron chancellor, and became a strong opponent of Emperor William II and his "new course." After Bismarck's retirement, *Die Zukunft* remained the ex-chancellor's mouthpiece. By subtle allusions to important personages, including the emperor himself, the unveiling of secrets, and the tracing of intrigues, *Die Zukunft* caused numerous sensations. Several times Harden was arrested for lèse-majesté. He reached the climax of his efficiency in 1907, when he exposed the intrigues of Prince Eulenburg, the friend of the emperor. As a result of the suit instituted by the prince, Harden was imprisoned for four months, but had the satisfaction of witnessing the fall of his adversary.

The World War brought about a complete change in Harden's philosophy. Instead of supporting right over might, he now preached the solidarity of nations and supported the peace policy of the Independent Social Democrats. After the War he acclaimed the stand of President Woodrow Wilson, and sided with the republicans, although he sharply criticized Walther Rathenau.



*Maximilian Harden*

Eventually national opinion turned against him. In 1921 *Die Zukunft* was discontinued, and Harden had to abandon a proposed lecture trip to the United States, following a protest from the German-Americans. An attempt was made on his life in 1922. His attacker was but mildly punished, since in the agitation against him racial and anti-Semitic motives played an important part.

The outstanding qualities of his writings are their vast erudition, brilliant style, and the fearlessness with which he launched his polemics. Although baptized, he manifested interest in Jewish affairs. About 1900 he published in his *Die Zukunft* Rathenau's article *Höre Israel,* and later showed genuine concern for the Zionist movement.

His books, *Kampfgenosse Südermann* (1903 and 1910), *Porträtsammlung Köpfe* (40th ed., 1914), *Prozesse* (1913; 16th ed., 1914), and *Krieg und Friede* (1918, ten editions), are all on the list of books banned by the Nazis. ANATOL SAFANOV.

**HARDOON, SILAS AARON,** philanthropist, b. Baghdad, Turkey (now Iraq), 1847; d. Shanghai, China, 1931. He came of distinguished ancestry but his family was poor. He left his native city when hardly more than a boy and, trying to earn his living, wandered through Turkey and into Africa and then sailed for the Malay archipelago. Here, in 1873, he married a Chinese woman who became a convert to Judaism, and together they went to Shanghai. In that city, he worked for the Sassoons and invested his earnings in real estate; as the city grew he became rich, and at his death was reputed to be one of the wealthiest men in the Far East.

Hardoon provided for the support and education of many children, particularly Russian Jewish refugees

who came to Shanghai after the World War. He was generous in gifts to further Chinese learning and culture, and at his funeral, which was that of an Orthodox Jew, several thousand Buddhist priests also officiated. In his will there were bequests for the translation of the Koran into Chinese as well as for the translation into Chinese of the English version of the Old Testament as published by the Jewish Publication Society of America.

**HARIF,** *see* TITLES.

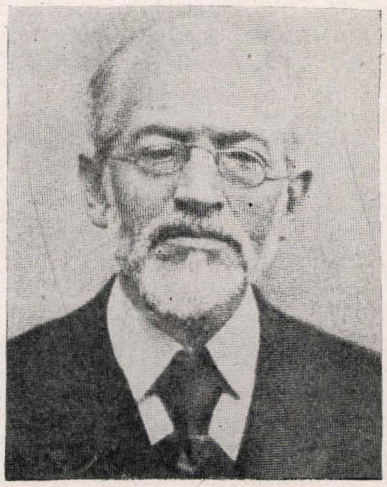
**HARIZI, JUDAH BEN SOLOMON AL-,** one of the last representatives of the Golden Age of Spanish Jewish poetry; he lived about 1200 and probably came from Granada. He spent his life wandering from place to place. About 1216 he came to Palestine, where he was keenly disappointed at the lack of aid he received; he later traveled through Greece, Egypt and Mesopotamia.

Harizi's translations from Arabic into Hebrew include the famous *Maḳamat* of Hariri (under the title *Maḥberoth Itiel*) and the introduction to and a portion of Maimonides' commentary on the Mishnah and his entire *Moreh Nebuchim*. However, his chief fame rests on the originality and versatility of his poetry. Immanuel of Rome held him in high regard. Under the title of *Taḥḳemoni,* his masterpiece (cf. *II Sam.* 23:8), he composed Hebrew "Makamat" in imitation of and as a counterpiece to those of Hariri (the "Makama" was a curious old Arabic kind of rhyming prose abounding in conceits and fanciful turns of expression). Harizi relates his own experiences in the fifty sections of this satirical poetical romance written for the purpose of reviving jaded spirits. It is in the form of a dialogue and episode in which Heber the Kenite (cf. *Judges* 4:11), a sort of Jewish Don Quixote, and Heman the Ezrahite (*Ps.* 88:1), behind whom the poet conceals his own personality, exchange experiences and impressions derived from the poet's own journeys. Harizi combined masterful handling of the Hebrew language with sparkling humor and wit, and unsparingly revealed the failings of his own times. A splendid connoisseur of literature and a critic of fine feeling, he gives in the third and eighth "Makamat" a sketch of the poetry of his predecessors and contemporaries. A severe judge possessed of a sharp eye, he sometimes, however, permitted himself to be carried away by his personal prejudices.

In advanced age he became poor, and, to his apparent dislike, was dependent upon the favor of rich patrons. The many disappointments which he experienced led him to give free vent to his ill-humor in veiled and stinging epigrams and satires. The few short deeply religious poems which he wrote were well received, although religious poetry was not his field proper. His use of the mosaic style, i.e. the weaving together of expressions and quotations from the Bible, was masterly. Harizi brought Hebrew rhymed prose to its highest development. His other works include a commentary on *Job,* an introduction to the Hebrew language, and a translation of Aristotle's *Ethics* and *Politics* from Arabic into Hebrew.

ALEXANDER KRISTIANPOLLER.

*Lit.:* Waxman, M., *History of Jewish Literature,* vol. 1 (1930) 238-40, 466-69; Kaempf, *Die ersten Maḳamen . . . des Charisi;* idem, *Nichtandalusische Poesie andalusischer Dichter;* Albrecht, *Die im Taḥḳemôni vorkommenden Angaben über Ḥarîzîs Leben, Studien, und Reisen* (1890).



*Abraham Harkavy*

**HARKAVY, ABRAHAM (ALBERT) ELIYAHU,** Orientalist and historian, b. Novogrudok, province of Minsk, Russia, 1835; d. Leningrad, 1919. He declined a call to the University of St. Petersburg in 1870 in order to devote himself to library service at the Imperial Public Library in that city. Of Harkavy's works, which were published in Hebrew, Russian, and partly also in German, the following are to be mentioned: "Investigations in the History of the Jews in Russia" (in Hebrew; in *Haḳarmel,* 1864); *On the Languages of the Jews Living in Russia in Ancient Times* (in Russian; 1865); *The Jews and the Slavic Languages* (in Hebrew; 1867); various studies on the history of the Jews in Poland and Lithuania, and also on the history of the Khazars; *Studien und Mitteilungen aus der kaiserlichen öffentlichen Bibliothek zu St. Petersburg,* containing important material on the Gaonic, Karaitic and medieval Jewish literature. A storehouse of important source material are the publications *Hadashim Gam Yeshanim* (1898-1907) and *Measseſ Niddahim* (1878-80), which appeared as a supplement to *Hamelitz.* Among them there is also the complete text of the correspondence between the king of the Khazars and Hasdai ibn Shaprut, in the Firkovitch Collection in Leningrad (1878), the authenticity of which was finally established by this publication.

To the Jewish sectarians, especially to Karaism, Harkavy devoted a great number of inquiries in the *Studien und Mitteilungen,* as well as in the work *On the History of the Sects in Israel* (in Hebrew; 1895). He made great contributions also to the field of historical geography (on Southern Russia), chiefly, however, in the fields of Jewish epigraphy and paleography. His *Altjüdische Denkmäler aus der Krim* (1876), which contributed greatly to the exposure of the falsifications of Firkovitch, are still regarded as a classic piece of work today. Besides investigations with reference to numerous manuscripts, he wrote various philological, critical, and bibliographical works, such as the *Catalog der hebräischen Bibelhandschriften der kaiserlichen*

*öffentlichen Bibliothek in St. Petersburg* (with the collaboration of H. Strack; 1875). Of great value are also his notes and supplements to vols. 6 to 8 of the Hebrew translation of Heinrich Graetz's *Geschichte der Juden* (in part identical with *Hadashim Gam Yeshanim*); several volumes of the work were translated into Russian with his editorial cooperation. Harkavy was a member of many Russian and foreign scholarly societies and co-founder of the society Mekitze Nirdamim. He played a part in the Jewish community life of the Russian capital. JOSEF MEISL.

**HARKAVY, ALEXANDER,** writer, b. Novogrudok, White Russia, 1863; d. New York city, 1939. He was prominent as a Yiddish philologist, a lexicographer, and an author of popular textbooks for learning the English language.

Born into a family of scholars, Harkavy received both a traditional and modern schooling. Before he was fifteen years old he knew Hebrew, Russian, German and some Syrian. In 1878 he came to Vilna, where he worked at the famous Romm Publishing House, studying in his spare time. In 1882 he migrated to the United States with a group of idealists who intended to found a collective agricultural colony. When the project failed, Harkavy worked as a stevedore, or as a dish-washer.

In 1885 he went to Paris, where he wrote, in Hebrew, his first philological treatise on the Yiddish language. He returned to New York in 1886, and in 1887 he went to Montreal. There he published the first Yiddish periodical in Canada. The next year he attempted a Yiddish weekly in Baltimore; and then he finally settled in New York. From 1904 to 1909 Harkavy represented the HIAS at Ellis Island.

In 1919 he lectured at the Jewish Teachers' Seminary. He was connected with the Hebrew Publishing Company, which published most of his books.

Harkavy published handbooks in Yiddish, Hebrew, Russian and Polish, for grown-ups who desired to study the English language with or without a teacher, several dictionaries, books on popular science, a Yiddish translation of the *History of the Jews* by Graetz, a Yiddish translation of the Bible and works on American history and civics. His most important achievement was his two-volume Hebrew-Yiddish-English dictionary (Vienna, 1926).

***Lit.:*** Harkavy, A., *Perakim Mehayyai* (Hebrew; 1935); Rivkind, I., in *Zukunft* (Yiddish; 1940).

**HARLAND, HENRY** (pseudonym, Sidney Luska), non-Jewish English editor and novelist, b. New York city (according to some accounts, St. Petersburg, Russia), 1861; d. San Remo, Italy, 1905. He was a descendant of Thomas Harland (1735-1807), the famous clockmaker of Norwich, Conn. While a student at the College of the City of New York (1877-80), preparing for the ministry, he became interested in the Ethical Culture Movement which Felix Adler had organized (1876). He entered Harvard Divinity School, but soon left. After traveling abroad and spending a year in Rome and Paris, he returned to New York city in 1883 to become a clerk in the office of a surrogate who was a friend of his father.

Using the pseudonym Sidney Luska, Harland then wrote several novels depicting, for the most part, the German Jews in New York city who were among his close friends: *As It Was Written: A Jewish Musician's Story* (1885); *Mrs. Peixada* (1886); *The Yoke of Thorah* (1887); *My Uncle Florimond* (1888). These have a more or less melodramatic plot and show some ability by way of characterization, but the prose is ordinary and without any of the felicity which Harland's later books have. Harland's later writings, including the well-known *The Cardinal's Snuff-Box* (1900), have no Jewish characters.



*Alexander Harkavy. Photograph reproduced by courtesy of the Jewish Publication Society*

**HARMATI, SANDOR,** conductor and composer, b. Budapest, 1892; d. Flemington, N. J., 1936. He studied at the Royal Academy of Music in Budapest, graduating with the diploma of professor of music at the age of seventeen. In 1910, he was concertmaster of the Budapest State Orchestra. Harmati came to the United States in 1917, joined the Letz Quartet, becoming its leader in 1922. He held several minor posts as conductor before receiving the appointment of music director of the Omaha Symphony Orchestra in 1925, a post which he held for five years. In 1927, he was invited to direct several concerts at the International Festival in Frankfort. He also officiated as guest conductor of several principal orchestras in Germany, France and the United States. In 1933, he succeeded Albert Stoessel as conductor of the Westchester County Music Festival.

Harmati first attracted attention as composer in 1923,



*Charles K. Harris*

when he won the Pulitzer Prize for a symphonic poem. He later won the Philadelphia Chamber Music Prize (1925) with a string quartet, and an award from the Juilliard Foundation for his orchestral *Prelude to a Melodrama,* which received its first performance in 1928 (Philadelphia Symphony Orchestra under Stokowski). In addition to chamber and orchestral works he composed songs and compositions for the violin. His music was cast in the traditional forms, was romantic in its idiom, and noted for sound construction.

**HARNACK, ADOLF VON,** Protestant theologian, b. Dorpat, Estonia, 1851; d. Heidelberg, Germany, 1930. At the beginning of the 20th cent. he was the recognized leader of modern scientific and practical Protestant theology in Germany, which undertook to reconcile science with the Bible. His field was the history of Christianity, especially its early period. Besides his ecclesiastical works, which attained world-wide recognition, and his important source publications, he wrote *Das Wesen des Christentums* (translated into English under the title *What is Christianity?*), which was of great influence in winning the educated classes back to Christianity. In the criticism of post-Biblical Judaism Harnack adopted the Pauline standpoint that Biblical Judaism was a preliminary step to Christianity, that the religious development of humanity culminated in the latter, and that post-Biblical Judaism in its ritualism and outward piety represented a reversion to the form of the national religion which had long since been surpassed by prophetism. Against his presentation of Judaism, which profoundly influenced educated Jewish groups too, Leo Baeck came to the fore as the defender of Judaism in his work *Harnacks Vorlesungen über das Wesen des Christentums* (2nd ed., Breslau, 1902), as did also Joseph Eschelbacher in his *Das Judentum und das Wesen des Christentums* (2nd ed., Berlin, 1908).

In his later works Harnack not only did not temper his standpoint regarding Judaism, but even intensified it. Thus in his *Mission und Ausbreitung des Christentums in den ersten drei Jahrhunderten* (4th ed., 1914), although admitting that Christianity showed ingratitude of the worst kind toward Judaism, he claimed that this was justified from a higher point of view. In his *Marcion* (2nd ed., 1924) he went even further and supported the demand of this Christian Gnostic of the 2nd cent. that the so-called Old Testament be taken out of the Bible and a Christianity freed from Jewish tradition be created. Others of his works were *Apostolic Confession of Faith* and *Monasticism: Its Ideals and Its History* (both translated into English).

*Lit.: Adolf von Harnack, zur Feier seines fünfundsiebzigsten Geburtstages* (in special volume of *Naturwissenschaften,* 1926, No. 19.

**HAROSETH,** a condiment of apples, wine, nuts, and spices (usually cinnamon) used at the Seder held on the first two Passover evenings. The bitter herb, the horse-radish, is dipped into this mixture, which symbolically represents the clay that the Israelites kneaded during their servitude in Egypt. This procedure originated with the Babylonians who usually dipped their foods in relishes or sauces to add flavor to their food. Accordingly, there is one rabbi who remarks that this condiment served to remove any injurious substance in the horse-radish. The spices used in this sauce are stringy, to represent the straw that the Israelites gathered to hold the clay. The apples represent the legend which relates that the Hebrew women would give birth to their infants under apple trees and were thus hidden from the Egyptians.

There are some authorities who believe that the unleavened bread is also dipped in this condiment, but their opinion is not followed in practice.

**HARP,** *see* MUSICAL INSTRUMENTS.

**HARRIS, SIR AUGUSTUS GLOSSOP,** theatre manager, b. Paris, 1852; d. Folkestone, England, 1896. As a young man, he left the field of business to become an actor, and was afterwards appointed stage manager of Covent Garden Theatre. In 1879 he became manager of the old Drury Lane Theatre, where much money had been lost by theatrical producers; under his management the theatre prospered, showing popular melodramas with realistic scenery and, at Christmas, an elaborate pantomime.

In 1887 Harris revived grand opera in London. The following year he leased Covent Garden, where he presented, under his management, the greatest singers in the world of opera. Together with Augustin Daly, he produced *Hänsel and Gretel* in the United States in 1894. He wrote, or collaborated in the writing of, a number of plays, one of which, *The Derby Winner,* was produced in the United States as *The Sporting Duchess.*

Harris was a member of the London County Council. Upon becoming sheriff, in 1891, and deputy lieutenant of the city of London, he was knighted.

**HARRIS, CHARLES K.,** song-writer, b. Poughkeepsie, N. Y., 1866; d. New York city, 1930. He wrote numerous popular ballads, the most famous of which were "After the Ball" and "Break the News to Mother." He contributed short stories to magazines and wrote

motion picture plays as well as stage plays, including *The Barker.* His autobiography, *After the Ball: Forty Years of Melody,* was published in New York in 1926.

**HARRIS, DANIEL,** Civil War veteran, b. London, England, 1846. When a boy of seventeen, he enlisted in the Union forces as a sailor at the Brooklyn Navy Yard, giving his age as twenty-one and his name as George Irving. He served on the sloop-of-war *Saratoga,* blockading Georgia, and was among those who landed in raiding parties to help General William T. Sherman.

After the Civil War, Harris settled in Brooklyn and became a cigar maker. He lived to be the last known survivor of the 8,000 Jews who fought in the Civil War. Among his memories was that of Abraham Lincoln talking briefly in Washington to a little group of newly recruited sailors of which Harris was one, saying that he was sorry he had to depend on boys to save the Union and then shaking hands with each of them.

**HARRIS, SIR DAVID,** South African soldier, deputy, and diamond mine owner, b. London, 1852. He went to the diamond fields of South Africa in 1871, and soon became active in the Cape Colonial Forces. By 1896 he had risen to the rank of lieutenant-colonel in command of the Griqualand West Brigade, after having served in several campaigns against the natives. For his services in commanding the column that quelled a large native rising in Bechuanaland (1896-97) and in commanding the Town Guard defence of Kimberley (1899-1900) he received the thanks of the government. Harris represented Kimberley in the Union Parliament. A leading financier, he was chairman and director of several diamond mine corporations.

**HARRIS, FREDERIC ROBERT,** engineer, b. New York city, 1875. He studied at Stevens Institute of Technology, Hoboken, N. J. (M.E., 1896). After working as an engineer for various contractors, he was an assistant engineer of the Transit Commission of New York city in 1901, and in the following year entered the service of the United States Navy as chief draftsman of the yard at Charleston, S. C. In 1903 he was commissioned a lieutenant of the Civil Engineer Corps of the United States Navy. He was promoted through the grades of the service until his appointment in 1916 as chief of the Bureau of Yards and Docks. The appointment carried with it the rank of rear admiral. He was then the youngest rear admiral in the Navy.

Harris completed the construction of a large dry dock in the New York Navy Yard (1910-15), according to a design which he proposed after the abandonment of the project had been considered because of its difficulties, and he was commended by the Navy Department for this achievement. In 1913 he was commissioned to examine into the failure of the construction of the dry dock at Pearl Harbor in the Hawaiian Islands. He recommended the method of construction which was adopted successfully.

As chief of the Bureau of Yards and Docks, Harris was in charge of construction for the Navy, in the United States and abroad, during the World War. He was also in charge of emergency merchant marine construction and president of the War Board of Control of military and civil activities in the Hampton Roads district, including the port of embarkation.

In 1927 Harris retired from the Navy. He engaged in practice as a consulting engineer, specializing in harbor and river works. He was also director of housing in the United States Department of Labor. He is the author of the section on harbor and river works in the *American Civil Engineers' Handbook* (5th ed., 1930).

He was awarded the honorary degree of Doctor of Engineering by Stevens Institute in 1921.

**HARRIS, JANET SIMONS,** communal worker, b. Titusville, Pa., 1869. She studied at the Loretto Abbey in Toronto, Canada, and taught in the schools of Bradford, Pa. From 1914 until 1920 she was president of the National Council of Jewish Women. During her terms of office she organized many sections and inaugurated work for Jewish women on farms.

Mrs. Harris was also active in politics, as a member of leading Republican committees.

**HARRIS, JED** (originally, Jacob Horowitz), theatrical producer and director, b. Vienna, 1900. He was brought to the United States at the age of two. He studied, chiefly history, at Yale (1917-20), but did not graduate. He was a wanderer in the United States and England until 1921, when he became a reporter for the New York *Clipper,* a theatrical paper.

During the next five years, Harris worked in the theatrical field as editor, press agent, and company manager. In 1925 he began his career as a producer, with the help of borrowed money. The very next year he scored his first success with the melodrama *Broadway.*

In 1927 he produced *Coquette;* in 1928, *The Front Page,* dealing with the newspaper business, and *The Royal Family,* a play about actors. Harris was not yet thirty; he was the wonder of Broadway; and he retired from it.

The 1929 panic brought Harris back to Broadway. In 1930 he produced what was then judged by the critics to be his finest production, Chekhov's *Uncle Vanya.* This was followed by Gogol's *Inspector General, The Green Bay Tree* (1933), *The Lake* (1933), and Ibsen's *A Doll's House* (1937). He achieved his most artistic success with Thornton Wilder's *Our Town* (1938), awarded the Pulitzer prize, with its lyrical treatment of everyday life and death in the United States.

*Lit.:* Crichton, Kyle, "Hit Hunter," *Collier's,* March 10, 1934, p. 16.

**HARRIS, LOUIS ISRAEL,** public health official, b. near Lemberg (Lwów), Poland, 1882; d. New York city, 1939. His parents brought him to the United States as a child of two. He studied at the College of the City of New York and graduated from the College of Physicians and Surgeons of Columbia University (M.D., 1905).

His zeal for social betterment found its outlet in working for the public health. In 1907 he joined the Department of Health of New York city and, by way of civil service, rose in rank within the department, until he became chief of the division of industrial hygiene in 1915. He organized the division, establishing the first examination service in the United States for handlers of food. He was director of the bureau of preventable diseases from 1917 until 1926. As such he founded clinics, free to the poor, for the treatment of venereal

diseases (1924). In 1926 he was appointed Commissioner of Health.

As commissioner, he found his department, numbering about 3,300 men and women, accused of inefficiency and suspected of corruption. Harris succeeded in exposing inspectors who were in league with a ring of dealers in substandard milk and rectified irregularities in the sale of poultry. Among other services to the city, he abated smoke and noise nuisances, issued warnings against polluted water at certain of the bathing beaches, and tried to establish a stagger traffic system to lessen congestion. He retired in 1928 to become a consultant in public health, leaving a department with its reputation restored.

Harris engaged in frequent radio broadcasting on health. In 1917, New York University awarded him the honorary degree of Doctor of Public Health.

**HARRIS, MAURICE HENRY,** rabbi, b. London, 1859; d. New York city, 1930. His father was a rabbi. Maurice Harris came to the United States at the age of nineteen and studied at the Emanu-El Theological Seminary in New York city, where he was ordained rabbi by Gustav Gottheil in 1884, and at Columbia University (A.B., 1887; A.M., 1888; Ph.D., 1889).

While pursuing his studies, from 1882 on, he was a teacher of Hebrew and then, after a fashion, a rabbi for a small Orthodox congregation that met in a room above a store on East 116th Street in Harlem. At first known as the Hand in Hand Synagogue, the congregation chose Harris as rabbi in 1887. The following year, then known as Temple Israel of Harlem, it moved to 125th Street and Fifth Avenue, at the same time adopting the Jastrow prayer book as the first change in its services. When, in 1907, Temple Israel, as it was now known, moved to its new building at Lenox Avenue and 125th Street, it was one of the leading Reform congregations of New York city. Harris remained its rabbi



*Louis I. Harris*



*Maurice H. Harris*

until his death, almost fifty years after he first became associated with the congregation; it was his first and only pulpit.

He was the author of a number of textbooks which were found very useful in the Sunday schools of Reform congregations throughout the country: *People of the Book—A Biblical History* (3 vols., 1895-97); *A Thousand Years of Jewish History* (1904); *Jews of the Middle Ages* (1907); *Modern Jewish History* (1909). He was also the author of a confirmation manual (1919) and the compiler of daily readings from the Scripture (1919). His *Selected Addresses* were published in three volumes (1894-96). Among his other publications were two Chautauqua syllabi of Jewish history and literature from the Cabala to Mendelssohn (1899). Harris also lectured at the Jewish Institute of Religion.

He was much interested in social work. He was the founder and a president of the Harlem Federation Settlement, a founder of the Jewish Board of Guardians, and a director of the New York Society for the Prevention of Crime.

At the time of his death Harris was president of the Association of Reform Rabbis of New York City and Vicinity (elected 1929). He had also been president of the Eastern Council of Reform Rabbis and the New York Board of Jewish Ministers.

**HARRIS, MORRIE JACOB,** architect, b. London, 1875. He was municipal architect of Mafeking, Transvaal, from 1902 to 1905 and an examiner in architectural practice at the Transvaal University College from 1909 to 1913. Harris was a fellow of the Royal Institute of British Architects and, at one time, president of the Association of Transvaal Architects and of the South African branch of the Society of Architects.

He was a member of the city council of Johannesburg for eighteen years, from 1908 to 1936, and mayor in

1923 and 1924. He was also president of the Johannesburg Jewish Guild (1906-12, 1914).

**HARRIS, SIR PERCY ALFRED,** member of Parliament, b. London, 1876. He studied at Harrow and at Trinity Hall, Cambridge, from which he graduated (Honours in History) in 1897. Two years later he became a barrister of the Middle Temple. He supplemented his education by traveling around the world three times and living in New Zealand for three years.

He first stood for Parliament in 1906. He became a member of the London County Council in 1907, and continued as a member until 1934. From 1912 to 1915 he was the chief Progressive whip in the Council; from 1915 until 1916 he was deputy chairman. He was a member of Parliament as a Liberal from 1916 to 1918 and, elected again in 1922, was still serving in Parliament in 1941. From 1935 on he was chief whip for the Liberals.

On August 6, 1914, Harris wrote a letter to the London *Times* in which he was the first to advocate the formation of the Volunteer Training Corps. He was on a special commission, appointed by the Army Council, to organize the volunteer corps and, in 1916, was at the War Office as honorary assistant director of volunteer services. He was the honorary secretary of the Central Association of Volunteer Regiments. In 1913 Harris published *London and Its Government* (revised in 1931).

He was made a baronet in 1932.



*Sam H. Harris*

**HARRIS, SAM H.,** theatrical manager, b. New York city, 1872; d. New York city, 1941. At the age of eleven he had to earn his own living; he ran errands, sold newspapers, and delivered telegrams. He then entered the new and profitable business of supplying clean towels to offices. Visiting the prize fights, he discovered Terry McGovern, fighting for three dollars a match, and became his manager. In a few years, by the skillful management of Harris, McGovern was the featherweight champion (1899-1901).

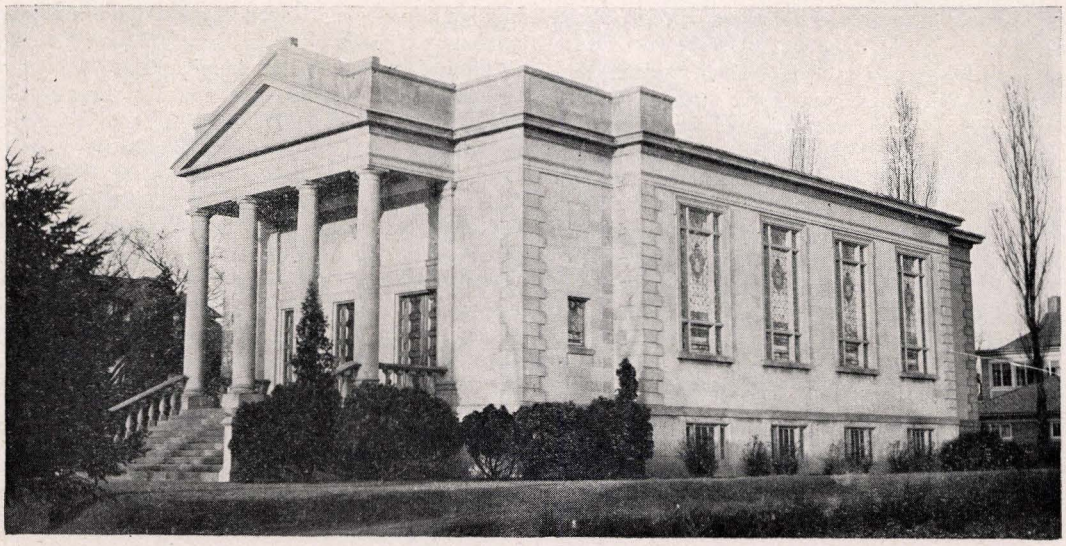
In 1900 Harris entered the theatrical business by way of the prize ring. He had McGovern cast in a burlesque show, *The Gay Morning Glories,* and in the melodrama, *The Bowery After Dark.* He then entered into a partnership with Al Woods, the theatrical producer, and with the Tammany leader, "Big Tim" Sullivan, to stage melodramas at popular prices. Most successful of these was *The Fatal Wedding,* in which Mary Pickford, later the motion-picture star, was a child actress. In 1904 Harris and George M. Cohan, the actor, became partners. The partnership continued for fifteen years, during which they produced a series of successful musical shows and comedies, among others, *Little Johnny Jones, Forty-five Minutes from Broadway, Seven Keys to Baldpate,* and *Get-Rich-Quick Wallingford.* In 1919 Cohan, unlike Harris, refused to deal with the actors' union (Equity), then being organized, and the partnership ended.

Harris, the business manager of the firm, had been quietly accumulating a knowledge of stage technique and now showed his theatrical sagacity. He produced a long list of successful plays, some with George S. Kaufman as collaborator, which included Irving Berlin's *Music Box Revues, Welcome Stranger, Rain, Icebound* (Pulitzer Prize, 1923), *Chicago, The Jazz Singer, June Moon, Once in a Lifetime, Of Thee I Sing* (Pulitzer Prize, 1932), *Dinner at Eight, Stage Door, You Can't Take It With You* (Pulitzer Prize, 1937), *Of Mice and Men, The Man Who Came to Dinner* (1939) and *Lady in the Dark* (1941).

***Lit.:*** Eustis, Morton, "Portrait of a Producer," *Theatre Arts Monthly,* Oct., 1938, pp. 745-55; Mullett, Mary B., "How a Messenger Boy Became a Big Theatrical Producer," *American Magazine,* May, 1922, p. 24; Wilson, B. F., "Like One of Horatio Alger's Heroes," *Theatre Magazine,* Feb., 1928, pp. 34, 66.

**HARRIS, SAMUEL JACOB,** justice, b. Buffalo, N. Y., 1877. He graduated from the University of Buffalo Law School in 1907, and in the following year received the LL.M. degree. While practicing law, he lectured in this field at the University of Buffalo (1907-25), where he served as professor (1910-25) and professor emeritus (1925- ); from 1932 to 1937 he was chairman of the University Alumni Council. In 1924 he became a justice of the New York State Supreme Court, and since 1940 has been associate justice in the Appellate Division on appointment by Governor Herbert H. Lehman. He was active in New York social service work as vice-president of the Buffalo Council of Social Agencies (1924-26), president of the New York State Conference on Social Work (1925), the New York State Conference of Charities and Corrections (1926), and the Buffalo Jewish Federation for Social Service. He served also as superintendent of the Jewish Community Religious School (1909-26) and president of the Temple Beth Zion Men's Club (1926).

**HARRISBURG,** capital of Pennsylvania, with a population of 83,878 (1940). Its Jewish population of



*Temple Ohev Sholom of Harrisburg*

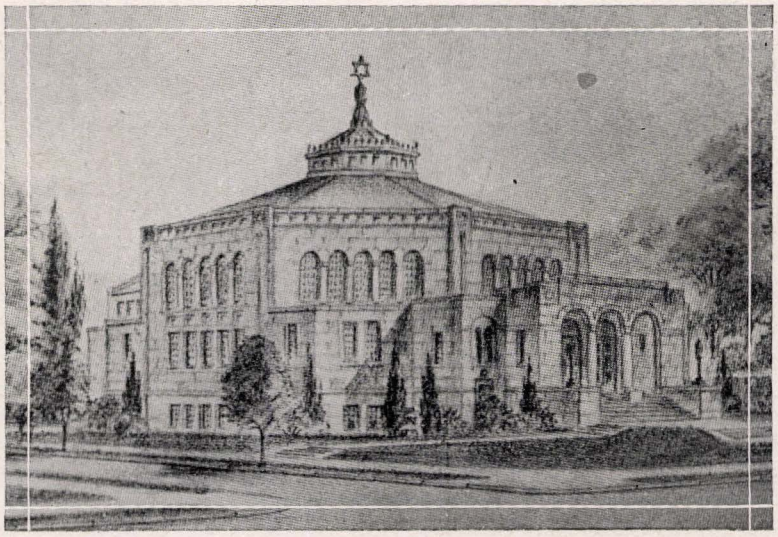
approximately 5,000 (1941) makes it the sixth largest community in the state.

The history of the Harrisburg Jewish community dates back to the 1840's, when a group of business men from Germany and England assembled for regular Sabbath and holy day worship. For several years they continued to meet under the leadership of Lazarus Bernhard at the Walnut Street market place, the site of the present-day Capitol Park, and in 1852 they framed the constitution of the first congregation in Harrisburg, Ohev Sholom. In the preamble to this historic document it was stipulated that the purpose "shall be to foster the Jewish religion, to help the needy and the sick, to bury the dead and to aid in all kindred matters." At this time, the population of the community numbered about fifty persons.

In 1867 a split occurred over the question of ritual, and under the influence of Isaac M. Wise Ohev Sholom changed from Orthodox to Reform. A building on Second Street housed the congregation from 1874 until the present structure on Front and Seneca streets was dedicated in 1920. The first rabbi was S. Peck, who was succeeded by Raphael Straus, S. Drucker, S. Ullman, F. Lowenberg, M. Stemple, W. Weinstein, M. Newmark, S. Wagenheim and B. Grad. From 1892 to 1910 the pulpit was occupied by Rabbi Samuel Friedman, from 1910 to 1915 by Charles Freund, and from 1915 to 1924 by Louis J. Haas. The present incumbent (1941), Philip D. Bookstaber, has been rabbi since 1924.

In 1884 the first Orthodox Jewish congregation, Chizuk Emunah, was organized. Its cantors and Shohetim included M. Aronson, P. Broude, Harris Goldstein, M. Rumanoff and the incumbent, Moses Etter (1925- ). Among the rabbis who have occupied the pulpit of Congregation Kesher Israel (organized in 1901) are the following: Harris Goldstein, Louis Silver and David Silver (1933- ).

In 1926 the Conservative Jewish congregation, Beth El, was founded. A synagogue structure on River Front Street was built in 1928 and was dedicated two years later. Joel S. Geffen, the first rabbi (1926-29), was succeeded by Rabbis Alexander J. Burnstein (1929-



*Temple Beth El of Harrisburg*

32), Max Gelb (1933-39) and Reuben J. Magil (from 1939). The remaining congregation, Machazike Hadas (organized in 1904), is Hasidic, has no resident rabbi and is served, when necessary, by the Orthodox rabbis.

During the 1880's the population of the community was augmented by Jews from Russia and Poland, and, at the turn of the century, from Austria-Hungary and Roumania. From an estimated 1,250 in 1907 the size of the community increased to approximately 3,000 in 1910, and to 4,000 in 1920.

This growth in population was accompanied by a similar growth in the number of congregations and institutions in Harrisburg. In 1899 the Jewish Literary and Musical Society was founded, and in the following year the Hebrew Benevolent Society was organized under the leadership of M. Jacobson and Rabbi Samuel Friedman. The Y. M. H. A. was established in 1915, and in 1921 the Harrisburg Hebrew School was organized with Henry R. Goldberger as superintendent.

In addition to five congregations, the community maintained (1941) four cemeteries, a community center, a Talmud Torah, the United Jewish Community, parent organization of all Jewish activities in Harrisburg, and the Federation of Jewish Philanthropies. The United Jewish Community, known as the "Harrisburg Plan," succeeded the Jewish Welfare Federation in 1933 as the central agency for the support of communal affairs. It consists of delegates from constituent congregations, organizations and societies who plan for the Jews of the community as a whole. Fraternal and religious organizations include chapters of Hadassah, B'nai B'rith, Young Judea, A. Z. A., the Workmen's Circle, and the Jewish War Veterans. There is also a Zionist District.

Harrisburg Jews have participated in the religious and communal life of both the city and the state. Dr. Maurice Stein served as president of the Dauphin County Medical Center, and Samuel Handler was president of the Dauphin County Bar Association. Leon Lowengard, organizer of the Y. M. H. A. and its director from 1915 to 1923, is also owner and publisher of the *Courier,* Harrisburg's only Sunday paper. Many Jews from other cities are employed in responsible positions by the state government and participate in Harrisburg Jewish life to a great extent.

PHILIP D. BOOKSTABER.

*Lit.:* Bookstaber, Philip D., "The Harrisburg Plan," *Judaism and the American Mind* (1939) 180-83.

**HARRISON, BENJAMIN,** twenty-third president of the United States, b. North Bend, Ohio, 1833; d. Indianapolis, Ind., 1901. During his administration (1889-93) there was an ever growing influx of Russian immigrants into the United States, as a result of Alexander III's policy of proscriptive laws and persecutions against the Russian Jews. These people, untrained and penniless, tended to congregate in a few cities on the Atlantic seaboard. Inevitably, they became a cheap labor force, and as such there was an increasing popular demand for the United States to abandon her traditional open-door policy. This agitation could lead only to increased suffering on the part of the Russian Jews, and as a result Simon Wolf, of the Union of American Hebrew Congregations, wrote to Secretary of the Treasury Charles Foster, whose department then had charge of immigration, urging the continuation of a liberal immigration policy and pledging American Jewish support of the unfortunate Russian immigrants.

In 1891 President Harrison sent a message to Congress on this problem. Although he was in complete sympathy with the plight of the Russian Jews, he felt it unwise to allow them to migrate into the United States. He felt that it would be too heavy a tax on benevolent American Jewry as well as on the country in general. The following passage from his message reveals Harrison's sympathetic attitude and profound respect for the Jewish people: "This Government [the American] has found occasion to express in a friendly spirit, but with much earnestness, to the government of the Czar, its serious concern because of the harsh measures now being enforced against the Hebrews in Russia." And later in the message President Harrison declared: "The Hebrew is never a beggar; he has always kept the law—lives by toil—often under severe and oppressive civil restrictions. It is also true that no race, sect or class has more fully cared for its own than the Hebrew race."

Harrison also demonstrated his friendliness toward and confidence in the Jewish people when he appointed Solomon Hirsh, of Portland, Ore., Minister to Turkey; the latter served for three years, from 1889 to 1892.

**HARRISON, LEON,** rabbi, b. Liverpool, England, 1866; d. New York city, 1928. He received his early education in the United States, and attended the College of the City of New York and Emanuel Theological Seminary. In 1886 he was graduated from Columbia University. In the same year he was ordained by Rabbis Kaufmann Kohler and Gustav Gottheil and was installed as rabbi of Temple Israel, Brooklyn. From 1891 until his death he served as rabbi of Temple Israel, St. Louis. At the age of twenty-one, Harrison delivered an oration in Brooklyn, New York, at the funeral services of Henry Ward Beecher. He also delivered the McKinley memorial address at the St. Louis Coliseum, and in 1904, as representative of the Jewish community



*Benjamin Harrison*



*Leon Harrison*

at the St. Louis Exposition, delivered the Thanksgiving oration. He manifested an interest in social problems and was vice-president of the Anti-Tuberculosis Society and founder of the Social Settlement League and Fresh Air Society in St. Louis. He was also co-editor of the department of Semitics of the *Editor's Encyclopedia.* Distinguished as an orator in St. Louis and vicinity, Harrison was also a prominent leader of Reform Judaism in the United States. In 1931 a volume of his sermons, entitled *The Religion of a Modern Liberal,* appeared posthumously in New York.

**HARRISSE, HENRY,** bibliographer and historian, b. Paris, 1830; d. 1910. He came to the United States at an early age, and served for a time on the faculty of North Carolina State and of Georgetown University. He next practised law and wrote for periodicals in Chicago and New York, but in 1866 returned to Paris. During his stay in the United States he had become interested in historical subjects, particularly in Christopher Columbus, to whom he was to devote a large part of his researches. In 1870 he passed through the siege of Paris by the Germans, and during that time compiled his *Notes pour servir à l'histoire . . . de la Nouvelle France* (1872). After the siege he was entrusted with the disbursement of a large sum of money for the needy. Harrisse wrote more than seventy works of a bibliographical and historical nature, including: *Notes on Columbus* (New York, 1866); *Bibliotheca Americana Vetustissima* (1866); *Christophe Colomb* (2 vols., 1884), one of the best biographies of the discoverer; *Discovery of North America* (London, 1892); *Diplomatic History of North America* (1898). A list of his books, documents and manuscripts was published after his death (Paris, 1912).

*Lit.:* Cordier, Henri, *Henry Harrisse* (1912).

**HARROW, BENJAMIN,** chemist, b. England, 1888. After receiving his Ph.D. degree in 1913, he was appointed associate professor of physiological chemistry at Fordham Medical School and later to a similar position at Columbia University and the College of the City of New York. He investigated many problems in organic and inorganic chemistry, and made some notable contributions to the subject. He is the author of numerous popular scientific works, among which are *Vitamins* (1921), *Glands in Health and Disease* (1922), *The Romance of the Atom* (1927), *Chemistry in the Making* (1930); *The Chemistry of the Hormones* (with C. P. Sherwin, 1934); *Biochemistry* (1938). He contributed to numerous scientific journals, and wrote a paper, "Jews Who Have Received the Nobel Prize," for the *American Jewish Year Book* (vol. 25, 1923-24, pp. 195-203).

**HART,** a prominent Jewish family of Canada, which first settled there in the 18th cent., and which has produced a number of distinguished men.

Aaron Hart (b. London, 1724; d. Three Rivers, Quebec, Canada, 1800) was the founder of the family. He came over from England in 1752 as a lieutenant in the English army, accompanying Sir Frederick Haldimand. He visited the American colonies and lived for a time in New York. He organized a battalion, part of the 60th Royal American Regiment of New York, to help conquer Canada during the French and Indian War (1755-63). He was on the staff of General Amherst when the city of Montreal capitulated to the British (September 8, 1760). He settled at Three Rivers after the close of the war. Notarial deeds discovered there show that Aaron Hart had acquired his seignories through land purchases. He became one of the largest landowners in Canada, and was known as the Seignior of Becancour, of Ste. Marguerite and of the Fief Marquisat-Dusable. During the War of Independence, the Americans then stationed in Three Rivers became financially indebted to Hart to a considerable extent.

Hart contributed largely toward making Three Rivers an important trading center, as he engaged in numerous mercantile ventures. The second post office in Can-



*Aaron Hart*

ada was located at his house in Three Rivers. About 1779, when Sir Haldimand was commissioned governor-general of Canada, Hart was made commissary officer. He became a notable figure in the life of the community, intimately associated with high officials. He belonged to numerous organizations, both Jewish and non-sectarian. According to a certificate of membership, dated June 10, 1760, issued by a lodge in New York city, Hart was one of the first Jews in America to become a Mason.

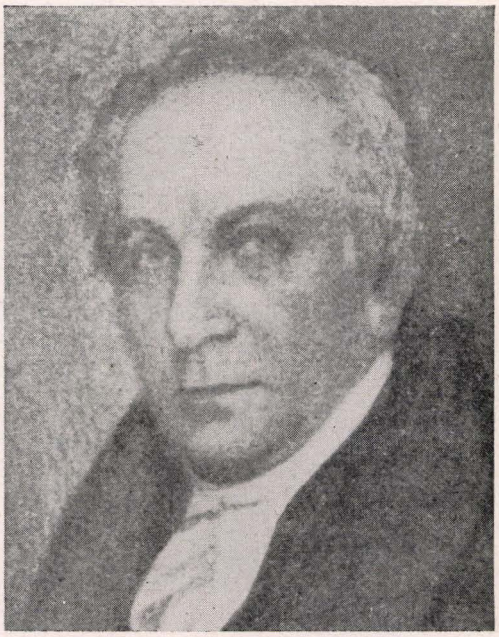
Moses Hart (b. 1768; d. 1852), merchant and banker, was the eldest son of Aaron Hart. He succeeded his father in business and as seignior of Ste. Marguerite and the Fief Marquisat-Dusable, besides becoming seignior of Courval. He was one of the pioneers of steam navigation in Canada, operating several boats between Montreal, Three Rivers and Quebec. In 1835 he established a bank at Three Rivers which continued in existence until his death.

Ezekiel Hart (b. Three Rivers, 1770; d. 1843), the second son of Aaron Hart, was the first Jew to be elected to the Canadian Assembly. He succeeded his father as seignior of Becancour. In 1807 he was elected to represent Three Rivers in the Assembly of Lower Canada, but the House of Commons refused to permit him to take his seat because he declined to take the customary oath of office "on the faith of a Christian." His constituency elected him a second time in April, 1809, but the House again denied him the right of taking a seat; a bill was introduced to bar Jews ever after from becoming members of the Assembly. This led to a controversy as to the civic and political qualifications of the Jews in Canada; it was not until 1831 that a formal act was passed which removed all disabilities and accorded Canadian Jews full civic and political rights. Prior to the rebellion of 1837, Hart showed great sympathy for the cause of the French patriots.

Hart served as officer of militia in the War of 1812. He had seven children of whom Samuel Becancour Hart (d. Three Rivers, 1859) deserves mention for his participation with others in securing the passage of the act of 1831 which emancipated the Jews of Canada. Two other sons, Aaron A. and Adolphus M., were prominent members of the Canadian bar; the latter (1814-79) was the author of many works on Canadian history and politics, as well as of a history of the Mississippi valley.

Benjamin Hart (b. Montreal, 1779; d. New York city, 1855), merchant and magistrate, was the third son of Aaron Hart. After living with his parents at Three Rivers until shortly after his father's death in 1800, he moved to Montreal, where he took a leading part in Jewish communal activities. He headed the subscription toward the building of the magnificent synagogue of the Shearith Israel congregation, of which he was president for many years. He contributed to non-sectarian institutions and was one of the founders of the Montreal General Hospital.

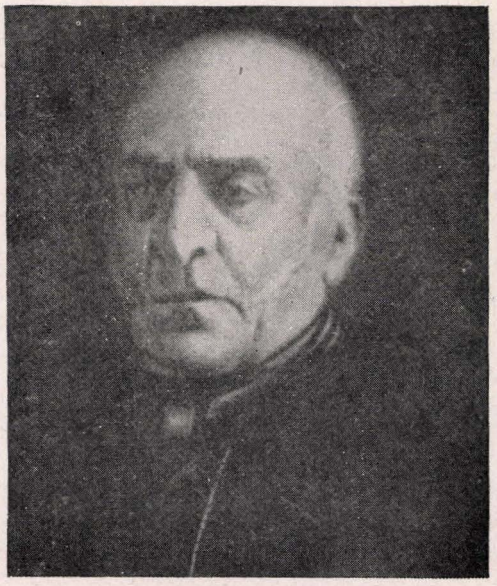
Hart served in the War of 1812 as lieutenant-colonel of the third battalion of the Montreal militia in the British army. When Governor-General Craig found himself in financial straits, Hart advanced the sum of £1,000 necessary to pay the militia and to garrison the forts on the St. Lawrence River. In 1837, a few months before the rebellion headed by Louis Papineau and William Lyon Mackenzie, he was made a magistrate; he



*Ezekiel Hart*

undertook considerable risks in the performance of his duties in these turbulent times, and arrested more than twenty of the rebel ringleaders. Among other public positions, Hart was one of the executive officers of the Montreal Committee of Trade, later known as the Board of Trade.

The eldest son of Benjamin Hart, Aaron Philip Hart, was a distinguished member of the Montreal bar, was active in politics, and raised a company of loyalist militia which helped suppress the rebellion of 1837. A second son, Arthur Wellington Hart (d. Montreal, 1891), spent some time in the United States, where he was made colonel of a Michigan regiment. He was also connected with the United States War Department at Washington, and, upon his return to Canada, became manager of the Metropolitan Bank at Coaticook. Another



*Benjamin Hart*

brother, Frederick Hart, was adjutant-general of Louisiana.

Among the other descendants of the family who achieved distinction were: David A. Hart, a grandson of Moses Hart, the second Jewish doctor of medicine to graduate in Canada; his brother, Lewis A. Hart (1847-1923), who was a noted lawyer, lectured at McGill University, was president of Shearith Israel congregation in Montreal, and wrote several works of a controversial nature, including *On Christian Attempts to Convert Jews* and *A Jewish Reply to Christian Evangelists*; Gerald E. Hart, who wrote the historical work, *The Fall of France*. CLARENCE I. FREED.

*Lit.:* Hart, Arthur Daniel, *The Jew in Canada* (1926); *Publications of the American Jewish Historical Society;* Rhinewine, A., *Looking Back a Century* (1932); Douville, Raymond, *Aaron Hart, Récit historique* (1938).

**HART, AARON (URI PHÖBUS),** rabbi and author, b. Breslau, Germany, 1670; d. London, 1756. In 1692, through the influence of his brother Moses, he was appointed the first chief rabbi of the Ashkenazic Synagogue, which, located at Broad Court, Mitre Square, London, was opened that year. In 1721 he became rabbi of the Great Synagogue in Dukes Place, Aldgate, which had just been built at his brother Moses' expense, and served in this office until his death. He was severely attacked by Rabbi Johanan ben Isaac, in a work *Maasé Rab* (Amsterdam, 1707), on the ground that he had acted irregularly in agreeing to dissolve, according to Jewish ordinances, the marriage of a member of his congregation who was leaving England for the West Indies. He vigorously defended himself in *Urim Vetummim* (London, 1707), the first Hebrew book ever printed in London.

*Lit.:* Adler, H., *Chief Rabbis of England* (1887).

**HART, ABRAHAM,** publisher, b. Philadelphia, 1810; d. Long Branch, N. J., 1885. He was of German-Dutch parentage. His career began with a position in the Philadelphia publishing firm of Carey & Lea. In 1829, when but nineteen years old, he became associated with Edward L. Carey, as publisher under the firm name of Carey & Hart. The firm brought out both fiction and general literature, including the first edition of Macaulay's *Essays,* an illustrated edition of Longfellow's poetical works, novels by Cooper, Captain Marryat and other standard American authors. Upon the death of Edward L. Carey, Hart joined hands with Henry Carey Baird in 1845. The house of Hart & Baird dissolved in 1849, when Hart withdrew and continued in business for himself until his retirement in 1854. The complimentary dinner tendered him by the Philadelphia Book Trade in the year of his retirement attested to the high place he had won in the book-publishing world of America.

Hart was distinguished in various activities, as merchant as well as publisher, as patriotic citizen and public benefactor. Mining, sewing-machines and other business enterprises claimed his attention. He was an ardent Unionist during the Civil War, and became an active member of the Union League Club. As a public benefactor, he was especially interested in Jewish welfare work. He helped to establish the Jewish Hospital and the Young Men's Hebrew Association in Philadelphia, and was president of Congregation Mikve Israel for over thirty-two years and president of the first Jewish Publication Society in America. Among the other benevolent organizations which he actively supported or promoted were the Hebrew Education Society, the Maimonides College for the training of Jewish ministers and the Jewish Foster Home and Orphan Asylum. Practically every Jewish cause enlisted his support or cooperation.

The home of Abraham Hart, located at 1411 Arch Street, attracted numerous friends and national celebrities, including Generals Meade and Grant, Anthony J. Drexel and George W. Childs. His oldest daughter, Myrtilla E. Hart (Mrs. Allen Mitchell), became a writer of prose and verse, and contributed to periodicals.

*Lit.:* Morais, H. S., *The Jews of Philadelphia* (1894) 53-58, 337; *Publications of the American Jewish Historical Society,* No. 29 (1925) 112; Markens, Isaac, *The Hebrews in America* (1888) 77.

**HART, ABRAHAM,** merchant, b. Eppelsheim, Germany, 1831; d. Chicago, 1904. He settled in Chicago in 1854 and founded the wholesale concern of Hart Brothers. For many years he was active in the most important Jewish movements of Chicago. He was a life member of the Cleveland Jewish Orphan Asylum, of which he was president for eleven years and a trustee for twenty. He was twice elected president of the Chicago United Hebrew Charities, which he served in various capacities for eighteen years. He was prominently affiliated with many other Jewish organizations.

*Lit.:* Meites, Hyman L., editor, *History of the Jews of Chicago* (1924) 107; Eliassof, in *Jahrbuch der deutsch-amerikanischen historischen Gesellschaft* (1915) 374.

**HART, BERNARD,** merchant, b. London, England, 1764; d. New York city, 1855. It is supposed that his family came originally from Fürth in Germany. When a boy of thirteen, he went to Canada. Maintaining the business connection he had made with a relative in Canada, he settled in New York city in 1780. During the epidemic of yellow fever (1795), he was noted for his aid to the sick. He was the quartermaster of a brigade of state militia in 1787, quartermaster of the Second Regiment of Artillery in 1811, and the War of 1812 found him listed as "division quartermaster," appointed by Governor Daniel D. Tompkins.

Hart was secretary of the New York Stock Exchange from 1831 until 1853. He was an active member of Congregation Shearith Israel of New York city. In 1806 he married Rebecca B. (1783-1868), the daughter of Benjamin Mendez Seixas, one of the leading Jews of New York city. Among their children was Emanuel B. Hart.

In 1799, when Hart was thirty-five, he was married in Canada to a non-Jewess, Catherine Brett, a woman of good family. She is supposed to have been disowned by her family for the marriage. A son, Henry Hart (d. 1845), was born the following year and brought up as a Christian by his mother. Soon after the birth of their son, Bernard Hart and his wife parted and he left for his home in New York city. But Hart continued to support and advise Catherine and, after their son's death, contributed to the support of his son's widow (Elizabeth Rebecca, the daughter of a New York farmer, Henry Philip Ostrander) and their four children. Of these the younger son, Francis Brett, was to become famous as the writer, Francis Bret Harte (b. Albany, N.Y., 1836; d. Camberley, England, 1902).



*Emanuel B. Hart*

Bret Harte recalled how, as a boy, his father once took him to the stock exchange in New York city and pointed out his Jewish grandfather among the members.

***Lit.:*** Davis, Helen I., "Bret Harte and His Jewish Ancestor, Bernard Hart," *Publications of the American Jewish Historical Society,* No. 32 (1931) 99-111.

**HART, EMANUEL BERNARD,** American Congressman, b. New York city, 1809; d. New York city, 1897. After entering politics as a Jacksonian Democrat in 1832, he held various minor offices either by election or appointment until he was elected to Congress in 1851 from New York, serving until 1853. In 1857 President James Buchanan appointed him surveyor of the port of New York, and President Abraham Lincoln retained him in this office, which he held until 1861. He was sent to Europe by the Treasury in 1860 to investigate revenue frauds. Subsequently Hart served as commissioner of immigration (1870-73) and as disbursing agent at the New York Custom House. He was active in Jewish welfare work, especially as president of Mount Sinai Hospital (1870-76).

**HART, EPHRAIM,** New York stock broker, b. Bavaria, Germany, 1747; d. 1825. He was the son of Samuel Hart (or Hirz). Ephraim Hart came to New York some time prior to 1776. The occupancy of New York by the British during the Revolution induced Hart to move to Philadelphia, along with other New York Jews. Returning to New York in 1787, he went into business as a stockbroker. The first Board of Stock Brokers in New York, organized on May 17, 1792, and the forerunner of the New York Stock Exchange, had Ephraim Hart among its twenty-two original members.

In Philadelphia, in 1783, he married Frances Noah, sister of Manuel Noah and aunt of the noted Mordecai Manuel Noah of New York. In later years he became a large speculator in land and owner of much valuable real estate in Old Gotham.

Hart took an active part in the religious affairs and benevolent activities of Congregation Shearith Israel. He was one of the founders of the Hebra Hesed Ve Emet, a benevolent society attached to the congregation and organized in 1802. He was a State senator in 1810, and at the time of his death he is said to have been a partner of John Jacob Astor.

***Lit.:*** *Publications of the American Jewish Historical Society,* No. 4 (1896) 215-17; No. 27 (1920) 491.

**HART, ERNEST ABRAHAM,** physician and medical journalist, b. London, 1836; d. London, 1898. His father was a dentist. He went to the City of London School (Lambert Jones Scholar) and Queen's College, Cambridge, and then studied medicine at St. George's Hospital, London, where he was first prizeman in every class. He specialized in diseases of the eye and, when he was twenty-eight, was appointed ophthalmic surgeon and lecturer on ophthalmology at St. Mary's Hospital, London. Some of his innovations in his field were widely adopted. He devised, too, a method for the treatment of popliteal aneurism.

Hart had been writing articles for the *Lancet,* the famous British medical journal, since he was twenty-two, and in 1860 was made a co-editor. In 1866 he was appointed editor of the *British Medical Journal,* the organ of the British Medical Association. During his editorship, the journal grew from twenty-two to sixty-four pages and the membership of the association from 2,000 to 19,000. He was also chairman of the association's Parliamentary Bill Committee (1872-97).

For the last thirty years of his life, Hart was a leader in almost every field of social medicine. He helped expose conditions in the London workhouse infirmaries, an exposé which resulted in the establishment of the Metropolitan Asylums Board (1867) and an improvement in the treatment of the sick poor throughout England; he was chiefly responsible for the passage of the Infant Life Protection Act of 1872 to correct the evils of baby farming; he helped secure laws requiring vaccination, the registration of plumbers, and the notification of infectious diseases; he had a hand in measures safeguarding the milk supply of cities and other provisions for the improvement of working conditions in factories and the protection of the health of workers.

Hart succeeded in improving the condition of army and navy medical officers and in bettering the barrack schools. He exposed the indifference of the Indian government to sanitary conditions, particularly with respect to preventing cholera, and proposed provisions for helping the peasants of Galway, Donegal, and Mayo, and the reclamation of waste land, afterwards included in the "migration clauses" of the Tramways Act for Ireland. With his wife (Alice Marion Rowland) he established the Donegal Industrial Fund to develop the home industries of the Irish cottagers. He worked for the abatement of the nuisance of smoke, he published a series of articles, "The Eternal Gullible," exposing the frauds of hypnotism, and brought about the establishment of low cost concerts for the poor.

When young, Hart wrote a series of articles in *Frazer's Magazine* advocating the emancipation of the Jews, and later (1877) he published *The Mosaic Code,* a study of the hygienic laws of the Bible.

In 1893 the University of Durham awarded Hart an honorary degree (D.C.L.). CHARLES REZNIKOFF.

**HART, HARRY,** merchant and philanthropist, b. Eppelsheim, Germany, 1850; d. Chicago, 1929. He came to this country with his parents in 1858, and rose to prominence as a pioneer clothing manufacturer in Chicago. He was head of Hart, Schaffner & Marx from its formation in 1879 until his death. The company, one of the largest of its kind in the world, was organized as Hart, Abt & Marx. Upon the withdrawal in 1887 of Levi Abt, Harry Hart's brother-in-law, the partnership became Hart, Schaffner & Marx, consisting of the two Harts, Harry and Max; Joseph Schaffner and Marcus Marx. Max died in 1928, Joseph Schaffner in 1918, and Marcus Marx in 1921. Harry Hart contributed generously to charitable institutions, was president of the Sinai Congregation of Chicago (1902-6), and vice-president of the Associated Jewish Charities.

*Lit.:* Meites, Hyman L., editor, *History of the Jews of Chicago* (1924) 434.

**HART, HENRI JOHN,** Australian pioneer, b. New York city, 1820; d. Melbourne, Australia, 1884. His father, before emigrating to the United States, had been in the British Navy and had fought under Nelson at Trafalgar. Henri was sent to the grammar school of Columbia College and, for a few months, studied law in the office of Hugh Maxwell, the attorney general and a friend of his father's. But at the age of seventeen he left home and reached Sydney, Australia, in 1839. Melbourne had been founded four years before and had grown from a few turf huts to a town of several thousand inhabitants. Hart settled there in 1841 and went into business. When gold was discovered near Melbourne in 1851, he was one of the leaders in the search for new gold fields.

In 1857 Hart was gazetted a territorial magistrate. He was elected auditor of Melbourne three times. For a number of years he was a member of the Board of Advice, under the Education Act, for the district of West Melbourne, and was a guardian of minors under the Marriage Act. He was also on the board of management of the Melbourne Hospital, the Lying-In Hospital, and the Sick Children's Hospital, and was vice-president of the Eye and Ear Hospital. Hart was acting consul of the United States in 1866 in Melbourne and, afterwards, he was appointed a vice-consul there for Italy. He was one of the royal commissioners of the International Exhibition (1881) in Australia.

Hart shared in the Jewish communal life of Melbourne. When Moses Rintel left the first congregation in the city, of which he had been the first rabbi, to form, in 1858, another congregation, it was partly through Hart that a grant of land in Stephen Street was obtained for its synagogue. He was honorary secretary of the new congregation, later known as the East Melbourne Congregation, for a number of years. When the corner-stone of the new synagogue in Albert Street was laid in 1877, Hart was president of the congregation.

**HART, HENRY HERSCH,** orientalist, b. San Francisco, 1886. He studied at the University of California (A.B., 1907; J.D., 1909), and practised law in San Francisco from 1909 to 1919. He was an assistant city attorney of San Francisco (1911-18).

Hart studied Chinese and Japanese under native tutors and supplemented his studies by travel in the Orient. He was a lecturer on Chinese art and literature and the religions of Asia from 1915 on (University of California, 1933-36; University of California Extension Division, from 1932 on). His publications include *The Hundred Names* (1933; an introduction to the study of Chinese poetry, with translations in verse); *The West Chamber* (1936; a translation of the *Hsi Hsiang Chi,* a medieval drama, considered by the Chinese one of the ten "works of genius" of their literature and the finest example of their drama); *Seven Hundred Chinese Proverbs* (1937); and *A Garden of Peonies* (1938; translations from Chinese poetry).

He was awarded the French orders of the White Elephant of Cambodia (1923) and the Dragon of Annam (1924; officer, 1926). He was also an officer of the Académie (1939) of France. Hart was a member, among other learned societies, of the Royal Geographic Society and a representative in the United States of the Royal Asiatic Society of Great Britain and Ireland.

**HART, ISAAC,** Tory, in the period of the American Revolution, d. 1780. He settled in Newport, R. I., about 1750 and soon became a prominent merchant of the colony and one of its foremost citizens. Hart took an active part in Jewish community affairs, contributing largely to the fund for the building of the old Newport synagogue. In his capacity as merchant he was interested in privateering and was associated with Governor Wanton in a privateering enterprise during the French and Indian War. His affiliations prompted him to espouse the royalist cause and remain in Newport after its occupation by the British on December 8, 1777. But his Toryism finally led to his banishment from Newport, following a decree passed in July, 1780. His end was tragic, for shortly after his banishment Isaac Hart was "inhumanly fired upon and bayoneted by the Colonial soldiers in an attack on Fort St. George."

**HART, SIR ISRAEL,** mayor of Leicester, England, b. Canterbury, England, 1835; d. London, 1911. He went to Leicester when a young man and in 1860 founded a wholesale clothing firm with Joseph Levy (father of Sir Maurice Levy, M.P., and Sir Arthur Levy-Lever). In 1874 he was elected a member of the town council and in 1884 mayor of Leicester. The alderman who proposed his election as mayor reminded the councillors that Simon de Montfort (d. 1265), in granting a charter to the borough, had covenanted for himself and his heirs, until the end of the world, that no Jew or Jewess should live or stay in Leicester.

Hart was reelected mayor in 1885, 1886, and 1893. He gave the city a free library and an ornamental fountain. In 1885 he became high bailiff of the borough of Leicester. He stood for Parliament three times as a Liberal but was not elected. In 1895 he was knighted.

He was president of the Leicester Hebrew Congregation and the Leicester branch of the Anglo-Jewish Association.

**HART, IVOR B.** (Ivor Israel Blashka Hart), educator, b. London, 1889. He studied at Earlsmead, Queen Mary College, and University College (University of London), and was awarded the degrees of

B.Sc. and Ph.D. He became an instructor: from 1910 to 1911, resident science master, St. George's School, Eastbourne; from 1911 to 1913, physics master, Tavistock Grammar School; from 1913 to 1920, head of the science department of Leamington College and lecturer in physics at the Leamington Technical School. During the first World War he was a lieutenant in the Royal Garrison Artillery and saw service in Italy, Mesopotamia, and India from 1915 to 1919. In the second World War, he was appointed principal education officer, at Cranwell, Lincolnshire, of the Royal Air Force.

Hart wrote a number of text-books on science, particularly physics and aeronautics: *A Student's Heat* (1914); *Experimental Statics* (1915); *Makers of Science* (1923, mathematics, physics, and astronomy); *Elementary Aeronautical Science* (1924, with W. Laidler); *An Introduction to Physical Science* (1925); *Elementary Heat* (1926); *The Great Physicists* (1927); *The Great Engineers* (1928); and *Introduction to Advanced Heat* (1928). He is also the author of *The Mechanical Investigations of Leonardo da Vinci* (1925).

He was an officer of the Order of the British Empire.

**HART, JACOB,** merchant and American patriot, b. 1746; d. New York city, 1822. He was of German birth and came to the United States in 1775. He is mentioned as one of the patriotic merchants of Baltimore who advanced about £2,000 to Lafayette for the relief of his soldiers, and who supplied them with clothing and shoes. Lafayette referred to the loan in a letter to George Washington of April 18, 1781, and in the same year Hart received the thanks of the nation from the Continental Congress. He was the father-in-law of Haym M. Salomon, son of the patriot Haym Salomon.

***Lit.:*** *Publications of the American Jewish Historical Society,* No. 4 (1896) 94-95.

**HART, JOEL,** American physician and diplomat, son of Ephraim and Frances (Noah) Hart, b. Philadelphia, 1784; d. New York city, 1842. As a boy he attended a school connected with the New York congregation Shearith Israel, but pursued his later studies in England, where he was graduated from the Royal College of Surgery in London. He was a charter member of the Medical Society of the County of New York (1806), and was also prominent in Masonic circles. President James Madison appointed him United States consul at Leith, Scotland, in 1817. Hart retained this diplomatic post until 1832, when he returned to New York and continued the practice of medicine until his death.

***Lit.:*** *Publications of the American Jewish Historical Society,* No. 4 (1896) 217-18; No. 27 (1920) 55; Morrison, *Early Jewish Physicians in America* (1929); *Medical Life,* Sept., 1933, p. 417.

**HART, JOHN ISAAC,** dental surgeon, b. New York city, 1865; d. New York city, 1907. He was the son of Benjamin J. Hart, president of the Union of American Hebrew Congregations (1871-74), and the grandson of John I. Hart, who served as president of Congregation B'nai Jeshurun of New York city at the time of the consecration of its synagogue in 1827. After graduating as doctor of dental surgery from the New York College of Dentistry in 1886, John I. Hart took up the practice of his profession. In 1895 he became professor of operative dentistry, dental pathology and therapeutics in the New York Dental School (now the College of Dental and Oral Surgery), which position he held until his death. Hart was a pioneer of modern dental practice. He figured prominently in professional circles, and was also active in communal affairs.

**HART, MICHAEL,** early American merchant, b. Germany, 1738; d. Easton, Pa., 1813. He was supposed to be a descendant of the Abravanels of Gibraltar. According to some authorities he was the son of Myer Hart (*Publications of the American Jewish Historical Society,* No. 8, 1900, pp. 127, 129). He came to Pennsylvania when still young and was a resident of Easton from the city's beginning until his death. He was known as "the stuttering Jew."

Hart had a store on "the great square." An Easton newspaper for 1808 and 1809 carried advertisements of the sale of hops and of cotton by his firm (Michael Hart and Son). By 1780, the assessment rolls of Easton indicate, he had acquired considerable real estate. Under the act of the assembly abolishing slavery (1780), he registered as the owner of two slaves.

In 1776 Hart was probably a member of Captain Hagenbuck's company of Continental soldiers with the rank of corporal. According to the diary of his daughter, Louisa B. Hart, Washington had lunch with him once, and she preserved a chair in which the great man sat. Hart belonged to the first fire company of Easton (organized in 1807).

He was a pious Jew and to make certain that the Mosaic laws had been complied with was his own Shohet (ritual slaughterer). He was a member of the original congregation of Mikveh Israel in Philadelphia (organized in 1782). Hart was buried in John Street cemetery in Easton, which he had deeded to his son Jacob in 1800 for a Jewish burial ground. The body was afterwards removed to the cemetery on Washington Street.

Louisa B. Hart (b. Easton, Pa., 1803; d. Philadelphia, 1874) was a daughter of Michael Hart by his second marriage. Her mother, Esther, was the daughter of Jacob Raphael Cohn. After the death of Hart, Louisa and her mother moved to Philadelphia. There Louisa became active in Jewish communal affairs. She was the manager of one of the districts of the Female Hebrew Benevolent Society and taught under Rebecca Gratz in the Sunday school of Mikveh Israel. In 1864 she succeeded Miss Gratz as the superintendent of the school and as president of the Hebrew Sunday School Society of the congregation. She resigned in 1871. A memorial of her life with extracts from her diary and letters was published by Mary M. Cohen in the weekly *Jewish Record* of Philadelphia (October 11, 1878, and the issues following).

**HART, MOSS,** playwright and librettist, b. New York city, 1904. His earliest ambition, inspired by the theatre, was to be an actor. For a while (1927-29) he was dramatic director of the Brooklyn Jewish Center and of branches of the Young Men's Hebrew Association in Brooklyn and in Newark, N. J. Eventually he secured the collaboration of George S. Kaufman (who had also once cherished ambitions to be an actor) in the writing of *Once in a Lifetime* (1930).



*Moss Hart*

It is just as well, from this appraiser's point of view, that both Hart and Kaufman—though essaying roles in their own plays now and then—have agreed to continue with their careers as two of the nation's superior dramatists. Especially Hart, because, this writer feels, of these two writers Hart is the more progressively venturesome and the more frankly curious as to human reactions. These urges conduce to the best creative effort.

This estimate of the Hart motivations is borne out by the facts of his career as a writer. Although he names *Once in a Lifetime* (produced in 1931) as his first play, there is an authentic record of young Moss Hart working as office boy and typist for a producer of plays on Broadway, submitting anonymously the manuscript of a melodrama with musical interludes called *The Holdup Man*. The manager liked the play, purchased it and tried it in Chicago (1925), where, fortunately for the author, it failed. Otherwise he might have gone on writing melodramas with musical interludes and missed all contact with Kaufman and the series of brilliant satirical and observing farces that have come from their studios.

It was the creative urges of Moss Hart from which the first of the revealing satires on Hollywood extravagances, *Once in a Lifetime,* stems. It was the Hart determination to beat new paths through a forest of musical revue clichés that was responsible for much of the unhackneyed in the field of topical revue in *As Thousands Cheer* (1933). Hart rightly shares honors with Kaufman in the creation of those supremely original numbers: *You Can't Take It With You* (1936), describing the life of an eccentric family, awarded the Pulitzer Prize in 1937; *I'd Rather Be Right* (1937), a satire on "New Deal" politics; *The Fabulous Invalid* (1938), a cavalcade of the New York stage; *The American Way* (1939), the story of a German immigrant; *The Man Who Came to Dinner* (1939), a lampoon on hero worship; and *George Washington Slept Here* (1940), a satire on modernizing a farmhouse. *Jubilee* was the most consistently intelligent musical comedy script that had appeared prior to 1935.

From 1932 on, Hart wrote also a number of excellent screen plays.

But it was Hart alone who brought *Lady in the Dark* into being (1941) and thereby won a special award of achievement. There was much more than met and startled the eye, and fell provocatively upon the ear, in this fantasy. The psychoanalysts probed the conscious and the subconscious motivations of Hart to discover what made him write as he did. Hart responded by probing the psychoanalysts and their reports on his reactions. From his findings he brought forth the searching human drama of Liza Elliott, the searching human drama of hundreds of other career women, wrapping it in a colorful cellophane of dreams and fantasies that lulls the thoughtless into believing that they are seeing and hearing just another show, albeit a superior one.

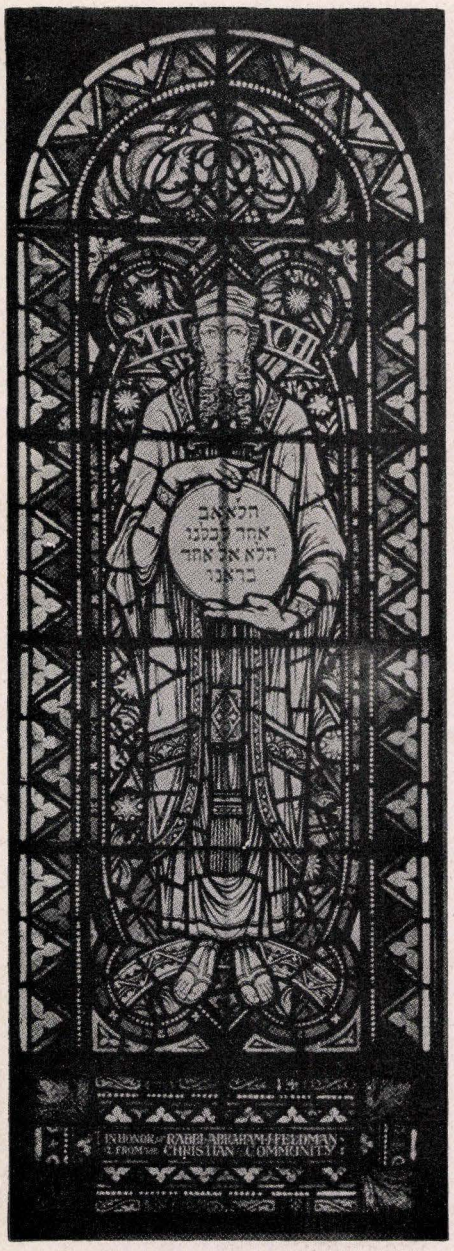
A sensitive, sincere and growing person, Hart has achieved, in well over a decade of writing for the theatre, definite heights in his adopted profession, aspiring to greater heights ahead. BURNS MANTLE.

**HART, MYER,** pioneer American merchant and one of the founders of Easton, Pa., about 1750; he was the head of one of the original eleven families who were living in the town in 1752. He went into business as a small shopkeeper and prospered within a few years after his arrival. His name headed a list of contributors to the erection of a free schoolhouse in 1755. Besides his stock of merchandise, he owned three houses and several negroes.

Myer Hart, who probably came from Germany, became a naturalized citizen in 1764. During the Revolutionary War he acted as an agent for David Franks of Philadelphia, taking charge of the prisoners in the British service who were quartered at Easton in 1777. He and his son, Michael Hart, were the most heavily taxed freeholders of the county in 1780, their estates being valued at £2,095 and £2,261 respectively. Myer Hart appears to have moved to Philadelphia in 1782 and to have lived there until his death, about 1795. He was listed as a member of the Philadelphia Congregation Mikveh Israel in 1782 and also in the Philadelphia directory, 1785.

*Lit.: Publications of the American Jewish Historical Society,* No. 8 (1900) 127-30; Wiernik, Peter, *History of the Jews in America* (1912) 76-77.

**HART, SOLOMON ALEXANDER,** painter, b. Plymouth, England, 1806; d. London, 1881. He began with the painting of miniatures, the most important of which was that of his father, in 1826. After this he devoted himself to oil painting, especially to historical genre pictures. He exhibited his first oil painting, *Instruction,* in 1828 at the British Institution, and in 1830 the *Elevation of the Law* at the Suffolk Street Gallery. In 1835 he was elected associate of the Royal Academy, and in 1840 a full member. He taught painting at the Royal Academy from 1854 to 1864, when he




*Stained glass window in Temple Beth Israel at Hartford, Conn., presented (1936) by the Christian community in honor of Rabbi Abraham J. Feldman*

became librarian of this institution. He visited Italy in 1841 to 1842, and made a series of drawings of historical sites. As curator of the Painted Hall at Greenwich he was often consulted by the British and other museums. Of his pictures on Jewish subjects the following are noteworthy: *Hannah, the Mother of Samuel; The Meeting between Manasseh ben Israel and Oliver Cromwell; Interior of a Synagogue* (National Gallery, London).

**HARTE, FRANCIS BRET,** *see* HART, BERNARD.

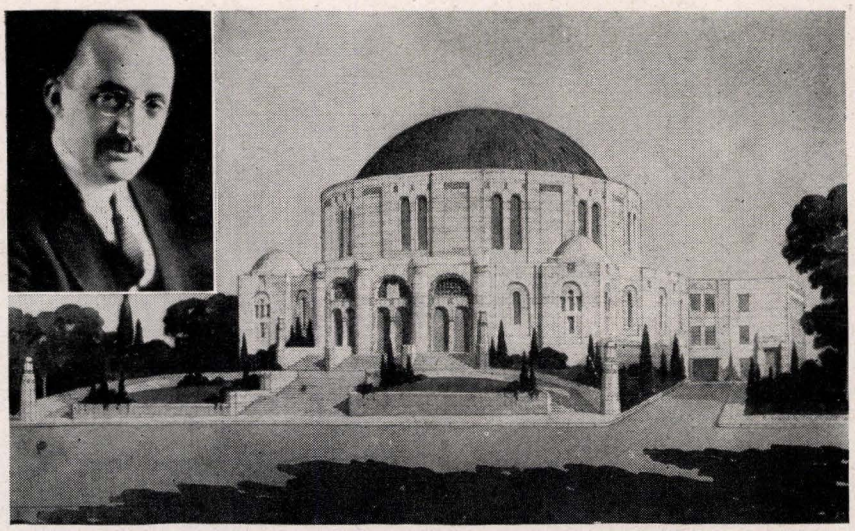
**HARTFORD,** capital of Connecticut, with a population of 166,267 (1940). Its Jewish population, including the suburbs, of approximately 25,000 (1941) makes it the second largest Jewish community in the state.

The earliest reference to Jews in Hartford is an entry in the Hartford Town Records under date of February 11, 1660. This is followed by another entry of September 2, 1661: "Ye Jewes which at present live in Jon Marsh his house have liberty to soiorne in ye Towne for seaven months" (*Connecticut Historical Society Collections,* vol. 6, p. 135). Apparently Jews continued to reside in Hartford, for contemporary records contain further reference to them. In March, 1667 or 1668, an entry indicates that "Jacob the Jew like wife (was) Transported to New Yorke" (*ibid.,* vol. 4, p. 630). In 1670 Jacob Lucena was fined £20 at Hartford, probably for Sabbath-breaking, while another Jew, Isaac de Medina, is described in Connecticut records as being a resident of Hartford in 1723. Among the early settlers, largely merchants from Germany and England, mention should be made of Abraham Hollander, David Engel and Gershon Fox, whose descendants still reside in Hartford.

The oldest congregation in the state sanctioned by Connecticut law is Beth Israel of Hartford, organized in 1843; however, there is reason to believe that it existed as a Minyan as early as 1839. The service was Orthodox. At first the congregation met at the homes of members, and from 1848 to 1856 in halls on Main and Market streets. In 1856 the transformed building of a Baptist church was dedicated and thus became the first synagogue in Hartford (January 11th). In memory of Judah Touro, who had left a bequest of $5,000 to the congregation on his death in 1855, the building was called Touro Hall. The first rabbi, Isaac Mayer, served from 1856 to 1867, and was succeeded by M. S. Weiner (1867-69). Other rabbis of the congregation have been: Solomon Deutsch (1874-76), Edwin S. Chapman (1878-80), V. Rundbaken (1880-85), D. Burgheim (1885-87), Meyer Elkin (1887-1912; from 1912 until his death in 1915, rabbi emeritus), Harry W. Ettelson (1910-12, assistant; 1912-19, rabbi), Abraham S. Anspacher (1919-25), Abraham J. Feldman, from 1925 on.

Following the destruction by fire of part of Touro Hall in 1875, land was purchased on Charter Oak Avenue and the cornerstone of a new synagogue laid on September 28th. In May of the following year the new Temple was dedicated; it was the first synagogue building in the state. Soon after, a rift developed within the congregation over the question of ritual, and in April, 1877, a number of the more liberal members of Beth Israel organized a separate congregation, Ohaba Shalom, under the leadership of Rabbi Solomon Deutsch. For about three years services were held at Seminary Hall, 40 Pratt Street, until, in 1880, a reunion was effected between the two groups. Thereafter Beth Israel expanded its activities. In 1933 the Charter Oak Avenue Temple was sold and the following year the present Temple building was dedicated on Farmington Avenue (West Hartford). Its membership, a mere 125 in 1899, had expanded to 270 by 1941.

In 1862 another congregation, Ados Israel, was organized. It is now (1941) the oldest Orthodox congregation in the city. Among its rabbis have been Cemach Hoffenberg, who served from 1900 until his death in 1938, and Samuel L. Mowshowitz, who was called to the pulpit in 1938. Other large Orthodox



*Temple Beth Israel at Hartford, Conn.; (inset) Rabbi Abraham J. Feldman*

congregations are the Garden Street Synagogue (Beth Hamedrash Haggodol) and Agudath Achim. Rabbi Isaac S. Hurwitz occupied both these pulpits from 1892 until his death in 1935; the rabbi of the Garden Street Synagogue in 1941 was I. S. Rosenberg. The one Conservative congregation, Emanuel Synagogue, was organized in 1919. Its first rabbi, Abraham Nowack, was succeeded by Morris Silverman in 1924. There are several other Orthodox congregations.

Following the Russian pogroms of 1881, an influx of East European Jews swelled the community's population. The largest number, however, arrived after the 1904 massacres, and the population increased from about 2,000 in 1900 to an estimated 5,000 in 1907; during the following decade it rose to 16,000 (1917). By 1927 there were about 25,000 Jews out of a total population of 160,000.

In 1913 a number of small philanthropic societies banded together to form the United Jewish Charities, later renamed the United Jewish Social Service Agency. A Jewish Welfare Fund was established in 1937. The Hartford Jewish community maintains several homes, including a Home for the Aged (organized 1903), a Children's Home (organized 1920) and a Hebrew Sheltering Home (organized 1914). Mt. Sinai Hospital (organized 1923) has the distinction of being the only Jewish hospital in the state. Several attempts were unsuccessfully made to establish a Y.M.H.A.; in 1941 there was neither a Y.M.H.A. nor a community center.

Hartford has a B'nai B'rith lodge (organized 1851; the first Connecticut lodge of the B'nai B'rith), Brith Sholom, Brith Abraham and Free Sons of Israel lodges, and several chapters of the Arbeiter Ring (Workmen's Circle). Besides these, there are branches of the Council of Jewish Women, the Jewish National Workers' Alliance and a post of the Jewish War Veterans. Hartford is also a strong Zionist center, with chapters of Hadassah, Junior Hadassah and Young Judea, and a Zionist District Organization.

Two Jewish periodicals have appeared in Hartford. From 1920 to 1923 the *Connecticut Hebrew Record,* an English weekly, was published by George H. and Naaman Cohen; since 1928 the Hartford *Jewish Ledger,* also a weekly, has been edited by Rabbi Abraham J. Feldman. Other representatives in the field of journalism have been Max I. Farber, an editor of the *Times* since 1924, and city editor since 1935; John Sudarsky, treasurer of the *Courant* (1929- ); Samuel Neusner, founder and publisher of the *Jewish Ledger* (1928); and Frank Dubinsky, publisher of the *Jewish Ledger* since 1929.

In the educational field, Dr. Gustave A. Feingold has been principal of Bulkeley High School since 1926, while Miss Annie Fisher has been principal of Barnard Junior High School since 1935. Lewis Fox served as a member of the board of directors of the University of Connecticut (1941- ).

In Connecticut as well as in Hartford, Isidore Wise and Beatrice Fox Auerbach are mercantile leaders. Wise, grandson of David Engel, was president of the Hartford Chamber of Commerce, the Hartford Business Men's Association and the Connecticut Retail Merchants Association. He also served as a member of the board of parole and of the board of directors of the state prison in Wethersfield. Beatrice Fox Auerbach, a descendant of Gershon Fox, is head (1941) of the largest department store in Connecticut. Many Jews are employed as agents in Hartford's numerous insurance companies, but only Barnard Flaxman, William R. Falkin and Abraham L. Thalheimer occupy executive positions in Home Offices.

Among the many Jewish communal and philanthropic leaders of Hartford mention should be made of the following: Abraham S. Bordon, president of the Hartford Jewish Community Council; Jerome H. Kohn, president of the Hartford Jewish Welfare Fund (1941- ), and Abraham S. Albrecht, president of the Children's Home (1938- ) and of Mt. Sinai Hospital (1938- ). Leo Gallin, who was executive secretary of the Hartford Jewish Welfare Fund (1939- ), held the same position in the Hartford Jewish Community Council (1940- ). Other communal leaders include Louis B. Haas (1830-1909), Moritz Wieder (1844-1915) and Benjamin L. Haas (1860-1941).

Hartford Jews have been quite active in public life. Jacob Leipziger, a well-known figure, was prominent in politics, although he himself never held office. Herman P. Kopplemann, who served in the State legis-

lature (1913-14) and senate (1917-18), also represented Connecticut in the United States Congress (1933-38) and was elected to a second term in 1941. Other members of the State legislature were Louis A. Samuels, Albert Newfield, Louis B. Rosenfield and Abraham A. Ribicoff. Jews on the bench include, besides Ribicoff, Solomon Elsner, Nathan A. Schatz, Abraham S. Bordon, Samuel Rosenthal, Harry Schwolsky, Saul Seidman, Jacob Dunn, Joseph Klau. Elsner was also corporation counsel of Hartford (1929-31). Saul Berman, U.S. referee in bankruptcy, also served as president of the Hartford board of education, while George H. Cohen was assistant U.S. district attorney and later U.S. district attorney (1934-35). Louis Y. Gaberman was assistant U.S. district attorney from 1936 to 1939, and Joseph A. Levy was assistant attorney general of Connecticut (1936- ).

ABRAHAM J. FELDMAN.

**HARTGLAS, MAXIMILIAN APPOLINARY,** Polish deputy and Zionist leader, b. Biala-Podlaska, Poland, 1883. As a youth he was active in the revolutionary Polish independence and Jewish defense movements, which frequently exposed him to persecution on the part of the Czarist police. In 1916 he was court-martialed by the German occupation authorities in Siedlec, Poland, for defending Polish students. He served in the Czarist army during the early years of the World War, and volunteered in the Polish army during the Polish-Bolshevik war in 1920.

His career as political leader dates from 1917, when he was elected alderman and first vice-president of the municipal council in Siedlec, where he practised law. In 1919 he was elected on the Zionist ticket as deputy to the Polish Constitutional Sejm, and was reelected in 1922 and 1928. During his parliamentary career, which ended in 1930, he distinguished himself as an indefatigable defender of Jewish rights. In 1926, he was elected president of the Jewish Parliamentary Club and was largely responsible, among other things, for the repeal of the discriminatory Czarist legislation against Jews which remained on the statute book in the former Russian provinces of Poland. He also defended Jewish interests in scores of noted trials which involved Jewish honor and security. He was one of the founders of the Jewish National Council in Poland.

A Zionist of long standing, he was active in the movement as member of the Central Committee and later as chairman of the Party Council of the Zionist Organization in Poland. In 1936 he was elected to the chairmanship of the organization.

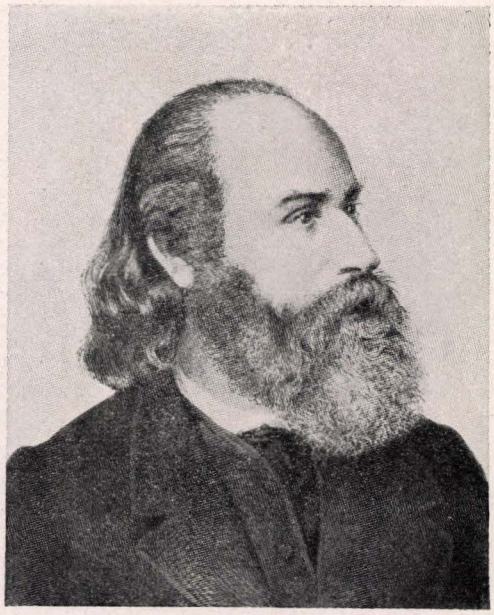
He is the author of *Terytorium a Narod, Kryzys Bundu, Wozrodziency i Ich Teorie,* and *Zasady Naszego Programu Politycznego.* Under the pseudonym of Ben Levi, he contributed to many Yiddish and Polish periodical publications.

After the occupation of Warsaw by the Nazis in 1939, he left for Palestine.

MOSES MOSKOWITZ.

*Lit.: Czy Wiesz Kto To Jest* (1938); *Yiddisher Sotzialer Lexikon* (1939); Haftka, Alexander, in *Zydzi w Polsce Odrodzonej,* vol. 10 (1933) 313-59.

**HARTMAN, GUSTAVE,** justice, b. Hungary, 1880; d. New York city, 1936. After graduating from the College of the City of New York (B.S., 1900), he studied at the New York University Law School where



*Moritz Hartmann*

he was awarded the first faculty scholarship prize in 1903, and in the following year was graduated with the degree of LL.B.; he received his LL.M. degree in 1907 and his J.D. degree in 1908. Shortly after his admission to the bar in 1905 he served two terms in the state assembly. From 1913 to 1917 he was justice of the municipal court of the city of New York, and from 1920 to 1929 justice of the city court. While still in law school, he taught day and evening school sessions (1900-4), and served as summer school principal (1902-4). He was also a lecturer in the department of education and lecturer to children at the Alfred Gorning Clark settlement house (1900-6).

He participated in many civic, charitable and fraternal affairs, as president of the Israel Orphan Asylum, which he founded in 1913; president of the Hebrew Free Burial Association (1913-36); director on the boards of many Jewish hospitals and benevolent institutions; vice-president of the American Jewish Congress (1927) and the American ORT (1927-31). He was active also in the Jewish Theatrical Guild. From 1919 to 1921 and again in 1928 he was grand master of the Independent Order Brith Abraham. As a delegate in 1927 he attended the World Zionist Congress at Basel, Switzerland, and the World Jewish Congress at Zurich, Switzerland. After his death in 1936 his wife, May Weisser Hartman, directed the Israel Orphan Asylum. In 1937 Gustave Hartman Square, located in lower New York city, was named after him.

**HARTMANN, MORITZ,** author and political journalist, b. Duschnik, Bohemia, 1821; d. Oberdöbling, Austria, 1872. In 1844 he published a collection of poems, *Kelch und Schwert.* The revolutionary spirit of this volume aroused the anger of the government, so that he was forced to leave Austria. In 1848 he returned, and was elected as a delegate to the Frankfort Parliament from the Leitmeritz election district. In this parliament he joined the extreme radicals.

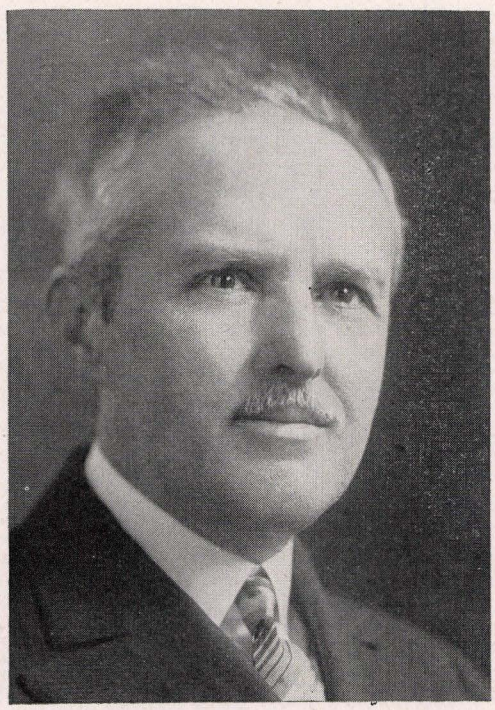
Hartmann wrote the first description of parliamentary

procedure in his *Satirische Reimchronik des Pfaffen Mauritius* (1849). Involved with Blum and Fröbel in the Vienna rebellion, and because he had acted as champion of the republicans in the rump parliament at Stuttgart, he was forced to leave Germany, and went to Paris, where he became correspondent of the *Kölnische Zeitung*. He traveled extensively for this newspaper, and during the Crimean War served as its reporter. In 1868 he returned to Austria, and became a member of the staff of the Vienna *Neue Freie Presse*.

Hartmann's correspondence and keen political articles were extremely popular for many years. A versatile author, he wrote novels, poems, and operatic librettos, and translated French poems. His collected works were published by Ludwig Bamberger (10 vols., 1873-74).

Ludo Hartmann, his son (b. Stuttgart, 1865; d. Vienna, 1924), was a historical investigator and statesman. He was baptized at birth. He was engaged as a university instructor in Vienna in 1889, but did not become an assistant professor until 1918, because of his atheism, a disqualification imposed by Emperor Francis Joseph. He devoted himself to research in late Roman and Italian history. His *Geschichte Italiens im Mittelalter* (4 vols., 1897-1915; 2nd ed., 1923 et seq.) deserves special mention. In 1918 Hartmann was appointed Austrian ambassador in Berlin, after he had previously been under-secretary of state in the department of the exterior. He worked hard for the union of Austria with Germany, and was active in promoting mass education in Vienna.

**HARTMANN, MOSES,** judge, b. St. Louis, Mo., 1872. He studied at Washington University Law School (LL.B., 1896) and practiced law in St. Louis from 1897 until 1918. In that year he was elected judge of the Circuit Court of Missouri, reelected in 1924, and again in 1930, serving until 1937. In 1921, 1925, and 1926 he sat as judge of the Juvenile Court. He founded the Meramec Hills Home for delinquent girls in 1923.



*Moses Hartmann*

Hartmann was president of the B'nai El Congregation of St. Louis in 1917, 1929, and 1930. He was a member of the Masonic order (33rd degree).

**HARTOG, G.,** South African government official, b. Kimberley Diamond Fields, 1880. He was educated in Kimberley, London and Johannesburg, and admitted to the South African bar in 1902. In 1904 he moved to Johannesburg. Hartog's first government office was that of membership in the Transvaal provincial council, to which he was elected in 1914. He was reelected in 1917, and from then until 1920 was a member of the Transvaal Provincial executive. His election to the South African Senate came in 1929, and he was still serving in that capacity in 1941. Hartog was the joint author, with Dr. Manfred Nathan, of *Company Law*.

**HARTOG, MARCUS,** biologist, b. London, 1850; d. France, 1924. He was educated at London University and Trinity College, Cambridge, receiving his doctor's degree in science. He was appointed assistant director of the Peradenya Gardens in Ceylon, where he conducted many important investigations into the peculiarities of animal and plant life. In 1877 he became demonstrator and lecturer in natural history at Owens College, Manchester, and later professor of natural history in Queen's College, Cork, where he remained until his retirement in 1921. His papers read at the science congresses always dealt with some problem in biology which he was endeavoring to solve. He was an outstanding authority on the science of the developing egg-cell, and invented the term "mitokinetic force" as a description of the cytoplasmic figure of the dividing cell. He discovered the presence of a peptic zymase in the developing embryos of the frog and the chick. Hartog was the author of the brilliant life histories of the protozoa and rotifera, published in the *Cambridge Natural History* (London, 1906). In addition to numerous scientific papers, he wrote the volume *Problems of Life and Reproduction* (London, 1913).

**HARTOG, SIR PHILIP JOSEPH,** English chemist and educator, b. London, 1864. After working in the laboratories of the Collège de France under Berthelot, he returned to England in 1889, when he was awarded a Bishop Berkeley scholarship at Owens College; later he became assistant lecturer in chemistry there. In 1895 he was appointed secretary to the Victoria University Extension Scheme, lecturer in 1898, and member of the university court in 1901. During this period he conducted extensive chemical researches and published the results of his investigations on the thermo-chemistry of the sulphites and iron nidrid, the flame spectrum of nickel compounds, and the latent heat of steam.

From 1903 to 1920 he served as academic registrar of the University of London. He then devoted himself to the field of education, serving as secretary to the Mosely Commission of Educational Enquiry, crown member of the governing body of the School of Oriental Studies, and member of the Viceroy's Commission on the University of Calcutta. When, in 1920, he was ap-

George Wolf

pointed vice-chancellor of the University of Dacca in Bengal, he concentrated all his efforts on the promotion of education in India during the five years in which he held this office. He is prominent in the Liberal Jewish movement in England, and was a member of the council of the Jewish Territorial Organization for a time.

Hartog wrote: *The Writing of English; Examinations and their Relation to Culture and Efficiency* (1918); *Pascal* (1927); *Priestly* (1931); *The Marks of Examiners* (with E. C. Rodes, 1935); *Some Aspects of Indian Education* (1939), and other books; papers on chemistry and physics, biographies of chemists and physicists in the *Dictionary of National Biography,* and articles in the *Special Reports on Educational Subjects of the Board of Education.*

Lady Hartog (née Mabel Hélène Kisch) is the author of *Living India.*

**HARTOGENSIS, BENJAMIN HENRY,** lawyer and historian, b. Baltimore, Md., 1865; d. Baltimore, 1939. He studied at Johns Hopkins University (A.B., 1886; postgraduate work, 1886-88) and Baltimore University (later University of Maryland) School of Law (1892-93). He was admitted to the bar in 1893 and practiced law in Baltimore until his death. He also wrote for the Baltimore *Sun* and, from 1887 until 1899, for the *Jewish Exponent* of Philadelphia; from 1890 until 1896 he was an associate editor of the Baltimore *American.*

Hartogensis succeeded in securing the enactment of a workmen's compensation law for Maryland (1912) and was the leader in revising the state's outdated land and inheritance laws, being chairman of the commission (organized 1929).

From 1887 until 1896, Hartogensis was active in behalf of the free night school for Russian immigrants and was successful in having it made part of the school system of Baltimore; from 1912 on he was president of the Baltimore branch of the Alliance Israélite Universelle.

As a historian, Hartogensis wrote chiefly on religious intolerance. Among his articles on the subject are: "Unequal Religious Rights in Maryland Since 1776," *Publications of the American Jewish Historical Society,* No. 25 (1917) 93-107; "Denial of Equal Rights before the Law of United States to Religious Minorities and Unbelievers," *Yale Law Review,* March, 1930; and "Theology in American Courts," *American Mercury,* November, 1932. Others of his publications include: "Rhode Island and Consanguineous Jewish Marriages," *Publications of the American Jewish Historical Society,* No. 20 (1911) 137-46; "Notes on Early Jewish Settlers of Baltimore," *ibid.,* No. 22 (1914) 191-95; "The Sephardic Congregation of Baltimore," *ibid.,* No. 23 (1915) 141-46; "The Russian Night School of Baltimore," *ibid.,* No. 31 (1928) 225-28.

**HARTOGENSIS, JOSEPH,** painter and sketcher, b. Hertogenbosch, Holland, 1822; d. Düsseldorf, Germany, 1865. He became a pupil of Du Bois at the age of fifteen, and studied also under B. C. Kockkock and S. L. Verveer. His productions, which began to appear in 1845, are landscape paintings of Holland, Belgium, and Tyrol, and forty-two etchings. They were exhibited in Amsterdam, Brussels and The Hague.

**HARTSTEIN (HARTSTENE), HENRY JULIUS,** naval officer, b. South Carolina, 1812; d. Paris, 1868. According to parish records, he was baptized at Beaufort, S.C., shortly after birth. At the age of sixteen he entered the United States Navy as a midshipman, advancing to lieutenant (1840) and commander (1855). He was a member of the Wilkes South Sea exploring expedition in 1838, and later became associated with the United States Coast Survey (1851). In 1855 he commanded the American expedition to the Arctic in search of Dr. Elisha Kane, explorer, and his party, whom he brought safely back to New York. In the following year he conveyed to England the British exploring vessel *Resolute,* which had been abandoned in the Arctic and was later purchased by Congress and presented to Britain. He was afterwards engaged in making soundings for the Atlantic telegraph cable. When the Civil War broke out, Hartstein resigned and joined the Confederate Navy. In 1861 he commanded the naval force in Charleston harbor and the Savannah station in 1862 to 1863. In the following year he was sent abroad, presumably to endeavor to secure British support for the Confederate cause. His last years were spent in Paris.

*Lit.: Appleton's Cyclopedia of American Biography,* vol. 3; *American Hebrew,* Aug. 17, 1934; *South Carolina Historical Magazine,* vol. 6, p. 133.

**HARTT, MAURICE,** only Jewish deputy in the Canadian assembly, b. Dorohoi, Roumania, 1892. He came to Canada shortly after the end of the 19th cent., and received his education in Montreal. He had a commercial career before studying law at Laval University in that city and practiced law in the Province of Quebec. In 1939 he was elected to the House of Commons for a seat from Ottawa, as a Liberal, over his predecessor, the Conservative, Louis Fitch.

**HARTVIGSON, FRITZ,** pianist and teacher, b. Grenaa, Jutland, 1841; d. Copenhagen, Denmark, 1919. After studying with Gade and Hans von Bülow, he settled in London, where he remained until 1911. He achieved considerable note as a concert pianist, being instrumental in giving the first performances of several important works, including Liszt's *Todtentanz* and Rubinstein's Fourth Concerto. In 1873, he was appointed court pianist to the Princess of Wales (later Queen Alexandra). He had an active career also as a teacher of the piano in England, at the Royal Academy of Music (1888-1905) and the Royal College of Music (1905-11). He was honored with the decoration of the Knight of Danneborg. Anton, his brother (b. Denmark, 1845; d. Copenhagen, 1911), was also well-known as pianist, teacher and lecturer. He received an official appointment as professor of music from the king of Denmark.

**HARVEST.** The period of the harvest in Palestine falls in the six rainless months between spring and fall, approximately in the month of Abib, or Nisan, which is about equivalent to April; it is somewhat earlier in the hot plain of Jericho, and somewhat later in the mountains. The first harvest, as in Egypt, was that of wheat, followed by spelt and pease; the harvests of grapes and olives lasted the entire summer. The joy of the harvest is proverbial in the Bible (*Isa.*

9:2), and the poor and the priests were invited to participate in the products of the field at that time. Of great interest is the so-called Farmers' Calendar, discovered at Gezer, which gives the various agricultural occupations in their order through the year.

A prosperous landowner would ordinarily hire reapers, who were fed on roasted ears of grain and bread dipped in vinegar (*Ruth* 2:14). The stalks of grain were cut off, fairly high up, with a sickle, and either bound into sheaves or heaped up on the ground; after this followed the threshing. It was regarded as an extremely favorable time if reaping followed immediately after the last sowing and lasted until the vintage (*Amos* 9:13; *Lev.* 26:5), which in turn would last until the time for plowing. In Judea the yield was normally fivefold, but sometimes more; it was customary to erect huts for the watchman who guarded the grain or the fruits, but the passerby was permitted to take a small amount to appease his hunger prior to the actual harvesting (*Deut.* 23:26; *Matt.* 12:1).

Arabic fellaheen of modern times still gather in their harvests in the Biblical manner. Apparently the harvesting by hand lasted a long time; there was no need for haste, as the dry weather permitted the crops to remain in the fields without damage. After the grain was cut with sickles, it was threshed in the field either by being trodden on by animals or by the use of a drag, and was then winnowed by letting the wind blow away the chaff as it was tossed in the air.

The richest yield is reported to have been in the lava soil of the Hauran in Syria, which produced up to fifty-fold. In the southern mountains the range for grain was from two to five-fold, while in the Jezreel valley it might be from seven to fifteen-fold, though yields as high as thirty-fold are mentioned.

In the modern agricultural colonies in Palestine use is made of modern agricultural machinery in gathering the harvest. One of the chief crops of modern time, which was unknown in ancient times, is that of oranges, which now are grown in extensive plantations.

**HARVEST FESTIVALS.** There were three harvest festivals in ancient Palestine, as follows:

1. The "feast of unleavened bread," in March or April. During this the grain harvest was begun by a ceremonial cutting of the first sheaf and the bringing of a meal-offering, consisting of the grain from an Omer (a measure corresponding roughly to a bushel) of the new grain. This was later combined with the festival of Passover.

2. The "feast of the grain harvest" or "feast of the firstlings," in May or June. It came at the end of the grain harvest, particularly the harvest of wheat, which lasted for seven weeks, since it included the time of threshing. It was observed by the offering of first-born animals, and was later transformed into Shabuoth.

3. The "feast of the ingathering," at the end of the final harvest of fruit and the vintage, which took place in September or October. This was the chief harvest festival and was accompanied by the greatest expressions of joy; therefore it was known sometimes simply as "the feast." It became the later festival of Sukkoth.

It is probable that the bringing of offerings on these feasts was accompanied by ceremonial meals expressing the communion of the celebrants with God. Apparently there were also dances in a circle, as the Hebrew name *hag* apparently indicates. Pilgrimages to the sanctuary were probably first made only at the principal feast, but later at all three; on such occasions the worshippers were enjoined "not to be seen empty-handed," but to bring offerings to the shrine.

These three harvest festivals were probably originally Canaanite in origin. They were adopted by the Israelites after they entered the land as part of their transition to agriculture; originally they were observed at no exact date in the calendar, but according to the state of the harvest, which would vary in different parts of the country. In addition to their religious purpose of thanksgiving to God for the harvest, they acquired a national significance because they were occasions when the people streamed to the sanctuaries, and this national meaning was deepened when the festivals were later connected with the most important events in the nation's history.

*See also:* PASSOVER; SHABUOTH; SUKKOTH.

**HARZFELD (Postrelko), ABRAHAM,** Palestinian colonization expert, b. Stavitsch, the Ukraine, 1888. He studied in the Yeshivas at Berdichev and Telz, and received a Dayan's certificate. He joined the Socialist Zionist (S.S.) movement in 1906, and was arrested in 1907, being exiled from Russia permanently. He spent the years 1910 to 1913 in Siberia, working as a fisherman, goldminer and teacher of Hebrew and Russian. He organized a strike of the goldminers and was arrested; he escaped to Palestine in 1914 and has since resided there.

From 1914 to 1917, Harzfeld worked at Petach Tikvah, Kinnereth, and Tel Adashim, and helped organize aid for the Jews arrested in Damascus by the Turks. In 1920, he was among the defenders of Tel Hai with Joseph Trumpeldor.

Harzfeld belonged to the Poale Zion and later to the Achduth Haabodah party. He attended every Zionist Congress from 1921 on, and has belonged to the Asefath Hanibharim since its inception. He has been a member of the World Zionist Actions Committee (from 1921 on) and of the Jewish Agency Actions Committee (from 1929 on). He is on the Executive Committee of the Palestine Labor Party (Mapai).

Harzfeld's chief work is in the field of colonization. He is one of the heads of the Nir and Yakhin organizations, as well as of the cooperative housing society for rural workers. With the outbreak of the Arab disorders in 1936, he devised and executed the new "walls and tower" type of settlement, each built in one day. Sixty such settlements were erected in the four years of the riots with Harzfeld participating personally in the building of each of them. His passion for extensive Jewish settlement has been a spur to the Jewish National Fund to purchase new land sections. Harzfeld advises as to the agricultural and strategic value of prospective purchases. His articles on colonization frequently appear in the Palestinian press.

In 1926, Harzfeld visited the United States as the delegate of the Histadruth Haobedim to the National Labor Committee for Palestine. He aided considerably in winning the support of American Jewish labor leaders in the Palestine cause.

**HARZFELD, JACOB ALBERT,** lawyer, b. Chicago, 1877; d. Kansas City, Mo., 1937. He received his legal training at the Northwestern University Law School, and was president of the Public Service Commission (1910-12) and corporation counsellor (1916-18) of Kansas City. He was captain in the United States Army during the World War, serving on the General Staff of the Intelligence Division. He then became assistant military attache to Russia and military observer with the Allied Forces in 1918 to 1919 and a member of the Military Commission to Exchange Prisoners with the Soviet Republic (1919). He was vice-president of Lincoln and Lee University. Harzfeld was active in the United Jewish Campaigns, and in 1929 was appointed one of the non-Zionist members of the council of the new Jewish Agency.

**HAS VEHALILAH, HAS VESHALOM,** *see* PHRASES, POPULAR.

**HASDAI CRESCAS,** *see* CRESCAS, HASDAI.

**HASDAI IBN SHAPRUT,** physician, diplomat and patron of Jewish learning, b. Jaén, Spain, 915; d. Cordova, Spain, 975. He acquired a thorough knowledge of Hebrew, Arabic and Latin. He served under Caliph Abdarrahman III (912-61) and his successor Hakam II (961-76) in Cordova as physician, inspector-general of customs and diplomatic adviser. He succeeded in establishing favorable political relations between the Spanish caliphate and Byzantium, as well as the neighboring Christian lands. An ambassador of the German Emperor Otho I (936-73) declared that he had never met with a subtler diplomat than Hasdai. The Byzantine Emperor Romanus II (959-63) sent him a medical work of Discorides in Greek of which Hasdai, with the aid of Mohammedan scholars, prepared an Arabic rendition. Of great interest for Jewish history is Hasdai's Hebrew correspondence with Joseph, king of the Khazars, inquiring as to the history of the latter's conversion to Judaism and their welfare.

Hasdai was a liberal patron of Hebrew learning. He surrounded himself with the most illustrious Jewish scholars of his day. In his court were the famous grammarians and poets Menahem ben Saruk and Dunash ben Labrat. The former was in charge of Hasdai's Hebrew correspondence. In his day Judeo-Arabic poetry began to flourish and the golden era of Hebrew poetry was inaugurated.

As Nasi, or head of the Jewish community, he was also a patron of Talmudic studies. With the advent of the captive Moses ben Enoch, the Babylonian, and his installation as spiritual head of the Jews of Cordova, Spain became the new center of Talmudic studies. Hasdai had correct copies of the Talmud procured from the decadent Sura academy, and maintained the scholars at his own cost.

*Lit.:* Margolis, M. L., and Marx, A., *History of the Jewish People* (1927) 308-14; Graetz, H., *History of the Jews,* vol. 3 (1927) 215-30; *Miscellany of Hebrew Literature,* vol. 1 (1872) 73-112, English translation of the correspondence with the king of the Khazars; Luzzatto, P., *Notice sur Hasdai ibn Chaprout* (1852); Landau, Maximilian, "Der Brief Hasdai ibn Sapruts an den Chazarenkönig Joseph," *Jakob Freimann Festschrift* (1937) 125-43.

**HASENCLEVER, WALTER,** playwright and poet, b. Aix-la-Chapelle (Aachen), Germany, 1890; d. France, 1940. He lived in Dresden. Although he had published a drama, *Nirwana,* at the age of nineteen, and *Der Jüngling* in 1913, it was with the production of *Der Sohn* (1914), a play built around the conflict of the old and young generations, that Hasenclever gained renown throughout Germany.

*Antigone* (1919) incorporated the theme of the famous Greek legend, but cast it in arguments of the pacifism which was the immediate reaction to the years of the first World War. Hasenclever became a representative of the expressionist school of German writing. In *Jenseits* (1920) his approach was occult, and disjointed, though poetic, writing depended on the mysteries of other-worldly influence for thematic support.

Many plays were written by Hasenclever during the 1920's and 1930's. Among them were *Gobseck* (1922); *Mord* (1926); *Ein besserer Herr* (1926) and *Napoleon greift ein* (1929). There was a volume of poems, *Gedichte an Frauen.* Hasenclever also edited the letters of Detlev von Liliencron. When the Hitler regime forced Hasenclever out of Germany in 1933, because of his partly Jewish ancestry and his pacifist leanings, he went to France. At the outbreak of war in 1939 he was put into a concentration camp, where he later committed suicide.

*Lit.:* Leopold, Ernst, "Der Dramatiker Hasenclever," *Deutsche Bühne,* vol. 1 (1919) 253-59.

**HASHAMAYIM,** *see* GOD, NAMES OF.

**HASHECHINAH,** *see* GOD, NAMES OF; SHEKINAH.

**HASHEM,** *see* GOD, NAMES OF.

**HASHKABAH,** *see* MEMORIAL SERVICE.

**HASHKIBENU** ("Cause us to lie down"), a petition for peaceful sleep which is recited only at the evening service (Maarib). It is one of the oldest prayers, as it is mentioned in the Mishnah, and the Talmud cites the first words of the benediction (*Ber.* 4b; 9b). The phraseology varies in the different rituals, but all agree in asking to be delivered from the "adversary." On Sabbaths and festivals, in the German ritual, there is also a prayer for the rebuilding of Jerusalem.

**HASHOMER HATZAIR** (Young Guard), world youth organization of Halutzim (pioneers) devoted to the upbuilding of the Jewish national homeland in Palestine on a collective basis. It is a constituent body of the World Zionist Organization. The first groups of Hashomer Hatzair began to form spontaneously in 1913 in Galicia, patterned after the Boy Scouts, and later organized in Hashomer in Vienna (1917), which became the cradle of this movement. The earliest immigration of Shomrim into Palestine took place in 1919, and their first permanent settlement was in Beth Alfa, in 1923. A year later (September, 1924) the World Movement Hashomer Hatzair was founded in Danzig. The colonies (Kibbutzim) founded by Hashomer Hatzair in Palestine, totalling thirty-three with a membership of 3,500 (in 1937), are united in the Kibbutz Artzi, which was organized in 1927. The

Kibbutzim are also members of the Histadruth, the General Federation of Jewish Labor in Palestine. Prior to the outbreak of the second World War, Hashomer Hatzair had had organized units and preparatory farms (Hachsharah) in practically every country in Europe, in Africa and in the United States and Canada. In 1937, their total world membership counted about 58,000 (of whom 27,000 were in Poland).

The basic principles of Hashomer Hatzair are expressed in the tasks of the Kibbutz, which is the final goal of the movement. Those tasks are: (1) To be the vanguard for a new society; (2) to be the constructive instrument of the Jewish workers' class; (3) to be the absorptive medium for Jewish workers' immigration into Palestine; and (4) to support the struggle of the general workers' class.

Preparation (Hachsharah) in the Diaspora for life in Palestine goes through several stages, organized in three Schichvoth (levels) as follows: Bene Midbar (eleven to fourteen years of age), Tzofim (fourteen to seventeen years of age), and Bogrim (seventeen years and upwards). Workshops, garden work, nature study, field work and discussions of social and political problems are among the activities of the groups.

ALEXANDER S. KOHANSKI.

*Lit.:* Boehm, Adolf, *Die zionistische Bewegung,* vol. II (1937); Ben-Shalom, Avraham, *Deep Furrows* (1937); *Hashomer Hatzair,* April, 1937, and subsequent issues; *Sefer Hashomer, 1913-1933* (1934).

**HASIDEANS** (in Hebrew, *hasidim;* Greek Ἀσιδαῖοι, "pious"; also Assideans), a general term for the more pious group of the Jewish people in the Hellenistic period, especially during the 4th to the 2nd centuries B.C.E.

The conquest of the Persian empire by Alexander the Great and the introduction of Greek culture which followed produced a profound effect upon the Jewish people, who were now brought into immediate contact with a foreign civilization. A number of the aristocracy, including even the priests themselves, rapidly adopted Greek ways and were lax or even entirely negligent in the observance of Jewish laws and customs. The great masses of the people were less affected, but even with them there was a considerable loosening of Jewish ties and a corresponding adoption of foreign ways. The Hasideans, on their part, set out to combat this tendency, holding firmly to all the traditions of the Law and bitterly resenting the introduction of Hellenistic practices, which they regarded as certainly conducive to idolatry and immorality. As a consequence, they were among the first to suffer from the religious persecutions inaugurated by Antiochus IV Epiphanes (168 B.C.E.).

When Judas Maccabeus raised the standard of revolt, a number of Hasideans joined his ranks (*I Macc.* 2:42; *II Macc.* 14:6) and participated in the battles which resulted in the recovery of Jerusalem and the restoration of Jewish worship in the Temple (168-165 B.C.E.). But once Antiochus V had conceded the right of religious freedom to the Jews (163 B.C.E.), the Hasideans felt that their aims had been achieved; they refused to follow the Hasmoneans in their desire for political independence. When Alcimus was made high priest in 162 B.C.E., the Hasideans acknowledged him as head of the nation in preference to Judas Maccabeus. Their expectations met with a cruel disillusionment, for Alcimus made use of his newly obtained power to slay many of their leaders (*I Macc.* 7). After this time we hear nothing more of the Hasideans, although it is probable that henceforth they supported Jonathan and Simon Maccabeus and acquiesced in their assumption of the high priestly office. It is likewise probable that they were the progenitors and spiritual predecessors of the Pharisees, who arose as a separate sect under John Hyrcanus (135-104 B.C.E.).

Whether the Hasideans had any special teachings other than that of fidelity to the Law, or whether they had a literature of their own, can not be stated definitely in view of the meagerness of the sources. Of the books of the Bible, *Daniel,* with its insistence on the observance of the dietary laws, rejection of idolatry, stories of miracles wrought by the saints, and reliance upon divine rather than human aid, may possibly be a Hasidean product. Certain references to the *hasidim* ("godly ones" or "saints") that are found in the *Psalms* (*Ps.* 12:2; 30:5; 31:24; 37:28; 116:15; 149:5-9) may refer to the Hasideans, their struggles to observe the Law, the persecutions they suffered, and their battles against tyrants. The references to *hasidim* in rabbinical writings (*Ber.* 5:1; *Hag.* 2:7; *Sotah* 3:4; *Aboth* 5:10; *Nid.* 17a) probably indicate merely pious individuals of a time later than that of the Hasideans.

RUDOLF LESZYNSKY.

*Lit.:* See under PHARISEES; SADDUCEES.

**HASIDIC SONGS,** *see* FOLK SONGS.

**HASIDISM,** a religious movement among the Jews which originated in Poland in the middle of the 18th cent., spread throughout Eastern Europe in the following decades, and in the 20th cent. had numerous adherents in Europe, Palestine and America.

1. **Introduction.** The term Hasidism is derived from the Hebrew word *hasid* (plural *hasidim*) which is used in earlier Biblical literature in the sense of "kindly," "benevolent," but in later literature, such as *Psalms,* frequently appears in the meaning of "saintly" or "scrupulously religious." In the 2nd cent. B.C.E. the term Hasidim (or in Greek transcription, Hasideans) was given to the party which opposed Hellenization of Jewish life and on more than one occasion preferred to die rather than to fight on the Sabbath day. In rabbinic literature *hasid* often refers to those who were extremely pious; thus it is recorded that the *hasidim* of ancient days would devote one hour to putting themselves in the proper spirit of devotion before they would begin their prayers.

The application of the term *hasid* to mean saint survived through the Talmudic period, and in the Middle Ages it served as the surname of a number of pious and saintly men. Perhaps the best known of these are Samuel and Judah, the latter (d. 1200) familiar as the author of the celebrated *Sefer Hasidim* (Book of Saints). Toward the close of the 17th cent., Judah the Saint, a mediocre but guileless man, spurred on by the mystic tendencies of the time, organized a sect designated by the name of *hasidim,* and, together with his clever associate Hayim Malach, held revival

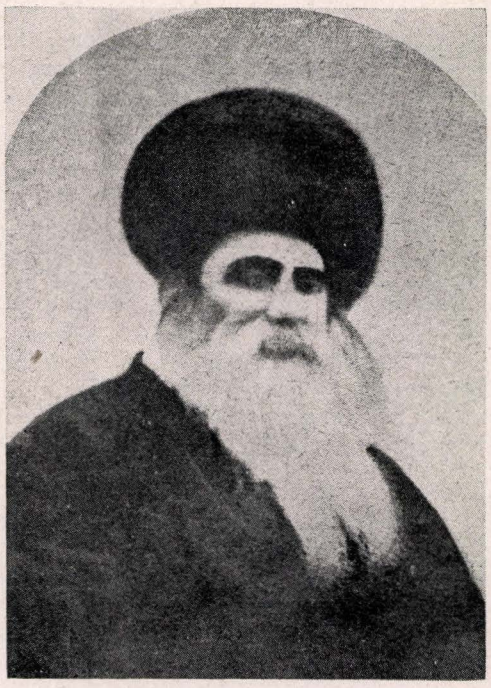
meetings in which Cabalistic fancies were made an adjunct to the preaching of repentance. The attempt came to grief, for, as a result of strong opposition on the part of the rabbis who suspected him of Sabbatian leanings, Judah and a group of some 1,500 followers left for the Holy Land. After a long and difficult voyage which led them across Austria and Hungary, only a shrunken residue of their number reached Jerusalem. Judah died shortly afterwards, and the place where he and his pilgrims had established themselves, together with the synagogue, was destroyed by the Arabs in 1720, the spot having long been known as the Ruin (*hurban*) of Judah the Saint.

**2. Background of the Rise of Hasidism.** There were mystic tendencies afloat in the 16th and 17th centuries, and the Jewish scene was swarming with all kinds of fanatic dreamers and visionaries. It was the classical age of the Cabala, and thousands had been caught by its fantasies and delusions. The old struggle between faith and reason, between emotion and the intellect, was revived. Large masses of people hungered for a direct, simple, stimulating and comforting faith which they could understand and follow without any philosophical sophistications.

Much had happened to the Jews to encourage them in that desire. There were forces of dissolution operating in many directions which threatened the very existence of the Jewish people. The Chmielnicki uprising (1648-55) and its bloody results spread panic and terror among the Jews all over the world. Thousands of Jews who survived the sword were sold into slavery. The toll of lives in less than a decade was estimated at 100,000. Jewish refugees were to be met all over Europe and Asia.

In their frightful catastrophe, the Jews had found themselves without adequate and competent leadership. There was no real understanding of the spiritual needs of the people. The rabbis were more interested in building up mountains of scholarship upon the point of a needle than in bringing healing and comfort to the afflicted hearts of their flocks. The result was that the spiritual life of the unenlightened masses of Jews became interpenetrated with all sorts of superstitious beliefs and practices. The Cabala, which was intended to satisfy the starved emotions of the people, had little practical effect, for, adopted into the system of rabbinism, it served only to make life more difficult for the uneducated masses by its stern and rigid discipline. It was thus that the Jewish community became a happy hunting-ground for every fraud, impostor and self-proclaimed Messiah. It was also in the milieu of such a disordered and disturbed life that the delusion of Sabbatai Zebi met with almost universal acceptance, as later did the even more unholy imposture of Jacob Frank.

**3. Nature of Hasidism.** Hasidism, which, soon after its birth, impressed nearly one-half of the Jews of the world, strove to relieve the gloom and impoverishment of Polish Jewry in whose midst it originated. The "practical Cabala" of Isaac Luria was its parent, but it absorbed little of its morbid and melancholy atmosphere. It taught moderation, but not the severe discipline of the anchorite Cabalists. It trained men to be meek and humble, but had not curbed the natural impulses of the heart. The instinctive hunger of the Jew for knowledge was not discouraged, but Hasidism taught that the burning glow of enthusiasm alone contained the seeds of salvation. It was a glad and joyous faith without the corroding influences of the environment in which it was born that Hasidism preached in a world which fancied itself beset with all kinds of ghosts and demons.



*One of the representatives of a famous Hasidic dynasty of Zaddiks: the Belzer Rav.*

In its inception, Hasidism was not a sectarian movement, and the *hasidim,* not at least as far as the founder was concerned, had no intention of creating a separatist sect. There was no attempt to tamper with any of the cardinal doctrines of Judaism, or to abandon the smallest detail of the traditional faith. It aimed not to abrogate age-old customs and traditions, but to surround them with greater warmth and deeper meaning. It also laid no claims to messianic pretensions. Hasidism looked forward to the advent of the Messiah, and earnestly believed that its doctrine would hasten his coming, but there was no aura of the Son of David about the head of the founder of the sect. The movement stressed the new method of serving God rather than the introduction of religious novelties into the faith of Israel. Unlike a sectarian creed, it remained securely anchored in the traditions of the religion from which it sprang.

**4. The Founder of the Movement.** Israel Baal Shem Tob (1700-60; Besht in abbreviation) was the founder of Hasidism and his life reflects the spirit of the movement. In his own life and character he gave expression to all that the dumb and inarticulate masses had felt and experienced. For Hasidism was spun from the heart and not from the brain of its creator, from

his feelings and emotions and not from his mind and intellect. Like the people he served, Israel was a child of poor and humble circumstances. Learning was not his métier, and he disliked to parade even the meager knowledge he possessed. He would not deceive the brother of his intended wife who insisted that his sister should marry none but a scholar. He prized books of moral instruction above the learned casuistry of the rabbis.

But he had a warm and sympathetic approach to the masses and his ambition was to help and instruct those who were even poorer and humbler than himself. He was a son of the people, and, like them, he was direct, simple and spontaneous. The plain and untutored folk trusted him, for he was as one of them. He taught, if such simple and homely truths as came from his lips can be so dignified, by word of mouth, in pithy sententious sayings, in homilies and parables which were readily understood and easily remembered. There was nothing sanctimonious about him nor any of the lugubrious mortification of the Lurian Cabalist, but a holy and healthy optimism as clear and transparent as the mountain air in which he lived and spent the early years of his life. He saw a glimmer of goodness and nobility in the most ordinary men, and after listening to his preaching they felt as though an unconscious pride and dignity had come into their lives.

Stories and legends had begun to circulate about him which were repeated in the towns and villages. He settled in Miedzybozh, where crowds flocked to sit at his feet and listen to the marvel of his words. Also grave and dignified men came to test his wisdom and examine his doctrine. It was thus that the humble dweller of the hills became a teacher, and that the practitioner in physical ills had brought healing and blessing to thousands of the spiritually despondent of his people. When he died, the mantle of the founder had fallen upon the preacher of Meseritz, Dob Baer (1710-72), who, by his Talmudic learning and wise leadership, had succeeded in winning over adherents to his faith from among the scholarly classes of the people, thus extending the domain of Hasidism beyond its original confines. But to this day, Israel remained the shining figure of Hasidism, its sage, prophet and poet about whom myths and legends cluster.

**5. Principles of Hasidism: a. God's Omnipresence.** The essence of Hasidism is that God *is,* and all that *is,* is in God. There is no place into which God does not enter; no manifestation of nature but reveals His presence, no human occupation but bears witness to Him. There is a steady and unbroken intercourse between God and the world. Every act and movement produces a corresponding vibration in the celestial spheres. It is necessary for man to know that God is with him always and everywhere, that He is, so to speak, the finest matter that is poured out everywhere, and that He is the master of all that happens in the universe. Let man realize that when he looks at things material he is beholding in reality the Divine Countenance which is present everywhere. Keeping this in mind, it will be possible for man to serve God even in trifles.

**b. Prayer.** Prayer is the medium through which man may establish his intercourse with God. But to make this possible, worship must be cheerful, for sadness is a hindrance to devotion. At once, the departure of Hasidism from the Lurian Cabala is noticeable. For, whereas the God of the Lurian system is a solemn and melancholy Deity, rejoicing in tears and demanding penance, Hasidism considers gloom as the greatest impediment to true piety. It therefore makes joy (*simhah*) a condition of prayer and bids its devotees approach God with a glad and singing heart, taking for its motto, "Serve the Lord with gladness, come before His presence with singing" (*Ps.* 100:2).

Prayer, then, for the Hasid is not a perfunctory or mechanical exercise, but a joyous, enthusiastic and rapturous experience. It is *hithlahabuth,* a kindling, or a soul aflame with God, capable of *bittul hayesh,* the negation of individual existence, or *kavvanah,* i.e. complete mental and spiritual immersion into the divine, whereby the letters and words of the prayers become aglow with unsuppressed emotion. By means of such prayer man not only may approach God, but himself becomes godlike. Worse than no prayers at all, teaches Hasidism, are those wooden and mechanical prayers which are incapable of lifting themselves to God. To attain such ecstasy in prayer, the Hasid will not disdain to employ such artificial stimuli as strong bodily motions, shouting, dancing, and even the enlivening influence of spirituous drinks. It is also well to pray with closed eyes, even if thereby one may make errors, for far better it is to sin against the letter of prayer than against its spirit.

**c. Sin.** The optimistic or democratic spirit of Hasidism follows as a natural consequence of the totality of its teachings. Since God is in everything, it follows that there is good, potential or actual, in all things. Hasidism, therefore, refuses to despair of any man, no matter what the gravity of his sins, or to consider any man as irredeemable. Sin is not to be despised, but to be purified. The founder of Hasidism himself mingled with all men, even with such as stood in evil repute in the community. Likewise, the functions and appetites of the senses are not to be despised, for man may serve God with his body as he may serve Him with his soul. To the truly pious man, said the Baal Shem, eating, drinking, sleeping and praying are all one,—another departure from the Lurian Cabala which taught the slaying of the flesh, or, at least, its mortification.

**d. Shifluth.** That state of humility which flows from the realization of one's connection with the lower order of existence is, in Hasidism, called *Shifluth.* It is the doctrine that is responsible for the democratic conduct of the Hasidim toward one another. The Baal Shem spoke more critically of pride than of any other human failing, comparing it to idolatry. His very disparagement of Talmudic learning was not so much due to his opposition to scholarship as to the pride and vanity which it so often engendered. The true test of prayer, Hasidism taught, is the feeling of humility which it leaves behind.

**e. Zaddikism.** By making ecstatic piety instead of learning the cardinal principle of its teaching, Hasidism paved the way for the introduction of that Man-God —the Zaddik—who was conceived as the living symbol and embodiment of that ideal. By spreading the belief that not only does God influence man, but, by com-



*The Maggid of Kozienice, surrounded by his faithful Hasidic followers.*

munion with Him man may also exert an influence over the will and mood of God, it was but natural that some men should be deemed more worthy of exercising this pressure upon the Deity than others. It was thus that the doctrine of Zaddikism, which was the offspring and destruction of Hasidism, came into existence. While the Besht bore no responsibility for the creation of the Zaddik, it was in the hands of Dob Baer of Meseritz and his successors that he became the prince and potentate of the Hasidic sect, something in the nature of the great dignitaries of the Catholic Church. Nahman Bratzlav (1772-1810) and Shneur Zalman of Liady (1747-1812) endeavored to minimize his importance, but all they received was abuse and attack.

It is characteristic of the Zaddik that he realizes God always and holds frequent communion with Him, that he rules by the possession of the largest number of *nitzotzoth,* or "sparks" of divine emanation, that he is the symbol of the true inwardness of life, its root and soul, that he stands on the same level as Moses and the Prophets, and not only speaks with the authority of the Torah, but may even change and abrogate it. The Hasidim must live in submission to the Zaddik, surround him with their love and confidence, bring him gifts, cater to his every whim, and not question his conduct even when it seems to depart from the accepted norm.

**6. Conflict with Rabbinism.** It was inevitable that Hasidism should meet with opposition, that voices should be raised against it on the part of the rabbis whose standing and authority in the community were seriously threatened by the advent of the new movement. Although Hasidism had not introduced any religious novelties into Judaism, its challenge to the old tradition provoked suspicion and antagonism. For it taught a doctrine that was in many respects repugnant, even contrary, to the traditional belief. It signified a liberation of the pure religious impulse from the bonds of externalism, especially in relation to prayer, for which the prescribed text and time were deemed of lesser importance than the ecstatic mood of the worshiper. Its doctrine that man was saved by faith and not by knowledge of the Torah threatened to undermine the very foundation of the time-honored hegemony of Jewish learning. The doctrine of the cheerful disposition and the means employed to attain it jarred the ascetic sensitivity of the rabbis of the old school. The cult of Zaddikism with the wave of superstition and ignorance which it spread was particularly obnoxious to a tradition which regarded scholarship as the only title to Jewish leadership. The installation of separate houses of worship, the introduction of the Sephardic ritual (Nusah Ari), and the change, slight though it was, in the method of slaughtering animals for food, were calculated to bring dissension into a community that had heretofore been united. All these considered, with the additional example of the sectarian movements of Sabbatai Zebi (1666) and Jacob Frank (1757) fresh in their minds, it is little wonder that antagonism and bitter opposition heralded the advent of the Hasidic movement.

At the head of the opposition stood Elijah Gaon of Vilna (1720-97), the glory of Eastern European Jewry and the very symbol of traditional learning, while the Hasidic forces were led by Shneur Zalman of Liady, protagonist of the intellectual Hasidim, or the votaries of HaBaD (abbreviation for *Hochmah, Binah, Deah,* "Wisdom, Understanding, Knowledge"). The Gaon was particularly outraged against the latter because of the publication of his *Tanya,* a work which provides a philosophical background for the Hasidic teachings. When Shneur Zalman attempted to see Rabbi Elijah and adjust their differences, he refused to admit him into his presence. In 1772, coincident with the death of Dob Baer, the Gaon gave his full approval to measures against the local Hasidim, which proved ineffective. About this time, Jacob Joseph Cohen published (in 1781) his first book, containing the teachings of the Baal Shem, together with an attack on mere learning for the sake of learning. Elijah then signed his name to a manifesto, providing for steps to be taken for a complete severance of the Orthodox Jews from the Hasidim. The leaders of the opposition called themselves Mithnaggedim, or opponents. When the Gaon died, and the local Hasidim rejoiced in the passing of an enemy, the Orthodox adopted more severe measures, even informing against Shneur Zalman to the government for alleged subversive practices. Twice the gentle Hasidic teacher was hailed to St. Petersburg in chains (1798 and 1800), but he was each time released, having been found harmless as far as the government was concerned. The result was a complete victory for the Hasidic movement which now spread to even wider masses of the people.

**7. The Literary Campaign against Hasidism.** No sooner were the din and noise of the first struggle over than Hasidism found itself confronted with a new opposition. This time it was a literary campaign on the part of the leaders of the movement of enlightenment called Haskalah who, regarding Hasidism from the rationalistic perspective, had misunderstood it and attacked it because of its stubborn opposition to every form of European culture. A lively controversy with every weapon of satire and ridicule developed. Joseph Perl (1774-1839) published a clever satire, *Megalleh Temirin* (Revealer of Secrets), in the form of the *Epistolae Obscurorum Virorum;* Isaac Erter (1792-1851), a poet and critic of no mean gifts, let loose against Hasidism his *Hatzofeh Lebeth Yisrael* (Watchman of the House of Israel); Isaac Baer Levin-

sohn (d. 1830) satirized the new sect in *Dibre Tzaddikim* (Words of the Saints), and many others. Even scientific thinkers like Heinrich Graetz (1817-91) and Nachman Krochmal (1785-1840), the latter surnamed the "Galician Socrates," found it difficult to overcome their prejudice and had nothing but abuse and ridicule for the Hasidic movement.

It was not until after long past the middle of the 19th cent., when the original literature of Hasidism was explored and its intrinsic value revealed, that a more objective, if not critical, view was taken by Jewish writers, especially Moses Hess. As a result of the national renaissance, there came a clearer understanding of the poetic and creative potentialities of the Hasidic movement, and a number of writers availed themselves of the artistic possibilities which it offered. Chief among these were Micah Berdyczewski (d. 1921), Judah Leib Perez (d. 1915), Judah Steinberg (d. 1908) and Hillel Zeitlin (b. 1872).

Of 20th cent. thinkers and writers, Professor Martin Buber must be singled out for having done the most to interpret Hasidism in the Western world. His numerous works on the subject have created an atmosphere for Hasidism which proved favorable in many quarters. Simon Dubnow and Samuel A. Horodezky have explored the historical and philosophical elements of Hasidism, and produced works of lasting importance, while novelists and dramatists like S. An-sky, Sholom Asch and I. J. Singer have investigated its romantic and artistic phase.

**8. Hasidism in the Twentieth Century.** Despite its comparative popularity within recent times, Hasidism has not been able to stave off disaster. The movement, which at one time embraced nearly half the Jews of the world, has become weak and impotent, a mere shadow of its former greatness. Great dynasties and influential houses have been shorn of their power and their followers scattered all over the world. External circumstances linked to internal corruption hastened the destruction of the movement, at least in its visible form, which at one time wielded such great influence. Petty quarrels, family feuds and the worldly ambition of its leaders helped to discredit Hasidism in the eyes of the world. A great deal of the poverty and wretchedness of the Jews of Poland and of their disunity and lack of cohesion was due to the petty jealousies of the Hasidic dynasties of Zaddikim. The most distressing feature of these disputes is that they were born neither of sincerity nor of conviction; they were not theological wranglings concerning belief or dogma, but cheap and paltry squabbles for material advantage.

Modern life has deprived the Hasidic leaders of much of their former authority and influence over the masses. The educational facilities of the modern age have narrowed the sphere of credulity almost to the vanishing point. People no longer repair to the Hasidic court for advice and consultation upon all matters, but have discovered more trustworthy guides. The reported miracles of wonder-working rabbis are no longer accepted with the same unquestioning faith. The more exciting amusements of modern times have made the house of the Zaddik a rather dull, uninteresting place.



*Typical Hasidic rejoicing in worship as portrayed in a modern film play; the costumes and gestures are especially characteristic.*

But it was the World War that had the most devastating effect upon the shrinking authority and influence of the Hasidic sect. Hasidic potentates who ruled over vast domains with thousands of followers suddenly found themselves reduced to penury. With their income gone, they were compelled to live the hard life of poverty and humiliation. Their admirers no longer felt in their presence the same awe and reverence as before, for they beheld in them little more than helpless and defeated old men. Many of them had emigrated to America, trying to rebuild in the new world the kingdom which they had lost in the old. There are Hasidic conventicles in almost all the large cities of the United States and Canada, with a handful of men making a gesture of the old respect. But it is an empty shell the contents of which had been blown away by the wind, never to be revived again. Hasidism, in its old form as a great and victorious movement with its saints and rituals, with its outward show and gilded glamor, belongs to a world that has passed away never to return; to a number, however, it has suggested possibilities for survival in its possibilities for creative artistic expression and for bringing the idea of joyousness into modern religious life and practice.

*See also:* ASCETICISM; BAAL SHEM, THE; MELAVVEH MALKAH; MYSTICISM; ZADDIK. JACOB S. MINKIN.

***Lit.:*** Kahana, D., *Sefer Hahasiduth;* Zeitlin, H., *Hahasiduth;* Horodezky, S. A., *Hahasiduth Vehahasidim* (1923); idem, *Leaders of Hassidism;* Dubnow, S., *Geschichte des Chassidismus;* idem, *History of the Jews in Russia and Poland,* vol. 1; Günzig, I., *"Die Wundermänner" im jüdischen Volke* (1921); Buber, Martin, *Die Legende des Baalschem* (1908); idem, *Die Geschichte des Rabbi Nachman* (1906); idem, *Der Grosse Maggid und seine Nachfolge* (1922); idem, *Jewish Mysticism;* Ysander, *Studien zum Bestschen Hassidismus;* Aescoli-Weintraub, *Le Hassidisme;* Bloch, C., *Die Gemeinde der Chassidim;* idem, *Priester der Liebe;* Schechter, S., *Studies in Judaism,* First Series; Zangwill, Israel, *Dreamers of the Ghetto;* Raisin, Jacob S., *The Haskalah Movement in Russia* (1913); Spiegel, S., *Hebrew Reborn* (1930); Davidson, Israel, *The Parody in Jewish Literature* (1907); Büchler, Adolf, *Types of Jewish-Palestinian Piety* (1921); Maimon, Solomon, *An Autobiography* (1888); Danby, *Hasidism* (lecture; 1922); Newman, Louis I., and Spitz, Samuel, *Hasidic Anthology* (1934); Minkin, Jacob S., *The Romance of Hassidism* (1935); Idelsohn, A. Z., *Jewish Music* (1929); Levin, Meyer, *The Golden Mountain* (Legends of the Besht and Nahman Bratzlav); Zeitlin, Solomon, "Chassidism: A Revolt of the Masses," *Jewish Tribune,* Aug. 1, 1930, p. 6; Rabinowitsch, W., *Der Karliner Chassidismus, seine Geschichte und Lehre* (1935).

**HASKALAH,** a term derived from the Hebrew root *sechel* (intelligence) and applied to the movement to "enlighten" the Jews which began in Germany about the middle of the 18th cent., whence it spread to Eastern Europe. Those who participated in it were called Maskilim, "intelligentsia," or enlightened ones.

**1. Germany.** Down to the middle of the 18th cent. the Jews of Germany, like their coreligionists in Eastern Europe with whom they were closely allied, continued to live almost as did their ancestors during the Middle Ages. Their language was still the antiquated Yiddish, a German dialect with a considerable contingent of mispronounced Hebrew. They still sent their children to Heder, where they acquired a smattering of Hebrew, and to the Yeshiva, where they were initiated into the dialectics of the Talmud. They not only did not try to be like the rest of the population, but their hitherto enforced isolation led them to cling to whatever was characteristically Jewish and to seek refuge from an inimical world in the study of the Torah and the observance of every minutia of their religion.

But the new ideas which emanated from France and were fostered by Frederick the Great penetrated also through the walls of the ghetto, and found not a few adherents among those especially who, as prosperous merchants and Schutzjuden (protected Jews), came in contact with the cultured and more liberal non-Jews who were at the head of the German *Aufklärung* (Enlightenment). Some of the latter even championed the cause of equality for the persecuted Jews and treated them as their social equals. Many Jews, therefore, began to think that the only hindrance in the way of Jewish emancipation was their distinctiveness, and that should they adopt the German language as their vernacular, modernize their educational institutions, and cultivate the manners of the people among whom they lived, they would be found fit for citizenship and the coveted social and political equality would be accorded them. Accordingly they assumed the task of changing the moral and intellectual attitude of their people toward their environment by precept and example. They opened their homes to all who were "seekers after the light," founded schools for the instruction of children in both sacred and secular subjects, and endeavored to reach the adults by means of the Hebrew language which was still familiar to most of them.

The protagonist of this movement was, by common consent, Moses Mendelssohn, a self-made man who received a thorough training in the Bible and Talmud in the traditional manner. By dint of his mastery of the new learning he was sought after by the highest circles of the German intelligentsia, yet he remained loyal to the faith of his fathers. He soon became the center of a group of Maskilim upon whom his wisdom and gentle personality exerted a tremendous influence. He himself translated the Pentateuch into German, and induced the best Hebraists among his friends and followers to prepare a new commentary on the Bible, the *Biur,* to replace the exegetical methods which were then in vogue. These had a far-reaching effect on Jewish culture not alone in Germany but perhaps even more so outside of it. From the translation many a Talmud student, using the Hebrew text as a key to the German, learned to understand the works of Kant and Hegel, Schiller and Goethe; the *Biur* threw new light upon the Bible, and helped develop a refined literary taste among those who knew only Hebrew.

But the Maskilim were not content with this necessarily slow process of enlightenment; they were bent on active propaganda. Their hopes were enhanced when Joseph II, of Austria, who, like Frederick the Great, was a disciple of the French philosophers, issued his Edict of Tolerance (*Toleranzpatent,* 1782), offering to remove some disabilities from the Jews on condition that they assimilate themselves with their surroundings. The Edict was hailed with unbounded joy; Naphtali Herz Wessely, the poet and scholar who, next to Mendelssohn, was held in highest esteem by all classes, composed a eulogy in its honor, and in an epistle addressed to the Jewish people (*Dibre Shalom Veemeth,* Berlin, 1782) pleaded for the acceptance of the advantages which the emperor graciously extended to them. At the same time some of the Maskilim who organized themselves into a Society for the Cultivation of Hebrew Literature (Hebrath Doreshe Leshon Eber, 1783) launched a periodical (*Hameassef,* 1784) which, as its name indicates, was intended to serve as a rendezvous for all those who were inspired with the same ideals, and as a citadel from which to hurl their shafts "in the battle of Light and Darkness." Crude and puerile as most of its contributions were, they yet served the purpose for which they were intended. In them many a youth read for the first time translations from the French and German, and ultimately came to love the "beauty of Japheth" and the "wisdom of the Gentiles." There many found for the first time certain phases of Jewish history and literature which were unsuspected by the devotees of the Talmud. Through them many a militant Maskil like Isaac Euchel and Isaac Satanov pointed out to "the wanderers in spirit" the absurdities of the old and the attractiveness of the new era which was dawning upon mankind.

It was not long before the efforts of the Maskilim bore fruit. The transition from Yiddish to German was easy, and no sooner did they taste the sweetness of the new culture than they threw themselves into it with the same ardor that they heretofore showed in their application to the study of the Talmud. Some of them were real seekers after light, others were actuated by the hope of obtaining equal rights with their non-Jewish countrymen. The charm of novelty became irresistible. Men and women sought to be assimilated as quickly and as thoroughly as possible. Only three years after its organization the Society for the Cultivation of Hebrew Literature changed its name to the Society for the Good and Noble (1787), and a few years later it became the Society of Friends (1792), which, while it had for its object Mendelssohn's exhortation "to seek the truth, love the beautiful, desire the good, and do the best," lost contact with Judaism. Among the Jews of Berlin, shortly after the death of Mendelssohn, there were, according to Graetz, "more than a hundred young men burning with zeal for (secular) knowledge and culture."

In the curriculum of the Free School, founded by Daniel Itzig in 1778, which graduated over 500 pupils in the decade from 1781 to 1791, Jewish subjects were

gradually crowded out. The same can be said of Königsberg, Breslau, Hamburg, Vienna, and other Jewish centers which came under the direct influence of German culture. The rabbis and their followers grew alarmed. They feared for the future of their people and religion. Nor were their fears unfounded. They saw that those who gave up the study of the Talmud for Neo-Hebrew finally gave up Hebrew for German, and ultimately "threw off the yoke of the Torah" altogether. Worse still, some of those who yearned for equality tired of waiting and, like the children of Mendelssohn himself, took a short cut by embracing Christianity.

The rabbis therefore did their utmost to put a stop to this disaffection and apostasy. They banned Mendelssohn's translation and the *Biur* commentary, Wessely barely escaped being excommunicated for his *Dibre Shalom Veemeth,* and the Meassefim were denounced as *terefah pasul* (forbidden and erroneous). The tide of assimilation, however, could not be stemmed. By 1811 the *Hameassef* had to be discontinued for lack of moral and financial support. In one generation German Jewry was entirely transformed. Those who remained within the fold needed no longer to be induced to be like their neighbors; it was now necessary to explain to them why they should continue to suffer for the sake of their religion, and to exhort them to maintain or raise their prestige among the Gentiles. This aim was attempted through the Verein für die Cultur und Wissenschaft der Juden, which was founded by Zunz and the Reform movement fathered by Holdheim and Geiger, but the preparation for which was made by Mendelssohn and the Maskilim.

**2. Austria.** The brief history of German Haskalah repeated itself in the more or less Germanized communities of Austria, such as Vienna and Prague. It was otherwise in those parts of these empires which prior to 1772 constituted the kingdom of Poland. There the language spoken by the Christians had no relation whatever to Yiddish, and their culture was on a much lower level than that of the Jews. The Jews there lived in large, well organized, mostly historic communities, in many of which they constituted a vast majority and enjoyed a certain degree of autonomy. The general poverty of the masses left them little inclination to seek for the finer things of life and, never having been encouraged to expect equality, they sought refuge in the mystic dreams of Hasidism and the leadership of miracle-working Zaddikim. When, therefore, they were informed of the Edict of Tolerance of Joseph II with its demand that they assimilate themselves with their environment, the Jews of Galicia suspected it as a trap set to proselytize them. Attendance at the government schools they regarded as another *gezerah* ("evil decree") and although Herz Homberg, the favorite disciple of Mendelssohn who was appointed superintendent of these schools, threatened to invoke against them the power of the government (in his *Sendschreiben an die Rabbiner und jüdischen Gemeindevorsteher in Galizien,* Lemberg, 1788), they strenuously resisted every innovation.

But while the influence of Haskalah on the masses was in no way as extensive as in Germany, it was not without results. It took root in Lemberg and especially in Brody, and the school founded by Joseph Perl in Tarnopol (1813) became a model for similar institutions in other communities. Of wider scope was the effect of the various Hebrew magazines, beginning with the *Bikkure Haittim* (The First Fruit of the Times; 1820) which was published in Vienna by Shalom Cohen, and ending with *Hehalutz* (The Vanguard), which was edited by Joshua Heschel Schorr in Lemberg from 1852 to 1889. These magazines were a great improvement on the Meassefim, and spread and stimulated some literary productions of real merit. They counted among their contributors men like the enlightened Talmudist Salomon L. Rapoport, the profound thinker Nachman Krochmal, the archeologist Simhah Pinsker, the poet Meir H. Letteris, and the satirist Isaac Erter. Erter's *Hatzofeh Lebeth Yisrael* (The Watchman of the House of Israel; Vienna, 1858), Judah Mieses' *Techunath Harabbanim* (Rabbinic Characteristics; Dessau, 1820) and Perl's *Megalleh Temirin* (Discloser of Secrets; Vienna, 1819) are the classics of the early Haskalah. They have been republished numerous times, and greatly promoted the progress of the movement not only in Austria but also in Russia.

**3. Russia.** Though the economic condition of the Jews in Russia was no better, if not worse, than that of their coreligionists in Austria, their cultural status was far superior, particularly in the province of Lithuania. Until the government undertook, for reasons of its own, to foist "enlightenment" upon them they were not averse to the pursuit of secular knowledge, nor did they keep up their distinctiveness out of choice. "Would that we were identified with the nations of our time, created by the same God," exclaimed Judah Halevi Hurwitz, whose *Ammude Beth Yehudah* (The Pillars of the House of Judah; Amsterdam, 1765) was highly recommended by Mendelssohn and Wessely. Equally liberal opinions were entertained by Rabbi Judah Loeb Margolioth, whose writings were endorsed by the rabbis of Brest, Slutsk, and Lublin. Long before the advent of the Maskilim they sent forth a steady stream of youthful Talmudists to the seats of learning in Padua and Amsterdam, Göttingen, Halle, Königsberg and Cambridge, some of whom wrote on diverse subjects in Dutch, English, French, German and Latin, and of course in Hebrew. They had their poets and grammarians, their philosophers, physicians and mathematicians, and some of them, like Solomon Dubno, Israel Moses, Mendel Levin and Solomon Maimon, were among the ardent admirers of Mendelssohn, and contributed a large share of the *Biur* and the Meassefim. It was the belief of the Gaon of Vilna, the most profound Talmudist of the 18th cent., that a knowledge of the secular sciences was essential for the elucidation of the Talmud, and although he condemned Wessely's *Dibre Shalom Veemeth,* he advocated the improvement of the prevailing system of education, bitterly opposed the vagaries of the Hasidim, and himself wrote treatises on algebra, astronomy, geometry and grammar.

This love of science *per se* was given a new impetus and direction with the accession of Alexander I (1801-25). His known liberal views and the prosperity of some of his Jewish subjects as contractors inspired them with the hope of equality. For the first time a

Jew, Leon Nebakhovich, could and dared appeal in Russian on behalf of his people (*Vopli Docheri Yudeyskoy;* The Cry of the Daughter of Judah; 1903). With the opening of the universities to the Jews (1811), Jewish youths began to study for the professions, in which some of them attained eminence. Steps were taken also to enlighten the masses. Joshua Zeitlin, financier and Talmudist, built a laboratory on his estate near Mogilev. Modernized public schools were opened by Hyman Hurwitz in Uman, Ukraine (1822), by Zittenfeld in Odessa (1826), by Luria in Minsk, by Stern in Kishinev and by other Maskilim in various places. Unlike those in Germany, they did not disdain Yiddish as a means of enlightenment, and at the same time that they announced their intention of publishing a periodical in Hebrew, they planned also for one in Yiddish (1804).

But the hope of the Maskilim was frustrated by the change which came over Alexander I after 1817 and the realization by the people that the government was bent less on enlightening the Jews than on making them "see the light" of Christianity. Nicholas I (1825-56) threw off the mask altogether, and by his scheme of "colonizing" the Jews in Siberia, his subsidy of the proselytizing "Jewish Committee," and his brutal ukase to conscript Jewish children of tender age for "military service," left no doubt in the hearts of his Jewish subjects as to the intent of his policy. When, therefore, at the instigation of the government, Dr. Max Lilienthal (1815-82), who for the previous two years had served as rabbi of the congregation at Riga and as principal of its newly opened school—the first accredited Jewish school in Russia—sent out his *Maggid Yeshuah* (Announcer of Good Tidings; 1842) and went around propagandizing in behalf of Russification, he was regarded by the people as a missionary, and his *Maggid Yeshuah* met the fate of Wessely's *Dibre Shalom Veemeth*. Nor was it long before Lilienthal himself suspected the real object of the Russian government behind his mission, and left for the United States at the first opportunity that presented itself. But the opposition which he aroused against the government's scheme grew stronger than ever. Haskalah became taboo. To read a modern book even in Hebrew, or to study even the Bible with the *Biur* commentary, was regarded as the first step to apostasy. For once the Hasidim, and their opponents, the Mithnaggedim, hitherto bitter enemies, put up a united front against their common enemy, the Haskalah.

The efforts of Lilienthal were not, however, entirely wasted. The rabbinical seminaries which, at his suggestion, were established at Vilna and Zhitomir, though they produced few rabbis, became powers for enlightenment. They were training schools for some of the leading scholars and littérateurs whom Russian Jewry produced, e.g. Gurland, Harkavy, Levanda, Mandelkern, and Steinberg, and offered an opportunity for men like Abramovitch, Lerner, Slonimsky and Zweifel to pursue their labors. The opposition also had the effect of causing the Maskilim to redouble their efforts. The *Teudah Beyisrael* (A Testimony in Israel) of Isaac Baer Levinsohn (1788-1860), the acknowledged "Russian Mendelssohn," convinced many of the compatibility of Judaism and modernism, and the writings of Mordecai Aaron Günzburg (1795-1846) and others were read secretly, and passed on from youth to youth. In spite of opposition and even persecution, Haskalah lovers multiplied, not only in Courland, Livonia, Odessa and Warsaw, which came in direct contact with German culture, but even in Vilna and Kovno, in Minsk and Grodno, and penetrated even into the citadel of the Talmud, the Yeshiva of Volozhin.

The reign of Alexander II (1856-81) may well be called the "golden age" of Haskalah in Russia. "The "Czar Liberator," who emancipated the Muzhiks, seemed quite sincere in his attempts to better the condition of the Jews, and Haskalah met with a ready response. By 1860 there was a sufficiently large number of Jews who spoke, read and wrote in Russian to make possible the publication of an organ in that language (*Razsviet,* The Light, edited by Osip Rabinovich). In 1863 some leading Jewish financiers organized the Society for the Promotion of Enlightenment which established night schools, trade schools and libraries, published meritorious works, and helped deserving scholars to pursue their studies. With the permission granted to open Jewish publishing houses, books and periodicals in Hebrew and also in Yiddish began to appear at frequent intervals, such as the *Hamelitz* (The Interpreter) and *Kol Mebasser* (The Proclaiming Voice, 1860, edited by Alexander Zederbaum in Odessa), and *Hatzefirah* (The Dawn, 1862, edited by Hayim Zelig Slonimski in Warsaw). Smolenskin's *Hashahar* (The Daybreak), though published in Vienna, had most of its readers in Russia. Even more effective perhaps were the poems and the novels, such as Mapu's *Ayit Zabua* (Painted Vulture; 1857), Lebensohn's *Emeth Veemunah* (Truth and Faith; 1867), Smolenskin's *Hatoeh Bedareche Hahayim* (Astray in the Path of Life; 1868), Lilienblum's *Hatoth Neurim* (Youthful Sins; 1876), the poems and sketches of Judah Löb Gordon, and many more, in which the prevailing mode of Jewish life was severely condemned and "enlightenment" was painted in most roseate hues.

But with the rapid Russification of the Jews in Russia and the equally rapid Polonization in the provinces which formerly belonged to Poland, the same phenomenon was witnessed as with the Germanization of the Jews in Germany. Many of them became indifferent to Judaism and sought a rapprochement with the non-Jews by starting new cults, such as the New Israel and the Ethical Culture societies organized by Jacob Prelooker, Joseph Rabinowitz, Jacob Gordin and Moses Rosensohn in Odessa, Kishinev, Elizavetgrad and Vilna. Others, finding their hopes of being welcomed by the Russians frustrated as long as they were known to be Jews, accepted Christianity, while still others, becoming more Russianized than the Russians, joined the secret societies which worked for the enlightenment of the peasants (Narodniki) and the overthrow of the autocracy, and thus lent color to the ruthless persecutions which followed the enthronement of Alexander III and his successor, Nicholas II (1881-1917).

The pogroms, and the May Laws of 1882, which, as Pobyedonostsev, the procurator of the Holy Synod,

admitted, were intended to force "one third of the Jews to emigrate, another third to be converted, and the remaining third to die of starvation," profoundly affected the Maskilim of all degrees of Russification and Polonization. They were disappointed in their hopes, and despaired of ever seeing their disabilities removed. The rallying cry became "O, House of Israel, come and let us work out our own salvation." Dr. Leo Pinsker, in his *Auto-Emancipation* (Berlin, 1882), Nahum Sokolow, in his *Sinath Olam Leam Olam* (The Eternal Hatred to the Eternal People; Warsaw, 1882), and more especially Smolenskin, who as early as 1873 predicted in his *Am Olam* (Eternal People) what came to pass, all aroused the people to return to their own culture and prepare for their rehabilitation as a nation in their own land.

This was a new ideology. Enlightenment was to be spread, the arts and the sciences were to be cultivated, yet no longer as a means of obtaining equality but, on the contrary, as an assertion of Jewish identity. The Hebrew literature was to be put on a par with other literatures, and the Hebrew language was to become a spoken language, the better to express the genius of Jewish distinctive culture. To accomplish this end Eliezer ben Jehudah and other writers betook themselves to the task of creating and coining new words suitable for the expression of every thought in Hebrew; Dr. Leo Kantor started the first Hebrew daily, *Hayom* (St. Petersburg, 1886); Abraham Loeb Shalkovich ("Ben Avigdor") began the publication of a "penny literature" (*Sifre Agorah,* Warsaw, 1893); and besides original writings, they undertook the translating of the best books in all languages into Hebrew. With this ideal, which developed into Zionism, Haskalah, at least in its original sense, may be said to have come to an end, but not without accomplishing part of the program laid down by the pioneer Maskilim. Haskalah, in Germany, paved the way to the cultivation of Jewish science and the universalism of Reform Judaism; in Russia and Poland it culminated in the revival of Hebrew and the romanticism of Jewish nationalism.

*See also:* EDUCATION; LITERATURE, NEO-HEBREW; LITERATURE, YIDDISH; JUDAISM (REFORM); ZIONISM.

JACOB S. RAISIN.

***Lit.:*** Graetz, H., *History of the Jews,* vol. 5 (1927) chap. 10; Maimon, *Autobiography* (English translation, 1888); Slouschz, N., *The Renascence of Hebrew Literature* (1909); Raisin, Jacob S., *The Haskalah Movement in Russia* (1913); Jawitz, "Migdal Hameah," *Keneseth Israel,* vol. 1; Rosenthal, L., *Toledoth Hebrath Marbe Haskalah Beyisrael* (1885-90); Klausner, J., *Historiyah shel Hasifruth Haibrith Hahadashah,* vol. 1 (1930); Meisl, *Haskala* (1919); Tscherikower, E., "The Jewish Masses, the Maskilim and the Government during the Reign of Nicholas I," *Zion,* vol. 4 (1938-39) 150-69; Philipson, David, "Max Lilienthal in Russia," *Hebrew Union College Annual,* vols. 12-13 (1937-38) 825-39.

**HASKAMAH,** the approbation of a book, by a noted rabbi or recognized authority, usually prefacing the book and endorsing its contents. The Haskamah first became an official instrument by an enactment of the rabbinical conference at Ferrara, Italy (June 21, 1554), which declared that all Hebrew works had to obtain the approbation of a committee of three rabbis and a communal representative before they could



APPROVAÇOENS DOS EMINENTES E

Doctíssimos SS. Hahamim de Hamburgo.

ידוע

הרבה הכשלים נגיל מעלת תהלת כבר חוכת תלבנות כי הוא כסלם כוצב ארצה לעלות בובלבבי עליה בסבלות ומרורות עצומות זה כיחה הוה לעליה נמהעבר אל יותר קלות קר הגיעם אל חק אחרית בראשם אך אמנם כי לאחר לא ירעי עמה לשון הקדש הוה לרבים זה הספר תלבנה ברבבי הספר הזה הנעים ואף גם אות מהי מספר מבלי הלשון יקראו בו מחמת עומק דבר הספר ורוחת הגלות וחבלות תבואות בו כפני היותו ענקת כל עיבי לב עבריי וברצות הקר הם ילות ובבן כבר שבואל אבין מוהבא כרבנן בי בן כלא לבו אותו להעתיק הספר הזה אליי לשון לעז ומם בקנה קרוסה ושבה לא אחר לעשות הרבר בי הענין לחק לב לברית יעקב כל אחינו הספרד יבין ויוד בלשונו ה הענקה תבואה לשמען אחרוש אחתיך הכשב אם והתענקה ישרת ובעברה אחר התבוננו בה מהשועה ודעת מספרה כאחרי שיהבוננ הלו אשר בחורות ה חענו והוחרנו אותנו אשרי עלהיהו עשרה הבלאבות תאת באמונה השטר אחינים ככל הענין. כבוקם בבר הלהות כפי והאשר כנים תעני לפנים כן כפר הענקת קם ספר התענקה כוף ודבר כל ענינו צורכו יראו יוי כאר הער לו יהי שאת בלשון התענקה זבח תפרה ושפה ברורה על כן אכרתיב: טוב לחכות את הרבים ולהחזיא לאור פשפט זה הספר כל לעז לשון יתגלגל וכות ה בית על ידו ויקראו בו ישראל בלבבכם ואתנו הנפרדים עד אשר הגלה ה׳ את ריחה את כסים לים מכבי: בסרר ראיתם ואזנו ותכרתם את כרל כחות ה׳ ועשיתם אותם שנות התב ח

הצעיר יהורה קרמי

עיני

לנקודה הכספית אסר אליה בניית כל ותעתיק הענקה נהלאומה יכסו ועבדני יכיתו נגד מקבלית הנשמה כחוב וחכמה ויחנני אלהים כלאה טובים בספר הזה בחיבור לשת סופה כי סגיון ותבונה כל ותעתיק בחיבור לכתם את הכתוב בלתי תוכפה ותעתיק על ידי נקפה תירות שבחיה ותלמ בלגלון מעלת את הענין בא ותקבל. ולאסר קריני ואניתי בכתב. הנעתון הזה בקפה. וחעתיה אלהים עבדי בלשון לשם הנעתי בחיבור בחיבה ותלת. ובכל בהעתקה בלשון בא הענין בעניינו בלי הענין. עם רב״י את הלו״ם בלחני אסר קרנת אלהים יחמרון בינן כי חבית הלבנות היה לנחת ולעקוב לדוד דרך ובלאה לדי חיים כשאים מה בל כלתה. ובגלותו לנחת בחתם יחתיה לאחר פני חלון. והספר הזה נתן לאחדים ואסר בחיבים הלכה בחתם לבין הדרך הזה בחבה לו כלתה. בבן לאחר הזה בחיבה בדי בל לאחר בחיבה לבוא בדרך חיים ואל תעזוב אחרי. ולבחיה מחבים בחיבה עם הלבן אסר הנבנו שלחם בחתם הזה בחיבה בעבור תלמוד הלבנות הנעתון בחיבה הנעלה בחיבה הנעלה בחיבה הנעלה

After the death of his brother Seleucus in 175 B.C.E., Antiochus IV, surnamed Epiphanes, took possession of the Syrian throne. In his continuous attempts to Hellenize his subject peoples, he was unscrupulous and lavish. His despotism led him to suspend Jewish practices, convert the Temple in Jerusalem into a Greek sanctuary and erect heathen altars in the country towns; all persons suspected of professing Judaism were subject to excesses. However, no active resistance appeared until a country priest of Modin, Mattathias the Hasmonean, sanctioned open rebellion. When he died (166 B.C.E.), the rebellion, under the leadership of Judas, the second of his five sons, flared into a Jewish struggle for liberation from the Seleucid despot.

The Hasmonean war of liberation may be divided into two stages. In the earlier stage the religious motive predominated; in the later, the political. The object at the beginning of the struggle was freedom of religious worship and the preservation of Jewish laws and customs. The revolt of the people, led by Mattathias and his sons, succeeded in restoring religious freedom and spiritual autonomy. The rededication of the Temple (165 B.C.E.) marked the end of this stage of the conflict. The Hasmonean leaders of the revolt, however, did not rest content with this victory, and the struggle of the Jews for their religious freedom broadened into a struggle for political independence. "The year 162 B.C.E. marks the proper end of the religious wars of the Jews. Thereafter the occasion of the conflict was not religion but government" (Wellhausen, J., *Die Pharisäer und die Sadducäer,* 84). Jonathan (161-142 B.C.E.), the youngest of Mattathias' sons, succeeded in gaining supremacy in home affairs and in obtaining the ruling power in his hands by his appointment as high priest (152 B.C.E.). The rule of the Hasmonean dynasty was established, however, in 141 B.C.E., when at a great assembly of the priests, the people and the elders of Judea, Simon (142-135 B.C.E.), the oldest son, was declared their "leader and high priest forever, until there should arise a faithful prophet" (*I Macc.* 14:41). Simon thus completed the work of Jonathan and achieved political independence for the Jewish people. Recognition of the Hasmonean dynasty by the Roman Senate followed in 139 B.C.E.

The creation of an independent Judea, however, while it marked the end of the Hasmonean war of liberation also ushered in the bitter internal struggle which shook Judaism and the Jewish state to their foundations. The consolidation of a great Jewish empire as a result of the policy of conquest and expansion followed by Simon and his son John Hyrcanus I (135-104 B.C.E.), reaching its climax in the reign of Alexander Jannaeus (103-76 B.C.E.), had as its consequences the breaking down of the barriers of national isolation and the entrance of Judea into the stream of world politics. The new state entered into diplomatic relations with other states, made alliances, created a standing army, conducted wars; in short, it tended to become just another one of the many Hellenized states in the Orient.

These worldly and practical tendencies, inevitably forced upon the people by the Hasmonean concept of the state, came into direct conflict with the fundamental idea of Judaism embodied in the Theocracy, that peaceful, spiritual republic, founded as a result of the efforts of Ezra, Nehemiah and the Scribes, whose essential content was belief in God and obedience to His commandments. The internal conflict that ensued was epitomized in the struggle of the two parties, the Pharisees and the Sadducees, for control in the new state. The Pharisees were the popular party of tradition, the zealous partisans of the unwritten law; they were "within the theocracy, the theocratic party." The Sadducees, on the other hand, were the ruling social class, the political representatives of the new state, whose adherents were drawn from the aristocracy of the priesthood and the wealthy and influential laity.

The Hasmonean rulers tended, for the most part, to the Sadducean view; the masses of the people, reared in the spirit of the theocracy, which had been firmly founded upon four centuries of religious exclusiveness and spiritual isolation, followed the Pharisees. The latter, as guardians of the law and defenders of the old, time-honored religion against external innovation, in the end became the protagonists of the whole people. "The Pharisees performed this service, that they destroyed the Hasmonean state and saved Judaism thereby" (Wellhausen, J., *Die Pharisäer und die Sadducäer,* 95).

The struggle had already begun to manifest itself at the time of John Hyrcanus I (135-104 B.C.E.), who, toward the end of his reign, broke away from the Pharisees and attached himself to the Sadducees. He left his throne to his wife, while the high priesthood went to the oldest of his five sons, Judas Aristobulus. Aristobulus (104-103 B.C.E.), however, was dissatisfied with this arrangement and seized the reins of government soon after his father's death. He died of a painful disease after a brief reign of only one year. Alexander Jannaeus (103-76 B.C.E.), his oldest brother and successor to the throne, was almost constantly involved in foreign wars, as a result of which he extended the boundaries of Judea far beyond the limits reached by John Hyrcanus I; he was also engaged in bloody civil war with the Pharisees. After his death the rule passed into the hands of his wife, Salome Alexandra (76-67 B.C.E.), who divided the temporal and the spiritual power by leaving her younger son, Aristobulus II, the command of the army, and her older son, Hyrcanus II, the high priesthood. During her reign the Pharisees were conciliated and prosperity and peace were established at home and abroad. After her death Aristobulus II (67-63 B.C.E.), supported by the Sadducees, usurped the throne from his older brother, who was the legitimate successor, and again united the offices of king and high priest. In the civil war which followed both Aristobulus and Hyrcanus sought the favor and support of Rome; in 67 B.C.E. deputations were sent by the two brothers to Pompey. At the same time an embassy from the embittered Pharisees appeared and demanded the abolition of the Hasmonean dynasty altogether and the reestablishment of the priestly constitution.

The entrance of Rome into the arena of Jewish history as arbiter in the internal struggle proved fatal alike to the rule of the Hasmoneans and to the dream of the political independence of the Jewish state. Pompey, the Roman general and conquerer of



*The death of Eleazar, the Hasmonean, as depicted by Gustave Doré*

Syria, reduced the Jewish territory and placed Judea under the sovereignty of Rome. Aristobulus II was imprisoned together with his sons, Antigonus and Alexander, while his brother Hyrcanus II was made high priest without the title of king. Successive revolts against the Romans and the weak rule of Hyrcanus II (63-40 B.C.E.), led by Aristobulus II and his sons, who had escaped from Rome, disturbed the peace of the country but in the end proved futile.

Once again the star of the Hasmoneans flared up on the horizon when Antigonus (40-37 B.C.E.), the second son of Aristobulus II, succeeded in seizing the throne with the aid of the Parthians. He was defeated by the Idumean half-Jew Herod, whom the Roman Senate had made King of the Jews, and at his instigation was led to the block, the first time that such a fate befell a Jewish king. The death of Antigonus ended forever the rule of the Hasmonean dynasty. Herod (37-4 B.C.E.), who married Mariamne, the granddaughter of Hyrcanus II, slaughtered the remaining members of the Hasmonean dynasty. He had Aristobulus III, his brother-in-law and the last Hasmonean high priest, drowned in his bath (35 B.C.E.) and the aged Hyrcanus II executed (30 B.C.E.). In 29 B.C.E. he had his own wife and, soon after that, her mother, Alexandra, executed (28 B.C.E.). From then on the family of the Hasmoneans continued only in the female line in the descendants of Herod.

MORRIS LEHRER.

*Lit.:* Graetz, H., *History of the Jews,* vols. 1 and 2 (1927); Madden, *Coins of the Jews* (1903) 54-103; Margolis, Max L., and Marx, Alexander, *A History of the Jewish People* (1927) 134-68; Schürer, E., *A History of the Jewish People in the Time of Jesus Christ,* 2nd, revised, ed. (3 vols., 1890-91).

**HASSADEH,** *see* COLONIES, AGRICULTURAL.

**HASSLER, SIMON,** musician, b. Bavaria, Germany, 1832; d. Philadelphia, 1901. At the age of twenty he made his first public appearance as a violinist, and two years later became a member of the

Musical Fund Society. For almost half a century he was a popular composer and conductor in Philadelphia. He had an active career as orchestra director at a number of Philadelphia theatres, as a concert leader at the Centennial Exposition in 1876 and as conductor at many festival concerts. His compositions include various orchestral pieces, waltzes and quadrilles, music for Shakesperian plays and several marches.

HENRY HASSLER, his father, was also a violinist and conductor. He came to Philadelphia with his family in 1842, and five years later was elected a member of the Musical Fund Society. He was an orchestra leader in various gardens and theatres in Philadelphia and conducted concerts at Peale's Museum.

MARK HASSLER, Simon's brother (b. 1834; d. Philadelphia, 1906), was also a popular theatre orchestra leader. He is said to have been the first to use the waltzes of Johann Strauss at dances in the United States. His daughter, Harriet, was a composer and vocal teacher in New York, and his son, Arthur, was a director in the Federal Music Projects (1935-39).

CARL BUCHMAN, Henry Hassler's great-grandson, is a composer of orchestral works which have been played in Cleveland and Paris. A graduate of the Curtis Institute conducting course (1937), he is a professional pianist, accompanist and coach.

**HAT,** *see* HEAD, COVERING OF.

**HATE** (Hebrew, *sin'ah; sane',* "to hate"). The command to love one's neighbor as oneself (*Lev.* 19:18) and the principle of justice to one's enemy (*Ex.* 23:4-5) are both early features of Judaism, because they exclude all hate from the minds and hearts of men. Hatred embitters the hater and ruins human life; it is a sentiment that controverts the idea of human brotherhood.

The Torah (*Lev.* 19:17-18) urges all Israelites not to take vengeance upon or to harbor hate or a grudge against any person: "Thou shalt not hate thy brother (i.e. thy fellow human beings) in thy heart." Not even the Egyptians, who had forced the Hebrews into a rigorous slavery lasting for several hundred years, were to be the objects of hate or contempt, since the Hebrews had, despite their bondage, been the recipients of the hospitality of that land (*Deut.* 23:8).

Many other passages in both Bible and rabbinical literature recommend the elimination of all hatred in one's dealings with one's fellow men. Hate is denounced as being a corollary of the cardinal sin of murder, the other three cardinal sins being slander, idolatry and immorality. In *Prov.* 20:22 a warning is given against the requital of evil, and *Prov.* 10:12 declares that "hatred stirreth up strifes; but love covereth all transgressions." *Prov.* 10:18; 15:17 and 26:26 testify to the evil effects of hate in all human relationships and to its destructive effect upon the character of men. The story of Joseph and of the hatred which ten of his brothers cherished for him (*Gen.* 37:4-36) is the classical example of the baneful effects of hatred and jealousy. Job pleads in his own defense (*Job* 31:30) that he had never exercised hate against those who hated him, and that he had never even given voice to such hate by cursing his enemies.

The prohibition of hate extends not only to individuals but also to national groups and nations. In the Biblical period, hatred is prohibited even against such nations as the Ammonities and Moabites, who had refused to assist the Israelites when they were in need in the wilderness, or because Balak, the king of Moab, had futilely hired the seer Balaam to curse Israel. Israel exacted no vengeance from these two nations, but merely prohibited the acceptance of Ammonites or Moabites into the community of Israel for ten generations (*Deut.* 23:4-5). The sole exception to this rule is the eternal enmity against the Amalekites (*Deut.* 25:17-19) because of their cowardly attack upon the Israelites in the wilderness shortly after the Exodus. Many of the so-called imprecatory psalms date from a much later period; their invocation of God's vengeance on the enemy, are to be interpreted in the primitive, nationalistic sense, as a cry for revenge against the country or countries which had destroyed or ravaged Israel.

In rabbinical literature, *Aboth de Rabbi Nathan* advises every man to forget the evil done him by his neighbor and to regard it as of little consequence. The same work (chap. 12) states that the people of the wicked city of Sodom were destroyed solely for the crime of hating one another. The suppression of thoughts of hate and revenge in favor of reconciliation and friendship is urged repeatedly in rabbinical Judaism, and practically all hatred is characterized categorically as *sin'ath hinnam* (unjustified or irrational hatred), which is regarded as a great vice. Hillel's famous maxim, "Be of the disciples of Aaron, loving peace and pursuing peace, loving thy fellow creatures . . ." (*Aboth* 1:12), automatically excludes hatred, which is the antithesis of peace and the love of neighbors. Rabbi Joshua ben Hananiah declared (*Aboth* 2:16) that hatred of one's fellow creatures (*sin'ath haberiyyoth*) is one of the three causes (jealousy and the evil inclination being the other two) that "put a man out of the world," i.e. which destroy his character and make him anti-social and anti-humanitarian.

*See also:* ENEMY; ETHICS; FRIENDSHIP; GOLDEN RULE; JEALOUSY; NEIGHBOR; REVENGE.

ABRAHAM I. SHINEDLING.

**HATEF SOUNDS,** *see* VOWELS, HEBREW.

**HATHAM SOFER,** *see* SOFER, MOSES.

**HATHAN BERESHITH** ("bridegroom of the portion Bereshith," *Gen.* 1), in popular pronunciation, "Choson Bereshis." Since the 10th cent. it has been customary to follow the reading of the last portion of the Torah on Simhath Torah with the reading of the story of the creation, thus beginning the Torah anew. It is considered a special honor for one to be called up for this Parashah; the recipient thereof is called the "bridegroom of Bereshith." Special songs were composed in the Middle Ages and sung as a greeting to the bridegroom. Among the Sephardim the Hathan Bereshith enjoys all these honors on the following Sabbath as well, when the same portion is read.

*See also:* HATHAN TORAH.

**HATHAN TORAH** (in popular pronunciation "Choson Torah"), "bridegroom of the law," the designation of the one who receives the honor of being called up on Simhath Torah for the reading of the

last chapter of the Torah. Like all other bridegrooms, he is greeted with special songs and is treated with special distinction on that day. As a rule this honor is accorded only to the most deserving member of the congregation.

*See also:* HATHAN BERESHITH; TORAH, READING OF.

**HATHIMAH TOBAH,** *see* GREETING AND WISH FORMULAS.

**HATIKVAH** ("The Hope"), Zionist anthem of wide-spread popularity. It was written in 1878 by the Hebrew poet Naphtali Herz Imber and was set to music by Samuel Cohen, one of the pioneer settlers in Rishon Le Zion, Palestine. The poem consists of nine stanzas which speak of the longing for Zion and the desire to return to it. The refrain runs: "Yet is our hope not lost, the ancient hope, to dwell in the land of our fathers, in the city where David encamped." The song was taken up by the Palestine colonists, and became the anthem of the Zionist movement after it was organized in 1897. The melody, to which much of the popularity of the song is due, is based on a Czecho-slovakian folk-song, which has also been used by the composer Smetana in his symphonic poem, *The Moldau.*

**HATTARATH HORAAH,** *see* ORDINATION.

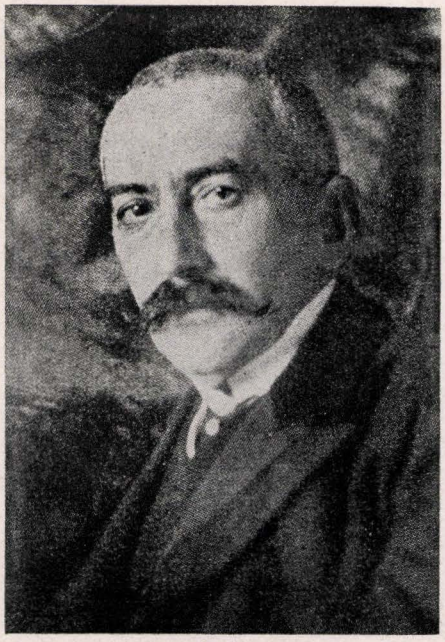
**HATTES,** *see* PHRASES, POPULAR.

**HATVANY-DEUTSCH,** a family of Hungarian barons, landowners, industrialists and art patrons, including several creative artists. The original family name was Deutsch. The firm Ignác Deutsch and Sons, an industrial and trading concern, was founded in 1822 by Ignác Deutsch (1803-73) at Arad, Hungary, and subsequently moved to Budapest. The two sons of Ignác Deutsch, József and Bernát, were knighted in 1879 for outstanding achievements in raising the economic standards of Hungary, and were authorized to use the prefix "de Hatvan."

SÁNDOR HATVANY-DEUTSCH (b. Arad, Hungary, 1852; d. Budapest, 1913) was a son of József Deutsch de Hatvan. After completing his studies, he became a member of the concern which under his direction attained its greatest importance. In collaboration with his cousins, József and Béla Hatvany-Deutsch, he reorganized the Hungarian sugar industry and made it a factor in the economic exchanges of the world. He gave impetus and new life to several languishing agricultural enterprises. He founded the National Association of Hungarian Manufacturers. Noted for his charity and as a patron of the fine arts, he founded and supported orphan asylums and hospitals. He was one of the sponsors and founders of the Vigszinház (Comedy Theatre) of Budapest, which equals in rank the best Paris theatres and inspired the best Hungarian playwrights.

In 1908 Sándor was made a baron by Emperor Francis Joseph I and became a member of the Hungarian Upper Chamber. Thereupon the family assumed the name Hatvany-Deutsch.

JÓZSEF HATVANY-DEUTSCH (b. Budapest 1858; d. Bad Nauheim, Germany, 1913) was a son of Bernát Deutsch de Hatvan. He studied at the Commercial Academy of Budapest and at the Hochschule für Bodencultur of Vienna. After a year's tour of practical studies throughout Europe, spent largely in Holland, he joined the family concern (1880). In 1887 he began building the sugar refineries at Hatvan, Heves county, Hungary. He represented his country on the Committee on International Sugar Agreement (Brussels, 1902). In 1908 he became member of the Court of Arbitration dealing with moot points in the Austro-Hungarian government.



*József Hatvany*

József was deeply interested in social welfare. For some time he was president of the National Labor Insurance Bank, an organization founded to extend medical and financial aid to workmen during periods of sickness. He was vice-president of the National Association of Manufacturers, and a trustee of the Association of Sugar Manufacturers, thus representing and enjoying the trust of both capital and labor. Like his cousin, Sándor Deutsch de Hatvan, he was made a baron in 1908. The family adopted the name Hatvany-Deutsch. In 1910 he was sent to the Upper Chamber.

A man of extensive worldly knowledge, a connoisseur of music, he was a generous patron of the National Hungarian Francis Joseph Rabbinical Seminary, of which he was a trustee, and of the IMIT (Jewish Literary Society of Hungary). He was an active force as Hungarian delegate to the Alliance Israélite.

LAJOS HATVANY (b. Budapest, 1880) was a son of Sándor Hatvany-Deutsch. After studying at Budapest and at German universities, he received a doctorate in philology. His *Die Wissenschaft des Nichtwissenswerten* (1908) is a satire on the exaggerations of German linguistics. He contributed to the literary review *Budapesti Szemle,* and later espoused, financially and otherwise, the *Nyugat,* a brilliant literary journal edited by the most gifted of the younger progressive writers of Hungary. Hatvany was one of the most faithful friends and prime patron of the illustrious poetic genius Endre Ady, for whom official literary circles had nothing but scorn because of the poet's scathing criticism of conditions in Hungary. In the years preceding the first World War Hatvany also edited, in collaboration with

József Vészi, a review in German, the *Jung-Ungarn*. His essays were published in German literary reviews.

In 1911 there appeared his book *Ich und die Bücher*. His play, *Die Berühmten*, was performed in Budapest and Munich (1913). In the years of the first World War, he was editor-in-chief of the daily *Pesti Napló* and the magazine *Esztendö*.

Hatvany took part in the October revolution of 1918, and was a member of the National Council, the governing body of the revolutionary regime. This revolution aimed to give Hungary a new course, to sever its connections with Austria and Germany, to align Hungary with the Western democracies. It sought to realize the ideals that had been implied rather than expressed by the editorial policy of the *Nyugat*. When the October revolution failed and Hungary was made a Soviet Republic in 1919, Hatvany emigrated to Vienna where he remained during the next eight years. There he wrote articles denouncing the reprisals by the new Hungarian regime of Admiral Horthy against Jews and other participants in the revolution. In Vienna he wrote also *Das verwundete Land*, dedicated to Romain Rolland, advocating the rehabilitation of Hungary.

When in 1927 he returned to Hungary, he was indicted on the charge of treason, and sentenced to seven years of penal servitude and a fine of $20,000. The Supreme Court reduced his prison term to eighteen months, and Regent Horthy granted him amnesty after he had served nine months.

His novel, *Bondy jr.* (New York, 1931), was planned to be the first volume of a cycle to be called *Gentle Folk and People* (*Urak es emberek*). This novel, picturing the rise and assimilation of Jews in the Hungary of the 19th cent., is a document of Jewish cultural and social development and sheds an illuminating sidelight on the Hatvany-Deutsch family which, after three generations of successful businessmen, produced a fourth generation of creative artists.

After 1928, Hatvany continued to contribute literary and sociological essays and articles to various reviews and daily newspapers. Many of his essays deal with the problem of assimilation, Zionism, conversion, and the relationships between Jews and non-Jews in Hungary. Hatvany embraced Christianity in early manhood.

Hatvany published also the novel *Gyalu grófnö* (Countess Gyalu); *Egy székely nemes aki feldedezte a demokráciát* (A Szekler Nobleman Discovers Democracy); and character studies on three great Hungarian poets, *Feleségek felsesége*, on Petöfi; *Ady világa*, on Ady; *Gyulai Pál estéje*, on Gyulai. In 1941 he was living in London.

Ferenc Hatvany (b. Budapest, 1881) is the second son of Sándor Hatvany-Deutsch, brother of Lajos. A pupil of the painter Sándor Bihari, he continued his studies in Paris, and later at Nagybánya, the famous art colony of the Hungarian impressionists, where he came under the influence of Adolf Fényes. His paintings likewise reveal the influence of Cézanne. At first he confined himself chiefly to portraits and nudes, aiming at statuesque effects; later he turned to a mellower, more pictorial interpretation, and painted also interiors, still lifes and landscapes.

In 1915 he won the Small Gold Medal awarded by the Hungarian State. Some of his nudes and still lifes



*Lily Hatvany*

are in the Museum of Fine Arts of Budapest. Hatvany is a member of the Szinyei Merse Society, a discerning art association. His art collection, embracing a varied and representative selection of the best French paintings of the 19th and 20th centuries, is noteworthy. He was converted to Christianity.

Lily Hatvany (b. Budapest, 1890) is a daughter of József Hatvany-Deutsch. Her play, *Noé bárkája* (Noah's Ark), produced at Budapest in 1918, brought her recognition in the literary world. This was followed by several other plays, novels, and short stories which distinguish themselves by their subtile humor and keen observation. An outstanding member of Budapest society, she writes for the magazines on society, fashion, and art. Some of her plays, notably *Elsö Szerelem* (First Love), were translated into English. Her novels are: *Ök* (1922); *Utközben* (1923); *Az az ember* (1926); *Egy jósnö és két áldozat* (1934). She is well known in the United States.

Antonia Hatvany-Deutsch (b. Budapest, 1894) is a daughter of József Hatvany-Deutsch, and sister of Lily. She was co-author with Frances Kellor of *Security Against War* (1924); *Protocol for the Pacific Settlement of International Disputes in Relation to the Sanction of War* (1925); *The United States Senate and the International Court* (1925).

Bertalan Hatvany wrote *Ázsia lelke* (The Soul of Asia, 1935), which was conceived during his travels across Asia and which critics hailed as an arresting study of the philosophies and the art of that continent. The great figures and epochs of the Jewish past are visualized and interpreted in this volume, which also includes a chapter on contemporary Palestine.

Bertalan Hatvany, who is an active businessman as president of the Concordia Mills of Budapest, is a patron of art in general, and of Jewish writers in particular. The only living member of this historic family who has been a faithful adherent of Judaism, he wrote extensively on a wide variety of Jewish ques-

tions, especially in the columns of *Mult és Jövö,* noted Jewish journal. ANNA BETTELHEIM.

**HATZUR TAMIM POALO,** *see* FUNERAL.

**HAUPT, PAUL,** non-Jewish Assyriologist and Bible scholar, b. Görlitz, Germany, 1880; d. Baltimore, Md., 1926. After serving as lecturer at the University of Göttingen from 1880 to 1883, he became Spence Professor in Semitics and director of the Oriental Seminary of Johns Hopkins University, Baltimore, remaining in that position the rest of his life. He wrote hundreds of papers and a number of books in the fields of Assyriology and Bible study, including: *Sumerian Family Laws* (1879); *The Cuneiform Account of the Deluge* (1880); *The Babylonian Nimrod Epic* (1884, 1891); *The Akkadian Language* (1883); *Settlement of Russian Jews in the Valley of the Euphrates and Tigris* (1892); *The Book of Canticles* (1902); *Koheleth* (1905); *The Book of Ecclesiastes* (1905); *Purim* (1906); *The Book of Nahum* (1907); *The Book of Esther* (1908); *Aryan Ancestry of Jesus* (1909); *The Book of Micah* (1910); *Tobit's Blindness and Sara's Hysteria* (1921); *Manna, Nectar and Ambrosia* (1922). He was the editor of the *Sacred Books of the Old Testament,* better known as the Polychrome Bible, in which the various documents into which the books were divided by Bible critics were indicated by different colors. Of this all the books were published in Hebrew, and *Leviticus, Joshua, Judges, Isaiah* and *Psalms* in English (1893 et seq.).

**HAURAN,** a district northeast of the Yarmuk, in Syria, called by Greek and Latin authors Auranitis. Hauran was originally the name of the mountain range; later (*Ezek.* 47:16) it was employed for the entire Biblical Bashan. Some five provinces were distinguished: Iturea, Gaulanitis, Batanea, Trachonitis, and Auranitis. The Hauran plateau (approximately 2,000 feet) has a healthful climate. The mountain range is now called Jebel Druz, after the Druses who fled thither in 1861 from Lebanon. The loose soil of volcanic origin is very fruitful, so that even in antiquity Hauran was considered the granary of Syria. Today it is noted especially for its wheat, which is exported. During the period of the Second Temple the fire-signal for the announcing of the new moon (Rosh Hodesh) was lighted on certain mountains of Hauran.

*Lit.:* Epstein, Eliahu, *Report on Present Conditions in the Hauran, with Special Reference to the Migration Problem* (1935).

**HAUSER, EMIL,** violinist, b. Budapest, 1893. He studied at the Royal Conservatory of Budapest. In 1921, he organized the world-famous Budapest String Quartet, touring throughout the world with that organization, in the capacity of first violinist and leader, for more than a decade. The Quartet made its successful debut in the United States in 1931. Hauser later retired from chamber music concerts to devote himself to teaching at the Palestine Conservatory. In 1939, he visited America to raise funds for the Conservatory.

**HAUSER, FELIPE** (or **Philip),** physician and author, b. Nadash, Hungary, 1832; d. Madrid, Spain, 1925. He studied medicine in Vienna, Bern, Paris, and London, and settled in Spain as a physician, first in Seville (1872) and then in Madrid (1873). He made noteworthy studies of the etiology of cholera and wrote on medical and sociological subjects. He received the Pettenkoffer prize of Munich (1899) for his work *Le choléra en Europe depuis son origine jusqu'à nos jours* (1897) and the Bréant prize from the Academy of Science of Paris for his *Estudios epidemológicos relativos a la etiología y profilaxis del cólera* (3 vols. and an atlas, 1889). His other works include *Estudios médicotopográficas y sociales de Sevilla* (1884) and *Les grecs et les sémites dans l'histoire de l'humanité* (1912). He expressed his interest in the welfare of the Jews by giving his services to the Jewish hospital of Gibraltar during the Spanish-Moroccan war and to the Jewish population of Tetuan, Morocco, during the cholera epidemic.

**HAUSER, FRANZ,** singer and teacher, b. Krasowitz, near Prague, 1794; d. Freiburg, Germany, 1870. Over a period of many years he sang leading baritone roles in major opera houses throughout Europe, including those of Vienna (1828), London (1832) and Berlin (1835). In 1837 he settled in Vienna, where he became well-known as a teacher of singing. In 1846, he was appointed director of the Munich Conservatory, a post he held to 1865, when he was pensioned. He wrote a treatise on singing, *Gesanglehre* (1886).

**HAUSER, KARL FRANKL,** writer and humorist, b. Janoshaza, Hungary, 1847; date of death uncertain. In Vienna he obtained a free scholarship at the Theatre Academy and was afterwards engaged at theatres in Vienna and Berlin. At the end of 1875 he went to New York city where, after an engagement at the Germania Theatre, he entered the field of journalism (1876). He was affiliated with the German edition of *Puck,* of which he became associate editor (1876-79, 1881-92). In the interval between 1879 and 1881 he acted at the Thalia Theatre in New York city. In 1892 Hauser founded a German humorous weekly, *Hallo,* which he edited until 1894. He then joined the staff of the German-language *New Yorker Herold.* He wrote: *Twenty-Five Years in America: Recollections of a Humorous Nature* (New York, 1900); the libretto to *Madeleine, the Rose of Champagne; Fun for the Millions* (New York, 1915). He founded the *Burger-und Bauern-Kalender,* published annually after 1897. Of interest to Jews is the series published in *Puck:* "Letters of Dobbljew Zizzesbeisser."

**HAUSER, OTTO,** anti-Semitic German writer, b. Croatia, 1876. His earlier writings showed a bias against Jews, particularly his *Weltgeschichte der Literatur* (1909) and the pamphlet *Rasse und Rassenfrage* (1915). Beginning in 1921 he wrote a series of books and pamphlets which contain virulent Jew-baiting. Among these are: *Geschichte des Judentums* (1921; 2nd ed., 1935), which purported to present "the history of the Jewish people as a race"; the booklet *Juden und Deutsche* (1929), explaining history on a racial basis; *Die Juden und Halbjuden in der deutschen Literatur* (1933), in which he declares that the German spirit must be liberated from the "yoke of foreigners"; *Die Rasse der Juden* (1935), in which he hails the treatment of the Jews in Germany as an example to be followed in other countries. In one of his works he gives his genealogy back to the 17th

cent. because, as he asserts, his purely "Aryan" origin had been denied, and he wished to prove it.

**HAUSNER, BERNARD,** rabbi and deputy, b. Czortków, Poland, 1877; d. Tel-Aviv, Palestine, 1938. He joined the Zionist Movement in his early years, and after having studied at the University of Vienna and the Jewish theological seminary in the same city, was teacher of Jewish religion in the high schools in Lwów (Lemberg). During the first World War he founded a local Jewish relief committee, and was representative of the community during the Russian occupation of Galicia. After the War he organized a Mizrahi movement in eastern Galicia and was its president. He served in the Polish Sejm until 1926, as representative of the district of Tarnopol.

In 1926 President Josef Pilsudski of Poland appointed Hausner Polish consul-general at Tel-Aviv. In the latter city he was one of the sponsors and the president of the Palestine Polish Chamber of Commerce. In 1933 he was delegated by the Polish government to act as commercial counsellor of the Polish embassy in both England and the United States; subsequently he visited the United States several times on missions for the Polish government and in behalf of the Jews. He spent the last years of his life in Palestine.

**HAVANA,** principal city and capital of the republic of Cuba, the largest island of the West Indies. Of the 600,000 inhabitants of Havana in 1941, 15,000 were Jews, although some estimates placed this figure considerably higher, since nearly 7,000 refugees from Central Europe, many of them awaiting entry to the United States, arrived in Cuba and settled in Havana during the late 1930's and early 1940's.

As the commercial center of the West Indies, Havana has attracted enterprising Jews from both North and South America as well as Europe since the 17th cent. The modern Jewish community of Havana dates from 1898, when the emancipation of Cuba after the Spanish-American War attracted a number of Jewish businessmen from the United States. Jewish immigrants from Syria and Morocco began arriving in considerable numbers after 1900, while after the first World War a mass migration of Jews from Eastern Europe made Havana the largest Jewish center in the West Indies.

The rise of Havana's Jewish community during the 1920's, the growth of its communal institutions and the unification of Sephardic, American and Ashkenazic elements parallel the history of the Jews of Cuba. The 1930's and the beginning of the 1940's were marked by serious manifestations of anti-Semitism, chiefly due to Nazi propaganda, and by rigorous curbs on Jewish immigration. Thousands of Jews who were unable to enter the United States took up temporary residence in Havana, and because of their inability to take jobs and their lack of funds created a major economic and social problem.

The Quakers established a retraining colony for young refugees at the nearby settlement of Finca where they obtained practical experience in gardening, wood-working, and weaving and were taught English and American history. The B'nai B'rith came to the aid of the secular school established in 1939 by Rabbi Meir Lasker, then rabbi of Havana's Temple Israel. (Lasker became rabbi of Temple Judea, Philadelphia, in 1941.) This school aimed to give refugee children an American-orientated elementary schooling, since they were excluded from Cuba's public schools, unwelcome in the Spanish schools, unable to afford the expensive American schools and unwilling to attend the missionary schools. The B'nai B'rith also assisted Rabbi Lasker's extension work among the Jewish students at the University of Havana.

Aware that their stay in Havana might be long because of war conditions, the refugees organized a self-help society for their own economic and social rehabilitation. On the other hand, the growing anti-Nazi sentiment in Cuba and the importance of Cuba in the American scheme of hemisphere defense contributed greatly to eliminate Nazi-inspired anti-Jewish agitation in Havana.

*See also:* CUBA. BERNARD POSTAL.

**HAVAS, MIKSA,** economist, b. Székesfehérvár, Hungary, 1861. A graduate of the Institute of Technology, Budapest, he taught in Pozsony (Bratislava) and at the Commercial and Oriental Academies of Budapest. His publications, from 1891 to the late 1930's, dealt with practically all aspects of economics: hypothecary credits, insurance, currency, stock exchange, monetary systems and the money market, and the depreciation of European currencies after the first World War. *A mezőgazdasági hitel és jelzálogos kölcsönök, Pénz és valuta, A Magyar Nemzeti Bank és a pénzpiac,* and *A pénz tragédiája* are his best known works.

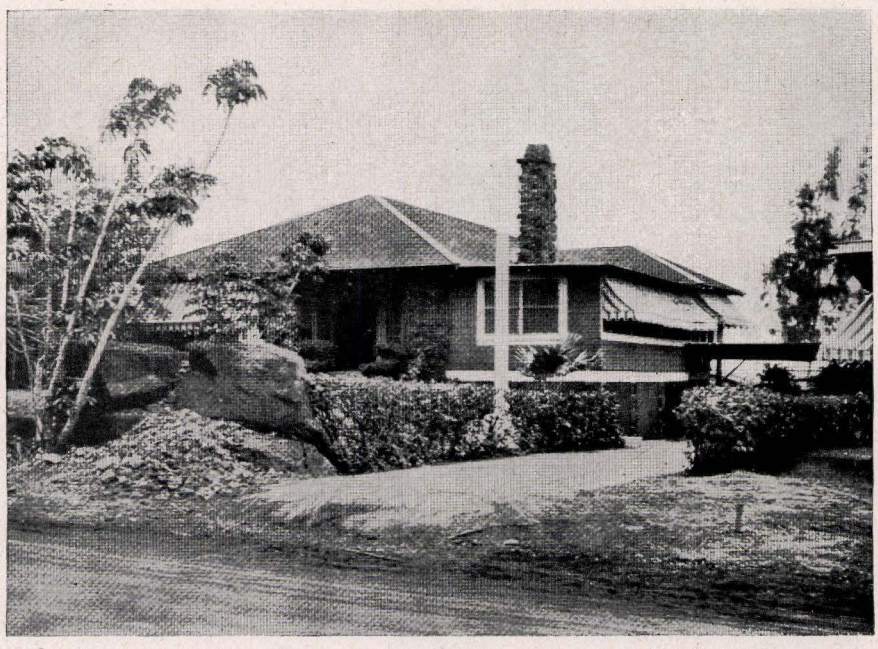
In 1907 the Royal Hungarian Academy of Arts and Sciences commissioned him to write *Politikai számtan* (Political Arithmetic) in collaboration with Károly Bein and M. Bogyó.

**HAVATZELETH HA'SHARON,** *see* COLONIES, AGRICULTURAL.

**HAVDALAH,** *see* HABDALAH.

**HAWAIIAN ISLANDS,** a territory of the United States, situated in the Pacific Ocean, 2,100 miles to the southwest of San Francisco. The first Jews came to Honolulu, the chief city of Hawaii, in 1856. There are in the islands about 100 Jewish families, many of them intermarried with non-Jews. In addition, a large number of Jewish soldiers and sailors are stationed in Hawaii with the American military forces, and the Jewish Welfare Board maintains a field representative there to promote social welfare and religious activities among the Jewish military and naval personnel. The Board has established quarters at Honolulu for these men.

A B'nai B'rith lodge was organized in 1930. The first complete High Holy Day services were conducted by Rabbi Kenneth Carlton Zwerin in 1935, and the community thereafter raised funds to lease a church building for five years. In 1939 they converted the structure into Hawaii's first synagogue, and acquired a site for later construction of a new synagogue building. Honolulu's first drive for the Joint Distribution Committee was held in 1937 under B'nai B'rith auspices, $2,500 being raised for this purpose.



*The Jewish Center at Hawaii*

It is told that in 1887 one Israel Rosenberg, known to the natives as "Rosey," was on good terms with King Kalakaua, and presented him with a Torah which now rests with other relics of early Hawaiian royalty. This Torah was loaned to the Jewish community for use until 1935, when another one was obtained through the Jewish Welfare Board.

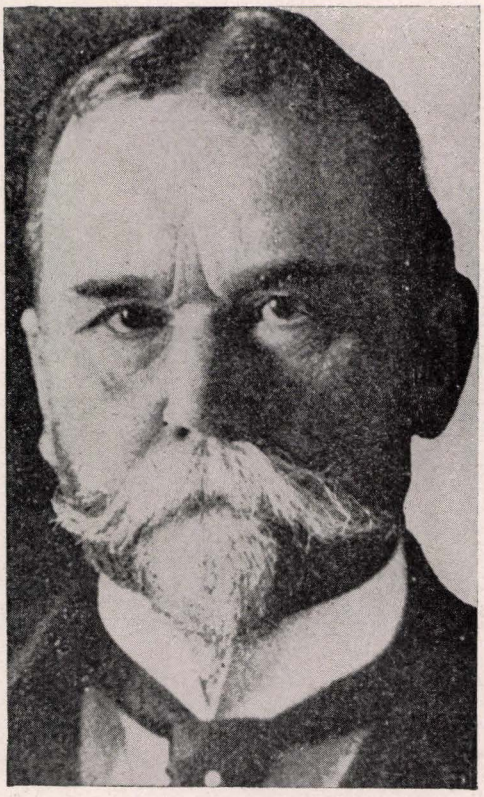
In 1941 Rabbi Harry R. Richmond, United States Army chaplain, was assigned to serve with the American forces in the Hawaiian Islands.

**HAY, JOHN**, American non-Jewish statesman, b. Salem, Ind., 1838; d. Newbury, N. H., 1905. As Secretary of State from September 20, 1898, to the day of his death, Hay directed American foreign policy under Presidents William McKinley and Theodore Roosevelt, and was largely responsible for laying down the principles of American diplomatic representations on behalf of Jews in Roumania and Russia in 1902 to 1905.

Grounds for American intervention in the case of the Roumanian Jews were suggested to Hay in a letter of April 6, 1902, from Jacob H. Schiff, urging a protest against anti-Jewish persecutions and disabilities in the name of humanity and because such persecution led to forced immigration to the United States under distressing circumstances. Employing the guise of an instruction to the American chargé in Bucharest on a proposed naturalization treaty with Roumania, Hay's note of July 17, 1902, attacked the political and economic disabilities under which Jews suffered in Roumania, claimed the "right of remonstrance" against these acts because of their effect on American immigration, and added that the United States "is constrained to protest against the treatment to which the Jews of Roumania are subjected, not alone because it has unimpeachable ground to remonstrate against the resultant injury to itself, but in the name of humanity." In order to cast the appeal into a form which could be published, the greater part of it was incorporated into a circular note of August 11, 1902, addressed to the signatories of the Berlin Treaty of 1878 which Roumania was clearly violating and bringing to the attention of the governments concerned the distressed condition of the Jews.

In connection with the passport question which vexed American relations with Russia for many years and finally led to the abrogation of the treaty of 1832, Hay vigorously maintained the right of American citizens of Jewish faith to the full and equal protection of the government while traveling abroad. As Acting Secretary of State, Hay wrote the note of October 22, 1880, with regard to "the expulsion of American citizens from Russian cities on no other ground than profession of the Hebrew faith," and instructed the American Minister to "press your representations to the successful establishment of the principle of religious toleration for our citizens peacefully residing or travelling abroad, which we as a Nation have such a deep interest in maintaining." Throughout his term as Secretary of State, Hay enforced this position, and in reply to a committee of Congressmen in February, 1905, he reviewed the efforts made by the State Department during the previous year toward "putting an end to such discrimination between different classes of American citizens on account of their religious faith."

The delicate problem raised by the question of American intervention in the Kishinev affair of 1903 he handled with consummate skill and fairness. Although Hay expressed complete sympathy with the victims of the Kishinev pogrom and promptly made a personal contribution of $500 to the Relief Committee, it did not seem prudent to him to make an official protest. In a letter to Jacob H. Schiff, of May 20, 1903, Hay defended himself for not taking more vigorous action, adding: "I feel precisely as you do in regard to it, but you are free to express your feelings and I am not." Hay also advised against direct presentation of a petition to the czar, drawn up by the Executive Committee of the B'nai B'rith, in view of an official state-



*John Hay*

ment by the Russian government that such a petition would not be accepted. Instead, he saw more advantage in giving "the document the utmost publicity in this country and in Europe as having been refused a hearing by the Government of the Czar." This course was followed, and the effect produced fully vindicated the position taken by Hay.

In recognition of these humanitarian services, Congregation Keneseth Israel of Philadelphia, on December 2, 1906, dedicated a John Hay Memorial Window in its temple. NATHAN A. PELCOVITS.

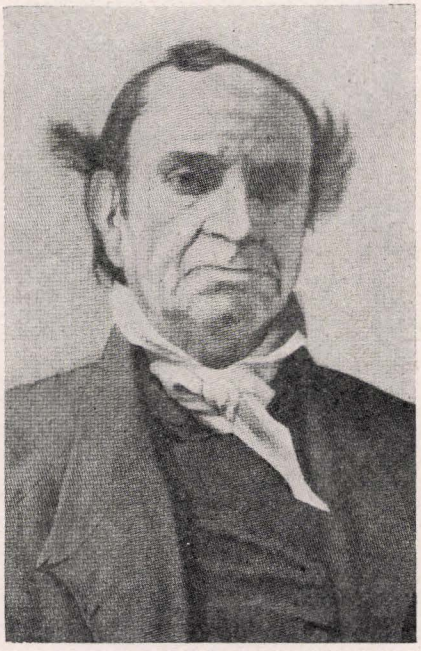
**HAYEM, GEORGES,** physician, b. Paris, 1841; d. Paris, 1933. He received his M.D. degree in 1868, and in the same year he was appointed "agrégé" of the faculty of the University of Paris. In 1879 he was named professor at the University of Paris, and taught therapeutics at the hospital of St. Antoine. The results of Hayem's important researches in stomach disorders, the pathology of the blood, and the atrophy of the muscles were published in his various scientific works. He was successful in the treatment of cholera with cold water applications. A member of the Medical Academy from 1886 on, he became its president in 1918. In 1886 he was made a member of the Legion of Honor. He founded the *Revue des sciences médicales en France et à l'étranger* in 1873, and contributed many important articles to it. Among his outstanding works are: *Des hemorragies intra-rachidiennes* (1872); *Recherches sur l'anatomie pathologique des atrophies musculaires* (1877); *Leçons de thérapeutique* (1882-93); *Du sang et ses altérations anatomiques* (1889); *Traitement du choléra* (1885); and, together with Winter, *Du chimisme stomacal* (1891).

ARMAND-LAZARE HAYEM (b. Paris, 1845; d. Paris, 1889), his brother, was a writer. He openly advocated a republic in France in the last years of the regime of Napoleon III (1852-70) and in 1871 was elected "conseiller général" of Montmorency. In addition to political pamphlets, his writings include: *Le mariage* (1872); *L'être social* (1881); *La science, l'homme au xix^ème^ siècle* (1885); *Vérités et apparences* (published posthumously, 1891).

**HAYES, ISAAC ISRAEL,** Arctic explorer, b. Pennsylvania, 1832; d. New York city, 1881. He was a surgeon in the second Grinnell Arctic expedition which did scientific work in Smith's Sound from 1853 to 1855, under the command of Captain Kane. In 1860 Hayes was the leader of an expedition to the Polar regions and remained the entire winter in Foulke Fiord, discovering valuable data. From this base he made a sledge journey, reaching areas never before visited by the white man and making meteorological investigations. In 1869 he set out on a third exploration, traveling through Greenland in search of an open polar sea, which, he believed until his death, existed near Greenland. The results of his researches were included in the annals of the Exploration Society. Among his books are: *An Arctic Boat Journey* (1860); *The Open Polar Sea* (1867); *Physical Observations in The Arctic Seas* (1867); *The Land of Desolation* (1871).

**HAYIM BEN ISAAC OF VOLOZHIN,** Talmudic scholar and rabbinical authority, b. Volozhin, Poland, 1749; d. Volozhin, 1821. Next to Elijah Vilna (the Vilna Gaon) he was the acknowledged spiritual leader of Orthodox Jewry in Russia, and after the death of Elijah Vilna he was the most prominent opponent of Hasidism in Eastern Europe. He studied under Aryeh Loeb ben Asher, Raphael Cohen and Elijah Vilna, and in 1773 became rabbi of Volozhin, where he remained the rest of his life, except for a year (1780) spent as rabbi of Wilkomir. Perceiving that the introduction of the critical method of study as developed by Elijah Vilna would be of the greatest help in combatting Hasidism and at the same time in winning back the Jewish youth to the study of the Talmud, he founded (1803) the Volozhin Yeshiva, which for more than a century played a prominent part in the spiritual and cultural life of Russian Jewry. Realizing the futility of mere abuse against Hasidism, he wrote instead a serious ethical and Cabalistic work to refute it, entitled *Nefesh Hahayim* (published by his son Isaac, Vilna, 1824). Most of his writings were destroyed by fire while still in manuscript. However, his *Nefesh Hahayim,* his *Ruah Hahayim* on *Aboth* (published separately by Joshua Heschel Levin, Vilna, 1853) and his responsa were combined to form the book *Hut Hameshullash* (Vilna, 1882).

**HAYIM (ELIEZER) BEN ISAAC OR ZARUA** (abbreviated to Maharahaz), Halachist of the 13th cent. He was a pupil of Meir of Rothenburg, then studied in France. In 1288 he took part in the synod of Mayence, where there was discussed the redemption of Rabbi Meir of Rothenburg from prison, where he was held prisoner by Emperor Rudolph, and later was rabbi in Cologne. He maintained a lively correspondence with many scholars. His responsa are extant. He



*High Constable Jacob Hays*

was also the author of excerpts from his father's book, entitled *Kitzur Or Zarua.*

*Lit.:* Michael, H. J., *Or Hahayim* (1891), No. 878.

**HAYIM MALACH,** a follower of the pseudo-Messiah Sabbatai Zevi who lived at the end of the 17th cent. and at the beginning of the 18th. According to Jacob Emden, he was at first named "Mehallech" ("traveler"), because he went to Turkey to learn Sabbatianism there, but it seems likely that he was originally called "Malach" or angel by his adherents.

Hayim Malach first taught Cabala in Poland, and later went to Turkey, where he came into close contact with the Sabbatians and learned their doctrines from Berachiah ben Jacob Cardozo. He then returned to Poland to teach Sabbatianism and predicted the return of Sabbatai as the Messiah in the year 1706, forty years after the latter's conversion to Mohammedanism. He joined Judah Hehasid, the extremely pious Cabalist and leader of a movement of "Hasidim," and together they organized a pilgrimage to Palestine in 1700. The expedition ended in a fiasco, and led to the death of hundreds of those who took part in it. Hayim Malach now became the leader of a group which openly adopted the doctrines of Sabbatai Zevi; according to Jacob Emden, he persuaded his followers to worship a wooden image of Sabbatai Zevi. Banished from Jerusalem, he wandered as a preacher through various cities in Turkey, including Constantinople. There he was excommunicated, and a year later, when he again appeared in that city, he was forced to flee. He then returned to Poland, where he was excommunicated in 1711. About 1715 he was active in Amsterdam, and then again at a later date in Poland. He died about 1720.

*Lit.:* Dubnow, S., "Mabo Letoledoth Hahasidim," *Heathid,* vol. 3; Horodezky, S. A., *Hahasidim Vehahasiduth,* vol. 1, introduction, pp. l-li; Emden, Jacob, *Torath Hakenaoth,* 50, 55-57, 60.

**HAYIM VITAL,** *see* VITAL, HAYIM.

**HAYS,** an American family of Dutch descent which emigrated from Holland and settled in and about New York in the early part of the 18th cent. According to a family tradition, they came in their own ships, together with their servants, cattle and implements of agriculture, and first settled in New Rochelle, N. Y., in 1720. They were merchants in New York city, some living in the nearby country. Several in the second and third generations became farmers. The records point to six brothers as the founders of the Hays family in America, of which four became forbears of numerous descendants scattered throughout the United States and Canada.

JACOB HAYS, the eldest of the four brothers, lived in the town of Rye, Westchester County, N. Y., from 1721 until 1734. He was one of the earliest members of Shearith Israel Congregation of New York city. He was naturalized in 1723 and was made a freeman in 1725. He married Hetty Adolphus.

His sons, MICHAEL HAYS and DAVID HAYS, JR. (b. Rye, N. Y., 1732; d. Mount Pleasant, N. Y., 1812), were storekeepers, first in Oblong, Dutchess County, N. Y., and later in Bedford, N. Y., subsequently becoming farmers at Mt. Pleasant (now Pleasantville), N. Y. Michael Hays was elected assessor in 1788, and was concerned with the drafting of the New York State Constitution.

David Hays, Jr., married Esther Etting, daughter of Asher Etting and Esther Adolphus. He is said to have served under George Washington in the French and Indian War and to have been present at Braddock's defeat. During the Revolutionary War he furnished provisions to the Continental Army. While he, with his eldest son, was absent with the army, a band of Tories, in July, 1779, set fire to his house in Bedford, but his wife escaped with her children with the aid of two faithful negro slaves. Among his descendants were three grandsons and two great-grandsons who served in the Union Army or Navy during the Civil War.

JACOB HAYS (b. Bedford, N. Y., 1772; d. New York city, 1849), New York city police officer, was the eldest son of David Hays. He came to New York city in 1798 and was appointed a city marshal by Mayor Richard Varick (1789-1801) and was appointed high constable —corresponding to chief of police—by every mayor from 1802 to 1849. He acquired world-wide fame as a detective and he was said to have inspired both fear and respect in the criminal classes, who called him "Old Hays," and he was known as a "terror to evil-doers." For several years he was also sergeant-at-arms of the Board of Aldermen and crier of the Court of Sessions. When the reorganization of the police force abolished the office of high constable, a provision was made in behalf of Jacob Hays which permitted him to retain his title, together with his former pay, for the rest of his life. Justice Charles P. Daly gives a graphic account of Constable Hays when the only duty left to him was to sit below the judge and maintain order in the Court of Sessions—a duty which the venerable police officer performed with "an old-fashioned dignity of manner."

By order of the common council of the city of New York, a portrait of Constable Hays was painted and is now in the collection of the New York City Hall. A

grandson, WILLIAM JACOB HAYS (1830-75), won recognition as a painter of animals.

BENJAMIN ETTING HAYS (b. Bedford, N. Y., 1779; d. Pleasantville, N. Y., 1858), farmer, was another son of Jacob Hays. An observant Jew, he was esteemed by his Christian neighbors, who spoke of him as "Uncle Ben, the best Christian in Westchester County." Hays donated a piece of land for the site of the first high school in Pleasantville. One of his sons, DAVID HAYS, was trustee and vice-president of the New York College of Pharmacy.

In addition to his agricultural pursuits, Benjamin Etting Hays served as Shohet (ritual slaughterer) after receiving his certificate of qualification, on November 11, 1813. A granddaughter, RACHEL P. HAYS, became the wife of Cyrus L. Sulzberger and the mother of Arthur Hays Sulzberger.

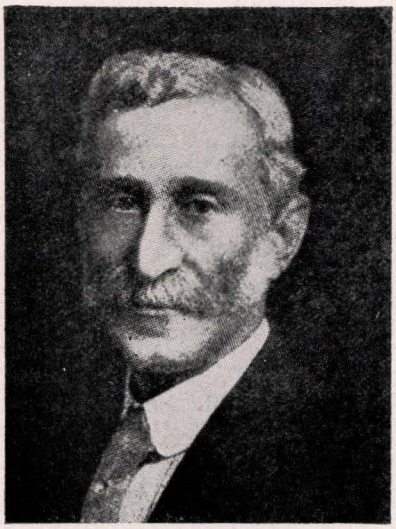
DANIEL PEIXOTTO HAYS (b. Pleasantville, N. Y., 1854; d. New York city, 1923), lawyer and communal leader, was the grandson of Benjamin Etting Hays through his son David. Following his graduation from the Columbia Law School in 1875 and after several years of legal apprenticeship, he achieved a prominent place as a practising attorney and became favorably known as a trial lawyer in important cases in both the state and federal courts. He also held public offices, including that of president of the Municipal Service Commission of New York city. In 1898 he was elected president of the village of Pleasantville.

Hays was especially distinguished as a champion and promoter of Jewish religious and welfare organizations. He served for many years on the executive committee of the Union of American Hebrew Congregations, and was permanent chairman of that body at its Golden Jubilee Convention held in New York in January, 1923. He was president of Temple Israel, trustee of the Jewish Publication Society of America, president of the Young Men's Hebrew Association of New York (1879), and one of the founders of the *American Hebrew* magazine. His family live in the old homestead at Pleasantville.

DAVID HAYS, the second of the original brothers, was a New York merchant, living on a plantation in Grigg's Town, Somerset County, N. J., and served as Parnas (president) of Congregation Shearith Israel in 1751. He married twice, his second wife being Grace Mears, the widow of Moses Levy. He acquired the rights of a freeman in 1735, and was naturalized in 1740.

SOLOMON HAYS, a West India merchant, was the third of the four brothers who originally settled in New York State. His name appears in the records of Shearith Israel Congregation under date of February 9, 1739, as a signer of an agreement to conform to the by-laws of the congregation. The records also show that he was a duly qualified Shohet (ritual slaughterer), licensed in 1736. In 1742 he was made a freeman of New York.

One of his sons, BARUCH (or Barrak) HAYS, served as a first lieutenant in the Revolutionary War. Another son, ANDREW HAYS, moved to Montreal, Canada, where he became one of the original members of the Jewish Congregation of that city, and was among the first Jews to set foot on Canadian soil, arriving there at the time of the British conquest in 1760. One of his



*Daniel Peixotto Hays*

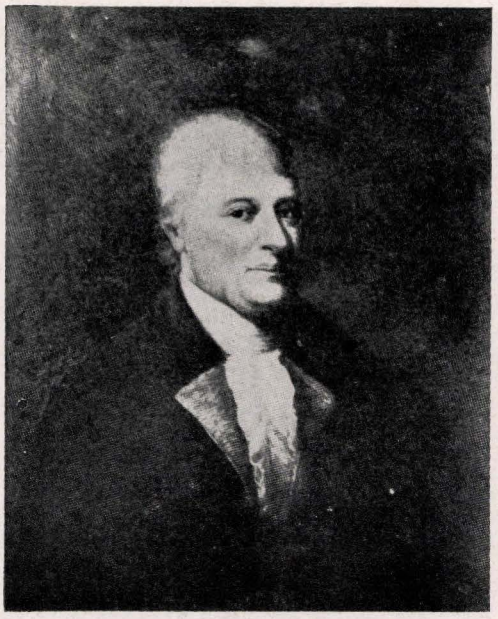
sons, MOSES JUDAH HAYS, played a prominent part in the municipal affairs of Montreal, besides being active as trustee and later as president of the Montreal Jewish congregation.

JOHN HAYS (b. New York city, 1770; d. Cahokia, Ill., 1836), pioneer Illinois settler and Indian trader, was the grandson of Solomon Hays through his own son Baruch. As a youth, John Hays entered the Indian trade in the Northwest Territory in the employ of a Canadian firm. In 1790 he was a member of the militia of St. Clair County. He settled in Cahokia about 1793, where he set up in business for himself as an Indian trader; he also purchased land and became a successful farmer.

Hays held numerous public offices. Besides being postmaster in Cahokia, he was sheriff of St. Clair County (1798-1818). President James Madison appointed him collector of internal revenue for the Indian Territory in 1814. He was appointed Indian agent at Fort Wayne, Ind., in 1822, which office he held for several years. Upon his return home to Cahokia, he was enabled to pass the remaining years of his life in peace and comfort, having acquired considerable property. Hays married "a lady in Vincennes of excellent family," and left his fortune to his three daughters upon his death. While his descendants have probably lost their identity as Jews, there is evidence to show that John Hays himself retained the Jewish faith as far as it was possible in a non-Jewish environment.

ISAAC HAYS (d. 1765), the fourth of the brothers who came to settle in America, was a tallow-chandler, naturalized in 1748 and made a freeman of New York city that same year. He married Rebecca Judah.

SAMUEL HAYS (b. New York city, 1764; d. Philadelphia, 1839), merchant, was the son of Isaac Hays. He removed to Philadelphia when a young man, and served an apprenticeship with the renowned Haym Salomon before engaging in business for himself. A newspaper advertisement in the Philadelphia *Packet* of December 7, 1785, designates him as a broker, with an office on Front Street, opposite the Custom House, doing business in bills of exchange on Europe and



*Moses Michael Hays*
*A copy of the original portrait by Gilbert Stuart*

the United States. The advertisement concludes with the statement: "By a long residence with the late Mr. Haym Salomon, he (Samuel Hays) has acquired a perfect knowledge of this business."

Samuel Hays was prominent in the activities of Mikveh Israel Congregation of Philadelphia, his name being mentioned among the original members in 1782 and as a trustee of the congregation in later years. He also belonged to the Freemasons. Hays married Richea Gratz, a sister of the famous Rebecca Gratz. A pastel portrait of Samuel Hays, painted by James Sharples, is owned by his descendants.

Isaac Hays (b. Philadelphia, 1796; d. Philadelphia, 1879), physician and editor, was the son of Samuel Hays. He studied at the University of Pennsylvania (M.D., 1820), and besides winning success as a general practitioner, became one of the leading ophthalmologists in the country. He devised important ophthalmological instruments. A tireless worker in hospitals and dispensaries, he nevertheless found considerable time for writing and editing. From 1827 to his death he was connected in an editorial capacity with the *American Journal of the Medical Sciences,* of which he became sole editor in 1841; for many years it was popularly known as "Hays' Journal."

Hays also edited the *Medical News,* established by him in 1843, and the *Monthly Abstract of Medical Science,* founded by him in 1874. Among other works of a comprehensive nature, he edited *Wilson's American Ornithology* (8 vols., 1828), *Lawrence on Diseases of the Eye* (1847) and *Arnott's Elements of Physics* (1848). He was president of the Academy of Natural Sciences of Philadelphia (1865-69), and one of the founders of Franklin Institute. He was also one of the founders of the American Medical Association and the author of its code of ethics, which has been adopted by medical societies throughout the United States. He married Sara Minis of Savannah, Ga.

Isaac Minis Hays (b. Philadelphia, 1847; d. Philadelphia, 1925), physician, was the son of the physician Isaac Hays. He was associated with his father in the editorship of the *American Journal of the Medical Sciences* from 1869 to 1878, when he became sole editor, serving in that capacity until 1890. He also edited the *Medical News* from 1878 to 1889. Like his father, he was an eminent ophthalmologist. He was secretary-general of the International Medical Congress in 1876, and later president of the Pennsylvania College of Dental Surgery. For the last twenty-eight years of his life he was secretary of the American Philosophical Society. He was particularly interested in its founder, Benjamin Franklin, and the knowledge of Franklin as a personality is partly due to his historical researches. He published *Chronology of Benjamin Franklin* (1904) and *Calendar of Franklin Papers* (1907).

Judah Hays (1703-64) was the fifth of the settler brothers. He was a New York merchant residing in Rye, N. Y. He was naturalized in 1740 and served as Parnas of Congregation Shearith Israel in 1750 and 1759. His sixteen-gun ship *Duke of Cumberland* was commissioned as a privateer during the French and Indian War (1760). In 1734 he married Rebecca Michaels.

Moses Michael Hays (b. 1739; d. Boston, 1805), pioneer broker of Boston, was the son of Judah Hays. The place of Hays' birth has been variously given as Lisbon, London and New York. The date of his removal to Boston is likewise in dispute, although it was probably in 1776. Before coming to Boston, he lived at Newport and New York, in which latter place he became a freeman in 1769 and his occupation at that time was given as watchmaker.

Upon his arrival in Boston, Moses Michael Hays set up in the insurance business at 68 State Street. He soon became a wealthy citizen. His home radiated a spirit of gracious hospitality and attracted such distinguished guests as Harrison Gray Otis, United States Senator and mayor of Boston, and Thomas H. Perkins, railroad man and philanthropist. His household included his sister Reyna, the widow of Reverend Isaac Touro of Newport, and her two sons, Judah and Abraham Touro, later known as distinguished merchants and philanthropists.

In 1786 Hays was appointed deputy inspector general of Masonry for North America. He was grand master of the Masonic Grand Lodge of Massachusetts from 1788 to 1792, and was largely instrumental in introducing into the United States what is known as the "Ancient Accepted Scottish Rite." His portrait, a copy of the original by Gilbert Stuart, is in the Masonic Temple at Boston. In 1782 his brig of eight guns was registered as a privateer. Hays, despite his non-Jewish environment, faithfully adhered to Jewish customs and observances, and when he died he was buried in the Jewish cemetery at Newport. His son, Judah Hays (1772-1832), inherited his fortune and became a founder of the Boston Athenaeum. Clarence I. Freed.

***Lit.:*** *Publications of the American Jewish Historical Society;* Markens, Isaac, *The Hebrews in America* (1888); Daly, C. P., *The Settlement of the Jews in North America* (1893); Hart, A. D., *The Jew in Canada* (1928); Reynolds, *Pioneer History of Illinois* (1907) 186-88; Morais, H. S., *The Jews of Philadelphia* (1894); Morrison, Hyman, *Early Jewish Physicians in America* (1929).

**HAYS, ARTHUR GARFIELD,** lawyer, b. Rochester, N. Y., 1881. The name of his family was originally Haas and was anglicized by his grandfather when he came to the United States from Germany. Arthur Garfield Hays studied at Columbia University (B.A., 1902; M.A., 1905; LL.B., 1905). He was admitted to the bar of New York in 1905, and practised law in New York city. During the first World War, before the entrance of the United States, he represented the German government in England (1914-15).

Although engaged chiefly in commercial and corporate matters, in 1918 Hays became interested in the American Civil Liberties Union, and from then on appeared as counsel without remuneration in many cases involving civil liberties. He was active during a coal strike in Pennsylvania (1922) in winning freedom of assembly and freedom of speech for the strikers; in the Scopes case in Tennessee (1925), in which he was associated with Clarence Darrow in the struggle for freedom of education; in the Sweet case in Detroit (1925), in which the question of negro segregation was involved; in the Mercury case in Boston (1926), in which the freedom of the press was in question; and in attempts to save the convicted men and in defence of pickets in the Sacco-Vanzetti case in Massachusetts (1927), when freedom of opinion was fought for. Hays went to Germany in 1933 to appear for the Communists accused of burning the Reichstag. In 1937 he headed an investigation into the killing of Puerto Rican Nationalists in Ponce, and in the same year was active in opposing the measures of Mayor Frank Hague of Jersey City in a seamen's strike.

His publications include: *Enemy Property in America* (1923), legislation and decisions with respect to enemy property; *Let Freedom Ring* (1928; revised ed., 1937), a study of a number of cases involving the defense of particular civil liberties between 1922 and 1927; *Don't Tread On Me* (1928; with Clement Wood and McAlister Coleman), legal tactics in labor disputes; *Trial By Prejudice* (1933), the part played by prejudice, "the thirteenth juror," in certain notorious trials, including the Scottsboro case, in 1931 and 1933, the trials of Billings and Mooney, in 1916 and 1917, and the trial of Leo Frank, in 1913; *Democracy Works* (1939), a study of progress in the United States towards a higher standard of living in which, Hays concludes, the mass of the people share.

In defending civil liberty, Hays did not merely defend the liberties of those with whom he was in sympathy. Accordingly, although he detested the Nazis, he joined the attorney of the Friends of New Germany in seeking an injunction against a police commissioner in New Jersey who had closed all halls to Nazi meetings (1937). He was also opposed to capital punishment and, accordingly, to the sentence of death imposed (1936) upon Bruno Hauptmann, the kidnapper, for the murder of Charles A. Lindbergh's child.

Hays believed in the democratic form of government as established in the United States; he believed, too, that its criminal law, as part of that system, was admirable in theory. But he believed in the use of aggressive legal tactics to defend democratic rights, and he has been justly called "a soldier in the eternal warfare against tyranny and intolerance" (Stuart Chase, in *The Nation,* May 23, 1928). CHARLES REZNIKOFF.



*Arthur Garfield Hays*

**HAYYUJ, JUDAH BEN DAVID** (Arabic name, Abu Zakariyya Yahya ibn Daud), physician of Fez, lived at Cordova, Spain, about 1000. He studied medicine and became a distinguished physician. Subsequently he devoted himself almost entirely to the study of grammar, and was the first to establish the law of tri-radicality, i.e. that all Hebrew roots have three consonants. Hayyuj was the originator of scientific Hebrew grammar, and deserves a place of distinction in the history of philology in general. He was a pupil of Menahem ben Saruk, and teacher of Samuel Hanagid and Jonah ibn Janah. His writings in Arabic were translated into Hebrew by Moses ibn Gikatilla and Abraham ibn Ezra.

***Lit.:*** Bacher, in *Jewish Quarterly Review,* vol. 11 (1899) 504-14; idem, *Die grammatische Terminologie des Jehudah Chajjudsch* (1882); Hirschfeld, *Literary History of Hebrew Grammar* (1926) 35-40.

**HAYYUN, NEHEMIAH,** Cabalist and follower of Sabbatai Zevi, b. Safed, Palestine (other sources say, in Bosnia), 1650; d. in Africa, about 1730. While still a young man he became rabbi at Uskub (now Skoplje, Yugoslavia) for a short time, but then wandered about from country to country, begging for alms, securing a position occasionally, only to be exposed as an impostor. During this period he published a Cabalistic work, which declared that Judaism taught a Divine Trinity, and met some of the followers of Sabbatai Zevi and joined the movement. He proclaimed himself a Sabbatian in Leghorn in 1710 but was rebuffed there, as he was also in Venice. He found a better field for his activities in Prague, where he worked for a time as teacher and preacher under the protection of Rabbi Joseph ben David Oppenheim and Naphtali Cohen. His sermons, which were of a mystical nature and

gave hints as to the Sabbatian movement, were published as *Dibre Nehemiah* (Words of Nehemiah; Berlin, 1713), for which he secured the approbation of several German rabbis by the use of false testimonials.

In 1713 Hayyun came to Amsterdam, claiming to be a messenger from Palestine and seeking to push the sale of his books. He was unmasked as a Sabbatian by Moses Hagiz and Zebi Ashkenazi and placed under the ban; the German rabbis thereupon withdrew their approbations of his works. He nevertheless found support in the Sephardic community of Amsterdam and its rabbi, the mystic Solomon Ayllon. In the next months a lively literary polemic was waged by Hayyun and his opponents; the former maintained his position in Amsterdam until 1714, when the publication of the ban against him by the rabbis of Constantinople and Smyrna forced him to leave for Italy, and return to Constantinople, where he strove to have the ban removed. Little more is known about his life. Ten years later, in 1724, he was once more in Central Europe, issuing polemical writings and threatening to embrace Christianity if he did not receive support from the Berlin community. However, even his old supporters had forsaken him, and he fled to Africa, where he died in great poverty.

*Lit.:* Graetz, H., *History of the Jews,* vol. 5, pp. 215-31.

**HAZAEL,** king of Syria who ruled from 842 B.C.E. to the end of the 9th cent. B.C.E. He usurped the throne through the assassination of Ben-hadad II (more properly, Hadad-Idri) during the latter's illness (*II Kings* 8:7-15). Hazael warred against Joram, king of Israel, and Ahaziah, king of Judah, at Ramoth-gilead, and Joram was wounded in the battle (*II Kings* 8:28-29). Later, the murder of Joram by Jehu, who usurped the throne of Israel, aided Hazael, and he succeeded in devastating all the territory of the kingdom of Israel east of the Jordan, from the Arnon in the south to the Bashan in the north (*II Kings* 10:32-33). He invaded also southwestern Palestine, took possession of Gath and other parts of Philistia, and proceeded against Jerusalem, but was finally bought off by Jehoash, king of Judah (*II Kings* 12:18-19).

The prophets of the school of Elisha viewed Hazael's accession to the throne and his campaigns against Israel as a step in the eradication of the worship of Baal. Thus in *I Kings* 19:15-17 Elijah is commanded to anoint Hazael, then probably a court official, as king of Syria so that he might execute God's vengeance upon the worshippers of Baal. *II Kings* 8:7-15 states that Hazael came to Elisha to inquire about the outcome of Ben-hadad's illness. The reply was: "Go, say unto him: Thou shalt surely recover; howbeit the Lord hath shown me that he shall surely die." Elisha further told Hazael that he would be king and would wage a ruthless war against Israel.

Hazael single-handedly withstood two onslaughts of the powerful Assyrians, in 842 B.C.E. and 839 B.C.E. Although Shalmaneser II defeated his army on both occasions, laid waste the Haran district and took possession of his cities, Hazael succeeded in holding Damascus against the siege of the Assyrians, and was not troubled by them during the latter part of his reign.

*Lit.:* Hastings, James, *Dictionary of the Bible,* vol. 2, pp. 312-13; Jirku, Anton, *Das Alte Testament im Rahmen der altorientalischen Kulturen,* pp. 59-60; McCurdy, James F., *History, Prophecy and the Monuments,* vol. 1 (1894) 281-92; Bernfeld, S., *Mabo Lekithebe Hakodesh,* vol. 2, pp. 115-23.

**HAZAI, SAMU,** general, b. Rimaszombat, Hungary, 1851; d. Budapest, Hungary, 1938. On his joining the Hungarian Honvéd Army, he went to military school and, a brilliant student, he soon graduated from the officers' course in Vienna. In 1886 he became a member of the staff of the Honvéd ministry, the ministry of the separate Hungarian Honvéd Army, and in 1889 he became a teacher at the Ludovika Military Academy of Budapest and of the Honvéd Corps Officers School, with the rank of captain. He later became the commander of this school, and in 1904 head of a section in the Honvéd ministry. A career like this demanded the abandoning of the Jewish faith. In 1907 he became a general and in 1910 minister in the cabinet of Khuen-Héderváry. At the same time the rank of field marshal lieutenant and that of privy councillor were bestowed on him.

Hazai was the author of some excellent military legislation, such as a reformed military penal law and codification of the army reform. In 1912 he was knighted with the title of baron, and in 1914 he became general of the Austro-Hungarian infantry. During the first World War he inspired several emergency laws for the duration of the War. He was Honvéd minister up to 1917, and then was placed in charge of recruiting for the dual army. After the collapse of Austria-Hungary, he retired. In 1919 the Hungarian Soviet regime held him as a hostage. Hazai contributed articles to the review of the Ludovika Military Academy.

**HAZAKAH** (from the Hebrew root *hazak,* "to be strong," in the causative form "to take hold," "to possess," "to presume"), a term which embraces a number of concepts in Jewish law: 1. a specific mode of acquisition; 2. prescription; 3. presumption.

1. Hazakah is a specific mode of acquiring title to immobile property. After all the details of the transaction are settled, the Hazakah act must be performed in the presence of the vendor or assignor or at his command, "Go take possession and acquire" (*B.B.* 42a, 52b).

The Hazakah act may be performed through some action which is beneficial to the property, such as constructing or repairing the fence, locking up the premises, or improving the entrance. Rashi and Rashbam, in contradiction to the Talmud, say that the handing over of the keys also constitutes an act of Hazakah (*B.K.* 52). Hazakah is also the only mode of acquiring ownerless property (Hefker).

2. Hazakah is a legal concept arising out of the possession of mobile or immobile property and operates as evidence or presumption of title. The undisputed use and enjoyment of the benefits of immobile property for a period of three consecutive years creates a Hazakah (*B.B.* 29a, 36). If a previous owner protested the legality of the possession before the lapse of the three years during which the occupation is illegal, then the possessor could not establish a Hazakah. If the owner continued to pay the taxes or sold the property to another individual by means of a documentary conveyance, we consider this as a protest, for

it indicates that the previous owner is of the opinion that the property still belongs to him (*B.B.* 39). This same procedure prevailed in Roman law, where a civil action contesting the possession could interrupt the process of prescription.

The ruling that the undisputed occupation or use of immobile property for three years creates a Hazakah rests upon two predicates. A man is not expected to guard his deed after he has continually guarded his property for three successive years. Hence, after three years, an individual is not required to produce his deed as proof of title and his Hazakah serves as evidence of title. This idea is echoed in the Roman law, where we find that Demosthenes decried the unreasonableness of the law which requires a person to guard his evidence forever. Also, it is quite improbable that an owner would neglect his property for three years and would allow another individual to take exclusive possession of it. Therefore, the silence and lack of protest are a confirmation of the possessor's rights. A claimant can not, however, enter the plea that he was unaware of the occupation in defense against such an inference, for the law assumes that the news of the illegal usurpation of a man's property would eventually reach him within three years. Only such situations as would cut him off from all means of communication would make such a plea acceptable (*B.B.* 38). There is a slight resemblance to this premise in the Roman law under Justinian, where one of the conditions of acquiring ownership by means of prescription is that the previous owner must be aware of the alienation (*Novella* 119:17; cf. Declareuil, L., *Rome the Law-Giver,* 350).

Possession per se, which is the present connotation of Hazakah, does not create title. The primary principle of Hazakah, which is a definition of its operation, is "that a Hazakah which is not accompanied by the assertion or declaration of title is not valid" (*B.B.* 41a). The possessor must in every circumstance declare that he acquired the land through sale or transfer. If, however, the possessor can not declare that he acquired title to the property, but merely states that he found the property vacant and occupied it, then his Hazakah is practically worthless and he must relinquish the property to the claimant (*B.B.* 41a). In the earlier stages of the development of Roman law we find also that the possessor had to come into possession of the property in good faith and with just title before he could be recognized as the owner (Declareuil, *ibid.,* p. 180). As this development continued, the law finally evolved that possession for a very long period was sufficient to establish ownership. In Roman law, it is the duration of the possession itself which negates the former ownership, enabling the possessor to acquire complete ownership. This is not true of Jewish law, which demands that the possessor must always show proper title gained by transfer or sale. The possession of immobile property for three years only creates a presumption of title which serves as a basis for procedure in the event of a litigation. Isaac Herzog (*The Main Institutions of Jewish Law,* vol. 1, p. 231) points out a very interesting departure from the concept of Hazakah in the Palestinian Talmud, where it seems that possession alone can create title, when the name of the previous owner ceases to be associated with the land. This seems to have some resemblance to the Roman law of *praescriptio longissimi temporis* and falls into the legal category of "extinctive acquisition," whereby possession for a long period causes the extinction of previous ownership. This is, however, an isolated instance which might have been influenced by the practices of the eastern provinces.

Mobile property presumably belongs to its possessor until proved otherwise, except such articles as are usually lent or borrowed. The reason that possession is immediately effective in establishing a Hazakah in the case of mobile property arises out of the fact that mobile property can be physically transferred from the immediate possession of one individual to another. When mobile property is sold, the object itself can be transferred from the hands of the vendor into the hands of the vendee. In fact, some of the modes of acquisition of mobile property are accomplished by means of the actual physical transfer of the property (Mesirah; Meshichah, and Hatzer). Therefore, the presumption is that the possessor of mobile property is usually the owner, and if a claimant appears with proof of prior ownership and contests the validity of the possession, then the possessor who has a Hazakah need only declare under oath that he acquired the property by means of sale or transfer and he may retain it (*B.B.* 45a; *Shebu.* 46b). Immobile property, however, can not be physically transferred from one individual's possession to another, but always remains in its place. The transfer of such property is usually accomplished by the documentary transfer of title or other legal conveyances. Therefore, immobile property always belongs to the previous owner until it has been legally established that the status of ownership has been altered and transferred to another individual (*B.K.* 95a). Accordingly, if a claimant with proof of prior ownership contests the possessor's ownership before the lapse of three years, the onus of proof is upon the possessor and he must produce proof that he acquired the land by means of sale or transfer. If such a claimant appears after the lapse of three years, when the possessor is no longer required to guard his deed and the silence of any previous owners confirms the rights of the possessor, then the possessor proves his Hazakah and declares under oath that he acquired the land through sale or transfer.

When a claimant contests the ownership of a possessor who has a Hazakah, and does not produce evidence of prior ownership, then the possessor can defend himself by another legal presumption known as Miggo, and he need not have recourse to his Hazakah as evidence of title. The possessor can contend either that he does not possess the property or that it never belonged to the claimant. Since the possessor could nullify the plaintiff's claims by adducing either of these arguments and the claimant has no proof to contradict him, we therefore may accept without compunction any other pleas which the possessor may offer. The first argument can be advanced only in the case of mobile property, for such objects can usually be obscured or hidden, but the second argument can be adduced for both mobile and immobile property.

However, if a plaintiff appears with proof of prior

possession accompanied by evidence that the possessor retains the property, then the aforementioned arguments are naturally nullified and the Miggo is invalidated. The possessor must then resort to his Hazakah as evidence of title, and must follow the usual procedure in such a situation.

Animals and slaves are not considered mobile property because they have a tendency to move from one individual's immediate possession to that of another, and such transfer is attributed to their tendency to wander. Therefore, their possession is not immediately effective in creating a Hazakah, as in the case of mobile property, but they are considered immobile property and must be possessed for three years in order to establish a Hazakah (*B.B.* 36b).

A Hazakah can not be established by means of the possession of properties which are only temporarily placed in an individual's trust for a particular service or administration and not in order to acquire title to them. Hence, partners, building contractors or executors can not establish a Hazakah in the case of property which has only been entrusted in their care (*B.B.* 42a).

In situations in which two Hazakahs conflict, they may neutralize each other (*B.M.* 100a), or one may be preferred to the other (*Keth.* 76a).

**3.** In law, as in all attempts to ascertain the actual truth, occasions arise when it is impossible to determine the exact facts and situation. We must, therefore, fall back upon a logical reconstruction of the facts or we must determine to the best of our ability what the common human reaction is or would be to the particular set of circumstances. In other words, our judgment is based upon a probability which, in turn, may create a presumption. The presumption is a very effective legal instrument serving as a guide in determining upon whom the onus of evidence falls, and even the decision of the court can not set it aside (*Keth.* 24b).

The power of the presumption as an instrument of evidence is illustrated by its use even in cases involving capital offenses. If two individuals, whose familial ties could be determined only on the basis of a presumption, committed incest, which is a capital crime, then the court could sentence them to death on the evidence of this presumption (*Kid.* 80a).

A presumption was sometimes expressed as an aphorism which could be applied to any number of situations. The presumption that "a man does not drink from a glass before he examines it" was interpreted to mean that a man does not marry a woman before he ascertains her physical condition. Hence, if a husband discovered some physical abnormality in his wife soon after their marriage, he could not contend that this abnormality existed prior to the marriage and that he had been defrauded, thereby being entitled to divorce her without giving her her dower rights, for we presume that he ascertained her physical condition prior to the marriage (*Keth.* 76a).

The present physical condition of an object is presumed to have continued in its previously ascertained condition until evidence is produced that this condition was altered or changed (*hezkath haguf; Keth.* 76a).

The repeated occurrence of an act or incident served as the basis for establishing a presumption. Rabban Simeon ben Gamaliel maintained that only the repetition or recurrence of an incident on three occasions created a presumption (*Yeb.* 64b). The normal procedure, routine, or the logical manner of performing certain acts or duties created the presumption that this routine was standard and was seldom modified. Presumptions were also based on the psychological reactions of persons.

Some examples of the previously described presumptions are as follows: If two children of the same parents died because of the ill effects of circumcision, we presume that the children of this family can not endure the effects of circumcision and the other children are, therefore, exempt from this rite (*Erub.* 97a). An employee who is hired for a day presumably received his wages at the end of the day (*B.M.* 112b). An individual would not allow himself to be robbed without attempting to fight off the robber (*Sanh.* 72a). A debtor would not have the impudence to deny his debt in the presence of his creditor (*B.M.* 3a).

*See also:* LEASE; PROPERTY, SALE AND TRANSFER OF; REAL ESTATE.

BENJAMIN BERNFELD.

*Lit.:* Maimonides, *Yad Hahazakah, Hilchoth Toen Venitan; Hoshen Mishpat* 133 to 152; Bloch, Moses, *Das mosaisch-talmudische Besitzrecht* (1897); Frankel, Z., *Der gerichtliche Beweis nach mosaisch-talmudischem Rechte* (1846); Declareuil, J., *Rome the Law-Giver* (1927); Gulak, Asher, *Yesode Hamishpat Haibri,* vol. 4 (1922), chap. 10; Herzog, Isaac, *The Main Institutions of Jewish Law,* vol. 1, chap. 14.

**HAZAN, HAZAN SHENI,** *see* CANTOR; FUNCTIONARIES, RELIGIOUS AND COMMUNAL.

**HAZANUTH,** a term derived from Hazan (cantor) and used with various meanings. In the Jewish literature of the early Arabian period, *hizanatun* means songs, all the products of the creative activity of a poet; in later times this poetic activity produced the Piyutim in the Mahzor. Hazanuth, being the analogous form in Hebrew, is also used with the same significance. Later on, when Hazan came to mean precentor, Hazanuth was the name given to synagogal melodies as a whole, especially the chants common among Russian and Polish congregations. Finally the term was transferred to designate the office and the profession of precentor.

*See also:* CANTOR.

**HAZAZ, HAYIM,** Hebrew writer, b. Siderovici, near Kiev, Russia, 1898. He received a traditional Jewish education and first wrote for *Hashiloah* and *Hatekufah* short stories depicting the life of Russian Jews who lived in small towns during the period of the Russian Revolution. In one of his best known stories, "Betzillan Shel Malchuyoth" (In the Shadow of Kingdoms), he depicts a community as it passes through a pogrom. He also wrote a novel *Beyishub Shel Yaar* (In a Forest Habitation; 1930), dealing with a village community on the eve of the Revolution. In 1931 Hazaz settled in Palestine, where he wrote novels and stories about life in that country, such as *Reb Pinhas* and *Halutzim* and *Yeish,* a novel of Oriental Jewish life.

Hazaz is regarded as one of the foremost Hebrew fiction writers of today. His characters are portrayed on a broad field of historical events, which makes them

appear like puppets. He has a power of objective observation of even the most tragic events, and a subtle and restrained satire.

**HAZKARATH NESHAMOTH,** *see* MEMORIAL SERVICE.

**HA'ZOREA-YOKNEAM,** *see* COLONIES, AGRICULTURAL.

**HE,** *see* ALPHABET.

**HEAD, COVERING OF.** The practice observed by the majority of Jews of covering the head at prayer, study or religious observances is not based on any law in the Bible or Talmud, but appears for the first time as an injunction in the medieval Jewish codes. It is therefore not so much a part of definite religious law (Halachah) as of custom (Minhag), a custom which took some time to spread among the Jews all over the world and which came to acquire the binding force of a law until it was challenged in modern times by those who desired this and other reforms in the ritual. The question of the retention or the abolition of this practice is one that has greatly agitated the Jews of Europe and America in the 19th and 20th centuries; in fact, it can be fairly said that there are communities in the United States where one of the chief divisive distinctions between Reform and Orthodox Jews is the willingness or the unwillingness of the congregations to worship with uncovered heads.

As in the case of other customs and practices that have come to be accepted as part of the traditional observances of Judaism, the practice of covering the head has varied from country to country, from age to age, and from occasion to occasion. The absence of any definite early legislation has made it possible for authorities to express widely divergent views, and for communities to bring forth arguments both for and against the retention of the custom.

Writing from the point of view of tradition, on the one hand, scholars have advanced arguments pro and con, endeavoring to prove that the views which they advance have the support of duly constituted authority.

Writing from the point of view of history, on the other, many scholars agree that there is no evidence in the sources to indicate that the custom of covering the head while performing a religious duty originated in Palestine; they maintain that the practice was introduced at a comparatively late date in Babylonia.

There are, however, equally important authorities who contend that the custom traces back to the mitre which the high priest wore while officiating at the altar in the Temple at Jerusalem; the contention is that this headgear was meant to distinguish the Jewish high priest from the heathen high priests who wore no headgear while performing their duties in heathen temples. Other scholars maintain that this argument is invalid, since Greek and Roman priests, while officiating in their temples, wore headgear, as did the high priest in Jerusalem.

Moreover, there is a statement (*Hilluſe Minhagim,* No. 44; published by Joel Müller in *Hashahar,* vol. 7) that on the holidays the priests (*Kohanim*) in Palestinian synagogues pronounced the priestly benedictions with uncovered heads, while in Babylonia the priests performed this function with their heads covered.

It would appear, then, that the practice of covering the head in Jewish worship comes from Babylonia, originating there in a general custom which was the reverse of a similar custom in the Western world. In the Orient, the head was covered as a gesture of respect in the presence of a notable, an elder or a scholar; from this followed the practice of covering the head in the presence of God at worship; then the practice became a sign of piety. The pious would cover their heads when reciting their prayers and, finally, when uttering any benediction addressed to God. This became the Minhag throughout the Babylonian Jewish communities.

The Minhag was brought from Babylonia to the Western European Jewish communities in which it had previously not been observed. This must have been about the 8th cent. C.E., when Judaism in Spain began to be definitely colored by Babylonian scholarship and traditions. Approximately four centuries later, the custom had become so prevalent in the Sephardic world that the philosopher Moses Maimonides (12th cent.) thought it unbecoming for a scholar to study or teach with uncovered head, and that the same custom should be observed when worshipping. And the *Shulhan Aruch,* likewise a product of Sephardic Judaism (16th cent.), records the information that certain authorities forbade mentioning the name of God, or even entering the synagogue with head uncovered, and deduces from this the recommendation to wear the hat at all times as an act of piety (*Orah Hayim* 8, 282).

Ashkenazic customs in Central European Jewish communities, however, were influenced by the Palestinian tradition. In the 13th cent. the famous Meir of Rothenburg is quoted as having held that bareheadedness was not forbidden. But when the forceful stream of Jewish scholarship began to flow from Spain into Ashkenazic communities in the 12th and 13th centuries, the Minhag of the covered head gained adherents. Notwithstanding the fact that in the 16th cent. Solomon Luria denied that praying with uncovered head was prohibited (Responsum 72), the medieval codes generally include the Minhag of the covered head as authoritative Jewish practice.

To the argument that on the basis of *Hukkath Hagoyim* (that Jews must not imitate the statutes of the Gentiles) Jews must pursue the custom of the covered head, opponents quote Moses Isserles (16th cent.), who held that the *Hukkath Hagoyim* prohibition refers only to practices which concern religious law or principle; the custom of covering the head or of bareheadedness stems neither from Jewish law nor from principle, and is therefore only a problem of good manners.

Elijah Vilna (18th cent.) denies that praying or entering a synagogue with uncovered head is rooted in Jewish law. He holds, however, that although the Minhag is merely "a matter of propriety," nevertheless "it would seem to be good manners to cover one's head when standing in the presence of great men and also during the religious service" (commentary on *Orah Hayim* 8:6).

As has been said, in religious practice the force of custom is often stronger than law. By the time of the Emancipation (19th cent.), the Minhag of the covered



*An illustration from a Haggadah written in Germany about 1450, showing a scene in a synagogue in which neither reader nor congregation wears hats*

head had attained the rigidity of law throughout the Jewish world. The suggestion of the early Reformers that this custom be abolished because in the Western world the proprieties called for the uncovered head as an act of grace and good manners met with furious onslaught. In most communities of the United States the controversy of the covered or uncovered head stands as a basic divisive factor between Reform Judaism and Conservative and Orthodox Judaism.

In a responsum given before the Central Conference of American Rabbis at its convention in 1928, Professor Jacob Z. Lauterbach, of the Hebrew Union College, handed down this opinion as a summation of the controversy: "From the point of view of Jewish law or ritual there can be no objection to either covering or uncovering the head in the Synagogue, or when praying and when reading the Torah." And since this custom is "a matter of social propriety and decorum," for those to whom the covering of the head is a sign of respect and reverence it would seem improper to worship bareheaded; and for those to whom the covered head is considered disrespectful, it is proper to appear in the synagogue with uncovered head. This detail of custom, concludes Lauterbach, "should not be made the issue between Orthodox and Reform. . . . It should not separate Jew from Jew and not be made the cause of breaking of Jewish groups or dividing Jewish congregations."

The first to promulgate the practice of worship with bare head was Aaron Chorin in Prague (1826). The first congregation to require synagogue worship with uncovered head was the Berlin Reformgemeinde (1845). The first American synagogue to adopt the practice of praying bareheaded was Har Sinai Congregation of Baltimore (1842).

*Lit.:* Lauterbach, J. Z., in *Central Conference of American Rabbis Year Book,* vol. 38 (1928) 589-603; Deutsch, G., in *Jewish Encyclopedia,* vol. 2, pp. 530-33; Azulai, *Hayim Shaal,* part 2, p. 35; Löw, L., *Gesammelte Schriften,* vol. 2, p. 311 et seq.; Zunz, L., *Gesammelte Schriften,* vol. 2, p. 259.

**HEALING, PRAYERS FOR.** The utterance of special prayers for the purpose of healing others has been a custom practised among many peoples, and the belief in the efficacy of such prayers has been preserved by the faith of the followers of various religions from the remotest times to the present day. The Bible contains stories of how Elijah healed the son of his hostess by means of prayer (*I Kings* 17:17-23) and how Elisha similarly cured the son of the Shunammite (*II Kings* 4:19-37). Though the New Testament does not expressly say that Jesus and his disciples used prayers in connection with their reported feats of healing, the fact that *James* 5:14-15 expressly proclaims the healing power of prayer would indicate that such was the case. The Talmud contains numerous reports of healing by prayer, especially of the wonders wrought by the pious Hanina ben Dosa, who was said to be able to determine, by the fluency of his supplications, whether they would be successful or not, and who is said to have saved the sick sons of Johanan ben Zakkai and Gamaliel II.

During the Middle Ages and down to modern times it has been customary among Jews to offer special prayers during the services for members of the community who are sick. These prayers are usually said at the time of the reading of the Law, when the Ark is still open. Sometimes the women of a family where there is a severe illness will rush into the synagogue, tear open the doors of the Ark, and utter prayers for healing there. Another widely current practice among Orthodox Jews is the recitation of psalms ("saying Tillim") or certain passages from the Bible and Talmud. The modern movement of Jewish Science also lays stress upon prayer as a means of healing the sick.

**HEALTH OF THE JEWS.** Any discussion of the question of the health of the Jews is complicated by the presence of two factors. Statistics on the subject are available for the most part only from certain countries and for certain periods. In addition, the rise of anti-Semitism in the latter part of the post-War period, and particularly the persecutions of the Jews since 1933, have produced such abnormal conditions, such waves of suicides, nervous disorders, and deaths through the hazards of exile, flight and concentration camps that no figures of that period can be regarded as giving a trustworthy basis for discussing the general

George Wolf

health of the Jews. With these limitations, it will be possible to summarize the general conclusions drawn by students of Jewish birth and mortality statistics.

**A. Birth Rate.** The birth rate of Europe as a whole has steadily declined in the 19th and 20th centuries, but the birth rate of the European Jews has declined at an even more rapid rate. Thus the general birth rate, formerly 30 per 1,000, dropped to nearly 20, and in France, where the population, even before the first World War, was becoming stationary, it was about 17 or 18. The birth rate of the German Jews around 1925, however, was about a third less, and in Berlin, for example, amounted to only 10.

Even in Eastern Europe there was a considerable lowering of the birth rate among the Jews. The originally very considerable fecundity of the Jews in Hungary, Bulgaria, Roumania, and Algeria at the end of the 19th cent. exceeded that of the non-Jewish population of those countries. Unfortunately, for the majority of these countries complete records of the birth rate are still unavailable. During the first World War and during the first period after the War, separate reports were published, which, however, can not be considered normal statistics. The normal conditions of 1925, however, permit a comparison of the statistics of their birth rate with those of previous times and of the rest of the world. The majority of countries do not keep any account of births according to religious groups. For this reason the birth rate of the American and English Jews and of the Jews in France, Italy and North Africa escape our knowledge. We possess an accurate account of the statistics for only Germany and Hungary over a lengthy period of time.

A comparison of the birth and death rate shows an excess of the death rate in Germany and in Budapest, and also in Vienna, where the Jews who have withdrawn from the Jewish community are not taken into consideration in the reckoning of the death rate. This circumstance in various instances causes an error concerning a preponderance of the births over the deaths among the Jewish people.

A further difficulty in the estimation of the births among the Jews lies in the calculation of the birth rate among mixed marriages. According to various observations, only 23% of the children of these marriages are brought up as Jews. If we wish to estimate the fecundity of the Jews, we must count the children of Jewish mothers (thus of purely Jewish marriages, of unmarried mothers and of Jewish mothers in mixed marriages). If we intend, however, to determine the increase in the Jewish population by birth, then from the number of children of mixed marriages we can add only 23% to the births in purely Jewish marriages and to the births of Jewish illegitimate children.

The proportion of children born of Jewish parents who become Christians or profess no religion is very small, so that this group is for the most part not taken into consideration. The rate of increase in mixed marriages is also not very considerable so that the births from purely Jewish marriages form the backbone of the increase of the population of the Jews. That the birth rate among the Jews previously far exceeded that of the non-Jews but has also gradually decreased is shown by the record for Prussia.

**B. Vitality and Longevity.** The average vitality (health) and longevity is greater on the whole among the Jews than among those around them. The favorable social conditions of the West European Jews (hygienic dwelling places, sufficient nourishment, and proper clothing) have a favorable effect on their physical development. On the other hand the one-sided vocational activities in limited spaces without systematic physical exercise, but with increased intellectual exertion, have their disadvantageous consequences. Inbreeding, marriages between relatives, unsuitable living conditions, the crowding together in large cities, also have a bad effect on the people, which still suffers in part from the consequences of the ghetto influences of the Middle Ages. In Eastern Europe the Jews suffer from the most frightfully wretched living conditions, which are caused partly by overpopulation and partly by the anti-Semitic policies of the various governments. In America and in England the immigrants have only very gradually been able to obtain better living conditions with great effort (East End and Whitechapel).

Official material on the classification of the Jewish population by age can be found in census reports made before the War in Russia, Austria-Hungary, Bulgaria, Roumania, Serbia, Prussia, Hesse, Denmark, Holland, Luxemburg, Italy, Egypt, Australia (Queensland, Victoria, West Australia, New Zealand), and for the following cities: Berlin, Frankfort, Hamburg, Munich, Leipzig, Budapest, Lemberg, Warsaw, and Leningrad. For the period after the War, Soviet Russia and Czechoslovakia published the classification by religion and nationality. Comparison is rendered more difficult because of the varieties of age groups not included in the count. For the same reason, complete and correct classification is impossible. On the other hand, typical illustrations of the classification of Jews by ages can be presented according to the following points of view:

**1. The Age of the Jews in Eastern and Western Europe.** The best examples are Russia and Prussia or Hesse. Thus we find

| Country | Age | Year | Percentage of Total Population |
|---|---|---|---|
| Russia | 0–19 | 1897 | 52.3 |
| Bulgaria | 0–19 | 1920 | 41.0 |
| | | 1905 | 50.8 |
| Hesse | 0–19 | 1910 | 32.2 |
| Prussia | 0–18 | 1910 | 28.2 |
| Denmark | 0–19 | 1901 | 25.8 |

These figures indicate the difference in fertility between the Jews of Eastern and Western Europe.

**2.** Unfortunately the classification of Jews by ages in the countries most affected by emigration cannot well be used, because the losses due to the War and the pogroms have distorted the picture. Denmark is a typical land to which Jews have migrated. In 1901 the group of 21-60 years made up 46% of the total population, but 58% of the Jewish population. Besides this external factor which affects the proportion in the age groups, the decreasing birth rate, especially in Western Europe, plays an important role in the proportions of the various age groups.

**3.** For the years after the War but few statistical figures have been obtained. But the figures obtained in The Netherlands indicate a decrease of the younger

class (0-20 years) to 33% or one-third of the entire population, while still at the beginning of the 20th century 50% of the population belonged to that class in Austria, Russia, Bulgaria, and Roumania. It is especially noteworthy that the number of those over 60 years of age, notwithstanding the decrease of the percentage of the juvenile population in Holland, has slightly decreased. Thus now fewer people attain an age of 60 years.

In the table below is given a compilation of the ages of the Jews before the War in the countries where a comparison is possible.

| Age Period | Denmark | Netherlands | Luxemburg | Hesse | Hamburg | Austria | Russia | Bulgaria | Roumania | Serbia |
|---|---|---|---|---|---|---|---|---|---|---|
| | 1901 | 1910 | 1905 | 1915 | 1905 | 1890 | 1897 | 1905 | 1899 | 1900 |
| 0–10 yrs. | 11.33 | 18.30 | 15.45 | 16.60 | 15.45 | 27.94 | 28.40 | 26.50 | 28.79 | 25.01 |
| 10–20 | 13.49 | 18.85 | 20.24 | 17.54 | 16.50 | 22.55 | 23.92 | 24.05 | 22.00 | 22.86 |
| 20–30 | 14.40 | 17.73 | 20.57 | 18.03 | 17.71 | 17.06 | 16.72 | 16.26 | 15.54 | 17.89 |
| 30–40 | 15.53 | 14.91 | 12.74 | 14.75 | 16.50 | 12.23 | 11.45 | 11.64 | 12.35 | 12.49 |
| 40–50 | 15.35 | 11.33 | 10.90 | 11.87 | 13.13 | 9.32 | 8.11 | 8.77 | 9.34 | 8.85 |
| 50–60 | 12.30 | 8.52 | 10.74 | 9.87 | 9.52 | 6.25 | 6.07 | 6.63 | 5.96 | 5.85 |
| 60–70 | 8.98 | 6.07 | 6.62 | 7.39 | 6.48 | 3.28 | 3.56 | 4.35 | 3.62 | 3.40 |
| 70–80 | 5.33 | 3.21 | 2.14 | 3.03 | 3.25 | 1.18 | 1.40 | 1.44 | 1.26 | 0.85 |
| over 80 | 2.68 | 1.07 | — | 0.92 | 0.96 | 0.17 | 0.34 | 0.38 | 1.14 | 0.30 |
| unknown | 0.61 | — | — | — | — | 0.02 | 0.03 | — | — | 2.50 |
| Total | 100.00 | 100.00 | 100.00 | 100.00 | 100.00 | 100.00 | 100.00 | 100.00 | 100.00 | 100.00 |

| Age | Holland | Warsaw | Kiev | Ukraine in 7 districts |
|---|---|---|---|---|
| Period | 1919 | 1922 | 1920 | 1920 |
| 0–10 years | 16.13 | 19.7 | 17.3 | 18.5 |
| 10–20 | 16.96 | 26.4 | 24.6 | 25.9 |
| 20–30 | 16.59 | 45.1 | 19.8 | 18.2 |
| 30–40 | 15.67 | up to | 13.2 | 11.5 |
| 40–50 | 13.75 | 55th | 11.2 | 10.4 |
| 50–60 | 9.97 | year | 8.5 | 8.6 |
| 60–70 | 6.42 | 8.8 | | |
| 70–80 | 3.47 | over the | 5.3 | 6.7 |
| over 80 | 1.02 | 55th year | | |
| unknown | — | — | 0.1 | — |
| Total | 100.00 | 100.00 | 100.00 | 100.00 |

**C. Susceptibility to Disease.** Statistics on disease are usually found only in the following way: by checking up the diseases that must be reported (contagious diseases), by statistics of hospitals (naturally incomplete from a social and religious point of view) and by inquiry into the cause of death (where death has occurred), which the coroner's statistics would give. The whole field of statistics on the susceptibility of the Jews to disease is still very incomplete.

The diseases of the world at large naturally also attack the Jews. In contagious diseases (namely typhus, the plague, cholera, influenza, diphtheria, puerperal fever, and smallpox) no racial immunity of the Jews can be established. Generally, Jews are considerably less subject to these contagious diseases, this being due to their interest in hygiene and to their numerous religious precautions. There were also epidemics which played havoc especially with the overcrowded Jewish quarters. Tuberculosis occurs among Jews less often and in a milder form. The long stay of the Jews in the cities in the course of centuries may have brought about a stronger protection against physical ailments. The Jews are often subject to constitutional diseases, especially of the vascular circulatory system and of the heart, because of lack of physical exercise. The clogging and irritation of the blood vessels lead to numerous cases of varicose veins, hemorrhoids, arterio-sclerosis and occasional lameness. Gout, rheumatism, obesity, liver complaints and diseases of the gall bladder are observed as the result of disturbances in metabolism. Diabetes is supposed to be a Jewish disease. The explanation of this may, however, not lie so much in the biological as in the social field. The rearing of sickly children, the offspring of marriages among blood relatives, brings with it increased inherited infirmity and nervous disorders (feeble-mindedness, neurasthenia and hysteria).

Alcoholism is thought to be on the increase and no longer an exceptional occurrence. Epilepsy occurs more rarely among Jews than among their neighbors. Manic-depressive insanity and other mental diseases are frequent. Diseases of the spinal cord and softening of the brain are considerably on the rise because of increasing syphilitic diseases. The cause of the rarity of cancer of the uterus among Jewish women is inexplicable.

**1. Mental Disorders Among the Jews.** In 1908 it was estimated that there were in Germany 2,766 Jews in 342 institutions for nervous diseases, comprising 2.4% of the inmates, while the Jews numbered only 1% of the whole population.

Early insanity occurs quite frequently in Sichel, Pilcz and other places among the Jews. Inbreeding has increased this tendency. Epilepsy is, perhaps because of moderation in the use of alcohol, a disease of rather rare occurrence among the Jews. Manic-depressive insanity, especially accompanied by melancholia and evidences of hysterical degeneration, early attacks Jewish women (men: women = 1 : 6 in cases of illness). Nervous, sexual disorders, phobias, and tenesmic conditions are often noticed. Syphilitic mental disorders have increased considerably. In Prussia in 1899 and 1900 among the Jews they amounted (according to known cases) to 11% of all cases of sickness in contrast with only 1% of drunkenness.

With the strongly differentiated, still changing conception of psychosis a definite idea of the frequency of certain mental diseases cannot be obtained. In a dissertation from the neurological institute of Frankfort, *Über Geistes- und Nervenkrankheiten und Gebrechlichkeiten unter den Juden* (1927), Ludwig Trigyes drew the conclusion: "The peculiarity of the Jewish psyche permits, even if only hypothetically, many deductions concerning the connection between it and the fre-

quency of many diseases and symptoms. The corroboration or the rejection of this hypothesis, like the solution of many problems, and like the employment of the newer methods of psychiatry and neurology, is left to the future for the ultimate solution of the basic problem." Gurewitsch (in *Zeitschrift für Neurologie und Psychologie,* vol. 86, p. 583) has attempted to prove, on the basis of a special classification of their psychological nature, that the Jews have an especially large share in diseases accompanied by hysteria in connection with inferiority complexes, loss of will power and hypochondria. How far this condition is especially the result of a certain environment, is the question. According to Gurewitsch, disorders with an endocrine and vascular motor basis, such as fear and fright neuroses, were not so frequent among the Jews, but on the other hand there appeared primitive psychoses and reactions. Bychowski (*Ose-Rundschau,* 1926) questions the slight share of the Jews in endocrine ailments. Raphael Becker explains the frequency of dementia senilis and other arteriosclerotic diseases by the average greater longevity of the Jews. The frequency of the severer forms of idiocy and imbecility he explains as the result of the frequent marriages of near relatives and the rearing of sickly children among them.

Amaurotic Family Idiocy (Tay-Sachs disease) was supposed to be found among Jews in 69 out of 72 cases. The strong hereditary taint is emphasized by all authors. V. Kollaritz in 1912 in Budapest found that 72 to 75% of his patients suffering from mental disorders had hereditary afflictions (as against 20% among the average Jewish population); Sichel found about 60% among Jewish women, and among men a somewhat slighter percentage of mental disease.

**2. Venereal Diseases.** Of the prevalence of sexual disorders among the Jews there is no real evidence. The former slight spread of venereal diseases increased more and more with the growing assimilation. The tendency to marry late, the increased cost of living, the uprooting from the small-town environment and the thrusting of the Jews into large cities all promote sexual intercourse outside of matrimony and increase the quota of danger of venereal infections. According to general investigations there is some connection between the illnesses of a certain profession and venereal diseases. According to investigations mercantile vocations and academic pursuits afford favorable opportunities for venereal diseases. Because of the professional activity and the emancipation of the Jewess there has also been an increase of infection of the Jewish woman outside of matrimony. There are no investigations giving statistics on the tremendous spread of gonorrhoea among the Jewish people, especially in the West. The increasing sterility of Jewish marriages is, however, partly caused by long-standing gonorrhoeal inflammations of the testicles, especially gonorrhoeal infections of the reproductive organs. The well-known sterility of women after the birth of the first child is frequently to be attributed to gonorrhoeal infections. The literature which deals with the health problems of the Jews has scarcely made any mention of this disease, however. Concerning the evidences among the Jewish people of syphilis there are likewise very few foundations of any weight. On the basis of individual observations, which do not furnish any too authoritative proof, syphilis is supposed to be rather widespread among the Jews of Old Roumania. Paralysis, as a result of syphilis, claims numerous Jewish victims.

Since investigations are generally made in hospitals of various provinces, it cannot be exactly estimated how much more seriously the Jews are afflicted with paralysis in comparison with their numbers. The especially large number of persons afflicted with softening of the brain does not afford any conclusion with regard to the entire number of cases of syphilis, since according to investigation the occupation and manner of living have some effect on the diseases of the central nervous system. According to the Prussian census Jewish women were afflicted with only 10% of the number of cases that men were. In many cases syphilis plays a rôle in the failure to marry, so that the lowering of the birth rate among Jews is also caused by syphilitic diseases. Whether circumcision affords a certain protection against syphilitic infection, is not definitely known. In the great number of cases which occur among Jews there can be no question of the far reaching significance of circumcision in connection with syphilis; unquestionably in the case of gonorrhea circumcision has no effect at all in preventing infection.

In Russia and Poland conditions are said to be more favorable, but even here statistics are lacking. In Palestine, where syphilis prevails among the native Arab population, nothing is known of any definite spread of syphilis among the Jews.

**3. Tuberculosis among the Jews.** The origin of tuberculosis is unknown. Physical tendency (a narrow chest, the so-called tendency to phthisis) and direct contagion are apparently very important factors. The fact that Jews for many centuries have lived in cities may perhaps have built up a considerable immunity. Statistics given by Theilhaber in *Die Hygiene der Juden,* in the chapter, "Die Morbidität der Juden," p. 294, show an average mortality of the Jews from tuberculosis in all countries of one-third to two-thirds of the number of deaths of those about them from the same cause. In this case the supposition given is that there is a tendency to contagion to the greatest degree among the Jews of, for example, the Jewish centres in New York, Cracow, Warsaw, etc., since the majority of the people, engaged in work at home (as tailors, shoemakers, etc.) with their small, unhealthy, narrow-chested build, in crowded quarters with lack of proper light and ventilation facilities furnish every opportunity for attacks of tuberculosis.

M. J. Gutmann in his *Rasse und Krankheitsfrage der Juden* (Munich, 1920) also cites observations according to which tuberculosis is disappearing among the Jews slowly and surely in spite of all these unfavorable conditions. Health precautions, moderation in the use of intoxicants, and wide-spread use of meat have a favorable effect on the Jews.

In Germany about the year 1910 there were about five hundred Jewish deaths per annum from tuberculosis, while the corresponding numbers among non-Jews from the same cause amounted to over one thousand per annum. Among about ten thousand German Jews there were about eight to ten deaths per year from tuberculosis in contrast with about eighteen to

twenty-five deaths among ten thousand Galician Jews from the same cause. These comparisons show clearly that this is no purely racial or social problem, but that it is a question of only a slight national tendency to the disease. By elimination of the unfit during the course of the centuries and by acclimatization, the Jews have "built up a great power to withstand tuberculosis and have established it by inbreeding," on which a favorable influence is exerted through racial and religious customs.

Mortality Due to Tuberculosis
(in 10,000's of the population)

| | Among Jews | Among non-Jews |
|---|---|---|
| Prussia (1900) | 12.3 | — |
| Hesse (1906–10) | 8.7 | 22.5 |
| Vienna (1924) | 11.1 | 21.0 |
| Rotterdam (1901–21) | 7.4 | 12.9 |
| New York (1920) | 8.0 | 10.8 |
| Hungary (1896–1902) | 18.9 | 32.9 |
| Lemberg (1897–1901) | 30.6 | 63.5 |
| Warsaw (1922) | 11.2 | 36.3 |
| Leningrad (1918–20) | 23.0 | 42.7 |
| Odessa (1920–22) | 58.0 | |
| Tunis | 7.5 | 11.3 (Arabs) |

**D. Mortality.** In the statistics on the death rate of the Jews two points of view stand out in the foreground that are of common interest: the length of life and the frequency of death (see also under B. above on Vitality) and causes of death; in addition, there is a special treatment of the subject of Infant Mortality.

**1. General Mortality.** According to Maretzki the average period of life among the Jews amounted to about thirty-seven years in Budapest and to about forty-nine years in London. The Berlin statistics similarly estimated the average length of life and found the following to be true:

15.7% of all Jews attained their fiftieth year, but only 12.4% of all non-Jews;
7.3% of all Jews attained their sixtieth year, but only 5.5% of all non-Jews;
2.6% of all Jews attained their seventieth year, but only 1.8% of all non-Jews.

The following table indicates the mortality of the Jews in relation to that of the non-Jews:

| | Among Jews | Among non-Jews |
|---|---|---|
| England | 12.0 | 18 |
| Bavaria | 13 | 18.5 |
| Prussia | 14 | 17 |
| | 13.1 | 14.2 |
| | 13.7 | 11.8 |
| America | 14 | — |
| Hungary | 15 | 25 |
| Serbia | 15 | — |
| Bulgaria | 15.5 | 22.7 |
| | 18.4 | 25.5 |
| Austria | 16 | 25 |
| European Russia | 18 | 32.5 |
| Roumania | 19 | 26.5 |
| Galicia | 19.3 | 27.5 |
| Algeria | 20 | 23 |

The normal Jewish mortality is therefore in all countries significantly less than that of the non-Jews: in the West it is about 20% to 25%; in the East, where it is at times very high among the non-Jewish people, it amounts to 35% and 40%; this estimate also holds true for almost all previous periods.

The examination of the statistics of Jewish mortality shows clearly a considerable lowering of the rate of mortality, which in the Western European countries before the first World War had reached a decrease of 13 or 14%. In Eastern Europe we find, so far as indubitable statistics show, that in the last quarter of the 19th cent. really unfavorable conditions of mortality were still existing in part in some sections, as in Roumania a mortality of 26%, and in Warsaw and Cracow similar percentages. After the War, mortality gradually grew less, a fact to which the limiting of the birth rate and progress in hygiene contributed. With the lowering of the birth rate there is no longer a replacing of the deaths of older persons by an appreciable number of births and the ratio of deaths must of necessity again be increased. For a number of countries there are no available statistics. The numbers for England and America are not based on governmental and exact calculations. The numbers for Palestine are statistically untrustworthy as a result of the immigration and are therefore of no use for a survey or a comparison with other countries.

The low Jewish mortality does not depend on economic conditions alone. Hoppe has pointed to the significance of the moderate use of alcoholic liquors. Moreover the psychical attitude of the Jews towards health is well-known. The limits for the average length of life appear to have been attained gradually. There has been a limiting of infant mortality due to a decrease in the birth rate.

**2. Causes of Death.** The consideration of Jewish mortality consists mainly of these groups of disease:

a) *Contagious Diseases*, among which are especially (1) tuberculosis, (2) contagious diseases of children, such as diphtheria, measles, scarlet fever, (3) the epidemics, which rarely occur nowadays, of cholera, pestilence, spotted fever, as well as (4) smallpox and typhoid, (5) venereal diseases;

b) *Diseases of Metabolism*, among which are heart trouble, diseases of the kidneys and liver and especially diabetes; diseases of the muscles, limbs and bones;

c) *Nervous Disorders;*

d) *Cancer;*

e) Among other causes of death there must be taken into consideration above all the question of *suicide*. (The statistical bureau of Budapest has undertaken an account of the mortality of the Jews according to individual diseases.)

**a) Contagious Diseases.** The epidemics frequently observed in previous times probably gave a certain immunity to the Jews from pestilence and cholera. Nevertheless it also happened that in some epidemics the mortality of the Jews was even greater than that of the people about them. In epidemics of typhoid and influenza, Jews were less susceptible than non-Jews.

The statistics on the participation of the Jews in contagious diseases in recent times prove especially the influence of hygienic measures, which undoubtedly have contributed to a lowering of the death rate of both Jews and non-Jews. Among the Jews almost always more favorable conditions are apparent, which may be explained by their emphasis on the value of life and especially of that of children.

The lowering of the birth rate is of significance in this connection also. There also cannot be any question of racial immunity from dysentery, malaria, leprosy, trachoma, gonorrhoea, and syphilis. The more

favorable conditions of mortality noticed in some cases depend on hygienic precautions.

**b) Diseases of Metabolism.** These diseases, such as gall stones, stones in the kidneys, obesity, diabetes, are found very frequently among the Jewish working class who have less physical resistance. Arteriosclerosis, heart trouble, kidney and liver complaints are frequently the result of too much consumption of meat and lack of physical exercise to work it off. There are no investigations on obesity among the Jews. It is therefore not known whether or not the frequent tendency to obesity is a constitutional one for which Jews show a special predisposition. The most well-known of the diseases to which Jews are subject is diabetes.

In Amsterdam (in 1,000,000 of the population) from 1901 to 1916 the following died of diabetes:

| Jews | | Non-Jews | |
|---|---|---|---|
| Men | 23.5 | Men | 9.9 |
| Women | 45.5 | Women | 9.8 |

In Berlin out of 100,000 inhabitants the following died of diabetes:

| | Of all the People | Of the Jews |
|---|---|---|
| 1900 | 10.2 | 36.9 |
| 1924–25 | 15.9 | 34.0 |

Among the cases of death among the Jews, those from diabetes in Berlin amounted to 2.5% in the years 1924 and 1925; in Budapest in 1926 to 1.2%.

It has not been proved how much more seriously Jews are affected by diabetes than the rest of the world. A hereditary tendency to diabetes is evident, but diabetes is not a racial and specifically Jewish disease.

**c) Nervous Disorders.** These were discussed above.

**d) Cancer.** In a consideration of all the comparative causes (with reference to persons of corresponding ages), the estimation of the cases of death due to cancer does not exhibit any striking predisposition to cancer on the part of the Jews. Because of the lowering of the death rate in tuberculosis and other diseases, the percentage of deaths due to cancer appeared, it is true, to increase.

A statistical report of Hesse (1906-10) and of Leningrad (1900-20) revealed somewhat similar conditions among Jews and non-Jews up to seventy years of age, but among the aged there was a stronger susceptibility to the disease on the part of Jews (134.2 as against 89.3).

The slight susceptibility of Jewish women to cancer of the uterus, which is thus far unexplained and on which Theilhaber laid especial emphasis on the basis of statistics from Nuremberg, Munich, Budapest and other places, is really extraordinary. On the other hand, cases of cancer of the stomach, intestines and liver occur more frequently among Jews than non-Jews. It should be noted that the statistics of deaths in various large cities are not always exactly representative, as they include the many suffering from cancer in the provinces who come to cities for treatment.

**e) Suicide.** From 1849 to 1911 the number of Jewish suicides in Prussia increased sevenfold. In 1921 to 1923 the proportion was 41.6 in 100,000. In the period after the first World War there were about 250 Jewish suicides a year in Germany, proportionately somewhat more than those among the Protestants, and four times as many as among the Catholics (10.5). About 80% of the Jewish suicides were men.

The Berlin statistics (1921-23) estimated that 54.8% were male suicides and 45.2% were female suicides. Of these according to age there were the following:

| | Men | Women | Together |
|---|---|---|---|
| Up to 15 years | 1.8 | — | 1.0 |
| 15–20 " | 14.9 | 2.1 | 9.1 |
| 20–30 " | 37.7 | 13.8 | 26.9 |
| 30–40 " | 10.5 | 18.1 | 13.9 |
| 40–50 " | 11.4 | 25.5 | 17.8 |
| 50–60 " | 7.9 | 17.0 | 12.0 |
| 60–70 " | 10.5 | 19.1 | 14.4 |
| Over 70 " | 5.3 | 4.3 | 4.8 |

Of the male suicides there were 66.66%, or exactly two-thirds unmarried, of the female suicides there were 35.1% or somewhat over one-third unmarried, in addition to about 36.17% of the women suicides who were married and 24.5% divorced.

Suicide is in the main a social phenomenon which is connected not only with the problems of a large city and economic matters, but is strongly promoted by nervous disorders and unfavorable health. In the middle of the 19th cent. the sociologist Dürkheim remarked on the comparatively small number of suicides among the Jews as a sociological phenomenon. Since that time the case has become just the opposite. That economic distress, in the long run, can shake even the fundamental conception of religion, is proved by the epidemic of suicides in Poland, especially in Warsaw, in the years 1924 to 1925. It became so widespread that the rabbis had to take the extreme measure of excluding suicides from Jewish burial.

**3. Infant Mortality.** In the second half of the 19th cent., when there was a great movement from country to city and in industrialization, the increasing infant mortality formed a general problem of the gravest significance. It was only at the end of the 19th and the beginning of the 20th cent. that any improvement became evident in a country as hygienically progressive as Germany. For the 17th cent., on the other hand, Dr. Ignaz Schwarz proved that during fourteen years in the Viennese ghetto there was an infant mortality of 17 per cent, and of children up to sixteen years of age a mortality of about 55 per cent of all deaths. In the 20th cent. these numbers were reduced.

The greater care of children, breast feeding, the sparing of women, the moderate use of alcoholic drinks and the very small number of women who have contracted venereal diseases have lessened the infant mortality rate among Jews and non-Jews alike. Other factors in modern times have been a higher standard of living and a wider use of birth control measures. Among all the nations of the world up to the early 1920's, infant mortality took more than half the children born. Jewish infant mortality, however, was always lower, because of greater care.

FELIX A. THEILHABER.

*Lit.:* In addition to the sources cited in the article, Ruppin, A., *The Jews in the Modern World* (1934) 68-108; Theilhaber, F.A., *Der Untergang der deutschen Juden* (1911); Gutmann, *Rasse und Krankheitsfragen der Juden* (1920); Fishberg, M., *The Jews* (1911); Wulman, Leo, "The Tragedy of the Jewish Physician in Europe," *Medical Leaves,* vol. 3 (1940); idem, "Between Two Wars, A Review of Social Medical Work in Poland, 1919-1939," *Jewish Social Service Quarterly,* vol. 16, No. 3 (March, 1940) 267-73.

**HEAPS, ABRAHAM,** Canadian deputy, b. Leeds, England, 1885. He came to Canada in 1911 and settled in Winnipeg, Manitoba, where he was elected alderman in 1917 and served until 1925. In 1925 Heaps was elected a Member of Parliament in Ottawa, representing the C. C. F. party (Co-operative Commonwealth Federation—Canadian Social-Democrats), and served until 1939.

**HEART,** *see* BODY.

**HEATHENS,** designation given by the adherents of monotheistic religions to the followers of non-monotheistic religions. While the term itself is of Christian origin, being derived from the fact that while Christianity was triumphant in the cities, paganism still lingered among the dwellers of the heath, the idea of the separation first arose in Israel as Judaism became a monotheistic religion. The followers of paganism could afford to tolerate other religions, and even to change from one religion to another as they passed from country to country; Judaism alone had to draw the line between its followers and all other peoples. As a result, in the early period of Jewish history, when there was great danger that the Jews might fall into idolatrous practices, great pains were taken to draw the line of separation between Israel and the nations. This separation was all the more insisted upon because of the vicious practices that flourished among the pagans, such as sexual license, child sacrifice, and cruel games.

The earliest provisions dealing with the heathens are those which forbid Israelites to intermarry with them or to participate in their worship. This was especially enforced in the time of Ezra and Nehemiah (5th cent. B.C.E.) when those who had contracted mixed marriages were forced to divorce their heathen wives. So great was the fear of becoming accustomed to idol-worship that Jews would instinctively refuse to follow any heathen custom (*Hukḳath Hagoyim*); one of the interesting results of this feeling was the gradual abandonment of kneeling in worship, except on the high holy days, by the Jews, although they had observed it from their earliest days, because it had come to be regarded as a non-Jewish custom. Rabbinical decrees contain strict provisions against selling to the heathen animals that might be used for the worship of idols, or using wine that a heathen had touched, lest it be considered wine of idolatrous libation (*yayin nesech*). Sentiment against the heathen naturally arose in times of persecution, and Jewish assemblies on such occasions more than once passed laws against consorting with the heathens (the Greeks and Romans, in this instance) or even learning their language.

These rigorous provisions, however, were frequently disregarded in practice and even in law. The commandments of the Torah in regard to the extermination of the Canaanites (actually never carried out in the history of the Israelites) were not considered as binding in the case of the other heathens with which the Jews came into contact, who were merely regarded as following the customs of their fathers (*Hul.* 13b; *A.Z.* 2a). The heathen poor were to be supported, their sick nursed and their dead buried (*Git.* 61a). The seventy bullocks offered at the altar on Sukkoth were held to be an offering in behalf of the seventy heathen nations (*Suk.* 55b). Finally, righteousness was held to depend upon acts, not belief; the righteous of all nations would have a share in the future bliss (*Tos. Sanh.* 13:2).

It should be further noted that none of the provisions directed against heathens, nor the hostile judgments against their actions, were held to apply to the adherents of the monotheistic religions, Christianity and Islam.

*See also:* AMITY; IDOL WORSHIP; STRANGERS.

SIMON COHEN.

**HEAVE-OFFERING,** *see* SACRIFICE.

**HEAVEN.** According to the Biblical account of creation, the universe consists of the heaven and the earth, and the former is the place of the sun, moon and stars (*Gen.* 1). This conception is repeated in *Ps.* 19, which begins with the statement that "The heavens declare the glory of God" and gives an exalted picture of the daily wonders of nature in heaven and upon earth. Visionary speculations about heaven only appear toward the end of the Biblical period and after, in the Apocrypha and Pseudepigrapha. These contain many and widely variant descriptions of heaven, but all the speculations are based on the same general concept: some portray the earth as being covered by a hemispherical firmament, the edges of which rest upon the earth; it is supported by the highest mountains, or, according to some opinions, by the winds. The builders of the tower of Babel tried to reach up to heaven to find out of what material it was made (2 *Baruch* 4).

Heaven was thought of as possessing twelve doors, three for each of the four directions, for the passage of the winds, and floodgates to permit the rain to descend from the celestial chambers in which it was stored. Heaven was also the place for the thunder, regarded in earlier times as the voice of God. Other writers thought of heaven as being divided into various divisions, from three to seven, and as the dwelling place of the angels, as well as of God Himself. In the apocalyptic visions mention is made of a heavenly city of Jerusalem which is to be the future abode of the righteous, and which is approximately equivalent to the idea of Paradise. Since God dwelt in heaven, it was customary to use the term "heaven" (*shamayim*) as a substitute for the name of God in the Talmudic period.

All these speculations about heaven were the product of an early spirit of speculation which sought to explain the phenomena of nature on the basis of the religious ideas of the time. Heaven, it was thought, must merely be an idealized state of existence on earth; so it became the abode of the angels and the future home of the righteous, especially those students of Torah who will ascend to the "Academy on High." It still survives as a belief among more orthodox Jews, and as a poetic symbol to express ideas of purity, sanctity and happiness.

*See also:* ACADEMY ON HIGH; ANGELS; CREATION; COSMOLOGY; FUTURE LIFE; PARADISE.

**HEAVEN, KINGDOM OF,** *see* KINGDOM OF HEAVEN.

**HEAVENLY ACADEMY,** *see* ACADEMY ON HIGH.

**HEAVENLY JERUSALEM,** *see* APOCALYPTIC LITERATURE.

**HEAVENLY VOICE,** *see* BATH KOL.

**HEBRAH KADDISHA,** *see* BURIAL SOCIETY.

**HEBRAICA,** *see* BIBLIOGRAPHY.

**HEBRAISMS,** words, ideas, phrases and peculiarities of language that have been taken over from the Hebrew tongue into other languages. Hebraisms are due to the widespread use of the Bible translations as the chief religious book of the Christian church. The translators, being desirous of faithfully preserving the sense of the original, carefully copied its turns of expression even at the expense of doing violence to the idioms of the language into which the Bible was translated. In other cases, because there was no exact equivalent for a Hebrew expression in another language, they accepted a Hebrew word as a loan-word into their own language, or else made a rendering which followed the root-meaning of the Hebrew.

The first class of such Hebraisms consists of Hebrew words which have been adopted into the English language, such as Sabbath, cherub, seraph, Amen, Hallelujah, jubilee, Selah, shibboleth. Closely allied to these is a second class, where a word has been coined to fit the Hebrew, such as devil, which derives from the Greek *diabolos,* an attempt to render the Hebrew *satan,* "adversary." To the same category belongs the word priest, which derives from the Greek *presbyteros,* which was used as a translation of the Hebrew *zaken,* "elder."

A third class is that of the phrases which, originating in the Hebrew language, have become proverbial in English and other tongues. Such expressions as "A man after his own heart," "Tell it not in Gath," "the shadow of death," "to number our days," "the way of the transgressor," "vanity of vanities," "a drop in the bucket," "beauty of holiness" and "the way of all flesh," while thoroughly Hebrew in thought and content, have become naturalized in the English language and have become part of its idiom.

A fourth, and the largest, class is that of the Hebrew words and phrases which have been taken over literally in the English Bibles. The Ten Commandments, for instance, contain several cases in which the negative imperative is rendered by the Hebrew idiom, "Thou shalt not"; thus, the Eighth Commandment is rendered, "Thou shalt not steal," whereas the proper English idiom would be "Do not steal." Another frequent example is the use of such Hebrew plural forms as "waters" and "heavens" when the proper English usage is the employment of the singular. Other examples of Hebraisms in the English Bible translations are given below.

| HEBRAISM | ENGLISH IDIOM |
|---|---|
| Baruch wrote from the mouth of Jeremiah (*Jer.* 36:4) | Baruch wrote at the dictation of Jeremiah. |
| Thou shalt be to us instead of eyes (*Num.* 10:31). | You shall be our guide. |
| Under the hand of Moses (*Num.* 33:1). | Under the direction of Moses. |
| An understanding heart (*I Kings* 3:9). | Good judgment. |
| And all the souls that came (*Ex.* 1:5). | Every person who came. |
| Sons of the prophets (*II Kings* 2:15). | Disciples of the prophets. |
| Speak good words to them (*I Kings* 12:7). | Be courteous to them. |
| Keep His statutes (*Deut.* 4:40). | Obey His statutes. |

SIMON COHEN.

*Lit.:* Rosenau, W., *Hebraisms in the Authorized Version of the Bible* (1903).

**HEBRAISTS, CHRISTIAN. 1. Introduction.** Religious motives played a dominant role in promoting the study of the Hebrew language among Christians. These motives, varying according to the special interests of the time, were the study of the Bible and the refutation and conversion of the Jews. In the early period, Christian scholars studied the Hebrew Scriptures as the source of Christian literature. This study was undertaken in order to justify the independent existence of the new Christian religion as a fulfillment of the mission of Judaism. In the attempt to prove this allegation by reference to or quotations from the Bible, the early church fathers were compelled to resort to interpretation of the Biblical text. A second motive was the realization on the part of Christian apologists that they would thus be better able to refute the arguments of Jewish controversialists who interpreted the original Hebrew text in a manner contrary to accepted Christian teachings.

Closely linked to this motive was the attempt to use the knowledge of Hebrew in order to convert the Jews by demonstrating the identity of many of the doctrines of Christianity with those of Judaism. These motives, while operative throughout the entire history of Christianity, became particularly potent in the 13th and 14th centuries.

The study of the Hebrew language from a scientific point of view by Christian scholars did not manifest itself until the modern period. Today Christian scholars, among others, consider a knowledge of the Hebrew language and literature indispensable to an understanding of the history of religion in general and the history of Judaism and the Jewish people in particular.

**2. Ancient Times.** Biblical exegesis necessarily occupied a prominent position among the fathers of the early church. However, only a few fathers showed even a slight knowledge of the original language of the Old Testament, and even these learned the Hebrew language and the Biblical traditions directly from personal association with Jews. This was true of Justin Martyr (150 C.E.), Clement of Alexandria (200), Origen (182-253), Eusebius (d. 370), Ephraim the Syrian (d. 373) and Ambrose (340-97). The outstanding scholar during these centuries was undoubtedly Jerome (337-420), who exerted a powerful influence on Hebrew scholarship among Christians during the Middle Ages through his *Quaestiones hebraicae in Genesim,* his *Interpretatio nominum hebraicorum* (On the Interpretation of Hebrew Names) and *De situ et nominibus locorum hebraicorum* (On the Location and Names of Places in the Holy Writ), his commentaries on most of the books of the Old Testament and

particularly his Latin version of the Bible, the Vulgate, which became the authorized version of the Church after 600 C.E.

3. **Middle Ages.** In the centuries immediately following Jerome, Hebrew learning among Christian scholars declined but did not entirely vanish. Some knowledge of Hebrew has been traced to the Venerable Bede (673-735), author of exegetical works and of a translation of the Vulgate into Saxon. A revival of Hebrew knowledge was noted in the Carolingian epoch, particularly in the reign of Charlemagne (742-814), who was himself interested in Biblical studies. At his instance Alcuin (735-804) brought forth an improved text of the Vulgate. The extent of Alcuin's knowledge of Hebrew is as doubtful as that of the Venerable Bede. Rabanus Maurus (776-856), abbot of Fulda, who wrote exegetical works and commentaries on nearly all the books of the Old Testament, definitely possessed some knowledge of Hebrew; as did Agobard (779-840), bishop of Lyon, and his successor, Amolo (d. 852), both authors of polemical works against the Jews.

A number of Hebrew alphabets in Latin manuscripts are known at an early date, together with transliterations into Greek and other letters. Two manuscripts of the 9th cent. have also the Samaritan letters. There is definite evidence of Jewish aid in the investigation of the Hebrew language in the 10th cent. The most important was the attempt to transliterate the Hebrew letters into Latin letters. An example of this is offered in a manuscript at Chartres. These primitive grammatical efforts were based largely on Jerome's previously mentioned works on Hebrew names and on the location of places mentioned in the Bible.

There is definite evidence, likewise, that in the latter part of the 11th and in the early part of the 12th centuries Jews aided Christians in the study of the Scriptures. Numerous attempts were made during the Middle Ages to improve the text of the Vulgate. In 1109, Stephen Harding (d. 1134), abbot of Citeaux, an Englishman, undertook a correction of the Latin text, with the aid of Jews. Similarly, another revision was attempted by Nicholas of Monjacoria, probably French, a scholar of the 12th cent., who made use of the works of the rabbis in his translation.

Increased interest in the Hebrew language and literature became evident in the 13th and 14th centuries, as a result of the reawakening of a polemical spirit in the Church directed at the conversion and refutation of the Jews. Contributing to this spirit were the Crusades and the rise of the Dominican and Franciscan orders. During the 13th cent. the great debates (disputations) over the burning of the Talmud stimulated Christian scholars, under the guidance of Jewish apostates, to devote themselves to Jewish literature. These disputations, particularly in Paris (1240), Barcelona (1263) and the famous disputation of Tortosa (February, 1413, to November, 1414) also helped to diffuse a certain knowledge of the Hebrew language generally.

A Hebrew scholar of the early 13th cent. was the Franciscan Robert Grosseteste (1175-1253), the great bishop of Lincoln, whose motive in learning Hebrew was the conversion of the Jews. Roger Bacon (1213-94), his pupil, also a Franciscan, however, studied Hebrew as a key to the source of all philosophy, science and learning. The most learned Christian Hebrew scholar of the Middle Ages is believed to have been the unknown correspondent mentioned in the Toulouse manuscript of the later 13th cent.

The 13th and 14th centuries witnessed an increase in the polemical literature against the Jews. Raymund Martin (d. 1286), a Spanish Dominican monk, wrote the *Capistrum judaeorum* and the noted *Pugio fidei,* the chief source of later Dominican polemics. In Paris, Frater Theobaldus wrote the *Pharetra fidei* (13th cent.). The polemical works of Nicholas de Lyra (1279-1340), a Franciscan, who taught at the Sorbonne, particularly his work in Biblical exegesis, the *Postillae perpetuae,* were widely read, going through as many as seven printings.

The determined missionary activity of the Dominicans and Franciscans was officially encouraged by the Church. At the Council of Vienna (1311), a decree was issued providing for the establishment of schools for the teaching of Hebrew, Arabic and Chaldee in the universities of Paris, Oxford, Bologna and Salamanca. These schools were to promote translations into Latin of books in these languages and to make possible the propagation of Christianity among Jews and Arabs particularly. This and similar attempts failed to establish the study of Hebrew among Christians on an independent basis, because under the influence of scholasticism the medieval universities were far too immersed in philosophical speculation to pay any attention to philology.

4. **The Renaissance.** The Christian Hebrew scholars of the 15th cent. are considered as representing the transition from the Middle Ages to the Renaissance. Gianozza Manetti (1396-1459), secretary to Pope Nicholas V, for whom he prepared a special translation of *Psalms,* wrote polemical works against Judaism. In the latter half of the 15th cent. Petrus Nigri (1435-85), German Dominican preacher, wrote anti-Jewish works with appendices containing the Hebrew alphabet, rules for reading Hebrew and some grammatical material. The remarkable Pico della Mirandola (1463-94), in Florence, was distinguished as the first Christian student of the Cabala, in which he discovered all the doctrines of Christianity.

It was not, however, until the Renaissance that the study of Hebrew, hitherto confined to a few individuals and groups, became a recognized part of general culture. This place was secured to Hebrew only as a result of the revival of interest in the classical languages and literature. Hebrew linguistics, until then pursued only by Jews, was at last taken over by Christian scholars. The first Hebrew grammars written by Christians in Latin made their appearance early in the 16th cent. Conrad Pellican (1478-1556) wrote the creditable *De modo legendi et intelligendi hebraicae* (Strasbourg, 1504). This was soon replaced by the *Rudimenta linguae hebraicae* (Pforzheim, 1506) of Johann Reuchlin (1455-1522), which soon became the basis for the study of the Hebrew language. Sebastian Münster (1489-1552) translated the grammatical works of Elijah Levita and wrote his own Hebrew grammars as well as a Hebrew lexicon and a grammar and lexicon of Aramaic. Santus Pagninus (1470-1541) based his

grammar on David Kimhi's *Michlol,* and was the author also of a Hebrew lexicon. The first grammar in the English language was written by John Udall (Leyden, 1593).

**5. The Reformation.** The study of Hebrew was given a greater impetus by the Reformation, which placed primary emphasis on the Bible as the sole rule of faith. In the attempt to understand the real intent of the Bible, the Reformers rejected translations hitherto in use and reverted to the original text, and, necessarily, to the original languages of the Bible, namely, Hebrew for the Old Testament and Greek for the New Testament. In their exposition of Scriptures, the Reformers insisted on the literal sense of the text as over against the use of allegory in translation and commentary. The attempt to understand the text of the Bible gave impetus to the development of Hebrew linguistics, textual criticism and archeology.

Under the influence of Humanism, Hebrew was introduced into the curriculum of the universities. A chair of Hebrew had been founded at Bologna in 1488 and at Rome in 1514. Reuchlin, who regarded Hebrew as the *matrix linguarum,* was instrumental in introducing it into the curriculum of the German universities. His pupils and contemporaries rapidly spread the knowledge of the Hebrew language in Germany. Hieronymus Buclidius (Busleiden), friend of Erasmus, established a chair of Hebrew at the Collegium Trilingue at Louvain. A similar chair was created at Paris by Francis I, and was occupied by Agostino Giustiniani (1470-1536), the bishop of Nebbio, Corsica, and editor of the Genoa Psalter (1616). The abovementioned Santus Pagninus of Lucca taught at Lyon. In England a chair was established by Henry VIII at Cambridge, in 1540. In 1549 Paul Fagius (Büchlein; 1504-49) was called to occupy it, by Cranmer, the archbishop of Canterbury. Hebrew was likewise taught at the Universities of Wittenberg, Heidelberg, Tübingen, Leipzig, Basel, Zurich, Freiburg, Marburg, Vienna, Königsberg and Rostock.

The printing of Hebrew books helped further to diffuse a knowledge of the language. In the earliest period (1475-1500) Hebrew printing was confined to Italy, Spain and Portugal and was almost exclusively devoted to the printing of Bibles; in some cases also in the vernacular. Study of the Hebrew language was further facilitated by the printing of other Hebrew books at the printing-presses of Johann Froben (1460-1527) at Basel, Daniel Bomberg (d. 1549) at Venice, Paul Fagius (Büchlein) at Isny and Robert Stephanus (Etienne; 1503-59) at Paris.

In the 16th cent. the activity of the Christian Hebraists centered almost exclusively around the Bible and the expository literature immediately connected with it. The basis of this activity was the work of the earlier Jewish exegetes and philologists. The importance of these pioneer Christian Hebraists was that they reproduced the results of the earlier Jewish scholarship and made it available to ever wider circles in the Christian world.

**6. Modern Period.** A new and more independent spirit was ushered in by the study of Semitic languages, particularly Arabic, by Christians in the 17th cent. This study was largely due to the influence of the Polyglot Bibles, with translations of the original into many tongues, which appeared in the 16th and 17th centuries (Complutum, today Alcalá de Henares, Spain, 1513-17; Antwerp, 1569-72; Hamburg, 1595; Paris, 1628-45; and the outstanding polyglot, that of London, 1654-57). A contributing factor was the missionary activity of the Catholic Church. This new tendency to study Semitic languages is evidenced in the writings of John Selden (1584-1654), Edmund Castell (1600-85) and Edward Pococke (1604-91) in England, Ludwig de Dieu (1590-1642) and Jacob Alting (1608-79) in Holland, Samuel Bochart (1599-1667) in France, and Johann Heinrich Hottinger (1620-67) in Germany. The effect of the labors of these and other scholars was to establish the study of Hebrew not as a unique phenomenon but in its relation to the other branches of the Semitic languages. The method of comparative grammar reached its climax in the following (the 18th) century in the writings of the Dutch school founded by Albert Schultens (1686-1750) and N. W. Schroeder (1721-98), whose efforts helped to establish the foundation of the modern study of Semitics.

The increase and enlargement of the study of Hebrew among Christians by the introduction of the cognate languages was thus a feature of the 17th cent. Another important factor was the study of rabbinic literature, which was established on a firm scientific basis by the philological and other work of the elder Johannes Buxtorf (1564-1629). The aid of rabbinics was first invoked for the study of the Old Testament, but later in the century was likewise applied to the explanation of the New Testament. By the end of the 17th cent. Hebrew had firmly established itself as an indispensable element of culture alongside of Latin and Greek.

Hebrew study in the 18th cent. was largely devoted to the development of modern Biblical criticism, ushered in by the epochmaking *Einleitung in das Alte Testament* (Leipzig, 1780-83) of Johann Gottfried Eichhorn (1752-1827). The scholars of the 18th cent. and of the 19th cent., beginning with Wilhelm Gesenius (1786-1842), all profited from the labors of their predecessors and from the advancement of linguistic knowledge generally.

**7. In Individual Fields.** The extent of Hebrew scholarship among Christians in the centuries following the Reformation can best be estimated from an analysis of the individual fields of study in which they worked.

**a. Linguistics.** The philological work of the elder Buxtorf marked the end of the pioneering period of Hebrew scholarship among Christians. His grammar (Basel, 1605; English trans., London, 1656) became very popular. Even more important was his lexicon (begun 1609, completed by his son, 1639), which helped place the post-Biblical literature of the Jews on a sound basis. It should be added that most lexicons of the Hebrew language dealt also with the Aramaic portions of the Bible, erroneously designated as Chaldaic ever since the time of Münster. Wilhelm Schickard's grammar (Tübingen, 1623) went through a greater number of editions than Buxtorf's, while the grammar of Solomon Glass (Jena, 1623) is distinguished by its emphasis

on syntax. Ludwig de Dieu was the author of an important Hebrew grammar (1626) and was among the first to offer a comparative grammar (1628). Valentin Schindler was the first to make use of the cognate languages in lexicography (Frankfort, 1612), followed by Johann Heinrich Hottinger (Frankfort, 1661) and more completely by Edmund Castell, whose outstanding *Lexicon heptaglotton* (London, 1669) revealed an extensive knowledge of Hebrew and Aramaic. Hottinger wrote also an important philological work, the *Thesaurus philologicus* (Zurich, 1649; 3rd ed., 1698), while Johann Cocceius' Hebrew lexicon (Leyden, 1669) had a wide circulation. Jacob Alting's grammar (Gröningen, 1654) was a favorite for a long time, while the grammar of Johann Andreas Danz (Jena, 1699) exerted a great influence.

Albert Schultens made use of the cognate languages, particularly Arabic, in his monumental Hebrew grammar, the *Institutiones ad fundamenta linguae hebraicae* (Leyden, 1737), and, while he compiled no lexicon, contributed much of value to Hebrew lexicography in his treatises and commentaries. The Hebrew grammar of N. W. Schroeder (Gröningen, 1766) was widely used. Mention should be made also of Johann David Michaelis (1717-91) in lexicography.

The philological work of Gesenius, in which he made ample use of comparative Semitic philology, served as the basis of all subsequent progress in this field. His grammatical work was continued by such scholars as Heinrich Ewald (Leipzig, 1827; ibid., 1829), Justus Olshausen (Brunswick, 1861), Friedrich Böttcher (Leipzig, 1866-68), Gustav Bickell (Leipzig, 1869), Bernard Stade (Leipzig, 1879), Eduard König (Leipzig, 1881-95; ibid., 1897) and Hans Bauer and Pontus Leander (Halle, 1922). Hebrew lexicography of this period is represented in the work of Friedrich Delitzsch (Leipzig, 1886), Carl Siegfried and Stade (Leipzig, 1893), Brown, Driver and Briggs (based on Gesenius, Boston, 1906) and Eduard König (Leipzig, 1910; 4th and 5th ed., 1931). A Biblical Aramaic lexicon was made by Gustaf Dalman (Frankfort, 1901; 2nd ed., 1922). In the field of comparative grammar, Ernest Renan (1823-92), Theodor Nöldeke (1836-1930), William Wright (Cambridge, 1890) and Carl Brockelmann (Berlin, 1908-13) made significant contributions.

**b. Bibliography.** The first catalogue of Hebrew books was offered by Conrad Gesner (1516-65) in his *Bibliotheca universalis* (Zurich, 1545-55). The elder Buxtorf was the author of the valuable *Bibliotheca rabbinica* (Basel, 1613), which presented a list of rabbinical works, alphabetically arranged. Hottinger's *Bibliotheca orientalis* (Heidelberg, 1658) contained much of value to Hebrew bibliography. An important account of rabbinic literature is the *Bibliotheca magna rabbinica* (Rome, 1675-94) of Giulio Bartolocci (1613-87). This was supplemented by C. G. Imbonati in his *Bibliotheca latino-hebraica* (Rome, 1694), which listed the works written in Latin on rabbinic subjects. The outstanding title in the field of bibliography is the *Bibliotheca hebraea* (Hamburg, 1715-33) of Johann Christoph Wolf (1683-1739), which offered a comprehensive list of Jewish authors and their works as well as the writings of Christians on Jewish subjects. H. F. Köcher's *Nova bibliotheca hebraica* (Jena, 1783-84) is important as a supplement to Wolf's work. The monographs of Giovanni Bernardo De Rossi (1742-1831), written at the end of the 18th cent., laid the foundation for the work in Hebrew typography.

**c. Rabbinics.** The earliest work by Christian scholars in the field of rabbinics was done in connection with the study of Hebrew philology. This is evidenced in the essentially grammatical *Isagoga rabbinica* of Archbishop Gilbert Genebrard (1563) and in the lexicons on the language of the Talmud by Münster (Basel, 1527), by the elder Buxtorf (Basel, 1639), by Johann Heinrich Otho (Geneva, 1675) and, later, by Antonio Zanolini (Padua, 1747). The study of rabbinical literature was widely extended by the elder Buxtorf, particularly in his lexicon and the editions of the rabbinical Bible (Basel, 1618-19). The work was continued by his son Johannes (known as the younger Buxtorf; 1599-1644), and by such scholars as Constantine L'Empereur (1571-1648), Andreas Sennert (1606-89), Christoph Cellarius (1638-1707), Andreas Danz (1654-1727) and, notably, Adrian Reland (1676-1718), whose *Analecta rabbinica* (Utrecht, 1702) represents a compilation of previous efforts in the field of rabbinical literature and is still useful. The work of these and other scholars provided a necessary key to the understanding of the language of the Talmud and served as the basis of all subsequent work in the field of rabbinics.

An important phase of this work was the translation of Talmudic and rabbinical works. The earliest translations were naturally in Latin; later, also in the vernacular. Wilhelm Surenhuysen (d. 1729), the great Dutch scholar, was the first to offer a translation in Latin of the entire Mishnah together with the commentaries of Maimonides and the Bertinoro commentary (Amsterdam, 1698-1703). A German translation of the entire Mishnah was provided by Johann Jacob Rabe (Onzolbach, 1760-63). Translations of the Midrash and of twenty tractates of the Palestinian Talmud are found in the *Thesaurus antiquitatum sacrarum* of Biagio Ugolini (Venice, 1744-69). The missionary Joseph Barclay translated eighteen tractates of the Mishnah into English (London, 1878). August Wünsche (1839-1913) produced a translation of the Midrash in his *Bibliotheca rabbinica* (Leipzig, 1880-85) and translated the Haggadic portions of the Palestinian Talmud (Zurich, 1880) and of the Babylonian Talmud (Leipzig, 1886-89). H. L. Strack (1848-1922) offered a valuable translation of selected tractates of the Mishnah. The translations of individual tractates of the Mishnah and Talmud are too numerous to mention here. Work in the field of introductory literature to the Talmud was done by Jean Morin (1591-1659), Joseph de Voisin (17th cent.), Johann Benedict Carpzov (1639-99); by Wolf in his *Bibliotheca hebraea* (vol. 2, pp. 657-993; vol. 4, pp. 320-456); by A. G. Wähner in his *Antiquitates ebraeorum* (vol. 1, Göttingen, 1743, pp. 231-584); and, more recently, by H. L. Strack (*Einleitung in Talmud und Midrasch,* 5th ed., Munich, 1921; English trans., *Introduction to the Talmud and Midrash,* Philadelphia, 1931).

Translations of the works of the rabbinical commentators were numerous. The elder Buxtorf trans-

lated the Biblical concordance of Isaac Nathan ben Kalonymus in his *Institutio Epistularis hebraica* (Basel, 1610). His son Johannes translated into Latin the *Moreh Nebuchim* of Maimonides (Basel, 1629) and the *Kuzari* of Judah Halevi (Basel, 1660). Six sections of Maimonides' commentary on the Mishnah were translated by the famous English Orientalist Edward Pococke (1604-91) in his *Porta mosis* (Oxford, 1655). A fellow orientalist, Thomas Hyde (1636-1703), provided a translation of Abraham Farissol's *Iggereth Orhoth Olam* (Oxford, 1691). Constantine L'Empereur translated the commentaries of Abravanel and others on *Isaiah* (Leyden, 1631), a work by Moses Kimhi under the title *Introductio ad scientiam* (Leyden, 1631), Joseph Yahya's commentary on *Daniel* (Amsterdam, 1633) and the *Travels of Benjamin of Tudela* (Leyden, 1633). Willem Henrik Vorst (d. 1652) translated David Gans' *Tzemah Tob* (Leyden, 1644) and Abravanel's *Sefer Rosh Amanah* (Leyden, 1684). Heinrich Jacob Bashuysen translated parts of the *Mishneh Torah* of Maimonides and extracts from various commentaries on *Psalms* (Hannover, 1705). A translation of the *Josippon* (Gotha, 1707) and of Rashi's commentary on the Bible (Gotha, 1710-14) was offered by Johann Friedrich Breithaupt. Mention should be made of the translations of various rabbinical writings in Bartolocci's *Bibliotheca magna rabbinica* and Wolf's *Bibliotheca hebraea.*

The study of the Cabala, which exercised a profound influence on Christian thought, began in the 15th cent. The first Christian scholar to give evidence of an acquaintance with the Cabala was Raymond Lull (d. 1315), in his *Ars Magna.* However, the actual founder of the study of Cabala in the Christian world was Pico della Mirandola (15th cent.). Through Johann Reuchlin's *De arte cabalistica* (Hagenau, 1517), the Cabala affected the religious currents at the time of the Reformation. Other scholars of the period were H. C. Agrippa of Nettesheim (1478-1535), whose *De occulta philosophica* (Paris, 1528) expounds the Sefiroth and the doctrine of the four worlds, and Francesco Zorzi (1460-1540), author of *De harmonica mundi.* A combination of natural philosophy and Cabala is found in the works of the German Theophrastus Paracelsus (1493-1541), of the Italian Hieronymus (Jerome) Cardano (1501-76), of the Hollander Johann Baptist van Helmont (1577-1644) and of the Englishman Robert Fludd (1574-1637). In the 17th cent., the translations of Cabalistic works by Joseph de Voisin (1610-85), Athanasius Kircher (1602-84) and Knorr Baron von Rosenroth (1636-89) further helped to spread the Cabala among Christians. Special mention in this connection should be made of Antonia, daughter of Duke Eberhard of Württemberg (d. 1679), who is said to be the author of the *Unterschiedlicher Riss zu Sephiroth* (Diagram to the Sephiroth), which is preserved in the Royal Library at Stuttgart.

Christian scholars, however, did not confine themselves solely to reproducing the rabbinical literature, but made use of it also in their investigation of the New Testament. The first in this field was John Lightfoot (1602-75), one of the greatest rabbinical scholars, in his *Horae hebraicae et talmudicae* (Oxford, 1658-78), which presents Talmudic parallels on the Gospels, *I Corinthians, Acts* and some chapters of *Romans.* He was followed by J. G. Meuschen (Leipzig, 1736), Christian Schöttgen (Dresden and Leipzig, 1732-42), and J. J. Wettstein (Amsterdam, 1751). Eminent 19th cent. scholars were Theodore Robinson (London, 1859), August Wünsche (Göttingen, 1878), W. H. Bennett (Cambridge, 1884), and in the 20th cent. R. Travers Herford (London, 1903; ibid., 1928) and H. L. Strack and Paul Billerbeck (Munich, 1922-28). More specific studies on Jesus and the rabbis were made by Erich Bischoff in *Jesus und die Rabbinen* (Leipzig, 1905) and Gustaf Dalman in a number of works, which have been translated into English.

In the field of post-Biblical literature, August Wünsche studied the Midrashic literature, Pietro Perreau in Italy and Paul K. Kokovtzov in Russia investigated the Jewish literature of the Middle Ages, Ernest Renan wrote on Jewish literature in France, and Franz Delitzsch on Jewish poetry.

**d. Biblical and Talmudic Antiquity.** The study of Jewish antiquities began at the end of the 16th cent., and was at first based exclusively on the Bible. The Spanish priest Arias Montanus, editor of the Antwerp Polyglot Bible, was the author of the first general work on Jewish antiquities (Lyon, 1593). More important were the studies by Adrian Reland (Utrecht, 1708) and Andreas Georg Wähner (Göttingen, 1743). The *Thesaurus antiquitatum sacrarum* of Biagio Ugolini (34 vols., Venice, 1744-69) was the most comprehensive; it contains a reprint of the works of earlier scholars of the 16th and 17th centuries and a series of original studies by the author.

A work on the Jewish commonwealth of ancient times was written by B. Corneille Bertram (Geneva, 1580). The political relations of the Jews were studied also by Carlo Sigonio (1583), Petrus Cunaeus (Lyon, 1617) and Melchior Leydekker (Amsterdam, 1704-10). In Jewish law, important studies were made by John Selden (1584-1654) and by Johann David Michaelis (Frankfort, 1770-75). A valuable treatise in geography was written by Samuel Bochart (Caen, 1646 and 1651). Adrian Reland's study in the same field (Utrecht, 1714) became standard for a long time. Bochart was also the author of a work on zoology (London, 1663), while Johann Heinrich Ursin wrote a treatise on botany (Nuremberg, 1663) and Johann Jacob Scheuchzer made a study of the natural history of the Bible (Zurich, 1731-35).

Extensive research was naturally done on the religious antiquities of the Jews. A treatise on Jewish festivals was written by Rudolph Hospinian (1593). John Lightfoot's description of the Temple of Herod (London, 1650) and of its services (London, 1649) is still considered valuable. The mourning customs of the Jews were dealt with by Martin Geier (1656). John Spencer's treatise on the Hebrew ritual (Cambridge, 1685) was the first to compare the religious practices of Bible times with those of other Semitic groups. Campegius Vitringa was the author of a work on sacred chronology (Leeuwarden, 1698; enlarged edition, Franeker, 1708) and of one on the ancient synagogue (Franeker, 1694; English trans., London, 1842).

Jewish customs and ceremonies were studied by Johann Jakob Schudt, whose *Jüdische Merckwürdig-*

*keiten* (Frankfort, 1714-17), though biased in its viewpoint, contains valuable details of contemporary Jewish life, and by Johann Christoph Georg Bodenschatz (Erlangen, 1748). A dissertation on the synagogue and on Jewish charity was offered in a work by Johann Gottlob Carpzov (Frankfort, 1748). Studies of the clothing of Jewish women were written by N. W. Schroeder (Lyon, 1745) and Anton Theodor Hartmann (Amsterdam, 1809-10).

The study of Jewish antiquities was undertaken also for anti-Semitic purposes. Examples of such writings were the *Juden-Schul* of the elder Buxtorf (Basel, 1603; in Latin, 1604), the collection of Jewish anti-Christian treatises together with the refutation, in Latin, of Johann Christoph Wagenseil (Altdorf, 1681) and the notorious *Entdecktes Judentum* (Judaism Unmasked) of Johann Andreas Eisenmenger (Frankfort, 1700).

Wolf W. Baudissin (1847-1926), noted Protestant theologian, who taught at the University of Berlin from 1900 on, wrote several important works on archeology, Bible and history of religion: *Studien zur semitischen Religionsgeschichte* (1876-78); *Einleitung in die Bücher des Alten Testaments* (1901); *Geschichte des alttestamentlichen Priestertums* (1889); *Adonis und Esmun* (1911).

**8. In America.** The study of Hebrew in America, as elsewhere in the Western World, owed its origin to the religious impulse, which led to the foundation of most of the early American colleges. One of the prime purposes of these colleges was the creation of an educated clergy. The study of Hebrew, therefore, held an important place in the curricula of most of these colleges and a compulsory place in some of them.

The history of Hebrew scholarship in America may be said to have begun with the arrival of the *Mayflower* (1620). Two of the Mayflower Pilgrims, Governor William Bradford (1590-1651) and Elder William Brewster, were among the first Hebraists in America. Other scholars, who were trained in England and who helped to introduce the study of Hebrew into Massachusetts, were John Cotton (1585-1652), Richard Mather (1596-1659) and Thomas Welde (1590-1662).

The first book of importance printed in America was the *Bay Psalm Book*, a metrical translation of *Psalms* made from the Hebrew original, issued by the Cambridge Press in 1640. The same year witnessed the introduction of the study of Hebrew at Harvard, three of whose early presidents, Henry Dunster (d. 1659), Charles Chauncey (d. 1672) and Increase Mather (1639-1723), did much to advance the cause of Hebrew learning in New England. An added stimulus to Hebrew study was its introduction into the curriculum of Yale University, which institution wielded a powerful influence during the presidency of Ezra Stiles (1727-95), who was himself a learned student of post-Biblical Jewish literature. However, Hebrew scholarship in New England in this early period is considered as far from original. Its source was largely the work of the Christian European scholars; its efforts were directed mainly toward Bible study for purposes of religious knowledge.

A broader and more independent spirit in Hebrew study began to manifest itself early in the 19th cent. A combined lexicon and grammar of the Hebrew language was written by Clement C. Moore (New York, 1809). A Hebrew manual and English lexicon, including the Biblical Chaldee, was edited by Professor Josiah W. Gibbs of Yale (Andover, 1828), and a Hebrew critical and pronouncing dictionary was compiled by William L. Roy (New York, 1837).

The rediscovery of the Assyrian and Babylonian civilization in the middle of the 19th cent. aroused a new interest in the study of the Orient. The outstanding universities in America established Semitics departments, which included instruction in the Hebrew language and literature. Semitics departments were founded in Union Theological Seminary (early in the 19th cent.), Princeton (1822), Johns Hopkins (1876), Pennsylvania (1885), Columbia (1887), and Chicago (1892). Notable among the colleges for women is Bryn Mawr, which has had a Semitics department since 1891. By 1896 there were sixteen colleges and universities which maintained a complete Semitics department.

In 1883, Paul Haupt came from Göttingen to John Hopkins, bringing with him the newer scientific methods of Semitic research of the European universities and thus helping to establish the study of Semitic philology in the United States on a sounder basis. It can hardly be claimed that the study of Semitics in America, including the study of Hebrew, has achieved the important position which it held in the European universities. However, it can not be doubted that rapid strides are being made. MORRIS LEHRER.

*Lit.:* Steinschneider, Moritz, "Christliche Hebräisten," *Zeitschrift für Hebräische Bibliographie,* vol. 1 (1896) 50-54, 86-90, 111-14, 140-43; vol. 2 (1897) 50-55, 93-97, 121-25, 147-51; vol. 3 (1898) 13-18, 47-50, 86-88, 111-16, 152-57; vol. 4 (1900) 13-17, 50-56, 84-87, 121-25, 150-52, 177-80; vol. 5 (1901) 18-22, 50-54, 83-87, 120-22; idem, "Hebräistinnen," *Hebräische Bibliographie,* vol. 20 (1880) 65-69; Marmorstein, A., "Christliche Hebräisten in Ungarn," *Zeitschrift für Hebräische Bibliographie,* vol. 8 (1904) 48-50, 80-84, 141-43; vol. 9 (1905) 111-13; Gesenius, Wilhelm, *Geschichte der hebräischen Sprache und Schrift* (1815) 88-136; Zunz, L., *Zur Geschichte und Literatur,* vol. 1 (1845) 1-21; Singer, Charles, "Hebrew Scholarship in the Middle Ages Among Latin Christians," in *The Legacy of Israel,* E. R. Bevan and Charles Singer edit. (1927) 283-314; Pick, B., "Hebrew Studies in the Reformation Period and After," *ibid.,* pp. 315-75; idem, "The Study of the Hebrew Language Among Jews and Christians," *Bibliotheca Sacra,* vol. 42 (1896) 470-95; Hirsch, S. A., "Early English Hebraists," *Jewish Quarterly Review,* vol. 12 (1900) 34-88; Kohut, George A., "Royal Hebraists," *Jewish Studies in Memory of Israel Abrahams* (1927) 221-43; Strack, H. L., *Introduction to the Talmud and Midrash* (1931); Galliner, Helmuth, "Agathius Guidacerius 1477?-1540. A Hebrew Grammarian in Rome and Paris," *Historia Judaica,* vol. 2 (1940) 85-101.

In America: Pool, D. de Sola, "Hebrew Learning Among the Puritans of New England Prior to 1700," *Publications of the American Jewish Historical Society,* No. 20 (1911) 31-83; Rosenau, William, *Semitic Studies in American Colleges* (1896); Brown, Francis, "Semitic Studies in America," *Johns Hopkins University Circulars,* 1909, No. 3, pp. 240-59; Adler, Cyrus, "The Beginnings of Semitic Studies in America," *Paul Haupt Anniversary Volume* (1926) 317-28.

**HEBREW ALPHABET,** *see* ALPHABET.

**HEBREW BOOKS, TITLES OF,** *see* TITLES OF HEBREW BOOKS.

**HEBREW FREE LOAN SOCIETY** (Gemilath Chasodim), a nonsectarian organization established in 1892 in New York city for lending money to the needy who would not take alms without interest or

any expense. The original capital was ninety dollars, contributed by ten Jewish merchants of the city who were mindful of the Biblical prohibition against interest (*Ex.* 22:24): "If thou lend money to any of My people, . . . thou shalt not lay upon him interest," a practice which has been followed by Jews for more than 2,000 years. The Society, however, has no restrictions of race, color, or religion as to borrowers.

In the first year of its existence, the Society lent $1,200 to 227 persons. Jacob H. Schiff, Felix M. Warburg, Adolph Lewisohn, and others were soon interested in its work. In 1917 it became affiliated with the Federation for the Support of Jewish Philanthropic Societies which pays its operating expenses ($40,000 a year). In 1940 about a million dollars was loaned, and the borrowers numbered twenty thousand. By the end of that year, the Society had made loans totalling about thirty-three million dollars to more than 670,000 borrowers. The loss to the Society in bad debts was less than one-half of one per cent annually, and only two per cent of the loans had to be paid by the indorsers.

Those who borrow from the Society come from many occupations: some are business men of limited means, some are students, many are housewives, and many unemployed. Most of the requests are for loans of less than fifty dollars and these require only one indorser; a loan for more than fifty dollars requires two. Loans are made as tactfully as possible and are kept confidential; there is no investigation of the borrower's standing or need; and the check issued by the Society to the borrower does not carry its name.

Because of its limited capital, which amounts to only half a million dollars (1941), gathered chiefly from small donations and bequests, loans are generally limited in sum to five hundred dollars and in time to six months, but exceptions have been made. At times, when the Society has run out of its own funds, it has borrowed money at commercial rates.

In 1941 the Society had three branches in New York city, two in Brooklyn and one in the Bronx. The officers of the Society in 1941 were: Simon E. Osserman, president; Abraham I. Spiro, first vice-president; Alex E. Bernstein, second vice-president; Morris Sendar, treasurer; Mendel Hecht, honorary financial secretary; Abraham Bakst, honorary recording secretary; and Abraham Gribetz, executive director.

CHARLES REZNIKOFF.

*Lit.:* "No Interest," *Fortune,* April, 1938, p. 14; Kafka, Roger, "Loans Without Prejudice," *Coronet,* December, 1940, pp. 95-99; Klein, Walter, "Loans Without Interest," *Jewish Digest,* July, 1941, pp. 10-13.

# The Hebrew Language

Table of Contents:

I. History.
A. Classical Hebrew.
B. Rabbinic Hebrew.
C. The Study of Hebrew Grammar (Dikduk).
D. Translation Hebrew.
E. Modern Hebrew.
II. Classical Hebrew as a Language.
A. Basic Features.
1. Roots.
2. Prefixes and Suffixes.
B. Parts of Speech.
1. Nouns.
2. Pronouns.
3. Adjectives.
4. Verbs.
5. Other Parts of Speech.
C. Characteristic Features of Classical Hebrew Syntax.
III. Subsequent Modifications of the Classical Idiom.

The Hebrew language is one of the group of Semitic languages, so called because they were spoken by a group of peoples ranging from Mesopotamia in the east to Ethiopia in the south, who are generally accounted as descendants of Shem, the son of Noah in the Bible. The group includes, besides Hebrew, the Assyrian-Babylonian speech, Arabic, Aramaic, Syriac, Punic and Ethiopic. The term has been retained by grammarians because all these languages represent a single family, marked by characteristics that differentiate them from the Indo-European group of languages on the one hand and from the Mongolian group on the other. Within the group, Arabic has preserved the oldest and most primitive forms of the original Semitic language stock, while both Hebrew and Assyrian are late forms, in which considerable simplification of forms and endings has taken place. In this respect, Hebrew bears the same relationship to Arabic as English does to the German and French tongues from which it sprang.

The term "Hebrew" is never used for the language in the Bible. Instead there is the term *sefath ḳena'an* ("the language of Canaan") in *Isa.* 19:18, and *yehudith* ("the language of Judah") in *II Kings* 18:26, 18; *Isa.* 36:11, 13, *Neh.* 13:24. It is not until the prologue to *Sirach* in the Apocrypha, written in the 2nd cent. B.C.E., that there occurs a definite term derived from the name of the Hebrew people, *ebraisti*, "in Hebrew speech," and, in the New Testament, it occurs again in *John* (5:2 and other places) and *Revelation* (9:11), both of the 1st cent. C.E. The term *'ibrith* also occurs, but sparingly, in the Talmud and in the later writings; the favorite expression of the rabbis for the language is rather *leshon haḳodesh*, "the holy language," in contrast to the terms *leshon hedyot*, "vernacular," and *leshon hol*, "profane language," which were used for Greek and Aramaic. The Targums (Aramaic translations of the Bible) use the similar form, *lishan beth ḳudsha*, "the language of the holy place."

**I. History. A. Classical Hebrew.** The language in which the Bible is written was by no means confined to the Israelites, but was spoken by a number of peoples in and around Palestine. The "Canaanite" glosses to the Babylonian words in the Tell el Amarna letters (14th cent. B.C.E.) are Hebrew; the few remaining Canaanite inscriptions and the Moabite stone

are in Hebrew; the Phoenician and Carthaginian languages, as far as can be seen, present hardly more than dialect variations of the Hebrew.

Hebrew was spoken in Canaan before the conquest of the land by the Israelites, and it is possible that it was only after they settled there that the Israelites acquired it. There is evidence in the Bible of differences in dialect between the northern and southern sections of the country, and of the gradual development of the language from the time of the conquest (13th cent. B.C.E.) down to the closing of the Bible canon (2nd cent. B.C.E.). Only the poems, such as the song of Deborah (*Judges* 5), have retained the oldest form of the language; the laws, narratives and prophetic utterances were made intelligible to the later readers, wherever possible, by revising their diction into that Judean dialect which, with the survival of the Southern Kingdom, became the accepted form.

Biblical Hebrew remained the language of the people down to about 250 B.C.E., when it was replaced in Palestine by the Western dialect of Aramaic. In Babylonia it was gradually superseded by the Eastern dialect of Aramaic and in Egypt, where the vernacular was Greek, by the Greek. The knowledge of Hebrew, however, was kept alive by Bible translations and by the necessity of studying the Law and the teachings of the prophets on the one hand, and by the development of prayer in the synagogue—and most prayers were in Hebrew—on the other. But Hebrew was no longer spoken by the people, and such attempts to write in it as those of *Sirach* (about 200 B.C.E.), *Ecclesiastes* (perhaps the 2nd cent. B.C.E.) and the Hebrew portions of *Daniel* are mere attempts to follow the style of the original.

**B. Rabbinic Hebrew.** In the meantime a new form of Hebrew was evolving. The interpreters of the Scriptures developed a form of the language used in teaching in their academies and in formulating the Halachah, or legal part of Judaism. This is the language of the Mishnah, the Halachic Midrashim, the *Tosefta* and the scattered Baraithoth (teachings not incorporated in the Mishnah) found in the Talmud. The Talmud itself is written mainly in Aramaic; but the rabbis of the subsequent centuries used the language of the Mishnah in their responsa and letters, thus creating a convenient literary medium, though this Hebrew was never spoken among the people.

**C. The Study of Hebrew Grammar (Dikduk).** The first attempt to study Hebrew scientifically was made by the Masorites (from about the 2nd cent. B.C.E. to the 15th cent. C.E.). The primary labor of these students of the Bible was to establish a correct text, to count every letter and to preserve the proper spelling of every word. This led them to study the peculiar grammatical forms found in Biblical Hebrew and to make notes upon them. One product of their labors, the Masorah Magna ("Larger Masorah"), contains hundreds of notes, giving instances of where various forms are to be found in the Bible, and making comparisons between different passages in the text. This furnished the background for the study of Hebrew grammar as such, which was first definitely made into a separate branch of scientific study by Saadia Gaon (d. 942), who wrote his *Kitab Al Lughah* (Book of Language) in Arabic, a work no longer extant, as a guide to the knowledge of the Bible language. (It is possible, however, that Saadia had Karaite predecessors whose works have been lost to knowledge.)

Saadia was followed in his study of Hebrew grammar by such scholars as Judah Hayyuj, Jonah ibn Janah, Abraham ibn Ezra, David Kimhi, Dunash ben Labrat, Menahem ben Saruk, Samuel ibn Nagdela, Judah Halevi, Joseph Kimhi, and many lesser lights. The Christian study of Hebrew grammar began with Johannes Reuchlin (d. 1522); for the next three centuries it followed the Jewish tradition, but with Wilhelm Gesenius (1786-1842) Hebrew grammar began to use modern forms of explanation and interpretation, until by the 20th cent. the study of Hebrew had been placed upon as solid a foundation as that of any other classical language.

The work of the Jewish grammarians of the Middle Ages had, however, an important part in influencing the terminology and methods of the study of Hebrew grammar. Practically all the terms used in the study of Hebrew come from these grammarians, as well as the generally accepted derivation of all Hebrew words from triliteral roots, that is, from stems which contain three letters of the Hebrew alphabet.

**D. Translation Hebrew.** From the time of the Arab conquest of large parts of Asia, Africa and Spain (7th and 8th centuries C.E.) the Jews in the countries under Mohammedan dominion had adopted Arabic as their vernacular, and it was in Arabic that they wrote their major works. As Arab rule slackened and began to give way before their opponents east and west, a tendency arose among Jews to make Hebrew once more their literary language by translating the Arabic writings of Jewish scholars into Hebrew. The earliest Hebrew translations were made in the 11th cent. and continued through the 14th; among those who worked in this field were Moses ibn Gikatilla, Moses ben Joseph ibn Lucena, Judah Al-Harizi, Abraham ben Samuel Hasdai, Nathan Hameati, and, above all, the Ibn Tibbons. The Hebrew produced by these translators had, naturally, an Arabic coloring, and they had again and again to coin Hebrew words to find equivalents for Arabic technical terms. Their productions were studied extensively by the Jews of Europe, and the Hebrew that they used, especially for philosophical, grammatical and legal writings, profoundly influenced the diction of rabbinic Hebrew in the following centuries.

**E. Modern Hebrew.** With the stirring of modern ideas among the Jews at the end of the 18th cent. there came a corresponding revival in the use of the Hebrew language. First employed as a counterpoise to the use of Yiddish, which was scorned as the "language of our degradation" by the proponents of modern ideas among Jews, Hebrew developed into a living speech as a result of the rise of the Zionist movement. The first productions of modern Hebrew were in the *Melitzah*, an idiom made up of expressions taken from the Bible. By the second half of the 19th cent., however, this had been succeeded by a more natural style which incorporated idioms from rabbinic Hebrew, and strove for the rhythm and structure of modern Euro-

pean languages. In the 20th cent., due largely to the colonization of Palestine and the efforts of such men as Eliezer ben Jehudah (1857-1922), Hebrew has again become a spoken language. It is one of the three official languages of Palestine and is used exclusively by the Jewish settlers there, while Hebrew-speaking groups exist in all parts of the world. There is an extensive literature in modern Hebrew, ranging from Hebrew dailies to the most scholarly works.

**II. Classical Hebrew as a Language. A. Basic Features. 1. Roots.** All Hebrew words are based on certain roots, each with a special meaning of its own. Some of these roots are monosyllabic, some bisyllabic; but it has become customary to regard all roots as based on three Hebrew letters and hence the monosyllabic roots are given a middle letter consisting of the vowels Vav or Yod. Upon these roots, words are built by making changes in the vowels, adding prefixes or suffixes and the like. Thus the root L-M-D conveys the general idea of learning, and from it are derived *lamad*, "to learn," *limmed*, "to teach," *talmud*, "study," *melammed*, "a teacher," and *lamdan*, "a learned man." By such methods Hebrew is capable of an infinite extension of vocabulary and yet at the same time avoids the polysyllabism of the Indo-European languages.

**2. Prefixes and Suffixes** (Agglutination). On the other hand, Hebrew runs together several words which in Indo-European languages are usually written (though not always pronounced) separately. Certain of the prepositions (*be-*, "in"; *le-*, "to"; *ke-*, "like"; *mi-*, "from") are prefixed directly to the noun or verb which they introduce, as are the definite article *ha-* and the conjunction *ve-*, "and." Another prefix is the interrogative particle *ha-*, which turns a direct sentence into a question. The suffixes are all pronouns, either in the possessive or the accusative relationship. The same word may have both a prefix and a suffix. This agglutination produces such forms in Hebrew as: *vayabo'u*, "and-they-came"; *lalecheth*, "to go"; *beyadecha*, "in-hand-your"; *ḳolam*, "voice-their"; *lehodi'acha*, "to-inform-you"; *bikḳeshuni*, "they sought-me."

**B. Parts of Speech. 1. Nouns.** Nouns are of two genders, masculine and feminine, the latter usually being indicated by the endings *ah* and *eth* respectively. In the case of human beings and animals, the gender of the noun is invariably the same as that of the subject it signifies. Inanimate objects may be either masculine or feminine, according to the formation of the word; as a rule, abstract ideas or words indicating a group are feminine. Nouns are derived from the roots in various ways, either by vowel modification (*zecher*, "memorial," from Z-CH-R, "to remember") or by adding prefixes or suffixes to the root (*mamlachah*, "kingdom," from M-L-CH "to reign"; *reshith*, "beginning," from R-SH, "head"). There are almost no compound nouns; one of the latter is *beliya'al* ("worthlessness").

The plural is formed by adding the termination *im* in the case of masculine nouns, and modifying the feminine ending to *oth*. The addition of these suffixes often leads to changes in the vowels of the original word. Thus the plural of *dabar*, "word," is *debarim*; of *zayith*, "olive," *zethim*; of *ḥoḳ*, "statute," *ḥukḳim*. There is a class of nouns known as segholates, from the fact that their second vowel is a short e (Seghol); in these both syllables are modified; *sefer*, "book"; *sefarim* (with a shorter e in the first syllable), "books." Feminine nouns sometimes take a masculine plural ending, and vice versa; thus *shanah*, "year"; *shanim*, "years." The plural form is also used to indicate abstract quality; thus *'abadim*, literally "slaves," also means "slavery."

The dual is formed by adding the termination *ayim*. It is used in Hebrew almost exclusively to indicate objects that naturally come in pairs, such as *yadayim*, "hands," or *raglayim*, "feet." The term for "two brothers," on the other hand, would not be *'ahayim*, but *shene 'ahim*. The apparently dual forms of the words *shamayim*, "heaven," and *mayim*, "water," are due to the fact that the *y* is part of the original root.

Hebrew nouns have no case endings in classical speech. Originally, however, they had nominative, genitive and accusative endings, of which vestiges remain. The old accusative still survives in the locative ending *ah*, as in *Luzah*, "to Luz"; the nominative (*u*) and genitive (*i*) endings appear occasionally in names and in poetry.

To supply the lack of case endings Hebrew has resort to various expedients. Indirect objects are indicated by the preposition *le-*, "to"; direct objects are shown by placing before the word the objective sign *'eth*, which, however, is used only for a definite object, not for an indefinite object or an abstraction. The genitive relationship is indicated by modifying not the word itself, but the preceding word, which is put in what is called the "construct state." This construct state is in the same form as the nominative, or a shortened form, and it is always construed as if it had an article, though it can never take it. Thus, *bayith* is "house," *beth hamelech*, "house of the king," "palace"; *sefathayim* is "lips," *sifethe yeshenim*, "the lips of sleepers"; *'abodah* is "service," *'abodath hasar*, "service of the prince." Many ideas which are expressed by compound words in other languages are represented in Hebrew by two words in the construct relation: *yirath 'adonai*, "religion"; *'ahabath hesed*, "beneficence"; *genebath da'ath*, "deception."

In addition to modifications in the vowels of the noun which occur in the plural, there are other modifications when the pronominal suffixes are added. Hence a Hebrew noun is grammatically declined, not by running through the case endings, but by giving the forms singular and plural, together with the various forms with pronominal suffixes. In masculine nouns the suffixes are added directly to the stem; in feminine nouns in the singular there is a modification of the feminine ending *ah* to *ath*; thus *malkah*, "queen"; *malkathenu*, "our queen."

**2. Pronouns.** Hebrew has pronouns, singular and plural, in all three persons; those in the first person are used for both masculine and feminine subjects, but in the second and third persons there are separate forms for the masculine and feminine pronouns. There are two forms each for the first person masculine singular and plural, making twelve forms in all: *'ani* and *'anochi*, "I"; *'attah* and *'att*, "thou"; *hu*, "he"; *hi*, "she"; *'anahnu* and *nahnu*, "we"; *'attem* and

*'atten*, "you"; *hem* and *hen* (sometimes lengthened to *hemah* and *henah*), "they."

Hebrew pronouns are used only in the nominative; for the other cases various expedients are employed. Thus for the genitive of the pronoun, or for the pronominal adjectives "my," "thy," and the like, the method is to attach pronominal suffixes to the noun, the stem of which often undergoes certain vowel changes. Thus for the word *melech*, "king," *malki* is "my king," *malkecha* and *malkech* mean "thy king," according as the person indicated by "thy" is masculine or feminine. The indirect objective form of the pronoun is formed by combining these pronominal suffixes with the preposition *le-*, such as *lo*, "to him," or *lanu*, "to us." The accusative of the pronoun is obtained by combining the pronominal suffixes with the objective sign *'eth*, which is sometimes modified; thus, *'othi*, "me," and *'ethechem*, "you," in the masculine plural. Or else a series of pronominal suffixes, slightly different from those used for nouns, is attached directly to transitive verbs; thus *'azabtani*, "thou hast forsaken me," or *yizkerenu*, "he will remember us."

The pronominal suffixes also form compounds with all the prepositions, and even with certain interjections; thus *hinneni*, "here am I"; *mimenu*, "from him"; *lifnehem*, "before them."

**3. Adjectives.** Adjectives are placed after the nouns that they modify and agree with them in gender and number. Hence every adjective has four forms: masculine and feminine singular, and masculine and feminine plural. If the noun takes the definite article or has a pronominal suffix, the adjective must have the definite article. Omission of the article from the adjective makes it a predicate adjective; thus *hakisse hagadol* means "the large chair," but *hakisse gadol*, "the chair is large." "My large son" is *beni hagadol*. In many cases the Hebrew language substitutes for the adjective modifier another noun in the construct relationship; thus *'atereth zahab*, "crown of gold," "golden crown," or *mikra kodesh*, "convocation of holiness," "holy convocation."

Hebrew adjectives have no comparative or superlative forms. Instead the relationship is indicated by the use of the preposition *mi-*, as for instance in the forms *tob mikem*, "better than you," *gadol mikullam*, "the greatest of all of them." A superlative idea is sometimes indicated by a combination of singular and plural of the same noun, such as *shir hashirim*, "the song of songs," that is, "the finest song," or by repeating the adjective, such as *'amok 'amok*, "very deep."

Hebrew has both cardinal and ordinal numerals, with different forms for the two genders. Ordinal numerals are treated like adjectives and must take the article in the same way that adjectives do, as, for example, *hador hashelishi*, "the third generation." A peculiar feature of the cardinal numbers is that the masculine forms have feminine endings, and vice versa.

**4. Verbs.** Hebrew verbs are used only in the indicative and imperative modes; there is no subjunctive. The indicative consists of two tenses, two infinitives and participial forms, none of which correspond in their usage to the same forms in the Indo-European languages.

The two tenses, known as perfect and imperfect respectively, do not distinguish time as much as complete and incomplete action. The perfect tense describes the action as a whole; hence it may indicate that which has already taken place (ordinary perfect or pluperfect), that which has taken place before the beginning of another action (past definite) or that which is believed to be certain to occur (prophetic perfect). The imperfect tense describes action as continuous; hence it not only indicates action that will take place (future), but also that is in process (present) or has been in process (past progressive). Thus, while the perfect tense ordinarily indicates the past, and the imperfect, the future, each of them may indicate past, present or future, according to the context. Similarly, the participle, while ordinarily indicating present action, may also point to the past or future; thus *haro'eh*, according to the context, may variously mean, "the one who has seen," "the one who sees" or "the one who will see."

The inflexion of the perfect, imperfect and imperative is more extensive than that of the Indo-European languages, since, in addition to separate forms for the various persons and numbers, there are also separate masculine and feminine forms in the second and third person. Thus every imperative has four forms: masculine and feminine singular, and masculine and feminine plural. The variations in person, number and gender are indicated, not by pronouns, but by a series of suffixes in the perfect and imperative, and by both prefixes and suffixes in the imperfect. The third singular masculine of the perfect tense in the simplest form of the verb, the *Qal*, has no suffixes, and is accordingly regarded as the ground-form of the verb. From it all the other forms are built up on the basis of prefixes and suffixes and by characteristic modifications in the vowels of the verb. Thus *katal* means "he killed"; *katelah*, "she killed"; *katalti*, "I killed"; *ketaltem*, "you killed" in the masculine plural form of the verb; *yiktol*, "he will kill"; *niktol*, "we will kill"; *tiktolnah*, "they will kill" in the feminine plural form of the verb.

The infinitive occurs in two forms, known as construct and absolute, respectively. The infinitive construct is used with the pronoun *le-*, "to," in precisely the same manner as the ordinary infinitive; thus, *lashub*, "to return." By itself, however, it has the meaning of the present participle or verbal noun; thus *shebeth*, "sitting." This infinitive is treated like a noun; it takes all the pronominal suffixes and is governed by prepositions. This enables Hebrew to use the infinitive construct for expressing ideas which in other languages are rendered by a phrase; thus *belechtecha*, literally "in thy going," means "whenever thou goest."

The infinitive absolute is used only as a means of emphasizing the basic idea of the verb; thus *moth yumath*, "he shall surely be put to death." The infinitive absolute is often used also alone, as an imperative.

The *Qal* form of the verb has two participles, active and passive. Each has four forms, corresponding to the two genders and numbers. These participles are treated both as nouns and as adjectives, and can accordingly take prepositions, the article and the pronominal suffixes. The active participle is often used to indicate objects which in other languages would be

nouns; thus, *shomer*, the participle of *shamar*, "to guard," means "watchman," and *boneh*, the participle of *banah*, "to build," means "builder." The participle is also used with the pronouns and the various forms of the verb *hayah*, "to be," to form a sort of periphrastic present and past; thus, *hu holech*, "he is going," or *hayethah yoshebeth*, "she was sitting." Similarly, the passive participle is used with the pronouns and the forms of *hayah* to form a passive voice; thus *beruchim 'attem*, "you are blessed," or *baruch yihyeh*, "he will be blessed." This passive is, however, comparatively rare, Hebrew showing a preference for the reflexive forms of the verb to indicate the passive.

Hebrew verbs are inflected in a number of various regular forms which are generally known as conjugations, though they are not conjugations in the ordinary sense, but rather "building forms" (Hebrew *binyanim*), since by making additions and changes to the stems they alter the meaning of the root in such a way as to make one Hebrew word take the place of several verbs in other languages. The seven principal conjugations of the Hebrew verb, with one exception, derive their names from the forms assumed in each particular conjugation by the verb *pa'al*, "to do." They are:

a. *Qal* (from the Hebrew *kal*, "simple"). This conjugation gives the simplest sense of the verb. There are two general types of verbs in this class, those which indicate an action, such as *shabar*, "to break," and those that indicate a quality, such as *kabed*, "to be heavy."

b. *Niphal*. This conjugation is the reflexive of the Qal. It is sometimes used in an active sense, particularly when the subject of the verb has a personal interest in the action (as in the Greek middle voice); thus, *nilham*, "to fight," or *nishba*, "to take an oath." It also indicates reflexive action, as in *nishmar*, "to guard oneself," or reciprocal action, as in *nishpat*, "to go to law with one another." Finally, it is used in a purely passive sense; thus *nolad*, "to be born."

c. *Piel*. The characteristic of this conjugation (as of the Pual) is the intensification of the middle consonant of the verb. Its fundamental idea is that of busying oneself eagerly with the action indicated by the root. Hence it modifies the meaning of the root in the direction of intensification or iteration of the action. Thus *tzahak*, in the Qal, means "to laugh," and *tzihak*, in the Piel, "to jest"; *pathah* means "to open," *pittah*, "to loose"; *safar*, "to count," but *sipper*, "to recount, to relate." It often has the meaning of causing or urging another action; thus *tzadak* means "to be innocent," *tziddek*, "to pronounce one innocent." In some cases the Piel is used for the simplest sense of the verb, as *dibber*, "to speak"; in these instances it is usually a denominative (here from the noun *dabar*, word).

d. *Pual*. The Pual is the passive of the Piel. It occurs comparatively rarely, as the Niphal and the Hithpael have taken its place.

e. *Hiphil*. As the name indicates, the characteristic of the Hiphil is a prefixed *hi* or *ha*, which appears in the perfect tense, the infinitive and the imperative forms, and is assimilated to the prefixes in the imperfect tense. Thus *hishhith* means "he destroyed," *hashheth*, "destroy!" and *yashhith*, "he will destroy." The primary meaning of the Hiphil is that of causing the action described in the Qal form of the verb; thus *yatza*, "to go forth," in the Hiphil becomes *hotzi*, "to bring forth"; *kabed* means "to be heavy," but *hichbid*, "to make heavy." The Hiphil form often is used for transitive verbs, those which express a certain condition or express action in a particular direction. As with the Piel, the Hiphil is used for denominative words; thus *he'ezin*, "to give ear," "listen," from *'ozen*, "ear."

f. *Hophal*. The Hophal is the passive of the Hiphil, and is formed in the same way except that it uses the longer *a* (Kametz) in the vowels of the verb.

g. *Hithpael*. The Hithpael is the reflexive of the Piel, and, like it, is characterized by an intensification of the middle consonant of the root. When the first letter of the root is a sibilant, there is a metathesis of consonants, and sometimes even a change in spelling; thus *shamar*, "to guard," *hishtammer*, "to guard oneself," and *tzadak*, "to be just," *hitztaddek*, "to justify oneself." The Hithpael is nearly always used in the reflexive sense, or expresses reciprocal action, but in a few instances is passive, as in *tithhallal*, "she shall be praised" (*Prov.* 31:30).

In addition to these usual seven conjugations, or building forms, there are various forms that occur only rarely, such as the Pilpel, in which the same syllable of the verb is reduplicated, as in *gilgel*, "to roll"; the Shaphel, a form similar to the Hiphil, but with *sha* as preformative instead of *hi* or *ha;* and the Hothpaal, a sort of passive of the Hithpael.

A few Hebrew verbs are used with prepositions that govern the object, such as *bahar*, "to choose," which is followed by the preposition *be-*. In other cases, the preposition changes the meaning of the verb; *kara* means "to read" or "to call," but *kara le-*, "to name."

Although the various roots in Hebrew, developed as they are through the use of the conjugations, provide verbs for almost all possible actions, states or ideas, there are two notable exceptions. There is no form for the verb "to be" in the present tense, and the expedients followed to express this idea are to use the pronouns, with the word "am," "is," and the like understood (*'attah ha'ish*, "thou art the man"), or to use a noun and a predicate with the verb "to be" understood (*hayeled babayith*, "the boy (is) in the house"). Another way of supplying the place of the verb "to be" is to use the interjections, *hinneh*, "behold," *yesh* and *'in*, "there is," and *'en*, "there is not."

The other notable exception is the absence of a verb meaning "to have." In order to express this idea Hebrew uses the verb *hayah*, "to be," with the preposition *le-*; thus, *hayah li keleb* (literally, "was to me a dog"), "I had a dog," or *shalom yihyeh lanu* (literally, "peace will be to us"), "we shall have peace." For the present tense of "to have," such forms are used as *yesh li sefer*, "I have a book," or *'ahoth ketannah lanu*, "we have a little sister."

Due to the fact that the inflection of the verb is accompanied by changes in the vowels as well as the addition of prefixes and suffixes, Hebrew has an unusually large number of irregular verbs. To facilitate their study, Hebrew grammarians have divided them into various classes, which derive their names from the three typical consonants of the verb *pa'al*, "to do," namely, Pe for the first consonant, Ayin for the sec-

ond, and Lamed for the third. The classes of irregular verbs are:

Pe, Ayin and Lamed Guttural, when the consonant in question is one of the five gutturals (Aleph, He, Heth, Ayin and Resh); these verbs prefer the sound of the broad *a* (Pathah).

Ayin Vav and Ayin Yod, monosyllabic verbs.

Ayin Ayin, verbs sometimes monosyllabic, sometimes bisyllabic, with the second and third consonants the same.

Pe Nun, Pe Aleph and Pe Yod, verbs whose first letter is Nun, Aleph or Yod, respectively; these letters are in many cases assimilated to the following consonants or vowels.

Lamed Aleph, verbs with the last consonant an Aleph; these prefer the short *a* (Kametz) vowel.

Lamed He, verbs with a final consonant He, which is often assimilated to the suffixes; these prefer an *i* or *e* vowel.

Because of the number of irregular verbs, as well as the complexity of the conjugations, the mastering of the verb is the chief task in the study of the Hebrew language.

**5. Other Parts of Speech.** *Adverbs.* Hebrew has comparatively few adverbs. Some appear to be modified nouns, such as *me'od*, which originally meant "power" and has come to mean "very," or *'efeth*, which from "cessation" has come to mean "no more." Others are formed from adjectives; thus *nifla'oth*, "wonderfully," from *nifla*, "wonderful," or from verbs, such as *hashkem*, "early," from a verb meaning "to be early." A frequent substitute for adverbs is the use of a clause or phrase, such as *bimeherah*, literally, "in speed," hence "speedily."

*Prepositions.* Hebrew has relatively few prepositions, and hence these take a number of meanings, depending upon the context. Thus *be-*, "in," means also "at," "with," "by," and "at the price of," while *le-*, "to," means also "towards" or "for." All the prepositions join with the pronominal suffixes to indicate the objective or possessive cases of the pronouns.

*Conjunctions.* The most frequently used conjunction is the prefix *ve-* (which in certain cases has the forms *va-* and *u-*), which ordinarily means "and," but is also used for almost every other meaning to which a conjunction can be put, such as "but," "if" or "when." Some conjunctions are formed by combining prepositions with the relative pronoun *'asher*, such as *'ahar 'asher*, "after," and *ya'an 'asher*, "because."

*Interjections.* There are a number of simple interjections, such as *has*, "hush" or *he'ah*, "aha!," to which are joined various verbal forms such as *habah* (literally "give!") for "come" and *re'eh*, "see!." The suffix *-ah* and the particle *na* are used to express the idea of entreaty or encouragement.

**C. Characteristic Features of Classical Hebrew Syntax.** The outstanding feature of the Hebrew of the Bible is the use of the form known as the *Vav Consecutive*. In representing a series of past events, only the first verb need stand in the perfect tense; the narration is continued by a series of verbs in the imperfect tense, with the prefix *va-*, which changes the sense of the tense from future to past; thus, *vayaḳam*, "and he arose." Conversely, the representation of a series of future events begins with the imperfect tense and continues with the perfect tense, with the prefix *ve-*, as in *vehayah*, "and it shall be." Due to this peculiar construction, most Hebrew sentences in a narrative begin with a verb, followed by the subject, and then by the predicate of the sentence.

Another feature of Hebrew style is the preference for a loose rather than a periodic form of sentence. Subordinate clauses are comparatively rare and are frequently expressed by successive clauses connected by the conjunction "and"; thus the idea "when he saw this, he went" is usually expressed in Hebrew in the form "and he saw this and he went."

A third characteristic feature occurs in the use of the relative pronoun *'asher*, "who" or "which." There are no cases where this pronoun is governed by prepositions; instead, the pronoun is joined to a pronominal suffix and placed at the end of the sentence; thus, "the man to whom you spoke" is expressed by *ha'ish 'asher dibbartem lo*, literally, "the man who you spoke to him." Similarly, a predicate noun is sometimes misplaced from its context; thus *vayar 'elohim 'eth ha'or ḳi tob* ("And God saw that the light was good") is, literally, "And God saw the light, that it was good."

Another notable characteristic of classical Hebrew is the use of repetition to indicate distribution, such as *yom yom*, "every day"; this is done even though the clause repeated consists of several words.

**III. Subsequent Modifications of the Classical Idiom.** *Rabbinic Hebrew* was developed by Jews who used Aramaic as their daily speech; hence it shows the influence of the latter language in such forms as the plural, where the Hebrew masculine termination *im* in invariably replaced by the Aramaic *in*. The Aramaic Nithpael conjugation is used as well as the Hithpael. The relative pronoun *'asher* is often contracted to the prefix *she-*; this prefix is combined with the pronoun *le-*, "to," to form the word *shel*, "of," giving Hebrew for the first time a means of indicating possession through a preposition. A peculiar construction is the pleonastic use of the third person singular pronominal ending before the "of"; thus, *betho shel ha'ish*, literally "his house, of the man." The tenses tend to indicate differences in time rather than differences of completion but, due to the brief idiom of legal literature, a condition is frequently expressed by the participle, thus, *shenayim 'ohazim betallith*, "if two individuals are holding a cloak."

*Modern Hebrew* was developed by Jews who spoke Indo-European languages, and hence, while retaining its Semitic vocabulary and inflections, is mainly Indo-European in its syntax. The tenses have become the same as the tenses of the Western languages. A series of forms for "my," "thy" and the like has been created through combining the preposition *shel*, "of," with the pronominal endings; thus, the common expression for "my house" is no longer *bethi*, but *habayith sheli*. Other notable changes are the increase in the number of adverbs and abstract nouns, and the coining of additional expressions for modern ideas.

*See also:* ALPHABET; DICTIONARIES, HEBREW; VOWELS.

SIMON COHEN.

***Lit.:*** The standard works on Hebrew grammar and vocabulary are those of Wilhelm Gesenius and his successors, such as Rödiger, Bühl, Bergstrasser, Brown, Driver, and Briggs; there are numerous handy grammars of Biblical Hebrew, such as those of Harper, Davidson, and Goldin and Silk; for modern Hebrew, see the dictionary of Eliezer ben Jehudah, and Spiegel, S., *Hebrew Reborn* (1930) 3-24.

**HEBREW LITERATURE,** *see* LITERATURE, HEBREW.

**HEBREW THEOLOGICAL COLLEGE OF CHICAGO** (Beth Hamedrash L'Torah), an ultra-Orthodox rabbinical seminary located in Chicago, Ill. It was founded in 1922 by a group of Chicago Jews, headed by Ben Zion Lazar, as an outgrowth of the Yeshivath Etz Chaim, a Hebrew high school organized in 1899 by Abraham Leo Simon. Its aims are twofold: to serve as an institution of higher learning and to provide a center for the highest expression of Jewish culture; to offer a complete course of study for those students who wish to prepare themselves for the rabbinate or as Jewish teachers. However, its spirit resembles that of the old Yeshivas of East European Jewry, and some of its pedagogical methods are essentially the same. The college consists of three departments, preparatory, normal, and rabbinical. A degree from a secular university is the prerequisite for the degree of rabbi (Semichah). The curriculum includes the study of Biblical, rabbinical, medieval and modern Jewish literature, Jewish philosophy, history and ethics. The library contained (1941) more than 10,000 volumes. In 1941 its president was Saul Silber; it had a faculty of twenty-two, and had graduated over 120 students.

*Lit.:* Meites, Hyman L., editor, *History of the Jews of Chicago* (1924) 550-52; Brill, "An American Yeshiva," *B'nai B'rith Magazine,* Jan., 1930.

**HEBREW UNION COLLEGE,** the oldest rabbinical seminary in the United States, founded in 1875 in Cincinnati, Ohio, through the indefatigable efforts of Isaac Mayer Wise. Under the influence of the debates of the great Reform rabbis of Germany at the Frankfort Conference in 1845, Wise realized, upon his arrival in America (1846), that Judaism would die out in the United States unless its ministry were to consist of "American rabbis, men educated in America, men filled with the free spirit of America, men who combined a modern American education with a knowledge of Jewish lore."

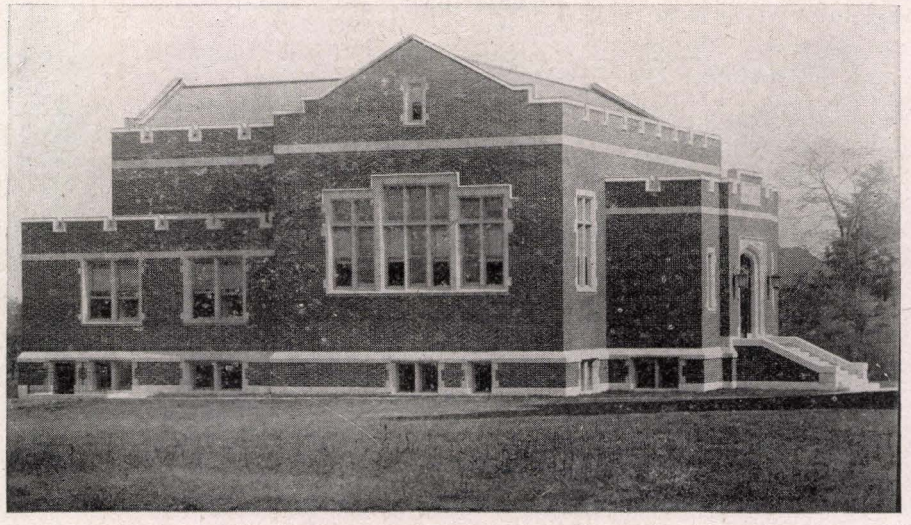
As a first step towards this end, Wise had founded in 1855 an institution in Cincinnati where secular and rabbinical training were to be combined. This institution, known as Zion College, was short-lived, however, owing to lack of effective support and even to opposition. Far from being discouraged, Wise continued his efforts for a rabbinical training school by means of constant propaganda in the columns of his organ, *The Israelite.* He also enlisted the interest of some leaders of the B'nai B'rith, but his great aim was not achieved.

Finally (1873) he organized the Union of American Hebrew Congregations for the avowed purpose of establishing a rabbinical seminary. Since the breach which had been made between the Eastern and the Western rabbis at the Cleveland Conference of 1855 was not healed until 1879, the Union consisted in the beginning of congregations from the South and the West. In 1875, under its auspices, the Hebrew Union College was opened with a faculty consisting of Wise and an assistant, and with a student body of nine, later augmented to thirteen, including one woman. The first board of governors consisted of twelve members appointed by the convention of the Union at Cleveland in 1874. Bernhard Bettmann served as president till 1910.

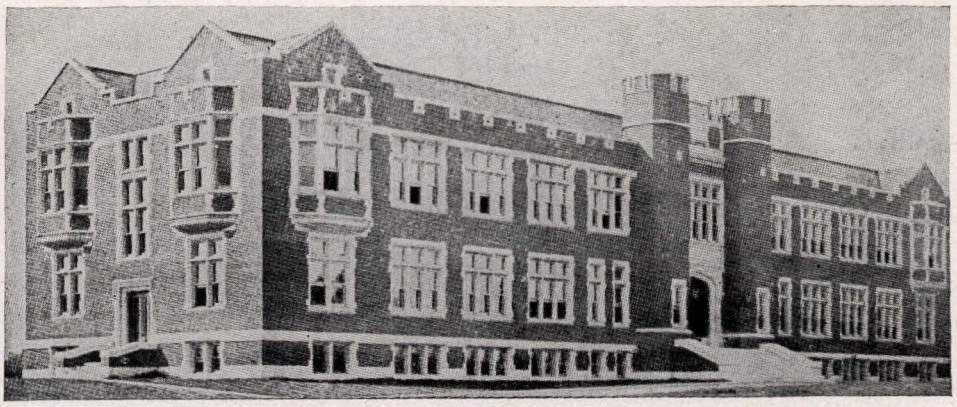
The organization of the College really entailed pioneer work, as there was no similar institution in America. The first step was the organization of a preparatory department. In 1878 a commission of nine competent scholars was appointed to plan courses of instruction for all the institutions under the control of the Union. It included David Einhorn and Gustav Gottheil of New York, Marcus Jastrow and Mayer Sulzberger of Philadelphia, Isaac M. Wise and Max Lilienthal of Cincinnati, Emil G. Hirsch and Lewis Dembitz of Louisville, Ky., and Adolph Moses of Mobile, Ala., a list which indicates the new spirit of cooperation which had arisen between hitherto opposing factions. As the first class of the college advanced others were added, until the preparatory department was completed with four classes in 1879, when the collegiate or rabbinical department was opened, likewise becoming a four-year course. In 1883 the first four rabbis were graduated and publicly ordained. They were Israel Aaron, Henry Berkowitz, Joseph Krauskopf and David Philipson.

Wise served as president of the institution until his death in 1900. His successors in office were Moses Mielziner (1900-3), Kaufmann Kohler (1903-22), and Julian Morgenstern (1922- ). Under Kohler's regime chief stress was laid upon the universalistic interpretation of Judaism as interpreted by the Reform Movement.

In 1912 the College was moved from the heart of Cincinnati to the suburbs, where it occupies valuable land and five attractive buildings: a dormitory, built by the National Federation of Temple Sisterhoods (dedicated in 1925), the J. Walter Freiberg gymnasium (completed in 1924), the



*The Bernheim Memorial Library at the Hebrew Union College in Cincinnati*



*The Hebrew Union College administration building at Cincinnati*

Bernheim Memorial Library (1913) and the present library (dedicated in 1931), and the administration building. The College library, which in 1875 contained just fourteen volumes, has become one of the largest libraries of Hebraica and Judaica in the world, containing (1941) over 85,000 printed volumes and 2,500 manuscripts. A few months after the foundation of the College it received a beautiful set of *Mikraoth Gedoloth* (Rabbinic Bibles) from Sir Moses Montefiore. Since then it has received many splendid collections and large sums for the purchase of books. The Birnbaum collection of Jewish music, acquired in 1918 by Adolph S. Oko, then the librarian, is the most complete collection of its kind. Oko, a Spinozist, created the largest Spinoziana collection.

The library contains also the unique collection of scrolls, prayer-books and records of the Chinese Jewish colony of Kai-fung-foo, the famous Joseph Hamburger collection of coins and medals of Jewish interest, a museum of interesting Jewish ceremonial and rare and unique art objects, a part of the famous Elkan Nathan Adler library, a part of the Israel Solomons collection of Anglo-Judaica, and many other famous collections. The rare book room contains many items of interest, including the first printed edition of the Bomberg Talmud (Venice, 1520-23), the Cincinnati Haggadah, and over one hundred incunabula.

In 1920 the Hebrew Union College Press was established for the publication of scientific works by faculty members and alumni of the college. Besides the individual works by professors of the institution, several college publications have been issued from time to time, including two student magazines, *The Hebrew Union College Journal* (1896-1903) and the *Hebrew Union College Monthly* (1914- ; in 1941 it appeared every six weeks), and fifteen volumes of the *Hebrew Union College Annual* (1924-41).

Many scholars of repute and men of learning have served on the faculty of the College, including Isaac M. Wise, Gotthard Deutsch, David Neumark, Kaufmann Kohler, Moses Mielziner, Moses Buttenwieser, Abraham Z. Idelsohn, Jacob Mann, Zevi Diesendruck, all of whom have passed away, and others still living. In 1941 the faculty included Israel Bettan, Sheldon H. Blank, Samuel S. Cohon, Abraham Cronbach, Henry Englander, Abraham N. Franzblau, Nelson Glueck, Jacob Z. Lauterbach (professor emeritus), Julius Lewy, Jacob R. Marcus and Julian Morgenstern.

The Teachers Institute of the Hebrew Union College was established in 1909; in 1923 the Hebrew Union College School for Teachers was organized jointly in New York city by the New York Association of Reform Rabbis and the Board of Governors of the Hebrew Union College, of which it was an independent department. The school was discontinued in 1932.

For fifty years the Hebrew Union College, as an offspring of the Union of American Hebrew Congregations, had no charter of its own, and at every graduation the degrees conferred by the College were subject to the authorization of the president of the Union. In 1925 the College received a separate charter, though the Union still maintains its control over it by electing a majority of the members of the Board of Governors. In 1929 it was decided to convert the College into a graduate school; in 1940 the Master of Hebrew Literature (M.H.L.) degree was first conferred on graduates.

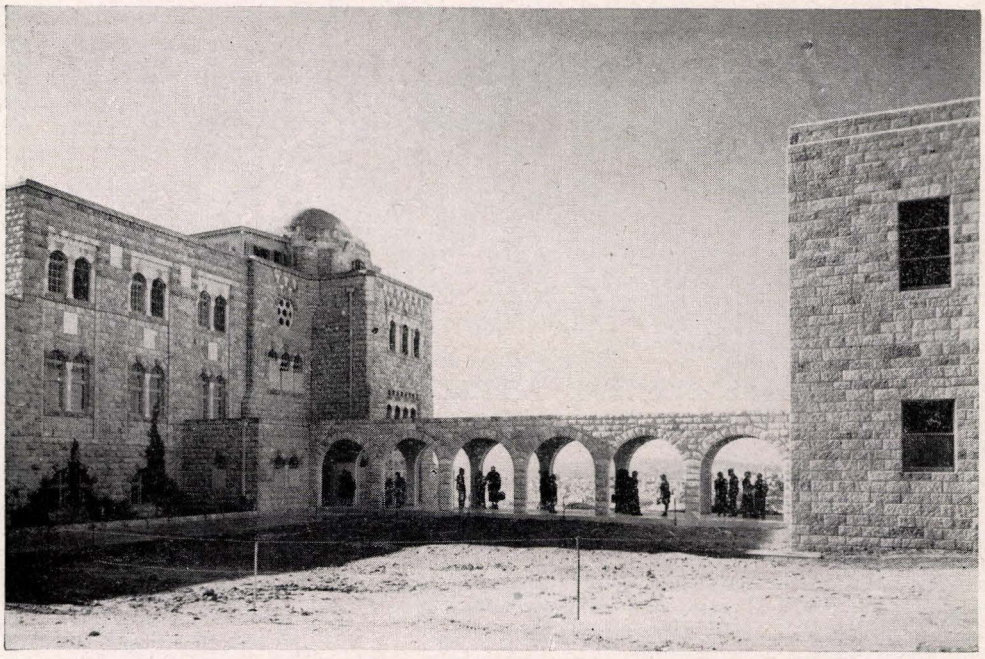
In the period between 1935 and 1941 the Hebrew Union College added to its faculty a number of distinguished Jewish scholars forced to leave their native lands, and admitted many refugee students. It also (1939) placed at the disposal of other refugee professors and students rooms in its buildings, so that they might utilize its facilities for the continuance of their studies while adapting themselves to life and conditions in the United States. Outstanding European scholars appointed to this so-called "Jewish College in Exile" as lecturers or research professors of the Hebrew Union College (1940-41) were Arthur Spanier, Alexander Guttmann, Abraham Heschel, Isaiah Sonne, Frank Rosenthal, Eugen Täubler, Franz Landsberger, Albert Lewkowitz, Max Wiener, Erich Werner, Walter Gottschalk.

In 1941 a total of 442 rabbis had been graduated from the Hebrew Union College. Several graduates not in strictly rabbinical positions have yet made important contributions. One of these is Judah Leon Magnes, Chancellor of the Hebrew University in Palestine. Another is Solomon Loewenstein, director of the Federation for the Support of Jewish Philanthropic Societies of the city of New York. The editor of the *Universal Jewish Encyclopedia,* Rabbi Isaac Landman, is also a graduate of the Hebrew Union College. In 1941 eight of the ten faculty members and the librarian, Walter E. Rothman, were former students at the College.

*See also:* RABBINICAL SEMINARIES; WISE, ISAAC MAYER.

DAVID PHILIPSON.

***Lit.:*** Philipson, David, *History of the Hebrew Union College* (1925); *Proceedings of the Union of American Hebrew Congregations,* vols. 1-4; *American Hebrew,* Jan. 19, 1923; Nov. 7, 1924; Oct. 23, 1925; *Hebrew Union College Catalogue,* 1940-41.



*Pergola connecting the Hebrew University Library with the Rosenbloom Memorial Building of the Institute of Jewish Studies*

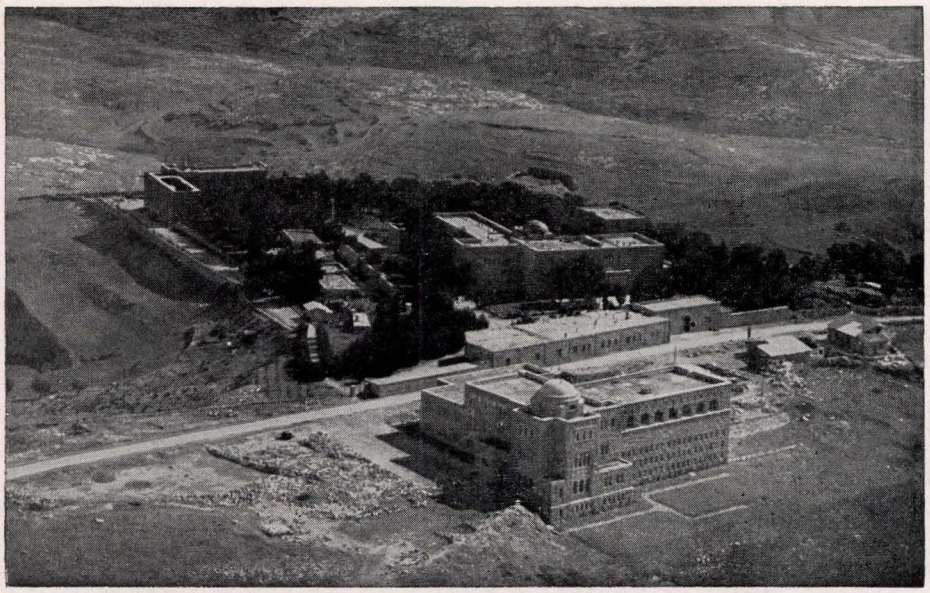
**HEBREW UNIVERSITY OF JERUSALEM.** The project of a Hebrew University was first advanced in the 1880's by Hermann Schapira, professor of mathematics at the University of Heidelberg, and was presented by him before the First Zionist Congress in 1897. Eventually it became a part of the Zionist program (1913). A site on Mount Scopus overlooking the city of Jerusalem was acquired during the World War, and in July, 1918, while the Turkish and Allied armies were still fighting for Palestine, the foundation stone of the University was laid by Chaim Weizmann and others. Lord Balfour opened the institution on April 1, 1925.

The purposes of the University at the outset were primarily to provide a permanent home for the tradition of science and learning among Jews, to study the sources of Judaism and of Arab culture in their entirety, to create a scientific atmosphere in Palestine and to help solve some of its practical problems, to give an opportunity for post-graduate training, and to contribute to the revival of the Hebrew language. In order to accomplish these aims, the University began as a research institution, gradually establishing the necessary material organization, laboratories and libraries, setting up scientific standards, providing a Hebrew terminology for scientific studies, and assembling an academic staff. The following institutes and departments were established: Jewish Studies (1924); Chemistry (1924); Arabic and Oriental Studies (1924); Parasitology and Microbiology (1925); Palestine Natural History (1926); Hygiene, including Bacteriology (1926); Mathematics (1927); General Humanities, comprising Philosophy, History and Letters (1928); Physics (1930); Biological Studies (1931); Cancer Research Laboratories (1934); Department of Education (1934); Medical Studies (1939); Agriculture (1940).

During the first four years of its existence the University offered no courses leading to degrees, but with the establishment of the Faculty of Humanities in 1928, provision was made for a four-year undergraduate course to lead to the degree of Master of Arts. A few years later regular teaching was arranged in the Faculty of Natural Sciences, to lead to the degree of Master of Sciences. Graduates of the University and research students from other universities may qualify for the degree of Doctor of Philosophy after a period of two years' study and the presentation of a work of original research.

Of the three broad functions of the university: to be (a) a professional school, (b) a center of science, and (c) a hearth of Jewish culture, the Hebrew University so far has not served the first function, but has made notable scientific contributions and has been an intellectual haven for Jewish students, who are debarred from universities in their own country. The only profession for which the University fits them is that of teaching; it has developed a department of education. Until 1933 the number of undergraduate students averaged about 200. When, however, Jews were excluded from the universities of Germany and of Eastern Europe, the number multiplied. In 1941 it had risen to about 1,400, and like the professors, the students comprised an international body. The largest number hailed from Poland. Others came from Germany, the Baltic States, countries of Central Europe, and a few from America and England. Those educated in Palestine form about one-quarter. All students enrolled must have an adequate knowledge of Hebrew, as all lectures are given in Hebrew. Far the largest enrollment was in the Faculty of Humanities. About one-quarter of the student body was composed of women. The University is open to persons of all creeds and nationalities; a few Arabs were regular undergraduate students before the troubles of 1936 and since 1939.

The University expanded steadily during its first eight years, until, in 1933, it took on a new function and stature. The exile of Jewish intellectuals first from

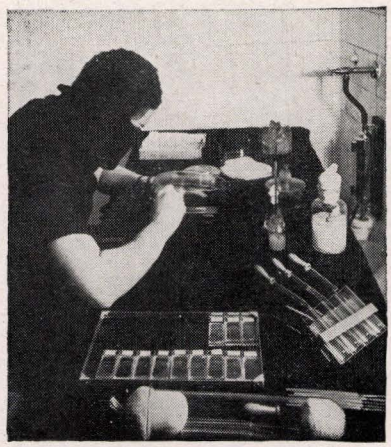


*Aerial view of the Hebrew University at Jerusalem*





*Scenes at the Hebrew University (top, left) Students in the laboratory; (right) meeting of the University senate, governing academic body; (bottom, left) conducting cancer research; (right) the chemistry and microbiology building*







*A group of Arab and Jewish students in front of the Rosenbloom Memorial Building*

Germany and then from most of the continent of Europe made Jerusalem a principal haven of the Jewish mind. In 1941 the University counted over one hundred professors, lecturers, and assistants, and as many technical and administrative workers. It had in its faculties several men of world fame, including the philosopher, Martin Buber; the mathematician, Adolph Fraenkel; the gynecologist, Dr. Bernard Zondek; and the parasitologist, Dr. Saul Adler.

In the years prior to 1941 there was a development of medical research. A large hospital and medical research center, which comprised a post-graduate medical school, were erected on Mount Scopus and constituted the largest buildings in the University complex. Other new departments of the University for which the building has been carried out during the second World War are an institute of agriculture, with laboratories at Rehoboth, and a museum of archeology.

The University had only a small endowment in 1941, and received a very slender subvention from the government of Palestine. It was sustained since its founding principally by the annual contribution of societies of Friends of the Hebrew University in many countries. During this period it spent over a million pounds. Its budget grew to the sum of over £100,000 annually. It built up during these years, again largely from the offerings of friends in many countries, far the largest and most scientific collection of books in the Near and Middle East; for its library, in 1941, comprised nearly 400,000 volumes in all languages. The collection was particularly rich in Hebrew and German books and was growing rapidly in its English section. It issued a quarterly bibliographical review, *Kiryath Sefer,* containing a list of all publications on Jewish subjects appearing throughout the world, together with reviews and essays on manuscript material to be found in the Library. The University gathered also the most complete collections in the world, of the botany, geology, mineralogy, and zoology of the Bible lands.

The University Press issued a quarterly review, *Tarbitz,* and published a series of Hebrew translations of the classics of philosophy; Hebrew texts for class use in the Institute of Jewish Studies; Klausner, *History of Modern Hebrew Literature;* Sukenik and Mayer, *The Third Wall, An Account of Excavations;* E. L. Sukenik, *Beth-Alpha;* A. Eig, *Analytical Handbook of the Flora of Palestine,* and many other books.

A number of American groups have devoted themselves to the welfare of the University, including: the American Alumni of the Hebrew University (founded 1938), with a membership of 70; the American Friends of the Hebrew University (founded 1925); the American Jewish Physicians' Committee (founded 1921), with a membership of about 700; and the former American Advisory Committee and American Friends of the Department of Education.

The University was administered by an international board of governors, with Chaim Weizmann as president. In normal times the Board met once a year in a European city, determined the budget, and made the appointment of professors. The direction of academic affairs was regulated by a Senate in Jerusalem, while the administrative concerns were directed by a council in Jerusalem composed partly of leading men of affairs and partly of members appointed by the Senate. In 1941, Salmann Schocken was chairman of the Executive Council. The rector, who presided over the Senate, was elected yearly by his colleagues in the Senate, and may be reelected. Judah L. Magnes was president of the University in 1941. NORMAN BENTWICH.

***Lit.:*** *Yearbook of the Hebrew University of Jerusalem* (1939); *Magnes Anniversary Book* (contributions by members of the academic staff of the Hebrew University) (1938); brochure, *The Hebrew University of Jerusalem* (1939); *The Story of the Hebrew University in Jerusalem,* issued by the American Friends of the Hebrew University (1938); leaflet, *The Hebrew University of Jerusalem*



*A Yemenite student of the Talmud in the Institute of Jewish Studies of the Hebrew University*

*1925-41,* issued by the American Friends of the Hebrew University; news bulletins of the American Friends of the Hebrew University.

**HEBREW WRITING, TYPES OF,** *see* ALPHABET.

**HEBREWS** (*'ibrim*), a term used to designate the Israelites in a number of places in the Bible. It nearly always occurs as a name given to the Israelites by other nations, such as the Egyptians (*Gen.* 39; 40; 42; *Ex.* 1; 2; 3) or the Philistines (*I Sam.* 4; 13; 14; 29); when Jonah speaks of himself as a Hebrew (*Jonah* 1:9) he is speaking to a group of non-Israelite sailors. The word is found also in connection with the Hebrew slaves who are to serve for a period of six years and are then to be set free (*Ex.* 21:2-6; *Deut.* 15:12; *Jer.* 34:9). Abraham is called a Hebrew in one place only (*Gen.* 14:13).

The derivation of the name is uncertain. The fact that in the table of the nations one of the sons of Shem is given as Eber (*Gen.* 10:21, 25-26) suggests that by Hebrews are meant the reputed descendants of Eber, which would include Arabian and Aramean peoples as well as the Israelites. Or else it may mean the descendants of Abraham, the Hebrew, which would comprise the Israelites, Ishmaelite Arabs, the tribes traced back to Keturah, and the Edomites. It is equally possible, however, that the term is merely a general word for "foreigner" and is the same as the Apuriu who are mentioned in the Egyptian inscriptions of the 13th to 12th centuries B.C.E. as having settled in Egypt.

The word Hebrews is used by historians to designate the descendants of the patriarchs from the death of the latter up to the time of the conquest of Palestine, in contrast to Israelites during the period from the conquest to the return from the Babylonian Exile (6th cent. B.C.E.) and to Jews in the subsequent periods. The term Hebrew is often used as a synonym of and a substitute for Jew; strictly speaking, however, Hebrew is used only in connection with the Hebrew language, and Jew for the descendants of the Jewish people or the adherents of Judaism.

**HEBREWS, EPISTLE TO THE,** *see* NEW TESTAMENT.

**HEBRON** (also Kiriath-arba), city in Palestine located twenty miles south of Jerusalem in a fertile region. Its Arabic name is El-Khalil, "the friend" (of God), in reference to Abraham, whose reputed grave in the famous burial-cave Machpelah is located near the city. According to the notice in *Num.* 13:22, Hebron was founded seven years before Zoan in Egypt, and it is evident that the settlement is a very ancient one. Not far from the city there are pointed out the "terebinths of Mamre" (*Gen.* 13:18; 18:1), and the so-called Abraham's Oak, which was revered as early as the 16th cent. C.E., is still shown to visitors. The traditional site of Mamre has taken the place of the much older Ramet el-Khalil, two miles north of Hebron, where excavations by E. Mader, for the Görres Gesellschaft, uncovered very important ruins, extending back to the time of Herod, who built a great building here, like the Haram of Machpelah, also built by him. The city is frequently mentioned in the stories



*Hebron: entrance, through the Mosque, to the traditional cave of Machpelah, burial place of Sarah*

of the patriarchs and of David, having been the latter's capital before the conquest of Jerusalem (*II Sam.* 5:1-5).

Hebron has had a Jewish community almost continually ever since the return from the Babylonian Exile (6th cent. B.C.E.). After the 16th cent. it became one of the four sacred cities of Palestine, and in the 20th cent. it had about 500 Jews among its 20,000 inhabitants. The community suffered severely in the Arab riots of 1929, and many Jews left the city; it was not until ten years later that the community recovered.

**HECATAEUS OF ABDERA,** *see* GREEK WRITERS ON JEWS.

**HECHALUTZ,** *see* HALUTZIM.

**HECHLER, WILLIAM H.,** English Protestant theologian of the 19th cent., one of the earliest Christian supporters of the Zionist movement. Hechler took an interest in the settlement of the Jews in Palestine as early as 1882, when he collected a large sum of money for the purpose and tried to interest his Christian friends in the movement for colonization on the part of Jews from Russia and Roumania. In the same year he visited Odessa on a tour of investigation for the same purpose, and from there went to Constantinople with a letter from Queen Victoria to the Sultan interceding in behalf of a Jewish settlement.

In his *Restoration of the Jews to Palestine* (London, 1884) Hechler gave a calculation, based on ancient prophecies, which predicted that the Jews would return to Zion about 1897-98. When Herzl's *Judenstaat* appeared in 1896, Hechler hailed it as the fulfillment of his prediction, and went to Herzl and offered him his services. Being at that time chaplain to the British Embassy at Vienna, he was able to introduce Herzl to the grand dukes of Baden and Hesse, to the Kaiser, and to many other important personalities. To the end of Herzl's life, Hechler remained his faithful and devoted follower.

***Lit.:*** Weisgal, M. W., edit., *Theodor Herzl, a Memorial* (1929) 137 et seq.; Bein, A., *Theodor Herzl* (1940).

**HECHSHER** (or **HEKSHER**), the testimonial by a recognized religious authority, generally a rabbi, that an article, principally food, is "kosher" or fit, from the standpoint of traditional religious law (Kashruth) for use by Orthodox Jews. Of foods, meats (but not fish) are placed by the dietary laws under the strictest regulations; consequently, an authorized supervisor (Mashgiah) is in charge of slaughtering-houses which cater to kosher trade. He sees to the proper slaughtering of the animal, and after careful inspection to make sure that it meets the requirements of Kashruth, he places his "Hechsher," generally a stamp or leg band made of lead or other distinguishing mark, on the animal or parts thereof. For special Passover use, the Hechsher is given for such foods as milk, butter, cheese, wine, Matzoth, and sugar. In such cases the food is declared to be "Kosher lepesach" or "Kosher shel Pesach." Recently a Hechsher was given for clothing to insure that it was not Shaatnez (cf. *Deut.* 22:11).

Below is a sample Hechsher, for Passover candy:

> This is to certify that the chocolate candies produced by the ..... Corporation which have my seal and stamp attached to the package have been manufactured under my strict supervision and have not come into any contact whatsoever with Hametz (leaven), and may be used by the most particular. Witness my signature and seal. Rabbi ....., member of the Union of Orthodox Rabbis of America and Canada.

*See also:* ATTESTATION; DIETARY LAWS; KOSHER.

**HECHT, BEN,** author, b. New York city, 1894. After early schooling in Racine, Wis., to which his family had moved during his childhood, Hecht came to Chicago in 1910 and joined the *Chicago Journal* as a reporter. From 1914 to 1923 he was with the *Chicago Daily News;* during 1919 he was in charge of the Berlin office of that paper. In 1923 Hecht established the *Chicago Literary Times,* and remained its publisher until 1925.

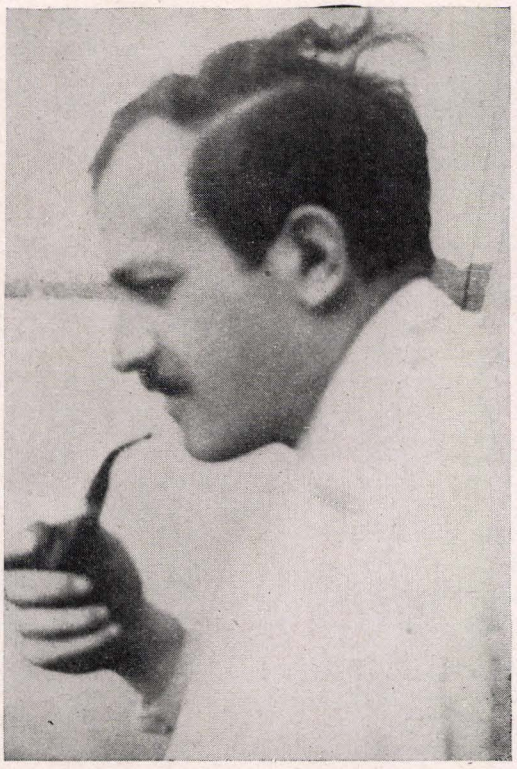
Hecht's first published work in volume form was a collection of short plays, *The Wonder Hat,* written in conjunction with Kenneth Sawyer Goodman (1912). In 1921 came *Erik Dorn,* his first novel.

The work of Hecht, more than any one writing in America today, betrays his fabulous mind, for his mind wears few masks. Almost all his books, his newspaper work, and even his motion pictures, have a quality of poetic unreality which, because of the earthiness in him, might be called a high form of reality. Hecht is thus a romantic realist.

That is evident in his greatest work, *A Book of Miracles,* a masterpiece of other-world story-telling. *A Book of Miracles* reveals that curious mixture of messianic fervor, Aristophanic sportiveness, tongue-in-the-cheek idealism and mournful cynicism that are the intellectual essence of all writers of the classic breed, of which Heinrich Heine was the king. The touch is sure in every fable of the book; it is talent suddenly become genius. If he is remembered for anything he has so far written, it will be for *A Book of Miracles.*

*A Jew in Love* (1930) is, on the other hand, singularly inartistic. But it is legitimate Hecht in that it is a veritable part of his ego.

There is another curious side to this highly gifted writer that reveals the Til Eulenspiegel in him—his penchant for practical jokes, for enormous (at least in conception) *fumisteries.* There is in him also, as there is in all practical jokers and "kidders," a stratum of sadism, which is, fortunately, neutralized in Hecht's case by his profound humanity and universal sympathies.



*Ben Hecht*

As a newspaper writer Hecht is brilliant and outspoken. There is always a bit of literature in his writing and just enough imaginative hokum to make it first-class newspaperese. The *Literary Times* of Chicago, which he founded, was a brave if futile gesture of revolt against the bonds of literary philistinism.

Among Hecht's other works of fiction are: *The Florentine Dagger* (1923); *1001 Afternoons in Chicago* (1923); *Humpty Dumpty* (1924); *The Kingdom of Evil* (1924) and *Count Bruga* (1926). He was the author of the following plays: *The Egotist* (1923); *To Quito and Back* (1938); and, with Charles MacArthur, of *The Front Page* (1928) and *Twentieth Century* (1933). With Charles MacArthur also, Hecht wrote and produced the motion pictures *Crime Without Passion* and *The Scoundrel.* In 1941 Hecht wrote regularly for the newspaper *PM* in New York, frequently touching on the many phases of Jewish life which were predominant at the time because of Hitlerian influence.

BENJAMIN DECASSERES.

**HECHT, EMANUEL,** pedagogue and author, b. Nordheim, Germany, 1821; d. Hoppstädten, Oldenburg, Germany, 1862. From 1845 until his death he was a teacher at the Jewish school in Hoppstädten, and was awarded the honorary doctor's degree by the University of Bonn. Hecht played a leading role in the teachers' association of Southern Germany. Governmental recognition of the Jewish communal schools of Birkenfeld and their teaching staffs in 1856 was achieved largely

as a result of Hecht's untiring efforts. In 1858 he became a member of the Provincialrat (Diet) of the Birkenfeld principality. His works, consisting of methodical revisions of the material of instruction in all subjects used in Jewish schools of all grades, include: *Biblische Geschichte* (1842); *Israels Geschichte von der Zeit des Bibelabschlusses bis zur Gegenwart* (Leipzig, 1855; English trans., Max Lilienthal, Cincinnati, 1857); *Unterscheidungslehre zwischen Judentum und Christentum* (1859); *Der Übersetzungslehrer* (1859); *Der Pentateuch in lehrreicher und erbaulicher Betrachtung* (1862).

**HECHT, GEORGE JOSEPH,** social worker and publisher, b. New York city, 1895. He attended the Ethical Culture School in New York city (1902-13), and then studied at Cornell University (A.B., 1917). During the first World War, he served in the statistical division of the General Staff of the United States Army and was head of the government's Bureau of Cartoons (United States Committee on Public Information). As a result of his work, he published *The War in Cartoons* (1921).

After the World War, Hecht helped organize the United Neighborhood Houses of New York, a federation of the largest settlement houses in the city. He commenced the publication of *Better Times* in 1919 as a house organ; then he established the magazine as an independent publication and remained its editor until 1931; under his management, it became a leading medium for information about New York city's philanthropies and social work.

In 1926, Hecht took the lead in establishing the Welfare Council of New York City, a federation of the city's charitable and welfare organizations, in order to coordinate their work and avoid its duplication. From 1926 on, he was secretary of the Welfare Council and was also secretary and a director of the Greater New York Fund.

In 1923 Hecht founded *The Boys' and Girls' Newspaper*. His interest in child welfare and training led him in 1926 to establish *The Parents' Magazine*. From 1932 on, he was also the publisher of *School Management*. He was vice-president and director of the Limited Editions Club.

**HECKSHER, ELI F.,** political economist, b. Stockholm, Sweden, 1879. In 1909 he was appointed as professor of economics at the University College of Commerce of Stockholm, and was still serving in 1941. He contributed to *Sweden, Norway, Denmark and Iceland in the World War* (published by the Carnegie Endowment for International Peace) a section on Sweden's trade and shipping policy during the World War, and wrote: *An Economic Interpretation of the "Continental System"* (1922; edited by Harald Westergaard); *Industrialism* (1931); *Mercantilism* (1935).

**HEDER,** *see* EDUCATION.

**HEDERA,** *see* COLONIES, AGRICULTURAL.

**HEDIN, SVEN,** Swedish geographer and explorer, b. Stockholm, Sweden, 1865. Though completely severed from all Jewish connections, he is of Jewish descent, one of his great-grandfathers on his mother's side being a Jew named Aaron Brody, or Aaron Berlin, who migrated to Sweden about the middle of the 18th cent.

**HEDJAZ** (known in antiquity as Arabia Felix, in contrast to Arabia Deserta). The province of Western Arabia, to which the name of Hedjaz (Hejaz) has been applied, extends along the eastern coast of the Red Sea. It is bounded on the north by Transjordania and Iraq, on the east by the Nafud desert, and on the south by Asir. Although its northern part is barren and uninviting, it has many fertile and well-cultivated areas in its southern portion. The chief claim of Hedjaz to fame is the fact that it contains the holy cities of Mecca and Medina, to which Moslem pilgrims come each year from all parts of the world.

Up to the time of Mohammed (the first quarter of the 7th cent.), several influential Jewish tribes lived in Hedjaz, as in other parts of Arabia. Medina at that time was actually a predominantly Jewish city, the name of which was Yathrib until it was changed by Mohammed. Later on, Hedjaz formed a component part of the kingdom of the caliph. Up to the period of the first World War (1914-16) Hedjaz was subject to Turkish dominion.

Hedjaz gained its independence in 1916 through a revolt conducted against Turkey by the emir with British assistance. Emir Hussein ibn Ali thereupon proclaimed himself its first king, under the ambitious title of "king of the Arabian countries" (*malik eldiyar elarabieh*), with Mecca as his capital. However, the peace conference at Paris in 1919 cut deeply into Hussein's ambitious territorial claims. Mesopotamia, to be known as the kingdom of Iraq, and Palestine, including the territory beyond (east of) the Jordan, were mandated to Great Britain; Syria, together with Lebanon, was assigned to France as a mandated territory. At the conference, Hussein's delegates, headed by his son Feisal, contended that Iraq and Syria were the heart of Pan-Arabism, but conceded that Palestine had more of an international character.

In 1923, after Turkey had abolished the caliphate, England encouraged Hussein to proclaim himself caliph, but Hussein's ambition to be recognized as caliph by the entire Arabic world was never fulfilled, since only the Arabs of Hedjaz, Iraq, Palestine, Syria and Transjordania were willing to do so. Under pressure from the Arabs of Palestine, Hussein thereafter refused to sign the proposed Anglo-Hedjaz Agreement on the ground that this agreement required recognition of the Palestine mandate and of the Balfour Declaration, whereas Hussein declared that the British promises made to him during the World War guaranteed an independent Arab Palestine.

In 1924 occurred a revolt against Hussein by the tribes of the Wahabis, under Ibn Saud, king of the Nejd. Then Hussein declared his readiness to sign the Anglo-Hedjaz Agreement, submitting to British suzerainty, but it was already too late. Ibn Saud compelled Hussein to abdicate his throne, in October, 1924, and Ibn Saud proclaimed himself king of Hedjaz and sultan of the Nejd, with Rivadh as his political capital. OVADIA DAVID.

*Lit.: Hedjaz, or the King of Hedjaz and Arab Independence* (1917); Krajewski, Leon, "La création du royaume du Hedjaz," *Revue Politique et Parlementaire*, vol. 127 (June, 1926) 441-59.

**HEFETZ BEN YAZLIAH,** with the honorary titles of "Alluf," "Resh Kallah" and "Gaon," lived about 1000. Various places are mentioned as his native city; of these, Mosul, in Iraq, is the most probable. Although he was blind, he was head of a Talmudic academy (Yeshiva), probably at Kairwan. His *Sefer Hamitzvoth* (Book of the Commandments), originally written in Arabic, deals with the 613 commands and prohibitions of the Torah, and gives the reasons for them. Until a great part of this work was discovered and published by B. Halper in 1915, it was known only through citations. The first part appears to have dealt with those religious laws which applied to knowledge and research. Hefetz first considers the existence of God, then the unity of God, in connection with which he discusses repentance, all in a spirit of profound philosophical insight. There is a full discussion of the material, rabbinical injunctions being included and Biblical words explained. This work was highly valued by the Spanish and Franco-German scholars, and had a certain influence on Maimonides' commentary on the Mishnah.

*Lit.: Jewish Quarterly Review,* New Series, vol. 4, p. 519 et seq.; Rapoport, S. J., *Toledoth,* 123-39.

**HEFKER** (in the Palestinian Talmud, *hebḳer*), term used in rabbinical literature for ownerless property, also for the act of renunciation which makes the property ownerless. It may consist either of property of one who dies without heirs, or of property which is evidently unclaimed by an owner, or of property which is deliberately renounced by the owner for one reason or another. Such property may be claimed and acquired by the first passerby who claims it, provided that he assumes all the duties connected with the ownership of the property, such as the payment of tithes and taxes.

The chief case of property becoming Hefker because its former owner dies and leaves no heirs is in the case of a proselyte, since in general, in Jewish law, the estate of a Jew is considered as part of the property of the group, originally the tribe, and since that time of the community.

Property unclaimed by any owner is Hefker when it consists of real estate or of houses that have not been inhabited for a long time, of objects that are found in a field or a forest, and of property that has been lost or stolen and possesses no definite marks of identification by which it can be recognized. It is assumed in such cases that the owner either has given up any hope of recovering the property or else would be unable to prove his ownership; hence it becomes the property of the finder.

A considerable amount of discussion in Jewish law revolves about the question of voluntary renunciation on the part of the owner. Apparently there must have been cases in which the owners renounced their property in order to escape the payment of taxes or for the fulfillment of a hasty vow, for the tendency was to restrict the freedom of the owner to renounce his property by requiring him to make it before a court of three men (Maimonides, *Hilchoth Nedarim* 2:16). There are cases recorded in which the property was declared Hefker only for a limited period of time, and would revert to the original owner if unclaimed; in others the owner himself changed his mind and took possession of the property which he had formerly renounced. There are cases of compulsory renunciation of property, such as that of the produce of the seventh year, which is by Jewish law declared Hefker in order that the poor may partake of it, or by order of the court, which is given the right of eminent domain in such cases (*Git.* 36b; *Yeb.* 89b).

In all cases of voluntary renunciation the owner must declare his property free to be acquired by any person, without distinction. If he attempts to limit it to a particular group or class (such as the poor, or the members of his family), his renunciation is void.

*Lit.:* Maimonides, *Hilchoth Nedarim* 2:14 et seq.; *Shulhan Aruch, Hoshen Mishpat* 2; 194; 273-75.

**HEFTMAN, JOSEPH HAYIM** (pseudonyms, Yosippon and Immanuel), Hebrew and Yiddish poet, essayist and editor, b. Briansk, Poland, 1888. He received a traditional Jewish education, and made his debut as a poet and essayist in the columns of *Hashiloah* and *Hatekufah,* where his poems gained recognition for their delightful humor. In 1910 he joined the editorial staff of *Hatzefirah* and in 1925 he became editor of the Warsaw daily, *Hayom.*

In his journalistic writing Heftman deals with the concrete tasks of rehabilitating Palestine rather than ideological implications. While advocating the use of private initiative, he has been friendly towards collectivist movements in Palestine; he was one of the organizers of the Polish Hehalutz movement and from 1919 to 1921 was editor of its official publications. At Zionist Congresses he advocated support of both private enterprise and collective settlements (Kvutzas).

His Yiddish writings are more numerous than his Hebrew, but the latter have a more distinguished style. He translated into Hebrew a number of important books of modern German and English literature.

**HEGEL, GEORG WILHELM FRIEDRICH,** non-Jewish philosopher, b. Stuttgart, Germany, 1770; d. Berlin, 1831. Hegel was one of the most eminent philosophers of the German school of metaphysics. He studied philosophy and theology at Tübingen (1788-93), and was active as a private tutor, first at Bonn (1793-96) and then at Frankfort (1797-1801). In 1798 he wrote a pamphlet on the political situation of Württemberg which was largely inspired by Rousseau. Thereafter he moved to Jena, where he lectured on philosophy at the university, at the same time being co-editor, with Schelling, of the *Kritisches Journal der Philosophie.* Both Hegel and Schelling became rival candidates for the leadership of German philosophy; Hegel's alliance with Schelling did not last long, the latter being called to Würzburg in 1803, leaving Hegel to develop his doctrines freely and independently.

Hegel returned to Bamberg in 1806, where he edited the *Bamberger Zeitung.* From 1808 to 1816 he was rector of the Aegidien-Gymnasium at Nuremberg. He was appointed (1816) professor of philosophy at the University of Heidelberg, and two years later was called to the University of Berlin to assume the professorship of philosophy left vacant by Fichte. In the meantime, he finished his two-volume work, *Die Wissenschaft der Logik.*

In Berlin Hegel became the dominant authority in

the so-called philosophical world, and thus established the school of philosophy known the world over as Hegelianism. For a time his philosophy swept away all other philosophies, and as such was actually felt to be a power in church and state. However, four years after his death, many controversial opinions were raised among his followers; the first attempt of this sort was Strauss' *Leben Jesu* (Tübingen, 1835), and further controversy by Strauss' *Christliche Glaubenslehre* (1840), which finally resulted in dividing the Hegelian school into three groups, called the right, the left, and the center. The basis of the division was the ambiguity in Hegel's philosophy and the apparent contradiction between his personal religious belief and his system of pantheism. Hegel's pantheism (he disliked the word) was rather idealistic, and he called his philosophy the system of the absolute idea. Hegel defines religion as truth, but in the lowest form in which truth can be held by the human mind. The Hegelian idea, as a whole of God as spirit, is somewhat ambiguous, especially the Christian question whether the appearance of Christ in the history of mankind is a natural event, or is to be explained as a miracle. In England, Hegel was introduced by Hutchison Stirling in his *Secret of Hegel* (London, 1865; 3rd ed., 1898).

As for Hegel's point of view with regard to Judaism, he believes that Judaism is an impermanent stage through which the knowledge of God passed in the evolutionary process to the absolute religion—Christianity. Judaism was characterized by Hegel as the "religion of sublimity." Samuel Hirsch claimed, in his *Religionsphilosophie der Juden,* that Hegel's conception of Judaism was incorrect, and that the idea that man is God's image and that through him the divine is possible on earth is a fundamental part of Judaism. Hegelianism was used by Samson Raphael Hirsch to defend orthodoxy. Not only did Hegel believe Spinoza to be a brilliant example of the Jewish mind, but he tried to reconcile Spinoza's pantheism and Kant's epistemology. In a lecture given in 1816 at Heidelberg, Hegel held that there is a lack of subjectivity in Judaism and affirmed that Spinoza looked upon the laws as laid down by Moses, as if God gave them solely to the Jews, in order to discipline them. In his *Fragments,* concerning the "spirit of Christianity and its destiny," he looked upon Christianity as the higher religiosity, whereas he saw Judaism merely as a lower, dualistic, moral reasoning (in the sense of Kant).

ERNEST LOUIS.

***Lit.:*** Seth, H., *The Development from Kant to Hegel* (1812); idem, *Hegelianism and Personality* (1893); Kedney, J. S., *Hegel's Esthetics* (1895); Morris, G. S., *Hegel's Philosophy of State and of History* (1887); Haym, R. R., *Hegel und seine Zeit* (1857); Hibben, J. G., *Hegel's Logic* (1902).

**HEGESIPPUS (or EGESIPPUS),** the supposed author of a free Latin rendering of the *Jewish War* by Josephus. The work was written in the second half of the 4th cent. C.E., and is attributed by some authorities to Ambrose, the great bishop of Milan (340-97). However, the question of authorship has not been definitely settled. The author obviously took a good deal of liberty with Josephus. The seven books of the original text are compressed into five, and much material is added from Josephus' *Antiquities* and from the works of Tacitus and other Roman historians. The author of the work was undoubtedly a Christian, and his purpose seems to have been to give a Christian version of Josephus. The work is, therefore, full of Christian interpolations, containing many passages not only about Jesus, but also about Peter and Paul.

This Latin version was used by the authors of the Hebrew *Josippon,* a history of the Jewish people from Adam to the destruction of the Second Temple by the Romans (70 C.E.). Many of the long discourses in the *Josippon* can be traced directly to Hegesippus, as well as the name of the writer, "Josephus, son of Gorion" (cf. Hegesippus, book 3, chap. 3, section 2).

The name Hegesippus appears to be a corruption of Josephus. However, it is not unlikely that the name was purposely adopted as reminiscent of the converted Jew Hegesippus, an ecclesiastical historian of the 2nd cent. C.E.

***Lit.:*** Schürer, Emil, *The Jewish People in the Time of Jesus Christ,* part 1, vol. 1 (1890) 99-101, 165-66; Klebs, E., "Das lateinische Geschichtswerk über den jüdischen Krieg," *Friedlaender-Festschrift* (1895) 210-41.

**HEIDELBERG,** city in western Germany, situated on the Neckar river, and famous for its university. In 1933 there were 1,102 Jews there, out of a total population of 84,641; 110 Jews lived in the surrounding district out of a total population of 58,903.

The history of the Jews in Heidelberg can be traced as far back as 1300. In the first half of the 14th cent., a community was formed, but it was annihilated during the Black Death in 1349. However, in the second half of that century a new community sprang up. The cemetery was enlarged in 1369. Jews desirous of settling in Heidelberg obtained permission on comparatively easy conditions. The rabbi (*Hochmeister*) of the community, Lebelang, was granted a special privilege to open Talmudical schools in other places of the Palatinate as well; the students of these schools obtained letters of safe conduct on their way to and from the schools. In 1390, however, the Jews were expelled from the Palatinate. The houses of the Heidelberg Jews, the synagogue, the cemetery and the books were confiscated and donated by the authorities to the university.

In the 15th cent., Jews stayed temporarily in Heidelberg. A group of nine Jews found access to the town sometime in the 16th cent. In the second half of the 17th cent., five members of the Oppenheimer family resided there. At that time Eisik Margolis from Posen became rabbi of the steadily growing community. The number of Jewish families reached twenty-eight in 1722. At that time, Issachar Süsskind Oppenheimer, father of Jud Süss Oppenheimer, acted as collector of the Jewish taxes. Oppenheimer's house was purchased by the community and fitted out as a synagogue. In 1803 Heidelberg was incorporated into the Grand Duchy of Baden, and in 1808 its Jews were granted municipal citizenship. In 1819 anti-Jewish riots under the slogan Hep! Hep! took place here as in other towns in the south of Germany. In 1849 the last discriminations against Jews were finally abolished.

The famous illuminated Darmstadt Haggadah was



*Wolf Benjamin ben Samson Heidenheim*

written about 1435 by Israel ben Meir of Heidelberg. The Jewish community kept a book of records (*Memorbuch*) from 1751 until 1893. In 1820 preaching in German was introduced in the synagogue. Heidelberg was the center of the eighth rabbinical district of the Union of Communities of Baden. The rabbi of Heidelberg was at the same time head of the ninth district in Ladenburg and of the tenth district in Sinsheim.

In the 16th cent., two baptized Jews, Paul Staffelstein and Emanuel Tremellius, became professors of the University of Heidelberg's department of Hebrew language and literature. In 1673 Baruch Spinoza was offered a chair of philosophy, but he refused it. In the 19th cent. the University of Heidelberg was one of the first in Germany to admit Jews as lecturers. H. B. Oppenheim, of the department of political science, lectured in 1840, and Alexander Friedlaender at the law school in 1843. The orientalist Gustav Weil was the first Jewish associate professor in Heidelberg. Hermann Schapira, the founder of the Jewish National Fund, became assistant professor of mathematics in 1887. Other Jewish members of the teaching staff of the university in the 19th and 20th centuries were Georg Jellinek (law school), Leo Koenigsberger (mathematics), Salomo Leffmann (Sanskrit), Friedrich Gundolf (German literature) and Eugen Täubler (ancient history).

MARK WISCHNITZER.

***Lit.:*** Salfeld, S., *Das Martyrologium des Nürnberger Memorbuches* (1898); Loewenstein, *Geschichte der Juden in der Kurpfalz* (1895); Rosenthal, B., *Heimatsgeschichte der badischen Juden* (1927); Zivier, *Eine archivalische Informationsreise* (1905); *Archiv für die Geschichte der Stadt Heidelberg*, vol. 1; *Neues Archiv für die Geschichte der Stadt Heidelberg*, vol. 5; *Handbuch der jüdischen Gemeindeverwaltung* (1924-25); *Führer durch die jüdische Wohlfahrtspflege* (1932-33).

**HEIDENHAIN, RUDOLF,** physiologist, b. Marienwerder, Bohemia, 1834; d. Breslau, Germany, 1897. He began as a lecturer at the University of Halle in 1857, and in 1859 became professor of physiology and histology at the University of Breslau. His researches deal mainly with glandular secretion and the generation of muscular heat. His major works are: *Physiologische Studien* (Berlin, 1856); *Mechanische Leistung, Wärmeentwicklung und Stoffumsatz bei der Muskeltätigkeit* (Leipzig, 1864); *Physiologie der Absonderungsvorgänge; Der sogenannte tierische Magnetismus* (1880); and *Beiträge zur Histologie und Physiologie der Dünndarmschleimhaut* (Bonn, 1888). Heidenhain was converted to Christianity.

Martin, his son (b. 1864), became professor of anatomy at the University of Tübingen in 1899. His studies of cellular structure and of the effect of surface tension on protoplasmic bodies gave a foundation to synthetic anatomy.

**HEIDENHEIM, WOLF BENJAMIN BEN SAMSON,** exegete and grammarian, b. Heidenheim, Germany, 1757; d. Rödelheim, Germany, 1832. In 1782 he settled in Frankfort and became intimate with Solomon Dubno, who exerted a strong influence upon his studies and publications. Heidenheim was distinguished by his excellent grammatical schooling and by his carefulness in the restoration of texts. His activity became especially fruitful when, in 1799, he and Baruch Baschwitz opened his own "Oriental and Occidental print-shop" (later J. Lehrberger and Co.) at Rödelheim; in this all books were printed from a critical text and corrected with especial accuracy.

Heidenheim's greatest service was in the field of the Piyutim. In his classical work *Sefer Keroboth Hamahzor* (with a commentary and a German translation; Rödelheim, 1800), he strove for a good text with the aid of old manuscripts, and for a clear interpretation; at the end he added a short review of the liturgic poets, "Hapiyutim Vehapayetanim." This paved the way for the classical works of Leopold Zunz, who, on his part, recognized Heidenheim as the "Mendelssohn of the Mahzor." Heidenheim published also a German translation of *Aboth* (1823), a prayer-book with a German translation, *Siddur Safah Berurah* (1823), a German translation of *Seder Tishah Beab* (1826), and a Selihah with a Hebrew explanation (1834). The prayer-book *Siddur Sefath Emeth* has already gone through 150 editions. Heidenheim also printed the Pentateuch together with the Masoretic notes and a commentary (Rödelheim, 1819-21). In addition to this, he published texts and treatises of his own, and left many works in manuscript. He provided the books which were printed in his shop with valuable annotations. He placed his signature on their title-pages, in order to prevent imitations—a futile precaution.

***Lit.:*** *Magazin für Jüdische Geschichte und Literatur*, vol. 5, p. 41 et seq.; Fünn, S. J., *Keneseth Yisrael*.

**HEIFER, RED,** *see* RED HEIFER.

**HEIFETZ, JASCHA,** violinist, b. Vilna, Russia, 1901. His father, Ruvin Heifetz, himself a violinist in a local theatre, was his first teacher. Before young Jascha was six, he was admitted to the Royal School of Music at Vilna, coming under the tuition of Elias



*Jascha Heifetz*

Malkin. He made his debut before he was seven at Kovno, playing the Mendelssohn *Violin Concerto*. Other concerts followed, and he was a national sensation.

At eight he was taken as a pupil of Leopold Auer's in the St. Petersburg Conservatory. Then came tours of Europe, part of the time in the company of Auer, and including an appearance under Artur Nikisch with the Berlin Philharmonic. Nikisch acclaimed him as one of the world's great violinists. New York critics echoed the conductor's opinion when Heifetz made his New York debut at Carnegie Hall, October 27, 1917, and played with extraordinary maturity and musical authority.

Technically Heifetz has not improved a great deal since for the simple reason that there was then almost nothing that he could not do with a violin. Musically, however, he has changed enormously. His playing of the Beethoven concerto, for instance, was completely different in 1918 from what it was in 1926, when he played it in Paris. Again, in New York in 1940, the performance had radically changed once more. All three were beautiful performances—the first that of an authoritative, well-schooled violinist, apparently already steeped in tradition; the second that of a man who found in this well-worn music an expression of deep tragedy; the third, that of a serene and highly aristocratic temperament. It is this last interpretation that can be heard on the Victor records made with the NBC orchestra under Toscanini.

The whole Heifetz career has been characterized as that of a man who is never content to stay put, musically or otherwise. The amount of mileage he has covered in tours is a phenomenon; but far more important is the fact that while he continues to develop in his interpretation of the great classics, he is constantly adding to his repertoire, making transcriptions of composers like George Gershwin and serving on a committee to give an award for new violin concertos. Heifetz has shown a similar interest in encouraging the making of violins. He appeared (1939) in the motion picture *They Shall Have Music*.

The most common criticism levelled against Heifetz' playing is that it is cold. He has even been accused of being slick. These are subjective reactions and those who are deeply moved by Heifetz are inclined to believe the judgments are made as much on the basis of his reserved and undemonstrative platform demeanor as of the sounds that issue from his instrument.

In 1925 Heifetz raised a fund, through concerts, for the erection of a concert hall in Jerusalem. In 1941 he was the vice-president of AGMA (American Guild of Musical Artists), an organization which he helped to found. He has made several interesting transcriptions of works by Debussy, Albeniz, Castelnuovo, Tedesco and Godowsky, which have been featured by many concert violinists.

Heifetz is married to Florence Vidor, formerly a star in Hollywood. HENRY W. SIMON.

**HEIJERMANS, HERMANN,** dramatist and story writer, b. Rotterdam, Holland, 1864; d. Rotterdam, 1924. He was a prolific writer of great versatility. His first short stories, *Trunette* and *Ein Judenstreich,* appeared in 1892, and were followed in rapid succession by seven volumes of short stories, published under the pen-name of Samuel Falkland. The themes of his writings pertain chiefly to middle class life in Holland. Many of them deal with Jewish life in particular, as for instance the stories *Diamantstadt* (1904) and *Sabbath* (1903), as well as the drama *Ghetto* (1898). His naturalistic drama *Die Hoffnung auf Segen* (1900), which criticized the current social structure, ranks him among the great Dutch dramatists of his day. Some of his



*Hermann Heijermans*

plays were successfully produced in Amsterdam; they fall within the class of "problem plays."

***Lit.:*** Van Bergh, preface to *Die Hoffnung auf Segen; Encyclopaedia Britannica,* vol. 7, pp. 616, 775; *Prius Illustreerde Encyclopaedia* (1908), vol. 9, p. 229.

**HEILBORN, ERNST,** author and critic, b. Berlin, 1867. In 1911 he took over the important periodical *Das Literarische Echo,* of which he remained the publisher after it was converted into the monthly *Die Literatur.* He wrote essays bearing on the history of civilization, monographs on Novalis (1901) and E. T. A. Hoffmann (1926), whose works he published, and a series of novels in which his melancholic and introspective character is shown, such as *Kleefeld* (1899), *Der Samariter* (1901), *Josua Kersten* (1908) and *Die kupferne Stadt* (1918).

**HEILBRON, IAN MORRIS,** chemist, b. Glasgow, Scotland, 1886. He studied at the Royal Technical College at Glasgow, at the University of Leipzig, and at Glasgow University. From 1909 to 1914 he was lecturer at the Royal Technical College. During the first World War he was a lieutenant-colonel in the Royal Army Service Corps at Salonika, was three times mentioned in dispatches, and was awarded the Distinguished Service Order, the Greek Order of the Redeemer, and the Médaille d'Honneur. From 1919 to 1920 he was at the Royal Technical College as professor of organic chemistry, and he subsequently served in the same capacity at the Universities of Liverpool (1920-33) and Manchester (1933-38). In 1939, at the outbreak of the second World War, he became a member of the Chemical Defense Committee at the War Office. He was editor-in-chief of the *Dictionary of Organic Compounds.*

**HEILBRONN,** town in Württemberg, Germany. In 1933 there were 790 Jews, out of a total population of 60,308; 254 Jews lived in the surrounding district out of a total population of 42,187.

The first records concerning Jews date from 1298, but presumably they lived there earlier. They resided in a separate street. In 1348 many Jews were killed and those who had survived were driven out of the town; the synagogue was burned. However, soon a new community came into existence and developed quickly in view of the fact that Emperor Charles IV, in 1361, ordered that the town's municipality should give free access to Jews and protect them. The synagogue was rebuilt in 1357. In 1415 a plot was donated by the town's council for a Jewish cemetery.

In the 15th cent., several expulsions of the Jews occurred, and in 1476 they were banned from Heilbronn forever. In the 16th cent., by way of exception, two Jewish physicians obtained the right of residence. During the Thirty Years' War a few Jews from Neckarsulm settled in Heilbronn. They were granted the right of residence, but with several restrictions. Nothing is known of their further development. However, strict regulations were enforced regarding Jews who tried to visit Heilbronn for the purpose of trading goods.

No records exist as to the residence of Jews in the 18th cent., until, finally, in 1828, the old restrictions were removed. At first the few Jewish residents belonged to the community in the neighboring place of Sontheim. In 1832 a benevolent society was founded which undertook the arrangement of a regular religious service. In 1861 a community was organized and in 1867 a rabbi was installed. The Jewish cemetery was opened in 1868, and the synagogue was consecrated in 1877. In 1910 a separate Orthodox community with its own rabbi was formed. Heilbronn was the seat of a rabbinical district which included a number of small communities.

The Jews in Heilbronn took a prominent part in shoe-manufacturing, the leather industry and cigarette-making, especially the families of Israel, Victor and Kahn.

***Lit.:*** Salfeld, S., *Das Martyrologium des Nürnberger Memorbuches* (1898); Jaeger, *Geschichte von Heilbronn* (1828); Wiener, M., "Zur Geschichte der Juden in Heilbronn," *Achawa-Vereinsbuch* (1865); Meyer, Oskar, *Geschichte der Juden in Heilbronn* (1927).

**HEILBUTH, FERDINAND,** painter, b. Hamburg, Germany, 1826; d. Paris, 1889. He was the son of a rabbi of small means, and only the financial assistance of his native city enabled him to pursue his art studies in Munich, Antwerp, and Paris. He established himself as a painter first in Rome and then in Paris, where he became a French citizen in 1879. He began as a costume painter, but soon devoted himself to historical and cultural subjects. His first successful production was *A Reception at Rubens,* which was exhibited in 1853. This was followed by *Palestrina's Music Rehearsal* (1857), *Luca Signorelli at the Bier of His Son* (1859), *Tasso and the Two Leonores* (1862), and *Watteau and His Sweetheart.* Many of his paintings are in the possession of the museums of London, Sydney (Australia), Philadelphia, Rheims, Luxembourg, and others. He became a knight of the Legion of Honor in 1861 and an officer of the order in 1881.

**HEILIKMAN, TOBIA,** Bolshevist Jewish historian in Russia. He is author of a history of the Jewish social movements in Poland and Russia (Yiddish; vol. 1, Moscow, 1926), written from a Marxist point of

view; it appeared in a supplemented Russian edition in 1930. He contributed an article on Jews in Russia to the *Soviet Enciclopedia,* vol. 24. He translated into Russian the dramas *Mirele Efros* and *Satan* of the Yiddish playwright Jacob Gordin.

**HEILPERIN, FALK,** author and pedagogue, b. Nesvizh, province of Minsk, Russia, 1876. In 1904 he became a teacher, and was one of the first to advocate Yiddish as the language of instruction for Jewish children. After serving as representative of the Moscow Mefitze Haskalah (Society for the Promotion of Culture among the Jews in Russia) in 1916, and as instructor for the organizing of schools of the Jewish ministry of Ukraine in 1918, he settled in Vilna (1921). Soon thereafter he was appointed instructor of Yiddish and Hebrew at the Vilna Jewish teachers' seminary.

Heilperin made his literary debut in 1900. He edited the first children's magazine in Yiddish, *Grininke Boimelach.* In 1918 he founded the publishing house Natur un Mensh, which published books for children. He adapted into Yiddish, under the title *David Alroy* (Warsaw, 1923), Benjamin Disraeli's *The Wondrous Tale of Alroy,* and translated into Yiddish, under the title of *Dos letzte Kapitel* (Vilna, 1928), *The Last Chapter* of Knut Hamsun; also several of the works of the Russian novelist Gogol (*Gogols Shriften,* Vilna, 1926) and P. Kogan's history of the Western literatures (Russian), under the title of *Di Geshichte fun di Mairev Eiropeishe Literaturen* (Vilna, 1924).

Of Heilperin's original writings, two appeared in book-form, *Erzehlungen* (Vilna, 1911) and *Oifn Shvel* (Ekaterinoslav, 1918). His play *Tefiles* was produced in Kiev by the Yiddish State Theatre. In collaboration with Max Weinreich, Heilperin wrote *A Praktishe Grammatik fun der Yiddisher Shprach* (Vilna, 1928). He wrote also several widely used Yiddish and Hebrew textbooks.

**HEILPERIN, MICHAEL ANGELO,** economist, son of Paul, b. Warsaw, Poland, 1909. After taking his doctor's degree at the University of Geneva (1931), as well as completing studies at London and Cambridge, England, and securing banking experience in Switzerland and England, he became lecturer on economics at the University of Geneva in 1932. In the following year he went to the United States, where he remained for two years as a fellow of the Rockefeller Foundation. On his return to Europe, Heilperin was appointed assistant professor at the newly founded Graduate Institute of International Studies in Geneva, a position which he held from 1935 to 1938. During that time he took part in various international conventions, tried, without success, to found an international institute for monetary research, lectured in Poland and other countries, and in 1937 (as later in 1939) acted as expert for the International Studies Conference sponsored by the Institute of Intellectual Cooperation of the League of Nations.

In 1938 Heilperin came to the United States, where he lectured first at the University of California, then at Bryn Mawr College. In the summer of 1939 he lectured on collective security and international economic cooperation at the Academy of International Law at The Hague, Holland. In 1941 he became a member of the advisory committee of the Institute of Jewish Affairs in New York city.

His writings include: *Le problème monétaire d'après-guerre et sa solution en Pologne, en Autriche et en Tchécoslovaquie* (Paris, 1931); *L'économiste et le monde contemporain* (Paris, 1932); *Monnaie, crédit et transfert* (Paris, 1932); *The Monetary Aspects of the Raw Materials Problem and the Revival of International Trade* (Paris, 1938); *International Money Economics* (London and New York, 1939); *International Monetary Organization* (Paris, 1939).

**HEILPERIN, PAUL,** banker, b. Warsaw, Poland, 1862; d. Warsaw, 1937. He was a descendant of the famous Heilperin family of Talmudists. After graduating from Kronenberg College in Warsaw, he joined the staff of the Warsaw Discount Bank, the second oldest joint-stock bank in Poland, in 1895, and soon became its general manager and president. During the first World War he prevented the assets of the bank from being removed first by the Russians and then by the Germans when they occupied Poland. When an independent Poland was established in 1919, he became financial adviser to the government under several ministries. He strenuously opposed inflation and the speculative banking practices then in vogue, and as a result his bank was one of the very few joint-stock banks which weathered the depression of 1929 and after.

In addition to his activity in the financial world, Heilperin was one of the founders and deputy chairman of the Association of Polish Banks, president of the Warsaw Stock Exchange, and one of the leading men in the Chamber of Commerce and Industry. He served on numerous welfare committees and relief organizations. He took an interest in Jewish movements, and was chairman of the board of trustees of the Warsaw Judaistic Institute until his death.

**HEILPRIN** (also Heilpern, Halper, Halpern, Helpern, Galperin, Galpern, and Alpern), a widespread family name, to be found in most Ashkenazic (German Jewish) communities. It is first mentioned early in the 16th cent., and is a corruption of Heilbronn, the name of a town in Württemberg. There are four distinct branches of the Heilpern family, the progenitor of the oldest one being Zebulon Eliezer, whose son, Moses of Brest Litovsk, was the author of *Zichron Mosheh* (Lublin, 1611).

The numerous bearers of this name are not necessarily the descendants of the original Heilpern, whose name was assumed by many families of Central and Eastern Europe during the 18th and 19th centuries.

**HEILPRIN, ANGELO,** geologist and explorer, son of Michael, b. Satoraljaujhely, Hungary, 1853; d. New York city, 1907. He received his education in Europe, specializing in geology, and then returned to the United States, whither his father had originally brought him in 1856. He was professor of invertebrate paleontology and of geology at the Philadelphia Academy of Natural Sciences (1880-90), in the museum of which he became curator (1883-92), professor of geology at the Wagner Free Institute of Science (1885-90) and president of the Geographical Society of Philadelphia for seven years. Heilprin went in 1886 to Florida and in 1888 to Bermuda to investigate their geological struc-

ture. In 1890 he went on a scientific expedition to Mexico on which he obtained valuable geological results. In 1892 he led the Peary Relief Expedition to Greenland. He visited the island of Martinique (1902-3) after the eruption of Mt. Pelee. He also made trips of exploration to North Africa (1896) and the Klondike (1898-99). In 1904 he was appointed lecturer at Sheffield Scientific School, Yale University.

Heilprin wrote: *The Geographical and Geologic Distribution of Animals* (1887); *The Bermuda Islands* (1890); *The Arctic Problem and Narrative of the Peary Relief Expedition* (1893). Heilprin was also a talented artist, and exhibited his *Autumn's First Whisper* at the Pennsylvania Academy of Fine Arts (1880), and *Forest Exiles* at the Boston Museum (1883).

*Lit.: Appleton's Encyclopedia of American Biography,* vol. 3, p. 159; Pollak, G., *Michael Heilprin and His Sons* (1912).

**HEILPRIN, JEHIEL BEN SOLOMON,** Talmudist, chronicler and forerunner of modern Jewish learning, b. about 1660; d. Minsk, Russia, about 1746. He was for many years head of the Minsk Yeshiva, where he effectively combatted the Pilpulistic methods of study of Aryeh Löb ben Asher. He wrote *Seder Hadoroth,* a historical and biographical chronicle of the Jewish people, in three parts. The first part, *Seder Yemoth Olam,* from the creation of the world to 1697, lists the most important events and gives biographies and writings of Jewish leaders. The second part, *Seder Tannaim Veamoraim,* gives an alphabetical list of all the teachers of the Mishnah and Talmud and quotes all the passages which refer to their lives and teachings, as well as many events and legends from contemporaneous or later sources. The third part, *Seder Mehabberim Veseder Sefarim,* contains an alphabetical list of all Jewish authors since the completion of the Talmud, together with their writings, a bibliography of Hebrew literature for the same period (based on Sabbatai Bass's *Sifthe Yeshenim*), "Haggahoth Hashas" (glosses to the Talmud), and corrections of the names of the sages which are cited wrongly in the Talmud. The work, which was subjected to much criticism, was first issued at Karlsruhe in 1769; a new and revised edition was published at Warsaw in 1878 to 1882. Heilprin wrote several other works in the field of rabbinics, including a dictionary of concepts and technical terms of frequent occurrence in the Talmud, Midrash and Cabala, with their derivatives and synonyms (Dyhernfurth, 1806). His Talmudical glosses were incorporated into the Vilna edition of the Talmud in 1880.

*Lit.:* Eisenstadt, Benzion, *Rabbane Minsk* (1898) 14-16; Maskileison, introductory biographical sketch to his edition of the *Seder Hadoroth;* Benjakob, I. A., *Otzar Hasefarim,* 410-11; Fünn, S. J., *Keneseth Yisrael,* 521.

**HEILPRIN, JOEL BEN ISAAC OF ZAMOŚĆ,** Baal Shem (wonder worker), grandson of Rabbi Joel Serkes, author of the *Bayith Hadash.* Heilprin flourished about the middle of the 17th cent. He early became fascinated by the cryptic doctrines of the Cabala, and led a solitary and ascetic life. His therapeutic prescriptions and amuletic formulae were embodied in *Toledoth Adam* (Zólkiew, 1720) and in *Mifaloth Elohim* (Zólkiew, 1724).

JOEL BEN URI HEILPRIN, his grandson, was a Baal Shem (wonder worker), in Satanów, Poland, in the first half of the 18th cent. The ecstasy of his prayer inspired the reverence which ascribed to him supernatural powers. On the other hand, it is evident from his preface to his grandfather's *Mifaloth Elohim* that he suffered persecution at the hands of some of his contemporaries, particularly the disciples of Israel Baal Shem Tob, who held that he was a charlatan. Nevertheless he was renowned as a healer and was consulted by Jews and Christians alike.

*Lit.:* Günzig, Israel, *Die "Wundermänner" im jüdischen Volke* (1921) 48-49; *Encyclopaedia Judaica,* vol. 3 (1929) col. 833.

**HEILPRIN, LOUIS,** encyclopedist, son of Michael, b. Miskolcz, Hungary, 1851; d. New York city, 1912. In 1856 he came to the United States with his parents. He was educated privately due to weak eyesight, but despite his disability amassed a tremendous store of knowledge. At the age of twenty-two he began to contribute to *Appleton's New American Encyclopedia,* of which his father was an associate editor. He then wrote the *Historical Reference Book* (1884), a standard manual of reference. He was deeply interested in engineering, on which he frequently contributed articles to magazines. He served as an editor of *Nelson's Encyclopedia,* as associate editor of the *New International Encyclopedia* (after 1902), and as co-editor, with his brother, Angelo, of *Lippincott's New Gazetteer* (1905).

*Lit.:* Pollak, Gustav, *Michael Heilprin and His Sons* (1912).

**HEILPRIN, MICHAEL,** scholar and journalist, b. Piotrków, Russian Poland, 1823; d. Summit, N. J., 1888. In 1842 his family and he moved to Miskolcz, Hungary, where he published several Hungarian poems in the cause of liberty and thus came into contact with Louis Kossuth and other revolutionists. During the revolution of 1848 he became secretary of the literary bureau of the ministry of the interior, and was as a result compelled to flee. Finally, in 1856, he came to Philadelphia. There, and later in New York city, he immediately became active in the anti-slavery movement and vehemently repudiated alleged Jewish pro-slavery views.

Through his phenomenal memory and scholarly attainments, Heilprin became one of the associate editors of, and an important contributor to, *Appleton's Encyclopedia of American Biography* (1858-63). He had a reading knowledge of eighteen languages and a speaking knowledge of eight. His other chief literary lifework was his critical contributions to *The Nation,* with which he was associated for over twenty years. His only work in book form is *The Historical Poetry of the Ancient Jews* (New York, 1879-80; 2 vols.), although he also translated David Einhorn's prayer-book into English.

During the Russo-Jewish exodus of 1881 Heilprin threw himself wholeheartedly into the work of relief and became absorbed in the activity of the Emigrant Aid Society, attempting also to aid in the colonization of the Jewish emigrants. A memorandum which he prepared greatly influenced Baron Maurice de Hirsch in establishing the American Baron de Hirsch Fund. For several decades he was probably the most dis-

tinguished Jewish scholar in the United States outside of the rabbinate.

*Lit.:* Pollak, G., *Michael Heilprin and His Sons* (1912).

**HEILPRIN, PHINEHAS MENDEL,** Hebraist, father of Michael, b. Poland, 1801; d. Washington, D. C., 1863. He moved to Hungary in 1842 and after the failure of the Revolution of 1848 came to the United States, settling in Washington, D. C. He was a student of Maimonides and of modern German philosophy, but was chiefly concerned with criticizing the German Jewish reformers. He wrote *Responses to Men of Evil* (Frankfort, 1845) and *The Straight Path* (1864).

*Lit.:* Pollak, G., *Michael Heilprin and His Sons* (1912).

**HEIMANN, MORITZ,** writer, b. Werder, Mark Brandenburg, Germany, 1868; d. Berlin, 1925. After living in Berlin for a long period, he moved to the village of Kagel in the Mark, where he spent the rest of his life. As reader for the publishing house of S. Fischer in Berlin for many years, he was a valuable friend and mentor of many German authors, including Gerhart Hauptmann, and exerted a lasting influence on pre-Hitler German literature.

Heimann published a series of novels; some of his dramas were performed on the stage. In his last drama, *Das Weib des Akibas,* he treated for the first time a Jewish subject, dramatizing the marriage and martyr death of the great teacher of Judaism at the time of the Bar Kochba revolt against Rome (132-35 C.E.). His essays (published in 3 vols., 1918) deal with problems of politics, art and intellectual life; Jewish matters he discusses quite arbitrarily. His novels were compiled under the title *Wintergespinst* (1921). The most noted of his dramas are *Die Liebesschule* (1905), *Joachim von Brandt* (1908), *Der Feind und der Bruder* (1911) and *Armand Carrel* (1920).

**HEINE, HEINRICH,** poet, journalist and literary critic, b. Düsseldorf, Germany, 1797; d. Paris, 1856. The exact date of his birth is uncertain, as the city records were destroyed by fire in 1800; Heine himself gave the date of his birth as 1799, but 1797 is probably correct. His father, Samson Heine, had moved from the city of Hannover to Düsseldorf, where he conducted a haberdashery business which prospered somewhat during the French rule. He was also active in welfare work within the Jewish community. Several years after the Prussian occupation of Düsseldorf, however, Samson Heine's business declined. He gave it up and, with his family, moved to Lüneburg, where he was supported by his brother Salomon Heine, the Hamburg banker, until his death in 1828.

Samson Heine named his oldest son, Harry. His Hebrew name was Hayim. His education was planned at first to prepare him to enter the service of Napoleon. He attended a Protestant and then a Jewish elementary school and later a Düsseldorf secondary school directed by former Jesuits. After Napoleon's defeat in 1813 it was obvious that the career originally planned for Heine was hopeless. From 1813 to 1815 he attended a commercial school. When he was eighteen he worked as a bank clerk, and then as a grocery clerk in Frankfort. Finally his uncle, Salomon Heine, gave him a position in his Hamburg bank and was so



*Heinrich Heine*

pleased with his work that in 1817 he set his nephew up in business as Harry Heine and Company. As an independent merchant, however, Heine was a complete failure, and by the end of the first year the business closed its doors. It is understandable that he became discontent with life in Hamburg and with business as a career.

Heine had begun writing poetry already in Düsseldorf. In Hamburg his poetic gift developed further. He felt that he had a mission to fulfill as a great poet. He was out of harmony with the business world, and he disliked his uncle's family, who looked upon him as a poor relation; furthermore, he himself saw clearly that he was fast becoming completely dependent upon his uncle. To top matters, he fell deeply in love with his cousin Amalie, the oldest daughter of Salomon, whose eyes were for rich suitors only.

Heine's experience with Amalie injected into his love poems a characteristic note, the mixture of pride and melancholy, of pathos and irony, of erotic individualism and social opposition. His whole conception of life was affected. In the conditions which made his love for Amalie hopeless, Heine saw the symptoms of all the evils of society and civilization. He began to look upon his poetic talent as an instrument for combatting these evils. His uncle was not disposed to encourage Heine as a poet, but provided him, nevertheless, with funds to study law.

In 1819 Heine began the study of law at the University of Bonn, where he joined a fraternity; then he studied at the University of Göttingen, but was expelled for a semester because he challenged a fellow student to a duel with pistols. He went to Berlin, where he came under the influence of the philosopher Georg Wilhelm Friedrich Hegel. Here he came to know the diplomat and publicist Varnhagen von Ense and his wife Rahel. On July 20, 1825, the University of Göttingen awarded him the degree of doctor of jurisprudence after he had embraced Christianity the preceding June 28th. He then changed his name from Harry to Heinrich. His family considered his conver-

sion necessary, since it was a *conditio sine qua non* for public office. He had opposed it for a long time.

By the time Heine had completed his juridical studies his name had already become known in Germany through the publication of his *Gedichte* in 1822. Four years later (1826) appeared the first volume of his *Reisebilder*, which initiated a new literary genre, a coupling of autobiographical confession with critical analysis of contemporary events. In 1827 his collected poems, *Buch der Lieder*, appeared, and through this work his fame spread over the world. Nevertheless, all his efforts to obtain public office (as syndic in Hamburg and a professorship at Munich) were in vain.

Even before Heine learned of the refusal at Munich he joined, late in 1827, the editorial staff of the *Politische Annalen*, a journal fostering the political cause of Bonapartism, later called Triasism. It resembled the Rheinbund, and strove to unite the smaller German states in counterbalance to the two great German powers of Prussia and Austria. This Trias policy has been decried by Prussian historians because it aspired to a political constitution of Germany different from that sought by Prussia. Heine never abandoned this policy, although he later became indifferent to the fate of the individual states. He was convinced that a politically decentralized Germany, strong in defense but incapable of offense, would get along much better with France and England than a unitarian Germany whether it was ruled despotically or democratically.

Heine always remained loyal to the principles of the French Revolution of 1789. The Jacobin Republic, on the other hand, did not arouse his enthusiasm, although he admired some of its leading personalities. Childhood memories, with the prospect of a personal career in the Napoleonic era, were responsible for his great admiration for Napoleon, although he was never blind to certain evils of the imperial regime.

Heine identified himself intensely with political movements which tried to liberalize the political order and to remove pre-revolutionary privileges and abuse. He sympathized with them only because they were likely to further the freedom of the individual. He had a deep-seated distrust of German democracy from early youth. He feared that it would be even more nationalistic than the old regime, and he suspected that the democrats would sooner or later become hostile to the Jews. He was not opposed to liberalism in principle, but he was displeased by the personal attitudes of liberal politicians and he was indifferent to the details of the struggle for a constitution.

Heine was powerless to prevent the partisans of democracy and the representatives of absolutism from branding his writings, particularly the *Reisebilder*, as revolutionary. As a matter of fact, he was pleased by it. Heine was, however, a cultural political revolutionary rather than a party political radical. He was averse to the dogmatism of any political party. His work on the *Politische Annalen* was the only occasion which associated him closely with any political party. The editors and the publisher of the journal, Cotta, liked Heine's work; nevertheless, he gave it up (1828) in order to make a trip to Italy because he believed that his appointment as professor at Munich was assured. His disappointment in failing to secure this chair, and the death of his father, seem to have intensified a controversy with Count Platen in which Heine's violence was criticized severely by many admirers although it was Count Platen who first attacked and abused Heine. Another emotional set-back awaited him in Hamburg, whither he went to supervise the publication of the sequel to *Reisebilder*. He fell in love with Therese Heine, the youngest daughter of his uncle, and was again disillusioned.

The outbreak of the July Revolution in Paris raised Heine's hopes that in France he might enjoy the recognition for which he had been vainly striving in Germany. He was informed, moreover, that the powerful Austrian chancellor, Metternich, had ordered his arrest. He decided to leave Germany, and arrived at Paris in May, 1831. He soon became foreign correspondent for the Augsburg *Allgemeine Zeitung*, which was published by Cotta and was the most influential newspaper in Germany. He wrote reports on conditions in France which were published as a book in 1833 under the title *Französische Zustände*. They made a great sensation, but failed to give a true picture of conditions in France, for Heine was not prepared for this type of newspaper work and he knew little about French politics. His views and opinions were too much influenced by the opposition press. Ten years later he showed a much deeper understanding of French politics and the mentality of the French people in his *Lutetia* papers (Lutetia is an old name for Paris). For the French public he wrote a book of essays on German philosophy and another on the Romantic school of German literature which contain splendid characterizations and display deep insight into the past and future of the German spirit. These two books were intended to correct the erroneous notions regarding Germany which Madame de Stael had created in the French mind.

Heine's books were often quoted in France; this was true especially during the first World War. Great French writers like Thiers, Mignet, Guizot and Balzac honored Heine as the representative of German poetry. At the same time they acknowledged that he, more than any other German poet, showed profound understanding of the French spirit. Most of the political exiles from Germany, especially Börne, however, were hostile to Heine and regarded him with suspicion.

In his controversies with the political rigorists Heine occasionally stressed the esthetic point of view, the principle *l'art pour l'art*, more emphatically than was consonant with his own feelings. By advocating the doctrine of hedonism, i.e. the teachings of the school of the French social philosopher Saint-Simon, he alienated a large section of the German public. A decision of the German Bundesrat in 1835 banned Heine's works from all countries within the German Confederation. This injunction was quickly raised, but it severely damaged Heine's material interests. Under the circumstances he accepted an offer by the French government of an annual pension of 4,800 francs. He immediately took steps to become a naturalized citizen of France, but never completed his naturalization and retained his German nationality all his life.

This pension he received continually until the Feb-




*Marble statue of Heinrich Heine, by Louis Hasselris, the public erection of which in the Barkhof at Hamburg, Germany, took place after the end of the first World War*



*Heine memorial, sculptured in 1897, which was erected on the Grand Concourse, Bronx Borough, New York city, after the German government had refused permission to have it set up in the city of Düsseldorf*

ruary Revolution of 1848. In accepting it, Heine was merely following precedent, for many other exiles were also being supported by the French government. None of them was ever denounced as sharply as Heine, although his statement that he had never sold his right to criticize could not be refuted. From 1835 to 1840 Heine was bitterly attacked by all German parties and by many outstanding German writers. In answer, Heine wrote several pamphlets; one led to a duel.

Before the duel took place he married, in 1841, Augustine-Crescence Mirat, whom he called Mathilde. She was intellectually inferior to Heine, and she had no education and no understanding for the genius of her husband. Heine, however, loved her and tried to provide for her future, even to the extent that when Salomon Heine died in 1848 and left him a very small sum, he tried to contest the will, a procedure which he knew to be morally objectionable. Later he humiliated himself further to secure some financial aid from Salomon's son, Carl Heine.

The excitement and concern over the will lowered Heine's resistance and he fell victim to a spinal disease. The illness made rapid progress. When the Revolution of 1848 broke out, Heine could hardly walk. The last seven years of his life, until his death on February 17, 1856, Heine was chained to his bed, his "mattress grave." During these years of painful illness Heine not only maintained his poetic productiveness, but reached the zenith of his creativeness. The first ten years of his stay in Paris seemed to have exhausted Heine's powers. In 1840 his romantic poem *Atta Troll* manifested anew his poetic genius. Satirical poems followed, and then appeared the poetic travelogue *Deutschland,* which aroused the admiration especially of Count Gobineau, the founder of the race theory. On his "mattress grave" Heine created the *Hebräische Melodien,* the *Romanzero* and the *Lazarus* poems. In depth of *Lebensanschauung* and power of expression they far outshine the works which originally established his fame.

Heine opposed his complex mentality to the complex modern world, the discord of his soul to the cacophony of his times. He believed the upheavals of the era responsible for his own unrest, and his personal experiences served as a basis for criticizing his times. His melancholy, like that of Byron, Chateaubriand, Leopardi, Vigny and Musset, is the atmosphere in which a revolutionary feels the limitations placed upon his freedom by society. From the very beginning, however, Heine's poetry was not rooted in melancholy alone. The humor of his early poems, explained as a grimace of despair, appeared in his later works, too, without a tragic background. Heine's poetry stressed the dissonance of human existence, but his art is at the same time as naive and genuine as that of Goethe or Mozart. The poet, according to Heine, suffers more than an ordinary mortal because of the insufficiency of this world; yet the poet is superior to it.

Heine, the poet, yearned for intellectual clarity; he liked to destroy illusions and to illumine interesting and mysterious aspects of the soul. Heine's poems reveal the state of mind of the poet with a frankness unusual in German poetry; their form is that of the folk song which served Heine as a pattern. Heine cast his highly individualistic, critical and ironical feelings and thoughts into rhythms which had formerly expressed banal tradition and sentimentality. His art resolved the conflict between traditional form and modern individualistic content to such a degree that many of his poems have been looked upon by contemporaries as well as by later generations as folk songs. This effect was not the result merely of linguistic virtuosity. His feelings were subject to extreme polarity. His melancholy turned to excessive merriment; his epicurean sensuality struggled with satiety; his nervous sensitivity was balanced by a sense of humor. The brutality of modern life, of which he first became aware in Hamburg and then in Paris, and the harshness of both capitalism and budding socialism impelled Heine to turn to a world of the mythical past, to dreams and romanticism. Yet he was attracted by the present, and he felt that a real understanding of the modern world was important for his personality and art.

Poetic art, from Heine's point of view, is the capacity for absorbing the tendencies of the modern world coupled with an ability to maintain independence of the spirit. Heine was often a victim of the conflict between reason and feeling; but he never evaded these tensions. The older he became the more emphatically did he stress the antagonism between the urge toward intellectualism and the more primitive instinct for an unsophisticated life.

Heine was among the first to recognize the significance of the great reevaluation of values which was ushered in by the 19th cent. Heine gave poetic expression to this sceptical revision of the values of life in *Romanzero* and in the poems which he created on his "mattress grave." He heralded in this way the modern European mind which strove to free itself from the shackles of tradition and to find a place in the world through self-determination. In his yearning for emancipation from the past of European civilization and in groping after a new basis for a denationalized European spirit, Heine found his way back to the religion of his ancestors toward the end of his life. In *Hebräische Melodien* Heine attempted to soar to unknown spheres. With the glorification of *Prinzessin Sabbat* and the mockery of *Disputation* the doomed poet rose to a magnificent vista of historic and modern Jewish life. After returning to his faith in the God of Israel, he retained his acute critical spirit till his death.

Heine's relation to Judaism was shaped by experience and instinct. He recognized early, and was aware of it until his death, that his design for living and his artistic self-confidence, as well as his literary success, were conditioned by his origin. Whenever Heine took a stand on Jewish tradition and the fate of the Jews, he expressed himself on the central problem of his own personality.

In Düsseldorf, where Heine spent his childhood, the position of the Jews, even as early as the 18th cent., had been more favorable than elsewhere in Germany. The French Revolution and Napoleon had brought the Jews equal rights. The annexation of the Rhine provinces by Prussia when Heine was fifteen years old resulted in discrimination against the Jews. The change in the legal status of the Jews which forced him into another profession, however, seemed to leave little

impression with him. He even permitted himself to become linked with the nationalistic movement. Only when he reached Hamburg did he notice an "unpleasant tension" between Jews and Christians. He did not waken to a full realization of his Jewishness until he came to Berlin, where he decided to embrace Christianity. Here he took deep interest in the struggles of the German Jews, particularly in the religious struggle between Orthodox and Reform Judaism in Hamburg. His intellect favored Reform Judaism, but instinctively he sympathized with Orthodox Judaism. In Berlin he took an active part in the Reform Movement, perhaps because he noted that the sympathies of the ultra-conservative Prussian government were with Orthodoxy.

Heine was especially interested in the Verein für Kultur und Wissenschaft der Juden, which he expected would stimulate the spirit and strength of the Jews. As a member of the Verein, to which many young Jewish Hegelians belonged, Heine lectured on German history and he attempted to establish a Jewish women's organization, but was unsuccessful. Stimulated by Leopold Zunz and other members of the Verein, Heine turned to the study of medieval Jewish history. This led to the writing of the incomplete novel *Der Rabbi von Bacharach*. In his drama *Almansor* he gave vivid expression to his disinclination toward Christianity. It is noteworthy that after his conversion Heine emphasized his Jewish feelings with greater vigor. Heine regarded Christianity as the extension of Judaism in its opposition to pagan antiquity. On the other hand, he saw Christianity as a state religion in which all reactionary tendencies and hostility to individual freedom were concentrated.

Under the influence of Saint-Simonism, Heine tried in Paris to trace his own problems as well as those of civilization to the conflict between the Nazarenes and the Hellenes. This solution, however, did not satisfy him permanently. The Damascus affair, in which a French consul, for political reasons, turned upon the Jews suspicion of the murder of a Capuchin monk and then assisted the pasha in persecuting the Jews, provoked Heine into a violent journalistic campaign. He bitterly attacked the French government and hailed enthusiastically Montefiore's and Crémieux' defense of the Jews of Damascus.

His political, humanitarian fight for the Jews was followed by an open confession of his faith in the God of the Old Testament. This faith dominated increasingly his conception of history and his poetic feelings as his illness progressed. A careful interpretation of the writings of Heine compels the statement that Heine's views of the problems which confronted the Jews are not always in harmony with the facts of historical research. These problems, as he saw them, were inextricably bound up with the problem of his own personality. The characteristic of his mental make-up is consciousness of contradiction. Out of the feeling of inner discord and external tensions arise a new form of self-consciousness and a new view of human nature which doubtless have limitations but bare the human soul to unknown insights and penetration. Even in his relation to Judaism Heine was conscious of contradiction. Nevertheless, the conflict of feelings in his controversy with the history and religion of the Jews as well as in his relations with Jewish contemporaries did not shake Heine's feeling of kinship with Judaism.

Heine's Jewish origin and outspoken criticisms long made him an object of bitter attack in Germany. In 1897, when a memorial to him was sculptured and offered to his native city Düsseldorf, the German government refused permission to place it there, and it was finally set up on the Grand Concourse in the borough of the Bronx in New York city. After the rise of the Nazis to power, the books of Heine were burned; since it was impossible to remove the "Lorelei" from German songbooks—so great was its popularity —Heine's name was suppressed and replaced by the words "Author Unknown." In March, 1941, it was reported that the German invaders of Paris had desecrated and demolished Heine's grave, leaving no trace.

CHARLOTTE EMBDEN (b. 1800; d. Hamburg, Germany, 1899), the sister of Heine, was always joined to him by the tenderest ties of affection. She visited him once in Paris, and after his death she became "a living Heine museum." Marie, her eldest daughter, became the Princess Della Rocca; her eldest son, Baron Ludwig von Embden. Both wrote reminiscences and sketches about Heine. HUGO BIEBER.

***Lit.:*** Longfellow, H. W., *Heinrich Heine* (1842); Arnold, Matthew, *Essays in Criticism* (1865); Eliot, George, *Essays and Leaves* (1884); Ellis, Havelock, *The New Spirit* (1892); Von Embden, Ludwig, *The Family Life of Heinrich Heine* (1892); Magnus, Lady Katie, *Jewish Portraits* (1925); Sachs, Henry Baruch, *Heine in America* (1916); Liptzin, Solomon, *Lyric Pioneers* (1928); Browne, Lewis, *That Man Heine* (1927); Lazaron, Morris, *Seed of Abraham* (1928); Wood, F. H., *Heine as a Critic of His Own Works* (1934); Untermeyer, Louis, *Heinrich Heine, Paradox and Poet* (1937); Strodtmann, Adolf, *Heinrich Heines Leben und Werke* (1884); Heine-Geldern, G. von, *Heine-Reliquien* (1911); Bieber, Hugo, *Heines Briefe* (1913); idem, *Heinrich Heines Confessio Judaica* (1925); idem, *Heinrich Heines Gespräche* (1926); Kieft, Pieter, *Heinrich Heine in westeuropäischer Beleuchtung* (1938); Polak, Karel, *Masaryk und Heine* (1935).

**HEINE, SELMA** (pseudonym, Anselm Heine), novelist, b. Bonn, Germany, 1855; d. Berlin, 1930. In 1896 she settled in Berlin, where she wrote a number of novels, including: *Unterwegs* (1897); *Auf der Schwelle* (1900); *Aus Suomi-Land* (1904); *Bis ins dritte und vierte Glied* (1905); *Vom Markte der Liebe* (1907); *Der Wegweiser* (1908); *Eine Peri* (1909); *Die Erscheinung* (1912); *Gürtelkämpfer* (1922); *Finnische Novellen* (1923). She was noted also as a writer of critical and literary essays, the best-known of which is her biography of Maurice Maeterlinck.

**HEINE, SOLOMON,** merchant and philanthropist, b. Hannover, Germany, 1767; d. Hamburg, Germany, 1844. Arriving in Hamburg at the age of seventeen, and poor, he became one of the richest men in Europe. After the great fire in Hamburg in 1842, he was able to check the financial panic by offering a million thalers to the stock market; and he contributed eight million to the city reconstruction loan. He contributed liberally to Jewish charities. He founded an Israelite loan association, and established the New Israelite Hospital which bore his name. He stipulated that should the Jews of Hamburg be emancipated, any institution to which he contributed would be open for all, without distinction of creed, and this was carried



*Solomon Heine*

out after the Hamburg Jews were emancipated in 1864.

During his lifetime he supported his nephew, Heinrich Heine, to the extent of 4,000 francs a year, but because of frequent quarrels, bequeathed to him only 16,000 francs out of the 32,000,000 which he left.

*Lit.:* Mendelssohn, J., *S. Heine* (1845).

**HEINEFETTER, SABINE,** soprano opera singer, b. Mayence, Germany, 1809; d. Illenau, Germany, 1872. She was discovered as a girl harpist and was developed by Goethe's friend Marianne von Willemer. She made her debut in Frankfort in 1825. Her musical talents were further cultivated under Spola at Cassel and under Tadolini at Paris. In 1845 she made her last public appearance at Marseille, where she married the merchant Marquet in 1853. Her five sisters, Clara (Mme. Stöckel, 1816-57), Kathinka (1820-58), Fatima (married name Miklwitz), Eva and Nanette, were also singers.

**HEINEMAN, DAVID EMIL,** lawyer and civic leader, b. Detroit, 1865; d. Boston, 1935. He graduated from the University of Michigan (Ph.B., 1887) and then studied law at the same university, receiving a degree in 1890. He practised in Detroit from 1889 on, specializing in financial and commercial negotiations. From 1893 to 1896 he was chief assistant city attorney; he served in the state legislature for a term (1899-1900) and was a member and president of the Detroit City Council from 1903 to 1910. From 1910 to 1913 he was controller of Detroit. During the first World War he was the Federal Food Administrator for Wayne County (Detroit).

Heineman was the first to suggest (1907) municipal government by a city manager. He projected the Belle Island aquarium (1899)—the first public aquarium. He helped establish Detroit's Art Center, which includes the Detroit Institute of Art and the Detroit Public Library, and designed the official flag of Detroit. In 1903 he was appointed a member of the State Board of Library Commissioners for a four-year term, and was reappointed in 1907 and 1911. For many years he was president of the Detroit Society of the American Institute of Archaeology and a member of its national council. Heineman was twice president of the League of Michigan Municipalities, consisting of the officials of the cities of the state, and was also president of the League of American Municipalities.

He was a founder of the Young Men's Hebrew Association in Detroit. He was also interested in the early history of the Jewish communities of the state, and contributed two articles to the publications of the American Jewish Historical Society: "Jewish Beginnings in Michigan before 1850" (No. 13, 1905, pp. 47-70) and "The Startling Experience of a Jewish Trader during Pontiac's Siege of Detroit in 1763" (No. 23, 1915, pp. 31-35).

Heineman was awarded an honorary degree (M.A.) in 1912 by the University of Michigan.

**HEINEMANN, ISAAK,** philosopher and author, b. Frankfort, Germany, 1876. In 1919 he was appointed instructor in the religious philosophy of ancient and medieval times at the Jewish Theological Seminary in Breslau. He collaborated on the German translation of Philo's works, and after Leopold Cohn's death assumed the direction of this undertaking (the publication of the various works of Hellenistic-Jewish literature). After the death of Markus Brann in 1920, Heinemann was appointed editor of the *Monatsschrift für die Geschichte und Wissenschaft des Judentums.*

His important scientific works include: *Zeitfragen im Lichte jüdischer Lebensanschauung* (1921); *Poseidonios' metaphysische Schriften* (vols. 1 and 2, 1921 and 1928); *Die Lehre von der Zweckbestimmung des Menschen im griechisch-römischen Altertum und im jüdischen Mittelalter* (supplement to the report of the Jewish Theological Seminary, Breslau, 1926); *Philos griechische und jüdische Bildung* (Breslau, 1932); *Altjüdische Allegoristik* (Breslau, 1936).

**HEINSHEIMER, ALFRED M.,** philanthropist, b. New York city, 1867; d. New Rochelle, N. Y., 1929. He attended Columbia University, graduating in 1887 with the degree of civil engineer. For several years he practised engineering in Mexico. In 1925 he presented his home at Breezy Point, Long Island, to the New York Federation for the Support of Jewish Philanthropic Societies, to be used as a convalescent home for the crippled children of the New York Hospital for Joint Diseases. In addition to this property, valued at $750,000, he contributed half a million dollars for the upkeep of the institution. At his death the Hospital for Joint Diseases received an additional sum of $500,000 for its Breezy Point convalescent home. The residue of his estate of $3,000,000, after special bequests, was willed to the New York Foundation, established by him in 1910 as a "non-sectarian institution for charitable, educational and religious enterprises."

Louis A. Heinsheimer, his brother, who was a partner in the banking firm of Kuhn, Loeb and Co., died in 1909. He made Alfred M. Heinsheimer the chief beneficiary of an estate of more than $5,000,000, and in his will provided for a gift of $1,000,000 for six Jewish charitable institutions, on the condition that





*Alfred M. Heinsheimer (top) and the Heinsheimer Home, on Long Island, which he presented to the New York Federation for the Support of Jewish Philanthropic Societies*

they form a federation. This condition was not met, however, and the money was eventually given to the New York Foundation.

**HEINSHEIMER, EDWARD L.,** communal worker, b. Cincinnati, 1861; d. Cincinnati, 1917. He was a leader in the Jewish community of Cincinnati and a prominent citizen of the municipality as well. He was intimately connected with the Hebrew Union College from its founding until his death, which occurred while he was presiding at a board meeting. One of the first to enroll as a student when the College was opened in 1875, he attended for only two years. Later he served the College as a member of the board of governors and as president of the board from 1910 to 1917. His other activities included the chairmanship of the Cincinnati branch of the American Jewish Relief Committee and membership on the City Planning Commission of Cincinnati. He was also a charter member and later president of the Cincinnati Stock Exchange.

**HEIR,** *see* INHERITANCE.

**HEISLER, KALMEN,** Yiddish poet, b. Komarno, Galicia, 1902. In 1914 his family fled before the Russian army occupying Galicia, settling in Prague. In 1921 Heisler came to the United States and worked in New York city as an operator in a dress shop, writing poems in his spare time. His first poem appeared soon after his arrival, in *Di Zeit;* since then his writings have appeared frequently in Yiddish periodicals both in the United States and abroad.

The principal characters of his poems, dealing chiefly with events and persons in Komarno (collected in his book *Komarner Parshoinen*), are the more colorful among the inhabitants of a Jewish town in Galicia: the town fool, the rhymester, the street singer, the beggar, the orphan. Some of the characters depicted by Heisler are comical and naive, some strangely incongruous, some grotesque and pathetic, some coarse, some gentle dreamers and visionaries. But all have in common an idiosyncrasy which renders even the dullest and coarsest among them poetically interesting and attractive.

Besides lyrical and narrative poems, Heisler wrote several plays, dealing with the grotesque and pathetic, and evidencing a mastery of the Galician Yiddish dialect. The comic element and the rich idiomatic Yiddish in which his characters find expression have led some of his critics to call him the "Galician Sholom Aleichem."

The following works by Heisler have appeared in book form: *Mentshn* (New York, 1927); *Komarner Parshoinen; Geshenisn und Geshtaltn* (New York, 1938, comprising three plays).

**HEITLER, MORITZ,** professor of medicine, b. Korompa, Slovakia, 1847; d. Vienna, 1923. A student of Sanskrit philology, he turned to a medical career for financial reasons. He became lecturer in 1876, and associate professor in 1898, of cardiology at the University of Vienna. The results of his research in this field were published in a periodical which he edited himself, and in various other medical magazines of Vienna. He won international recognition as an authority on the diseases of the heart, and had special lectures in English for foreign students at the University of Vienna. He published a volume on the physiologist L. Türck. Heitler continued also his studies of classical and Sanskrit philology, and in 1898 published the volume *Ovids Verbannung.*

**HEJAZ,** *see* HEDJAZ.

**HEKDESH,** the name of an institution which served as a poorhouse and infirmary for the sick and the aged, and as an inn for strangers. It developed in the Middle Ages, particularly at the time of the Crusades, when the number of Jewish poor greatly increased as a result of the rampant persecution and mass expulsions of the Jews in Europe. The name Hekdesh is found as early as the 11th cent. in Cologne, and a similar institution flourished in Europe in the 14th cent. After



*Adolph Held*

that others were founded in the great Jewish communities of Germany and Poland.

K. Kohler (in *Festschrift zum 70. Geburtstage A. Berliners,* p. 203) does not regard this institution as borrowed from the Christian environment but traces its origin back to an earlier period. The full name of the institution is Beth Hekdesh Laaniyim, and it points to a long established custom of the pious to consecrate property to God for the benefit of the poor (*Taan.* 24a; *B.B.* 133b).

The Hekdesh served all through the Middle Ages as a home for the lodging and feeding of the poor and of sick travelers. Because of the unsanitary conditions prevailing in these institutions they acquired, in the course of time, an unsavory reputation and finally disappeared from the scene, giving way to the modern Jewish hospital.

*See also:* HOSPITALS.

*Lit.:* Kohler, K., in *Festschrift zum 70. Geburtstage A. Berliners* (1903) 201-3; Grunwald, *Die Hygiene der Juden,* 203-4; *Otzar Yisrael,* vol. 4, p. 253.

**HELBURN, THERESA** (Mrs. John B. Opdycke), theatrical director, b. New York city, 1887. She studied at Bryn Mawr (A.B., 1908), Radcliffe (1908-9), and in Paris at the Sorbonne (1913-14). Her graduate studies were in the field of the theatre and from 1918 to 1919 she was dramatic critic for *The Nation* of New York city. In 1919 she became associated as a playreader with the Theatre Guild of New York. It had just been organized by a group of amateurs to produce plays that would appeal to people of intellect. The following year (1920), when the original group of six directors quarreled, she was made a member of the board and the temporary executive director to succeed Rollo Peters, who had resigned.

Capable and sensible, Miss Helburn remained the executive director of the Theatre Guild until 1932. From 1921 on, she was also the casting director. During this period, from a semi-amateur organization, almost without funds and with only a small old theatre (The Garrick) which Otto H. Kahn, the banker, placed at their disposal rent free, the Theatre Guild grew into an organization with its own large and modern theatre and a subscription list of more than 30,000 names in New York city alone (1929), and it produced a long series of important plays, including those of Bernard Shaw and Eugene O'Neill.

From 1933 on, Miss Helburn was administrative director of the Theatre Guild. In that year she staged Maxwell Anderson's *Mary of Scotland.* From 1934 to 1935, she was an executive of Columbia Pictures Corporation in Hollywood. In 1938, together with Lawrence Langner, she took over the administration of the Theatre Guild, having complete control over the production and casting of plays.

Miss Helburn is the author of several plays. Among these are *Allison Makes Hay* (a comedy in three acts produced in 1919 under the title of *Crops and Croppers*) and *A Hero is Born* (an extravaganza based on a story by Andrew Lang of a prince who did not believe in fairies, produced in 1937 by the Federal Theatre Project).

**HELD, ADOLPH,** banker, b. Boryslaw, Poland, 1885. He was brought to the United States in 1893. He studied at the College of the City of New York (B.S., 1906). From 1907 to 1912 he was city editor of the Yiddish *Jewish Daily Forward* of New York city, a leading Socialist newspaper, and from 1912 to 1917 he was its business manager. He was elected a member of the Board of Aldermen of New York city on the Socialist ticket, and served from 1917 to 1919.

From 1920 to 1925 Held was director of the European offices of the Hebrew Immigrant Aid Society (HIAS). He was, afterwards, vice-president (1925-28) of the Amalgamated Bank of New York City, which counted among its depositors labor organizations and many working people. In 1928 he became president of the bank, and was still serving in that capacity in 1941. During the panic of 1929 the bank was considered one of the safest in the city.

For many years Held was chairman of the board of directors of radio station WEVD. He was also treasurer of the Amalgamated Co-operative Housing Association.

**HELENA,** wife of Monobaz I, king of Adiabene, d. 56 C.E. Together with her two sons, Monobaz II and Izates, she embraced Judaism about 30 C.E. She often visited Jerusalem, sent her sons there to be educated, and assisted the population during a famine (Josephus, *Antiquities,* book 20, chap. 2, section 5). The Talmud attributes this last act to Monobaz II (*B.B.* 11a), but reports that Helena made valuable presents to the Temple (*Yoma* 37a). After her death she was buried, together with Izates, in what are now known as the Tombs of the Kings, north of Jerusalem.

**HELFAND, HAYIM JACOB** (pseudonym, A. Litwak), Yiddish journalist and one of the founders of the Polish Bund, b. Vilna, 1874; d. New York city, 1932. With David Pinsky he organized the Jargonishe Comitet in 1895, to establish libraries for Jewish workers and to circulate among them scientific booklets of a popular character. Helfand wrote one of these under



*Theresa Helburn*

the title *Vinter Oventen* (Winter Evenings); it proved popular, and was reprinted six times.

Helfand's activity among the Jewish masses aroused the Czarist police, and he was arrested and in 1902 exiled to Siberia. Upon his return in 1904, he resumed his revolutionary activities, organizing Jewish workers, writing articles and editing *Die Arbeiter Shtimme,* an organ of the Bund. The police kept Helfand moving, and he often changed his residence, living in Warsaw, Vilna and St. Petersburg (Leningrad). In each of these cities he continued writing, and editing underground and legalized periodicals, among the latter (1909) *Fraind,* then the leading Yiddish newspaper. The police hunt finally compelled Helfand to leave Russia, and for several years he lived in various European countries. In 1913 he took part in the conference of the Bund in Vienna, and represented it at the congress of the Russian Social Democratic Party, which met that year in the same city.

Settling in New York city soon thereafter, he became active in the American Socialist movement. In 1915 he edited the *Neie Velt,* weekly organ of the Jewish Socialist Federation in America, and in 1917 the illustrated almanac, *Dos Revoluzionere Russland.* Helfand returned to Minsk after the March Revolution (1917), but soon left for Kiev, where he represented the Bund at the Temporary Jewish National Congress, participated in the work of the Jewish cultural society Kultur Lige, wrote extensively for various publications, and edited others, including the monthly *Beginen* (1919) and the almanac *Roiter Pinkes* (1920). As a right wing socialist, Helfand was opposed to the Bolshevik regime and left Russia. In Vilna and Warsaw, where he next settled, he edited several periodicals, the most important being *Kultur* (1922).

In 1926 Helfand returned to the United States, where he became associated with the Workmen's Circle schools, and continued his literary activities. *Bletter* was a monthly he founded and edited in 1927.

The best of Helfand's writings are collected in his *Vos Geven, Etudn und Zichroines* (Vilna and Warsaw, 1926) and *Literatur un Kamf* (New York, 1934). He also wrote under the pseudonym Mrook.

*Lit.:* Shalit, Moishe, "Der Talmid Chochem fun Bund," *Zukunft* (1932) 663-66; Rogoff, Hillel, "A. Litwak," *ibid.,* (1932) 567-68; Einhorn, David, "A. Litwak," *Der Weker,* Oct. 29, 1932.

**HELFY, IGNÁC,** Hungarian patriot and deputy, and writer, b. Szamosujvár, Hungary, 1830; d. Budapest, 1897. A student of philosophy at the University of Pest, he joined the revolutionary movement of the students in 1848, and became an ardent follower and personal friend of Lajos (Louis) Kossuth. He served in the revolutionary army as a volunteer, and also wrote proclamations for it. He suffered internment by the victorious Austrians, and after his liberation in 1852 went to Vienna to complete his education, which had been stopped by the revolution. He also studied in Padua, where he received his Ph.D. degree.

It was at this period of his life that Helfy embraced Christianity. He stayed in Italy as a political exile, and devoted himself to writing on historical subjects, such as his pocket history of the world, *Világtörténet zsebben* (1854), and on literary subjects, such as *Campo litterario ungherese* (1859) and *Mindenféle és semmi* (1860). In an effort to acquaint the Italian public with Hungarian literature, he published a series of articles in Milan, "L'Ungheria litteraria ed artistica" (1858-59), and translated into Italian several novels by Jókai and Eötvös. The Austro-Italian war led him to resume political writing, and from 1869 on he edited the *Alleanza* in Milan, to which Kossuth and his general in exile, Klapka, contributed. In another publication, the *Magyar Magyar,* started in 1869 and stopped soon after, he voiced his emphatic protest against Hungary's reconciliation to the house of Habsburg. It was this event, however, which made possible his return to Hungary in 1870.

At the suggestion of Kossuth in exile, he was elected a deputy to the Lower Chamber, and became the leader of the extreme nationalist group advocating the separation of Hungary from Austria. He contributed to a number of daily newspapers and periodicals, and published the *Iratok* (Papers) by Kossuth, the income of which was to help the great leader in exile.

**HELIODORUS,** chancellor of Seleucus IV Philopater, king of Syria. At the instigation of Apollonius, governor of Coelesyria, the king sent Heliodorus to Jerusalem to appropriate the treasure of the Temple. A miraculous intervention, however, saved the treasure (*II Macc.* 3:7-40). A similar story is told of Apollonius (*IV Macc.* 4); Josephus mentions neither.

In 175 B.C.E. Heliodorus murdered Seleucus and attempted to seize the Syrian crown; however, he was driven out, and Antiochus IV Epiphanes became king. *Dan.* 11:20 supposedly refers to Heliodorus.

**HELIOPOLIS** ("city of the sun"), famous ancient Egyptian city, called On in the Bible, principal seat of the worship of the sun, whose ruins may still be seen about five miles northeast of Cairo, at the apex of the delta. Joseph's father-in-law was said to be priest of On (*Gen.* 41:45, 50; 46:20). The Septuagint mentions it, together with Pithom and Raamses, as built by the Israelites (*Ex.* 1:11). Apparently it is also the Beth-

shemesh ("House of the Sun") referred to in *Jer.* 43:13.

Of no great political significance, the city was the sacred capital of Egypt during the Fifth Dynasty (about 3000 B.C.E.). Its favorable situation near the road from Syria to Memphis gave it great commercial importance and made it a center of a large Semitic population at a fairly early date. Indeed, Josephus (*Antiquities,* book 2, chap. 7, section 6) identified the district of Heliopolis with the land of Goshen. There is a report of Canaanitish neighborhoods in Heliopolis as early as 1200 B.C.E. There were a number of Jewish settlements in the district of Heliopolis during the period of the Ptolemies. Here also was situated the famous Temple of Onias, built by Onias IV after the model of the Jerusalem Temple.

This Jewish community, which must have been large in the 1st cent. B.C.E., supported Julius Caesar in his Egyptian campaign (47 B.C.E.). But when, in 73 C.E., Vespasian closed the Temple of Onias its decline definitely began. The oppressions under the emperors Trajan and Hadrian undoubtedly completed its dissolution in and around Heliopolis. Only the name of a village nearby, Tell-el-Yehudiyeh, testifies to the former inhabitants of the place. The city itself gradually declined in population and importance. The ancient city walls are still to be seen and the position of the great temple of the sun is marked by the only remaining obelisk and a few granite blocks bearing the name of Rameses II. The many other obelisks were taken at various times to adorn other cities. One of them is erected in Central Park, New York city.

*Lit.:* Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 2 (1925) 212-14; Breasted, James H., *A History of Egypt,* 2nd ed. (1921); Hastings, James, edit., *Dictionary of the Bible,* vol. 3 (1900) 621-22; *Encyclopaedia Britannica,* 14th ed., vol. 11 (1936) 398-99.

**HELL,** *see* GEHINNOM; SHEOL.

**HELLENISM,** a word coined in 1836 by the historian Droysen to designate the tendency and the practical action of the fusion of Greek and original culture, which took place in the period from Alexander the Great to the early Roman empire (approximately 300 B.C.E. to 100 C.E.). A particular part of this process was Hellenism among the Jewish people, i.e. the effect of these influences upon Jewish life in Palestine and outside of Palestine, and in both public and private affairs.

Hellenism, although it soon affected the countries nearby, at first had but little effect in Palestine. Instead, those who favored the Hellenistic viewpoint formed a special party, called Hellenists, who were bitterly attacked by the Hasideans, the party of the "pious." This Hellenistic group began to be active immediately after the appearance of Alexander the Great in Palestine. It endeavored to modify the former Jewish way of life by terminating the principle of separation from the nations, which had been established by Ezra and Nehemiah. Hellenism favored friendship with the Greeks and the adoption of Greek customs. Its goal was eventual complete assimilation, attained through minimizing the national and religious side of Judaism. The party grew in influence as soon as the high priests favored these views.

Jason, who persuaded Antiochus Epiphanes to depose his brother Onias from the high priesthood and make him (Jason) high priest instead (174 B. C. E.), won over the king not merely by means of rich presents but also by the promise of establishing Greek art in Palestine. As soon as he became high priest, Jason introduced the Greek vogue. He erected a gymnasium, instituted wrestling and gladiatorial combats in which even the priests themselves participated, and sent offerings to the Greek god Hercules at the Tyrian games. In 171 B.C.E. Jason, in turn, was displaced in the high priesthood by Menelaus, in whose time occurred the Maccabean revolt against the Syrians. Menelaus thoroughly supported Hellenistic ideas; he carried them so far as to introduce the Greco-Syrian idolatry into the Temple of Jerusalem. His successors down to Alcimus were friends of the Hellenistic cause, although the revolt and victory of the Maccabees cut the ground from under their feet.

A still earlier source of Hellenistic tendencies emerged in the group connected with the tax farmer Joseph ben Tobiah and his descendants. Joseph was married to the sister of the high priest Onias II. He had for twenty-two years been tax farmer for the Egyptian government over Palestine and the surrounding countries, and he retained this post after Syria wrested Palestine from Egypt. His descendants, the Tobiads, were thoroughly imbued with Hellenistic ideas and undoubtedly influenced their coreligionists.

The victory of the Maccabees and the installation of the Hasmonean high priests checked the growth of Hellenism, because the revolt was aimed essentially against the introduction of foreign religious ideas and tended to exalt the Jewish national feeling. Nevertheless, even after the Jewish kingdom won its independence, Hellenism still retained its adherents. It was during the civil war between Hyrcanus and Aristobulus (64 B.C.E.) that, through the treacherous action of a Hellenist, a swine instead of a lamb was sacrificed on the Temple altar in Jerusalem. This mockery of Jewish tradition renewed the hatred of the Jews against everything Greek, and all study of the Greek language, or perhaps of all Greek wisdom, was strictly forbidden.

Herod, the last powerful Jewish ruler (37 to 4 B.C.E.), was in every respect an adherent and admirer of Rome, and his whole reign was a series of Hellenistic imitations. As a result, there occurred a fusion of Jewish and Greek customs; in this synthesis, however, while Hellenism enjoyed considerable influence, the effect was preponderatingly Jewish.

In the countries outside of Palestine the Hellenistic movement was more successful and created less violent conflicts with the Judaism of tradition. In Alexandria, Egypt, there was a fusion of Hellenism and Judaism which produced a distinct and strongly Jewish form of thought and literature. The city produced such writings as that of the *Letter of Aristeas,* giving the story of the translation of the Bible into Greek, and the works of the great philosopher Philo. Alexandrian Jewish philosophy sought to bring about the union of Judaism and Hellenism, of philosophy and the doctrine of revelation, and for this purpose there flourished a rich, brilliant and earnest literature. Innumerable papyri, earthen shards and inscriptions furnish

information about the life of the Jews in Egypt at the time and show that there was a considerable Hellenistic influence which, unlike that in Palestine, did not clash with their feelings as Jews.

Hellenism affected all contemporary Jewish life, as indeed it influenced every branch of human culture. In the time of Alexander, who tolerated the Jewish cult and left it unmolested, it had no effect upon religion; but the war against Antiochus Epiphanes was a bitter religious struggle to preserve the service and ceremonials against the imposition of idolatry upon the Jews. Antiochus went so far as to forbid the observance of all Jewish customs, especially the Sabbath and circumcision, an attempt which produced strong revulsion and rebellion on the part of the religious Jews. As a result of this, the Jews won freedom for their religion and retained it until the downfall of the Jewish state (70 C.E.).

Yet, the influence of Greek culture grew even in the Roman period. The gymnasiums of the Hellenists, in which Jewish youths played Greek games, continued and grew in number. Some of the Hasmonean rulers looked with favor upon the new spirit. The Idumean rulers completely followed the Hellenistic trend. They desired to be as much as possible like their neighbors, and Herod himself boasted that he was much more a Greek than a Jew. He expanded the influence of Greek culture to an extraordinary degree. He built an amphitheatre and a hippodrome; the temple which he erected featured Greek architecture; and the evidences of his might were principally for the purpose of showing that Palestine was in no way inferior to any Hellenistic state or even Rome itself. This tendency toward the Hellenization of Jewish life did not completely cease until the time of the destruction of the Temple. It was during the Hellenistic time that there was introduced into Jewish life the custom of luxurious bathing, a different style of architecture, and new games, including the playing of dice.

Jewish commerce began to spread and become world-wide; and, because many of the household utensils were of Greek and Roman origin, even the Jewish homes were affected by Hellenistic influences. Both Hebrew and Aramaic borrowed a number of Greek words, and it is certain that Hellenistic Greek was familiar to every Jew in Palestine as well as in the countries outside. It was in this language that Josephus spoke to his fellow countrymen, as did his many predecessors—Artapanus, Demetrius, Jason of Cyrene—whose works are preserved only in fragments. It was in this language that the apostle Paul wrote his letters; it was in this language that the notices in the temple were written. Family after family adopted Greek names. "Synagogue" is a Greek word.

Jewish literature was also affected by the increasing number of Jews who understood and read Greek. In a very early period of Hellenism the Septuagint translation of the Bible was made to meet the needs of the synagogue; later there were other Greek translations, such as that of Aquila. The non-canonical books, the Apocrypha and others, owe their preservation to the fact that those originally written in Hebrew or Aramaic had been translated into Greek, and some were even composed in Greek. Aristobulus and Philo interpreted the Scriptures allegorically; the author of *IV Maccabees* speaks in the language of the stoics of the triumph of Jewish piety over bodily desires. Greek epic poetry and drama were given a Jewish form by the authors Philo the Elder (about Jerusalem), Theodotus ("Jacob at Shechem"), and Ezekiel ("Exodus"). Moral literature in verses flourished through the *Sibylline Oracles,* a mixture of Jewish and Christian oracular utterances, which, presenting a glorification of the Jewish story of the creation of the world, endeavored to make Judaism understandable to Hellenism. Pseudo-Hecateus exalted in forged Greek verses the fidelity of the Jews to their faith; while the didactic poem of pseudo-Phokylides shows traces of both Hellenistic thought and dependence upon Jewish law.

Among Jews outside of Palestine Hellenism produced a sort of syncretism of religion. Thus there was the endeavor to bring to the non-Jew the acceptance of the monotheistic religion by asserting that "One God" meant the same as the Highest God; a synagogue of the Jews in Egypt was even dedicated under the latter title. Both foreign and Jewish names of God and names of angels were taken over into profane magic literature. The growth of anti-Jewish feeling, which often assumed dangerous forms, also contributed toward the spread of Hellenistic ideas, especially in the Diaspora. It is due to this as well as to the compulsory introduction of Hellenistic customs that the influence of Hellenism upon Jewish life and manners continued and that traces of it are still to be found today in Jewish thought.

*See also:* Apocrypha; Aristeas, Letter of; Demetrius; Ezekiel (poet); Hecateus; Jason of Cyrene; Josephus; Maccabees, Books of; Philo; Philosophy, Alexandrian; Phokylides; Pseudepigrapha; Septuagint; Sibylline Books; Wisdom of Solomon.

Arthur Bernhard Posner.

*Lit.:* Bentwich, N., *Hellenism* (1919).

**HELLER, BERNÁT (BERNHARD),** folklorist, b. Nagybittse, Hungary, 1871. Educated at the National Hungarian Rabbinical Seminary of Budapest and at the Budapest University, he won his doctorate in 1894, and was ordained in 1896. In the same year he was appointed teacher in a secondary school. In 1919 he was made director of both the Girls' and the Boys' Gymnasium, then founded by the Jewish Community of Pest, Budapest. In 1922 he succeeded Bacher as professor at the National Rabbinical Academy, where he lectured on Bible, philosophy, Talmud and German language. He was pensioned in 1935.

His main subjects of research were comparative history of literature and folklore. He published articles on Hebrew exegesis, on stories of the Talmud and the Midrash in world literature, and on education. A number of his works were written in French. His best-known works include: *Az evangeliumi parabola viszonya az agadához* (Budapest, 1894); *Éléments, parallèles et origines de la légende des sept dormants* (Paris, 1904); *La légende judéo-chrétienne du compagnon au Paradis* (Paris, 1908); *Az arab antarregény* (Budapest, 1918); which was translated into German, *Der arabische Antarroman* (1931); *A héber mese* (vols. 1-2, Budapest, 1923-24); *A biblia a ḳöltő Zrinyi Miḳlós műveiben* (Budapest, 1925); *Bibliographie des ouvrages du professeur Ignac Goldziher* (Paris, 1927); "Gott wünscht das Herz" (*Hebrew Union College Annual,* vol. 4,

1927); "Das hebräische und arabische Märchen" (Bolte-Polivka edit., *Anmerkungen zu den Märchen der Brüder Grimm,* vol. 4, pp. 315-418); *Hoboth Haethnografiah* (Jerusalem, 1930); an article in Hebrew on Messianic movements among Arabian Jews in pre-Mohammedan times (*Hatzofeh,* Budapest, 1930); "Egyiptomi elemek az aggadában" (1937).

Heller translated Goldziher's lectures into Hungarian. He was the author of several articles in the *Encyclopaedia Judaica* (Berlin, 1928-34).

**HELLER, HAYIM,** Biblical and Talmudic critic, b. Bialystok, Poland, 1879. After serving as rabbi at Lomza, Poland, for several years, he moved to Berlin, where he founded Beth Midrash Haelyon, a modern Yeshiva, in 1922. He published *Untersuchungen über die Peschitta zur gesamten hebräischen Bibel* (Berlin, 1911); a critical annotated edition of the *Sefer Hamitzvoth* of Maimonides (Berlin, 1914); *Hanusah Hashomroni Shel Hatorah,* variations of the Samaritan text of the Pentateuch (Berlin, 1924); *Lehikre Halachoth,* Halachic treatises on *Shulhan Aruch, Hoshen Mishpat* (Berlin, 1924; vol. 2, 1928); and *Peshitta. . . . Muattak Likethab Ibri (Peshitta in Hebrew Characters with Elucidatory Notes;* part 1, 1928).

**HELLER, ISIDOR,** author and journalist, b. Jungbunzlau, Bohemia, 1816; d. Arco, Tyrol, Austria, 1879. At the age of sixteen he went to Prague, where he attended the Neustädter Gymnasium and the University of Prague. Four years later (1837) he joined the French Foreign Legion, and on his return to Bohemia became a contributor to the magazines *Ost und West* and *Libussa.* In 1846 he was called to Budapest as editor of *Der Ungar.* He served also as an editor of Gustav Kühne's *Europa* in Leipzig and as editor of the Budapest *Morgenröte* (1848) until his opposition to Kossuth forced him to leave for Germany. Once again he came into conflict with the authorities because of his writings, and in 1852 he left the country as private secretary to an Austrian finance minister, Baron Bruck. In 1855 he went to Vienna, where he established the *Fortschritt* (1859) and assisted in the founding of the *Neues Fremdenblatt* (1864). However, because of illness he gave up writing, and spent the remaining fourteen years of his life in seclusion. Heller, whose novels and short stories were at one time widely read, wrote the following: *Gänge durch Prag, Das Judenbegräbnis, Dalibor, Erster April, Der Zeitgeist* (Budapest, 1847), *Die Alliierten der Reaktion* (Berlin, 1852), *Österreichs Lage und Hilfsmittel* (Leipzig, 1852), *Memoiren des Baron Bruck* (Vienna, 1877).

**HELLER, JAMES GUTHEIM,** rabbi and composer, son of Maximilian, b. New Orleans, La., 1892. He received his education at Tulane University (B.A., 1912) and the University of Cincinnati (M.A., 1914), and in 1916 was ordained by the Hebrew Union College, Cincinnati. He served as assistant rabbi at Congregation Keneseth Israel, Philadelphia, for three years (1916-19), and rabbi at Bene Israel Temple, Little Rock, Ark. (1919-20) and at Isaac M. Wise Temple, Cincinnati (1920- ). He was active in the Central Conference of American Rabbis as vice-chairman of the Social Justice Commission, as chairman of the Committee on Synagogue Music (1937-40), and as vice-president (1939-41), and was elected president in June, 1941. In 1935 he delivered the Founder's Day address at the Hebrew Union College; he is also a member of its Board of Governors (1937- ).



*James G. Heller*

In addition, Heller is a musician and a composer of several works. He received his musical education at New Orleans and Cincinnati, where he studied with Edgar S. Kelley. From 1924 to 1941 he wrote the program notes for the Cincinnati Symphony, and in 1929 was awarded a prize by the Society for Publication of American Music for his string quartet, *Aquatints.* He holds the degree of Mus.D. from the Cincinnati Conservatory of Music (1934), and since 1935 has been professor of musicology there. Besides *Aquatints,* he composed a sonata for violin and piano, a trio, an *Elegy* and *Pastorale* for voice and string quartet, four solo services for Friday evening, an oratorio, *Watchman, What of the Night?,* an orchestra suite, *Four Sketches,* performed by the Cincinnati Symphony in 1936, and a *Little Symphony,* performed in 1941.

**HELLER, JEHIEL BEN AARON,** Talmudic scholar, b. Koidanov, Russia, 1814; d. Plungian, Poland, 1863. His principal work was *Ammude Or,* responsa to the four parts of the *Shulhan Aruch* (Königsberg, 1856). His *Shene Perakim,* pointing out the obligations of the Jews toward the state, was translated into German and Russian by order of the Russian government (Leningrad, 1852). He wrote *Or Layesharim* (Königsberg, 1857), a commentary on the Passover Haggadah, and *Oteh Or* (Memel, 1861), a commentary on *Song of Songs.*

**HELLER, JOSEPH,** cantor, b. Ujfalu, Hungary, 1864. He received his training in the school of music in Debrecen, and was appointed (1884) cantor and precentor at Kaposvár. In 1890 he occupied a similar position at Brünn. In Brünn he distinguished himself as director of the Kantoren-Bildungs-Anstalt of the Jewish proseminary, and as composer and editor of the *Kol Tehillah* (Voice of Praise), a comprehensive work,

including compositions for a choir of four voices and solos as well as recitatives for the Jewish divine service both with and without organ accompaniment. The first part of the publication appeared in 1905, the second part in 1914.

**HELLER, JOSEPH MILTON,** physician, b. Staunton, Va., 1872. He received his medical degree from Georgetown School of Medicine in 1896, and was appointed demonstrator of anatomy there in the following year. In 1899 the United States Army sent him to the Philippine Islands to direct medical work. During the cholera epidemic there in 1902 he recommended a system for operating the water supply; it proved successful, and was still in operation in 1941. He returned to the Georgetown School of Medicine in 1903, and for the next ten years was professor of tropical medicine. In 1924, by direction of President Calvin Coolidge, he was given a citation and star by the War Department for his work in the Philippines. Since 1922 he has been a colonel in the Medical Reserve Corps.

**HELLER, MAXIMILIAN,** rabbi, b. Prague, Czechoslovakia, 1860; d. New Orleans, La., 1929. On both sides of the family he was descended from distinguished rabbis and scholars. He came to the United States in 1879, and after studying at the University of Cincinnati (B.L., 1882; M.L., 1884) and at the Hebrew Union College (ordained, 1884), he served for two years as associate to Rabbi Bernard Felsenthal of Chicago. In 1886 he became rabbi at Houston, Texas, but after five months received a call to Temple Sinai of New Orleans, where he served for more than forty years until his retirement in 1927.

In New Orleans, Heller was active in the civic and educational life of the community, especially in promoting the cause of education and in fighting for the abolition of the Louisiana State Lottery. From 1892 to 1896 he was a member of the state board of education, and he served on practically every board of the Jewish welfare and educational organizations in the city. In 1912 he was appointed professor of Hebrew and Hebrew literature at Tulane University, where he served until his retirement in 1928. He was a charter member of the Central Conference of American Rabbis, and served as its president in 1909 to 1911. An enthusiastic advocate of Zionism from the beginning of the movement, he was prominent in the Zionist Organization of America, and was its honorary vice-president from 1911 until his death.

As a journalist, Heller wielded a ready and graceful pen. He was editor of the New Orleans *Jewish Leader* from 1896 to 1897, editorial writer for the Cincinnati *American Israelite* from 1902 to 1914, and a frequent contributor to the local press. He also wrote: *The Temple Pulpit,* a collection of his sermons; *Jubilee Souvenir,* on the occasion of the fiftieth anniversary of Temple Sinai (1922); *My Month in Palestine* (edited posthumously by his son, James G. Heller; New York, 1930).

**HELLER, SELIGMANN,** poet and journalist, b. Raudnitz, Bohemia, 1831; d. Vienna, 1890. He was professor at the Prague commercial academy and dramatic critic first of *Bohemia* in Prague, then of a Vienna newspaper, from 1873 on. He published a drama, *Die letzten Hasmonäer* (Prague, 1865); an epic, *Ahasverus* (Leipzig, 1866); and *Gedichte* (Vienna, 1872). His translations from the Sanskrit and from Dante are notable, but more important are his renditions of medieval poems in *Die echten hebräischen Melodien,* in which David Kaufmann became interested and which he published, after the author's death, in 1892. His translations are distinguished for fidelity to the original in idea and form.

**HELLER, STEPHEN,** pianist and composer, b. Pest, Hungary, 1813; d. Paris, 1888. He first toured Europe as a child prodigy (1823). In 1826, he studied with Czerny in Vienna. At this time he came into personal contact with Beethoven and Schubert. In 1828 he began a concert tour of Europe which continued for three years. A nervous breakdown compelled him to abandon concert work and to turn to composition. A few of his early piano pieces came to the notice of Robert Schumann, who praised them highly in the *Neue Zeitschrift für Musik.* In 1838, Heller settled in Paris, where he became eminent as a teacher. His fame as a composer rests upon an entire library of piano music (more than 150 published works), including études, sonatas, album-leaves and serenades. Many of these pieces are striking for their originality of construction and for their refinement of style.

*Lit.:* Ewen, David, *Composers of Yesterday* (1937).

**HELLER, YOM TOB LIPMANN,** rabbi and commentator on the Mishnah, b. Wallerstein, Bavaria, 1579; d. Cracow, Poland, 1654. In his youth, he studied under the famous Löwe Judah ben Bezalel, head of the Yeshiva in Prague, and in 1597, when he was only eighteen years old, he was appointed as a judge (Dayan) in the rabbinical court at Prague. He subsequently was a rabbi in Nikolsburg, Moravia, and later in Vienna. In 1627 he was recalled to Prague to assume the post of chief rabbi. One of his duties was to head the committee which assessed the individual members a proportionate share of the taxes imposed by the government upon the entire community. His decisions created ill feeling among the wealthier members of the community, and they successfully conspired to remove him from office.

Heller then left Austria, and he became the rabbi of Podolsk, Russia, and then of Vladimir, Volhynia. Here, too, his honest attempts to correct an existing evil made life unpleasant for him. At a conference of rabbis, known as the Council of the Four Lands, he fought to continue the legislative prohibition against the practice of selling offices which was rampant among the Polish rabbis. This created antagonism on the part of some influential interests, and he was compelled to leave the city, where he had lived through the bitter days of the Chmielnicki massacres (1648-49). He worked arduously for the welfare of his community, and handed down many liberal decisions alleviating the hardships created by the rigid laws of divorce.

Heller was a prolific writer and was exceptionally well versed in secular studies. He is noted especially for his important Hebrew commentary on the Mishnah. In his introduction to this work, Heller remarks that he was prompted to write it because of the inadequacies of previous commentaries. He did not



*Irving H. Hellman*



*Marco H. Hellman*

propose to write an entirely new commentary, but, basing his study on Bertinoro's excellent commentary, he clarified many of his explanations, rectified erroneous interpretations, and thus the commentary received its title, *Tosafoth Yom Tob,* the additions or glosses of Yom Tob. The commentary was written in fluent, readable style and grew to such importance and popularity that it has been given a prominent position in the printed editions of the Mishnah text.

*Lit.:* Chones, *Toledoth Haposekim, 167;* Jost, in *Sulamith,* vol. 7, part 2, p. 141; Heller, Yomtob Lipmann, *Megillath Ebah.*

**HELLER, ZVI,** journalist, b. Buczacz, Galicia, 1892. He was one of the leaders of the Zeire Zion, the Zionist youth movement in Galicia, and in 1919 he founded a branch of the Hehalutz in Poland. Heller was one of the founders of the radical democratic fraction of the Zionist organization in Galicia, and this later became a part of the Hithahduth, the Zionist labor movement. He served in the Polish Sejm from 1922 to 1928 and again in 1929 to 1930, and was an active member of the social security, labor relations and emigration committee of the Sejm. In 1935 he moved to Palestine, where he organized the union of Jewish tradesmen. Heller was a delegate to several Zionist congresses from 1921 on, and has written numerous articles on political, social and economic questions for Zionist publications.

**HELLMAN,** a Bavarian family which settled in the United States in 1860. The history of this prominent banking family spans the history of the state of California from its early stagecoach era down to the present day.

Herman W. Hellman (b. Rickendorf, Bavaria, 1844; d. Los Angeles, 1908) came to the United States at the age of fifteen, accompanied by his brother, Isais, who was one year his senior. Shortly after their arrival they made for California. While Isais took a clerking job, Herman chose a more varied and exciting career. Working first for a freighting company, he later accepted employment with the Wells-Fargo Express Company, running the then dangerous Los Angeles and San Francisco route. In this capacity he achieved local fame by fighting off the notorious highway bandit gang led by Teburcio Vasquez, and thus saved a cargo of $5,000 in gold bullion.

Isais Hellman, in the meantime, had become a partner in the Southern California banking firm of Hellman, Temple and Company, out of which grew the Farmers and Merchants National Bank of Los Angeles. The younger Hellman soon joined his brother, and together they formed the Hellman Commercial Trust and Savings Bank. This proved a happy combination, for the organization subsequently expanded into a chain of thirty-three banks. In 1874 Herman Hellman married Ida Heinmann; the couple had two sons, Marco H. and Irving H.

Marco H. Hellman (b. Los Angeles, 1878) was similarly connected with important California industrial and financial interests. He was president of the Hellman Commercial Trust and Savings Bank for many years. He was also an ardent worker for social improvement, contributing generously to the support of several hospitals and orphanages.

Irving H. Hellman (b. Los Angeles, 1883), although a trained and experienced engineer, gave up his chosen occupation in 1908 in order to manage his father's estate. He thus became vice-president of the Merchants National Trust Savings Bank, and director of the Los Angeles Chamber of Commerce. He was active in the agitation to improve the Los Angeles harbor, and, like his brother, was generally concerned with social reform.

*Lit.: American Hebrew,* Oct. 2, 1925; McGroarty, J. S., *The Pioneer.*

**HELLMAN, FRANCES,** author and philanthropic worker, b. New York city, 1852; d. New York city, 1938. She was the daughter of Joseph Seligman, of the New York banking family. Turning to literary

work in the form of translation; she first translated into English Heinrich Heine's *Buch der Lieder* (1892), and later adapted *Tanagra,* an idyll of Greece, by Gottfried Kinkel, also from the German (1893), as well as Anatole Leroy-Beaulieu's *Israel among the Nations,* a study of the Jews and anti-Semitism, from the French (1896).

During the 1895 to 1897 mayoralty term of William L. Strong in New York city, Mrs. Hellman was offered a place on the Board of Education, but declined to serve. From the very beginning of Felix Adler's establishment of the Ethical Culture Movement, Mrs. Hellman was closely associated with the group and remained an active leader in it until her death.

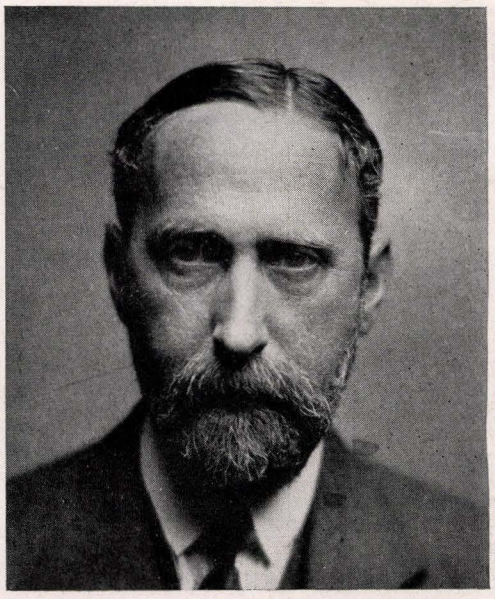
**HELLMAN, GEORGE SIDNEY,** author, son of Frances Hellman, b. New York city, 1878. Even before receiving his M.A. degree at Columbia University in 1900, Hellman was the co-editor, with W. A. Bradley, of a monthly literary magazine, *East and West.* From 1914 to 1918 Hellman was a member of the New York city school board, resigning to become director of the department of fine and applied arts for the Army Educational Commission of the Young Men's Christian Association. He was with the American Expeditionary Force in France, where General John J. Pershing appointed him director of instruction in fine and applied arts in the schools of the American Expeditionary Force.

After the end of the first World War in 1918, Hellman stayed on in France for a short time, as chairman of the army commission on French and American relations, serving also on other committees concerned with the artistic reconstruction of France. He originated the idea of the American School of Art in Fontainebleau, which was opened shortly afterward.

On his return to the United States, Hellman continued his work in literature and in the propagandizing of art. From 1925 to 1929 he was president of the New Gallery. His first book had been a volume of poems, *The Hudson and Other Poems* (1909). This was followed by *Original Drawings by the Old Masters* (1914)



*Lillian Hellman*



*George S. Hellman*

and by *Esther, a drama* (1917). Included among his books are: *Applied Arts and Education* (1919); *Art and the Citizen* (1919); *Later Essayists* (1921); *Washington Irving, Esq.* (1925); *The True Stevenson* (1925); *Lanes of Memory,* an autobiography (1927); *Peacock's Feather,* fiction (1931); *Persian Conqueror,* historical fiction (1935); *Benjamin N. Cardozo—American Judge,* a biography (1940).

**HELLMAN, LILLIAN FLORENCE,** playwright, b. New Orleans, 1905. She studied for a while at New York University and Columbia University. After she had reviewed books for the New York *Herald Tribune* (1925-28), she became a playreader for theatrical producers. She is credited with the discovery of Vicki Baum's *Grand Hotel.* She worked in Hollywood from 1930 to 1932.

In 1932 Miss Hellman returned to New York and read plays for Herman Shumlin. In 1934 he produced her play, *The Children's Hour,* a story of a child's slander of two teachers. Based on an old Glascow law case, it was generally considered "a fine and moving tragedy" and (though banned in London, 1934) ran for almost seven hundred performances in New York city. *The Children's Hour* is included in J. Cassner's *Twenty Best Plays of the Modern American Theatre* (1939) and *The Best Plays of 1934-35* (1935, edited by Burns Mantle, pp. 33-65).

Miss Hellman adapted *The Children's Hour* for the screen (produced as *These Three,* 1936) and wrote other scenarios (*The Dark Angel,* 1935; *Dead End,* 1937). Her next stage play, *Days to Come* (1936), based on strikebreaking, was not successful, but *The Little Foxes* (1939), a study of a grasping Southern family at the beginning of the century, intended to symbolize certain aspects of the rise of the industrial South, was as tense and bitter a play as the earlier *The Children's Hour.* The title is taken from the *Song of Songs* (2:15), "Take us the foxes, the little foxes, that spoil the vineyards." *The Little Foxes* is included in Bennett Cerf's *Sixteen Famous American Plays* (1941),

as well as in *The Best Plays of 1938-39* (1939, edited by Burns Mantle, pp. 75-109). In 1941 it was made into a widely acclaimed motion picture.

In the meantime, Miss Hellman had been to Europe, studied the Russian theatre, and been under bombardment by Franco's troops in Spain (1937). More alive than ever to the unhappiness of the times, she wrote the *Watch on the Rhine*. Its theme is the struggle against fascism. Produced in 1941, the play won the annual award of the New York Drama Critics Circle.

**HELLMAN, MILO,** dentist and anthropologist, b. Jassy, Roumania, 1872. He came to the United States in 1888, and by 1905 had completed his dental training at the University of Pennsylvania. After practising in New York city for three years, he returned to academic work and pursued graduate courses at the Angle School of Orthodontia, at New London, Conn. He soon developed a reputation in his field, and as a result was invited to lecture on orthodontia at the University of Pennsylvania Dental School (1924). He subsequently served in several leading dental colleges in the United States, including those of Harvard and Columbia; he was lecturer at the latter from 1932.

Hellman was always keenly interested in physical anthropology. Since 1910 he was connected with the research division of the American Museum of Natural History at New York city, and did work for similar institutions in Cleveland, Washington, D. C., and London, England. A contributor of over fifty articles to the professional journals, he was also author of a book entitled *Dentition of Dryopithecus and Origin of Man* (with W. K. Gregory; 1926).

**HELPHAND, ALEXANDER** (pen-name, Parvus), Russian journalist, publisher and financier, b. Berezin, Russia, 1867; d. Berlin, 1924. At the age of eighteen he joined the Social Democratic movement in Russia, and about 1890 had to flee to Germany, where he worked for the German Social Democratic press. His literary activity embraced political economy, finance, and Socialism. About the beginning of the 20th cent., he and Dr. Marchlewsky, his friend in political activity, founded a publishing-house, but it soon went bankrupt. In 1904 he returned to Russia to take part in the first revolution as chairman of the council of labor delegates at St. Petersburg; he was arrested and exiled to Siberia. In 1906 he escaped, returned to Germany, and then went to Istanbul (1910), where he studied Turkish economics and finance and was financial editor of the *Jeune Turque*. The World War offered him an opportunity to put his knowledge into practice by supplying Istanbul and part of the country with food. Enriched by these experiences, he returned to Germany as a strong champion of the cause of the Central Powers. He founded the Verlag für Sozialwissenschaften, which published the *Glocke* and the *Wiederaufbau*. He transferred his business activities to Copenhagen in the attempt to unite Danish industry and the German coal interests and to revive Danish exports to Germany.

His part in the Russian Revolution is not clarified. Kerensky accused him of having brought about the connection between the German general staff and the Lenin-Zinoviev group. Both sides strenuously denied this.

It is certain that the former revolutionary became an advocate of "victorious peace." His wealth and political skill enabled him to exercise considerable influence in German affairs. He associated himself with the right wing of the German Social Democratic government. The result was the increasing coolness of the German government toward the Soviet Union and of Helphand himself toward his erstwhile party friends after 1918. He advocated the rapprochement of Germany and the Soviet Union only as a step toward national and international economic reconstruction. Toward this end he used his large resources and his publications.

**HELSINKI** (Helsingfors), capital of Finland, with a population of 270,000 (1941), including about 1,500 Jews. Its Jewish community is the largest, although not the oldest (which is in Abo), in Finland.

The first Jews to settle in Helsinki, after 1825, were Jewish soldiers (Cantonists) who came with the Russian army as they did to Viipuri (Viborg) and Abo. These were permitted to remain in Helsinki by reason of the imperial decree which allowed Russian soldiers who had finished their army service to remain in Finland. Although subjected to considerable pressure to renounce their Jewishness, they remained faithful to their religion. Up to the year 1865 there were no rabbis, Jewish schools or synagogues in Helsinki or in other parts of Finland; in that year, despite permission granted by the authorities of the city to erect a synagogue, the project was abandoned due to failure to raise funds; Jewish worship was thereafter held in a rented apartment until 1906.

After 1875, the Jewish community of Helsinki was augmented by a number of settlers from Russia and Poland. In 1899, by decree, Jews were permitted to live only in the three cities of Helsinki, Abo and Viipuri. They were permitted to engage only in the old clothes and old shoes trade, and in the sale of matches, being barred from all the liberal professions and from all employment as artisans.

Several attempts made by the Jews of Helsinki in the 1890's and 1900's to organize a Hebrew school in the capital failed because of the stringent conditions which the authorities wished to impose. In 1906 the Helsinki synagogue was erected; it contains the library of the Jewish community, established in the same year. Several years later the first Jewish periodical in Finland, the *Judisk Krönika,* was founded at Helsinki. That same year (December, 1906) the third pan-Russian Zionist conference met in this city, when the "Helsingfors Program" was adopted. It called for Zionist organizations to work for the rights of Jews as nationalities or national groups in countries outside of Palestine. Because of the changes then taking place in the Russian state, the conference also asked for "the recognition of the Jewish nationality and autonomy in all matters of Jewish national life" in Russia.

In 1910, the Jews of Helsinki numbered 645. Conditions in Poland and Lithuania increased that number during the next two decades. At the close of the defensive war fought by Finland against Soviet Russia (1939-40) about 300 Jews from Viipuri, which was forcibly ceded to Russia, fled to Helsinki. In April, 1940, the government of Finland admitted a number of German refugees from Norway and Denmark; they settled mainly in Helsinki.

After Finland declared its independence of Russia in 1917, Finnish Jews were granted equal rights according to the terms of the new Constitution. The Helsinki Jewish community, together with those of Abo and Viipuri, was, by government regulation of 1918, granted the power of autonomous taxation, one-quarter of the budget being appropriated for the maintenance of the Jewish secondary school (established in 1918). In the early 1920's the first Jewish community center and the first Hebrew school in Finnish Jewish history were erected in Helsinki.

In 1931, Dr. Simon Federbusch was called from Lwów (Lemberg) to be rabbi of the Helsinki Jewish community. Under his initiative, the Federation of Jewish Communities of Finland was organized (1932) and Federbusch was elected chief rabbi. Isaac Pergament was president of the Federation until 1940, and was succeeded by Samuel Rubinstein. Federbusch also reorganized the Beth Hamidrash for adult Jewish study and delivered public lectures on Jewish history and literature. In 1940 he emigrated to the United States.

In 1941 Helsinki had one synagogue, a Hebrew school, several other communal institutions, a Hebrew club, a sports organization (founded in 1910, and originally called Sjärnan, or Star, but later Maccabi), and the Zionist youth group Hatehiyah (Revival).

ABRAHAM I. SHINEDLING.

**HELTAI, FERENC,** mayor of Budapest, and member of the Hungarian Upper Chamber, b. Szentes, Hungary, 1861; d. Ischl, Austria, 1913. He studied at the Universities of Budapest and Leipzig, and received the degree of doctor of law. His memorandum on the revision of the industrial law won him the prize of the Hungarian Academy of Arts and Sciences at the age of twenty-three (1884), and inspired the national legislation. He was also elected a member of the committee on economics of the Academy, and edited the review of the committee, *Nemzetgazdasági Szemle* (1886-87). He was economics editor of the periodicals *Ellenör* and *Nemzet,* and later editor-in-chief of a magazine on railways and transportation, *Vasuti és Közlekedési Közlöny.* In 1891 he became a member of the assembly, and subsequently a member of the public works council, of Budapest. His contribution to the government of that city was the reorganization of the district administration. A member of the Hungarian House of Deputies from 1896 to 1913, he played an important role in the economic upswing of those years as a theorician, a director of public utilities, and a legislator. He published a great number of articles and memoranda on economic matters, introduced a number of bills on behalf of the economic and financial parliament committees, and was a member of note of the Austro-Hungarian delegation on matters of dual government, where he voiced his opinion on matters pertaining to the navy. In 1913 he became mayor of the city of Budapest, resigned from his membership in the House of Deputies, and was nominated by King Francis Joseph I a member of the Upper Chamber. After his death, one of the streets of Budapest was named after him, but it was renamed during the first anti-Semitic period, in 1920. He published a volume, *A magyarság a hadseregben* (1904).

**HELTAI, JENÖ,** novelist and playwright, b. Budapest, Hungary, 1871. Starting as a journalist, he soon began writing poetry. He tried his pen at the short story, the sketch, and finally the novel and the play with equal skill and success.

From 1914 to 1918 Heltai directed the Vigszinház, the foremost comedy stage of Hungary. As president of the Association of Hungarian Playwrights since 1916, he represented the Hungarian stage authors in Paris. He translated numerous plays from French and English for the Hungarian stage. In 1927 he received the order of the French Legion of Honor.

Heltai's novels reflect the end of the 19th cent. and the early 20th cent. in a Europe which was heedlessly enjoying the boon of her wealth and culture. The young men and women of these novels, although penniless, knew no strife, no ambition. They were drifting along happily while Europe was headed toward her downfall. There is no tragedy, only a smile with an occasional half-concealed tear.

*The Silent Knight* (*A néma levente*) and *A királyné apródja* (in collaboration with Emil Makai) rank among the best plays of Hungarian dramatic literature. Heltai collaborated with Károly Bakonyi on the libretto of Pongrácz Kacsóh's popular opera, *János vitéz.*

His play *Egy fillér* (One Penny), dramatizing the life and spiritual development of the playwright Ferenc Molnár, was produced at Budapest in December, 1940, when, as a result of anti-Jewish measures, most Jewish authors were banished from the stage. Despite this, the play was hailed by critics as one of the masterpieces of Hungarian literature.

Heltai's novels and plays were translated into many languages. Those published in English were: *Czardas* (a novel, 1932); *The Silent Knight* (a comedy in verse, adapted by Humbert Wolfe, 1937); *Death Sends for the Doctor* (a play, 1938); in French, *Boîte de nuit; Monsieur Selfridge;* in Spanish, *Family Hotel; Mi segunda mujer;* in German, *Zimmer 111* (1937); in Italian, *La donna ridente* (1932); *Sogno d'estate* (1932); *Giaguaro* (1933); in Roumanian, *Family Hotel* (1934).

Heltai was a nephew of Theodor Herzl.

**HÉMENT, FÉLIX,** educator and journalist, b. Avignon, France, 1827; d. Nanterre, near Paris, 1891. He served in the French school system, rising to the rank of inspector of primary education in the department of the Seine, and in 1885 being made a member of the Supreme Council for Public Instruction. He was also editor-in-chief of the *Petit Journal.* He wrote numerous textbooks on biology, physics, anthropology and sociology, several of which received prizes from the Académie Française.

**HEMEROBAPTISTS,** a pre-Christian Jewish sect, apparently a branch of the Essenes. They are so named because of the ritual bath which they took every morning in order to pronounce the name of God with a clean body. Their discussions with the Pharisees are mentioned in the Talmud (*Tos. Yad.* 4). According to the *Clementine Homilies,* John the Baptist belonged to this sect; Banus, the teacher of Josephus, was one of them (Josephus, *Life,* §2).

In early Christian literature, Justin calls them simply Baptists; the editor of the *Didascalia* relates that they

do not eat before bathing, and cleanse their beds and tables before using them; Epiphanius says that they deny salvation to all who do not undergo daily baptism.

**HENDLÉ, ERNEST,** French government official, son-in-law of Albert Cohn, b. Paris, 1844; d. 1900. He practised law before the appellate court in Paris, and was appointed by the statesman Julius Favre to be his secretary; in this capacity he took part in the peace negotiations with Bismarck at the end of the Franco-Prussian War (1871). He was then entrusted with the administration of the Département du Nord; in 1871 he became prefect of the Département of Greuse, and in 1872 of the Département of Loire-et-Cher. When his party was overthrown, he resigned his position. In 1876 he became prefect of Yonne, and finally of Rouen. He was made a commander of the Legion of Honor in 1886.

**HENDRICKS,** a distinguished American family established in New York city by Uriah Hendricks in 1775. The family is said to have migrated from Holland to England when Oliver Cromwell permitted the Jews to settle there. The Hendricks have been closely identified with New York city for over a century and a half, being prominent for their activities in the metal industry. They have also contributed to the life of the nation, and for decades have been active in Jewish affairs.

Uriah Hendricks (b. Amsterdam, The Netherlands, 1731; d. New York city, 1798), the first member of the family to settle in America, established, as early as 1764, a business in metals at New York, which subsequently was carried on by the family for generations. He was one of the Tories who signed the loyalist address to Admiral Howe in 1776 and was prominently connected with Congregation Shearith Israel. His grandson, Uriah Hendricks, the second (1802-69), carried on the work of the established family firm of Hendricks Brothers, which became the oldest Jewish business concern in the United States. He in turn handed it down to his four sons.

Harmon Hendricks (b. New York city, 1771; d. New York city, 1838), son of the first Uriah Hendricks, continued the family's metal business traditions by establishing, in conjunction with his brother-in-law, Solomon I. Isaacs, the first copper-rolling mill in America (1812). He, too, was active in Jewish communal affairs, and presided over Congregation Shearith Israel as Parnas (president) from 1824 to 1826. During the War of 1812 he subscribed $40,000 toward a government loan. His sons, Uriah (1802-69), Henry (1804-61) and Montague (1811-84), succeeded him in the firm.

Henry Harmon Hendricks (b. New York city, 1860; d. New York city, 1904) was the son of Joshua Hendricks (1831-93) and the great-great-grandson of the first Uriah Hendricks. After completing advanced work at the Columbia School of Mines in 1880, he devoted several years to practical chemistry. He later entered the old family firm of Hendricks Brothers, and continued an active partner until his death. Interested in the problems of the Jews in the United States, he was a trustee of Congregation Shearith Israel and belonged to numerous Jewish societies. He was affiliated also with several non-sectarian organizations, including the National Arts Club and the American Association for the Advancement of Science.

Henry S. Hendricks (b. New York city, 1892), son of Edgar and Lilian (Henry) Hendricks, and grandson of Joshua Hendricks, deviated somewhat from the family business interests. In 1917 he was admitted to the New York city bar, and soon became associated with the legal firm of Cardozo and Nathan. After 1926, however, he engaged in private practice, and was also a director of the Middletown and Unionville Railroad Company. During the World War he served in the United States Navy. He was interested in Jewish activities, serving as honorary secretary and a director of the Jewish Theological Seminary of America, vice-president of the Jewish Social Service Association, and member of the advisory committee to the Jewish students at Columbia University. Clarence I. Freed.

**HENENBERG, HATTIE LEAH,** attorney, b. Ennis, Texas. Beginning her career as a stenographer in a Dallas law office, she was admitted to the Texas bar in 1916 and to the United States bar fifteen years later. In 1925 she was appointed special associate justice of the Texas Supreme Court. In 1932 she was a delegate to the National Democratic Convention, and in 1934 was appointed special assistant to the United States attorney general. From 1924 to 1925 she was in charge of the Free Legal Aid Bureau at Dallas.

**HENLE, ELISE,** playwright, b. Munich, Germany, 1832; d. Frankfort, Germany, 1892. She was the wife of the manufacturer Leopold Levi, and a relative of the poetess Henrietta Ottenheimer. Her first literary production, "Hut Ab," was published in the *Allgemeine Zeitung des Judentums,* and her "Das zweite Jägerbataillon" in the *Stuttgarter Zeitung,* in the form of feuilletons. Her comedy *Durch die Intendanz* (1878) won a prize. Among her other successful comedies were *Die Wiener in Stuttgart* (1879), *Entehrt* (1879), *Der Erbonkel* (1889), *Der zweite September* and *Percy.*

**HENLE, ELKAN,** proponent of the emancipation of the Jews in Bavaria, b. Fürth, Germany, 1761; d. Fürth, 1833. In 1803 Henle issued a pamphlet *Über die Verbesserung des Judentums;* this he published anonymously, since he feared prosecution. In 1811 he published his *Über die Verfassung der Juden im Königreich Bayern und die Verbesserung derselben zum Nutzen des Staates,* which he dedicated to Montepas, the president of the Bavarian ministry. He made several proposals to the ministry of the interior relating to the emancipation of the Jews, as well as the request that the Jews themselves should be consulted regarding the formulation of the laws which should grant them equal civil rights.

**HENLE, FRIEDRICH GUSTAV JACOB,** anatomist, b. Fürth, Germany, 1809; d. Göttingen, Germany, 1885. He was baptized in his childhood. In 1837 he became a member of the faculty of Berlin University; in 1840, he received a professorship at Zürich, in 1844, at Heidelberg, and in 1852, at Göttingen. He discovered the loops in the kidneys, thus explaining their mechanism. He determined the stratification of the optic nerve and the process of vision; he explained

the finest cells in the intestines (columnar epithelia) and their absorption of nutriment. His other discoveries include the microscopic structure of the cornea, blood-vessels and rootsheaths of the hair. In Berlin, his interests were originally centered on pathology; in Zürich, anatomy and then physiology occupied his attention, and in Göttingen he again made researches in anatomy. Several anatomical structures discovered by him are still called by his name. He is the author of comprehensive works, such as the *Handbuch der systematischen Anatomie des Menschen,* which is an anatomical hand-atlas in three volumes, and the *Handbuch der rationellen Pathologie.* His many-sided studies cover researches on such diversified subjects as sharks, rays, and equine hoofs. He maintained, as early as 1840, that infectious diseases are caused by germs. He was a co-founder of the *Zeitschrift für rationelle Medizin,* which was an important factor in the growth of medical science. He was likewise one of the founders of modern anatomy.

**HENLE, SIEGMUND VON,** Bavarian deputy, b. Munich, Germany, 1821; d. 1901. He was nominated by Ludwig II as legal advisor of the royal house, and during 1873 to 1881 he served in the Diet as representative of the city of Munich. In retaliation for his vigorous campaign against clericalism, the Catholics brought about his defeat in the elections of 1881. In 1882 he was raised to the rank of nobility. He took an active interest in the public life of his coreligionists, and for many years was on the board of the Riesser foundation.

**HENOCH, EDUARD HEINRICH,** physician, b. Berlin, 1820; d. Dresden, Germany, 1910. In 1858 he became assistant professor and in 1878 director of the Berlin clinic for children's diseases, in which position he remained until 1893, when he retired. He was one of the first child specialists of his day, and did much to make pediatry a special branch of medicine. His chief works were: *Klinik der Unterleibskrankheiten* (3 vols., 1852-58); *Beiträge zur Kinderheilkunde* (2 vols., 1861 and 1868); *Vorlesungen über Kinderheilkunde* (1881); in addition, he translated into German Budd's English work on the diseases of the liver, and edited the works of Canstatt and West.

**HENOTHEISM,** a term first used by Max Müller, in an article on Semitic monotheism which appeared in the London *Times* in 1860, to designate what he regarded as an intermediate stage in religion between polytheism and monotheism. In this stage each people has its own god, but acknowledges the existence and potency of the gods of other peoples. Thus Moab had its national god, Chemosh, and Ammon worshipped Milcom; neither served the god of the other, but each believed in the reality of the other's deity. Should a Moabite or Ammonite go to the country of the other nation or join one of its families, he would give up the worship of his national god and follow that of the god of his adoption. In monotheism, on the other hand, the god worshipped is considered to be the true God; all others are merely idols.

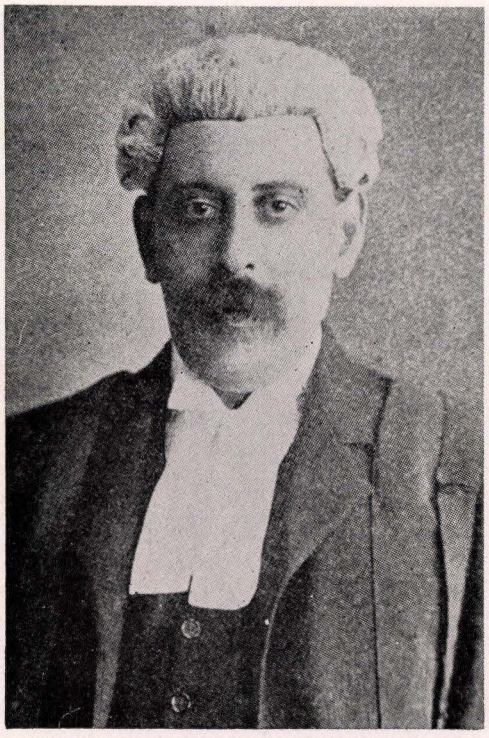
Bible scholars have suggested that the religion of the Israelites was at first henotheistic and only gradually became monotheistic. They point to the fact that David upbraids Saul for having driven him out of the land of Israel, thus compelling him to worship foreign gods (*I Sam.* 26:19), and that in the story of Jonah the prophet apparently attempts to escape from the power of the Lord by fleeing from Palestine (*Jonah* 1:3). The change from the stage of henotheism to monotheism is held to be primarily due to the teachings of the literary prophets; the transition is marked by the fact that the gods of other peoples are no longer called "gods" (*'elim* or *'elohim; Ex.* 15:11; 18:11), but "idols" (*'elilim; Isa.* 2:8).

**HENRIQUES, AMOS,** physician, b. Jamaica, British West Indies, 1812; d. London, 1880. After receiving an extensive medical education in England, France, and Italy, he spent a number of years practising in Constantinople. Here he entered the employ of the Turkish government and was shortly thereafter commissioned to organize the medical staff of the Turkish Army. However, the defeat of the Turks in 1839 by the rebellious pasha of Egypt, Mehemet Ali, compelled his return to England, but he soon emigrated to Jamaica and successfully practised there from 1840 to 1847. He then returned to England, where he spent his remaining years. During the London cholera epidemic in 1849 Henriques attracted notice through his efforts to combat the disease.

**HENRIQUES, BASIL L. Q.,** social worker and educator, b. London, 1890. He was the grandson of Jacob Quixano Henriques (1811-98), a founder of the first Reform synagogue in England, and an outstanding figure in Liberal Judaism in Great Britain. During the first World War he was captain in the Tank Corps. In 1914, he established the St. George's Settlement Synagogue, and he has always been interested in the welfare and education of Jewish children. His experience in this connection resulted in his appointment as justice of the peace, with jurisdiction over a children's court in London (1923). He visited the United States in 1926 and lectured at some of the leading universities, including Harvard and Yale. He has written *Club Leadership* (1933); *The Indiscretions of a Warden* (1937), and sermons in pamphlet form.

**HENRIQUES, DAVID QUIXANO,** banker, grandson of Jacob Henriques, b. London, 1804; d. London, 1870. He was director of the City Bank and of the Bank of Australasia, both in London. He was actively interested in religious affairs as sponsor of the Reform Movement in England, as one of the managers of the Portuguese Synagogue, and as one of the founders of the West London Synagogue, of which he was treasurer from 1847 to 1862. His brother, Jacob Quixano Henriques (1811-98), was his partner in business and shared his sponsorship of the Reform Movement.

**HENRIQUES, HENRY STRAUS QUIXANO,** jurist and communal worker, and a descendant of Jacob Henriques of Kingston, Jamaica, b. Manchester, England, 1866; d. London, 1925. A successful barrister at the Inner Temple, he was appointed a King's Counsel in 1921, and was a member of the executive committee of the Grotius Society and of the International Law Association. Of his publications on British law and Anglo-Jewish history, his *Jews and the English Law*



*Henry S. Q. Henriques*

(1908) and *Jewish Marriages and the English Law* (1909) are outstanding works on the subjects. He wrote also *The Return of the Jews to England* (1905) and *The Law of Aliens and Naturalization*. He took an active interest in Jewish affairs as president of the Jewish Board of Deputies (1918-20), of the Jewish Historical Society of England, and as corresponding member of the American Jewish Historical Society.

***Lit.:*** *Publications of the American Jewish Historical Society,* No. 31 (1928) 261-63.

**HENRIQUES, JACOB,** 18th cent. merchant, prominent member of the Jewish community of Jamaica and founder of the West Indian branch of the Henriques family, d. Kingston, Jamaica, 1758. His name appears as petitioner on a document presented to the Jamaica House of Representatives in 1721, asking in behalf of the Jews a mitigation of the heavy tax assessment laid upon them. His name appears again, in 1725, on another petition to the same effect.

One of the five grandsons of Jacob Henriques was Abraham Quixano Henriques, who removed with his wife and family to England, where several of his descendants attained prominence. Joseph and David Henriques, brothers of Abraham Quixano Henriques, went with their families to New York in 1825. The other two brothers, Jacob B. and Benjamin Henriques, seem to have remained in Jamaica, although in all probability many of their descendants were attracted to remove further north or to emigrate to England.

***Lit.:*** *Publications of the American Jewish Historical Society,* No. 5 (1897) 55, 88; No. 18 (1909) 153-54; *Jewish Encyclopedia,* vol. 6, p. 348 (genealogical tree).

**HENRIQUES, MARIE,** painter and lithographer, b. Petershøj, Denmark, 1866. In 1910 she went to Greece, where she made water-color paintings of the sculptures of the Acropolis at Athens. She traveled also in Italy and Egypt. Her work includes landscapes, portraits, and color lithographs. Many of her paintings and lithographs are in the possession of the Archeological Institute of Copenhagen, of the Royal Collection, Copenhagen, and of the museums of Vienna and Cassel. In 1935 she was directress of the archeological art laboratory of the University of Copenhagen.

**HENRIQUES, ROBERT DAVID QUIXANO,** soldier and writer, b. London, 1905. His family, which came from Spain by way of Holland, is one of the oldest Jewish families in England. His uncle, Ronald L. Q. Henriques (author of *Guide to Army Signaling,* 1908), was the first English Jew to be killed in the first World War (September, 1914).

Robert Henriques studied at Rugby and New College, Oxford (honors degree in modern history). In 1926 he entered the British army as an officer in the artillery. He served in England, Egypt, and the Sudan. He was a skilled rider, and frequently rode in horse shows, including the Olympia international horse show at London in 1932. He retired from the army in 1933, and went into the printing and publishing business in the Cotswolds, England; here, for a time, he was the publisher of three local newspapers. In 1939 he reentered the British army as a staff officer with the rank of brigade major in the artillery.

Henriques published *Death by Moonlight* (1938), an account of a hunting trip which he had taken in the Sudan. In 1939 his novel, *No Arms, No Armour* (London, 1939; New York, 1940), was awarded the prize ($15,000) in the "Second All-Nations' Prize Novel Competition." It is the story of the spiritual development of a young English army officer in the years 1928 to 1930, and includes incidents and experiences based on the author's own life.

**HENRIQUES, ROBERT MARTIN,** cellist, composer and author, brother of Marie, b. Copenhagen, Denmark, 1858; d. Copenhagen, 1914. Upon the completion of his musical studies under Neruda, Bendix, Grützmacher, and E. Kretschmer, he appeared in concerts in a number of cities of France and Germany. He was director of the Students' Orchestra in Copenhagen, and music critic of the Copenhagen publications *Dannebrog* and *Vort Land*. He was the founder of the G Dur Society (1886) and its director until 1889, as well as the founder of the Society Symphonia, with which he was connected until 1893. His numerous compositions include pieces for cello, piano, and orchestra. His novels, written in cooperation with Oscar Madsen, are: *Ved Höjen Mast* (1892), *Tjenestefolk* and *Studentens Glade Liv* (1895).

**HENRIQUES, SALOMON RUBEN,** painter, b. Copenhagen, Denmark, 1815; d. Copenhagen, 1886. He entered the academy of his native city in 1836 and became a pupil of its model class in 1837; afterwards he took private lessons in sculpture from J. L. Lund and Ch. V. Eckersberg. Many of his landscapes and architectural paintings were exhibited from 1840 to 1845 in Charlottenborg; the Copenhagen Art Museum has his *Højbro-Platz*. Later he became a decorator, and finally, in 1849, an antiquary.

**HENRY, HENRY A.,** rabbi and editor, b. London, 1800; d. San Francisco, 1879. He began his career as principal of Jews' Free School, London, and during this period also officiated in local synagogues. He organized resistance against the efforts of the Society for the Conversion of the Jews. In 1844 he became rabbi of St. Alban's Congregation, where he introduced the then radical practice of delivering sermons in English.

Henry came to the United States in 1849 and was elected rabbi at B'nai Jeshurun Synagogue in Cincinnati. Two years later he was rabbi in Syracuse, N. Y., and then went to New York city, where he led the Henry Street Congregation and later officiated at the Clinton Street Synagogue. Soon afterwards he established a school for Jewish boys in the city. From 1857 to 1871 he was rabbi of Congregation Shearith Israel of San Francisco. During that period he edited *The Pacific Messenger.* Henry compiled a volume of daily prayers (1836), and wrote *Biblical Class Book for Jewish Youth* (1840).

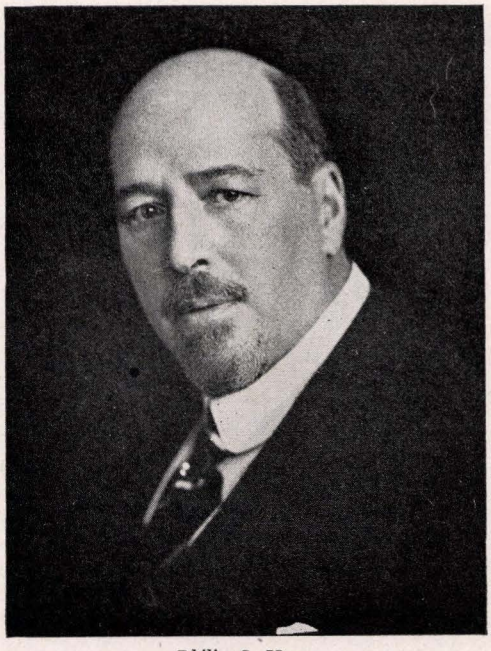
**HENRY, JACOB** (originally Jacob Gratz), b. probably Philadelphia, 1776; the date and place of his death are unknown. Little is recorded of his early life. It is probable that he was a brother of Michael Gratz, a Philadelphia merchant, and that during the colonial revolution he went South, where he assumed the name of Henry.

In 1808 he was elected to the North Carolina state legislature, but upon his reelection, in the following year, his right to hold office was challenged on religious grounds. North Carolina's constitution in that period prohibited non-Protestants from holding civil positions. Attempts to unseat Henry became a political issue in the state, and many prominent leaders rallied to his support, among them Roman Catholics who were equally debarred under the law. In his own defense Henry delivered a stirring address on religious liberties, which was subsequently included in a collection entitled *The American Orator,* and which, some years later, was cited during a similar religious controversy in the Maryland assembly (1818). On that occasion the Honorable H. M. Brackenridge referred to Henry's speech as being "a part of our education as Americans to love and cherish the sentiments uttered by him. . . ."

Although Henry retained the right to keep his seat in the assembly, only a partial victory had been won. The discriminatory clause remained in the state's constitution, but was so interpreted as to exclude legislative offices as not being *civil.* In short, Catholics and Jews could make laws, but were prohibited from executing and interpreting them. It was not until after the Civil War, when the Southern states adopted liberal constitutions, that North Carolina (1868) granted full religious freedom.

*Lit.: Publications of the American Jewish Historical Society,* No. 16 (1907) 46-52.

**HENRY, MICHAEL,** editor and mechanician, b. London, 1830; d. London, 1875. After completing an elementary education at the City of London School in 1844, he spent a number of years as a clerk in a Paris counting-house. Upon his return to London he became connected with the *Mechanics Magazine,* and in 1857 established a patent agent business, which he continued until his death. During this period, he was



*Philip S. Henry*

actively interested in the London *Jewish Chronicle,* and from 1868 to his death was its editor. Henry was connected with the Jewish College Council, and was personal supervisor of the Stepney Jewish Schools and a member of many other Jewish educational organizations. He was author of a pamphlet on *Patent Law.* Some of his essays were published as *Life Thoughts* (1875).

**HENRY, PHILIP SOLOMON,** book and art collector, b. Adelaide, Australia, 1863; d. London, 1933. He accumulated a large fortune in the copper and coffee business in Australia, and in 1900 came to the United States, establishing himself in New York city. Moving to Asheville, N. C. (1903), he spent his years collecting a library of Americana and rare objects of Oriental art. In 1921 the governor of the state appointed him to investigate cotton-growing in Egypt and India, and in 1926 he was made a member of the League of Nations International Institute of Intellectual Cooperation.

**HENSCHEL,** family of four brothers, lithographers and engravers, who lived in Breslau, Germany: Friedrich (d. 1837), August (1783-1828), Moritz (d. 1862) and Wilhelm (1785-1865). They usually signed their productions as "Gebrüder Henschel" (Henschel Brothers). The most important of their lithographs and engravings were: *The French Imperial Guard* (five plates, 1807); *Iffland's Mimic Presentations* (twenty numbers); *Scenes from Goethe's Life; Incidents in the Holy War;* and the following single plates: *General Moreau* (1813); *Dr. August Neander; Kotzebue's Death* (1819); *Countess Golowkin; Rabbi Abraham Tiktin; Rabbi Solomon Abraham Tiktin; Amalie Beer,* the mother of Meyerbeer; *Dr. Elias Henschel.*

*Lit.:* Kirchstein, S., *Jüdische Graphiker* (1918) 41-71.

**HENSCHEL, ALBERT E.,** lawyer and publicist, b. Berlin, 1862; d. New York city, 1925. He came to the United States as a child, and was educated in the



*George Henschel*

New York city public schools. As a student showing great promise, he attracted the attention of Samuel J. Tilden, who encouraged him in his determination to prepare for the bar. After completing his studies at the New York University Law School, he gave his attention to municipal problems, acting, for a period, as assistant corporation counsel of New York. His most significant work, however, was in the movement to consolidate the five boroughs of New York into one city. He was an active leader, heading a commission in behalf of this project. He served as secretary of the Uniform Law Commission and as a member of the Park Commission of New York city.

**HENSCHEL, SIR GEORGE** (originally Isidor Georg), singer, conductor and composer, b. Breslau, Germany, 1850; d. Aviemore, Scotland, 1934. He began to study the piano at the age of five, making his first public appearance in Berlin in 1862. In 1867, he entered the Leipzig Conservatory, where he was a pupil of Moscheles, Reinecke and Richter. One year later, he began a successful career as singer, appearing in Munich in a concert performance of *Die Meistersinger*. After an additional period of study at the Royal Conservatory of Berlin, he appeared extensively as a baritone, earning distinction as an interpreter of *Lieder*. In 1881, he came to the United States to become the first conductor of the newly organized Boston Symphony Orchestra, a post which he held for four years. From that time on he successfully followed the two careers of singing and conducting. As a singer, he appeared in numerous recitals, at the Birmingham Festivals in England of 1891 and 1894, and at the Dresden Court Theatre in a performance of his own opera, *Nubia* (1899). As a conductor he appeared for eleven years with the London Symphony Concerts, which he founded in 1885, and the Scottish Orchestra of Glasgow. He was also a singing teacher of note at the Royal College of Music.

Beginning in 1901, Henschel devoted himself to composition. He composed several operas, many choral works, several smaller works for the orchestra, a string quartet, piano pieces and songs. His rather academic style prevented his music from achieving popularity.

Henschel was a personal friend of Johannes Brahms, and a lifelong champion of his music. He wrote a book, *Personal Recollections of Johannes Brahms* (London, 1907), and an autobiography, *Memories of a Musician* (London, 1918). Henschel was knighted in 1914.

***Lit.:*** *Musical Opinion* (London), vol. 51 (1928) 708; Shaw, George Bernard, *Music in London* (1932).

**HENUK,** chamberlain, who lived in Hungary in the 13th cent., place and date of birth unknown; d. in the castle of Komárom, Hungary, about 1265. He probably came to Hungary from Austria, following the call of King Béla IV, who in 1251 began to reconstruct his country from the ravages caused by the invading Tatars. The king farmed to Henuk the revenues of the royal chamber, and bestowed upon him, with the title of chamberlain, the castle of Komárom with its domain of twenty-one villages and a mill near Tata. It is presumed that Henuk gave or secured a loan to the royal chamber, but at his death he owed the king a considerable sum of money, for the king dispossessed Henuk's sons of their heritage and sold the castle and its domains to Chamberlain Walter for the sum owed to him by Henuk. Later Henuk's sons settled the matter, for they regained possession of Komárom, the villages and the mill. They were also the farmers of Queen Mária's revenues, but they, too, accumulated a debt of 800 marks of sterling silver which they were unable to pay to the queen. They had to pawn the castle and its domains as security for their debt. When, after three years, they were unable to pay the capital, and the interest which meantime had outgrown the capital, they requested that the king accept the castle and the domains in payment of their debt. The king then sold Komárom, the villages and the mill, for 800 marks of sterling silver and waived his claim to the interest.

**HEP! HEP!,** a rallying cry for attacks against the Jews, particularly in the so-called Hep! Hep! riots in Germany in 1819, which had the effect of postponing proposals for the emancipation of the Jews. The origin of the term is disputed. Some trace it as far back as the Crusades, holding it to be the marching chant of the Crusaders, formed from the initials of the words *Hierosolyma est perdita* ("Jerusalem is lost"). Others regard it as derived from *Hebräer,* "Hebrews," or from the cry of the Franconian goatherds to their flocks, the Jews being mockingly called "goats" because of their long beards.

**HERALDRY,** *see* COATS OF ARMS.

**HERBERT, EDWARD,** author, attorney and lecturer, b. Hussi, Roumania, 1863. He came to the United States in 1888, three years after receiving the Ph. D. degree from the University of Heidelberg. He studied law at the New York Law School, being admitted to the bar in 1908, and receiving the honorary degree of Doctor of Literature from the University of

Georgia (1912). From 1908 to 1918 he lectured on historical subjects under the auspices of the New York city board of education. In 1892, President Grover Cleveland appointed him United States Consul to Roumania. In 1916, he served as a member of a committee which brought the cause of the Roumanian Jews to the attention of President Woodrow Wilson, having presented a memorandum to him, and in the following year, through Representative Julius Kahn, of California, the matter was brought to the attention of the American Congress. Herbert was organizer and director of the American Union of Roumanian Jews, and its secretary from 1916 to 1918; he served as vice-president of the United Roumanian Jews of America from 1925 to 1927.

Herbert wrote *Roumania as I Found It* (1924); *Condemned to Love* (1935), a novel; and the article on the antiquity of the Jews in Roumania for volume 9 of the *Otzar Yisrael,* and is a contributor to the *Universal Jewish Encyclopedia.* From 1935 to 1941, he wrote a comprehensive history of the Jews in Roumania which is scheduled for publication in the latter part of 1941 or early in 1942. He translated into English *Masliansky's Sermons* (1927) and Gershom Bader's *Thirty Generations* (a history of the Jews in Poland), and contributed to and edited the anthology *Eminent American Poets* (1935). He also wrote numerous articles which appeared in the American, German and Roumanian press.

**HERBERT, SOLOMON,** physician and psychoanalyst, b. Poland, 1874; d. Manchester, England, 1940. He obtained his M.D. degree in 1899 in Vienna, and while there came under the influence of Sigmund Freud.

Herbert held several medical appointments in England: house surgeon, West Ham Hospital, London (1901); assistant medical officer, Bridgend Asylum, Glamorgan (1902); house surgeon, Swansea Royal Hospital (1906); and medical officer, Manchester Consumption Hospital (1915). He then went into private practice and became one of the pioneers of psychoanalysis in the north of England. Because of his experience in matters of juvenile delinquency, Herbert was appointed a magistrate for the city of Manchester. At the time of his death, he was also a medical referee of the Manchester Board of Control, which supervised questions of mental health. He was a founder of the Manchester Fabian Society, and, as a member of the Labour Party, unsuccessfully contested an election in the Collegiate Ward of Manchester. He was, likewise, a supporter of the Poale Zionists (Socialist labor party).

Herbert was the author of *The First Principles of Heredity* (1910; reprinted, 1917); *The First Principles of Evolution* (1913); *Physiology and Psychology of Sex* (1917); *Fundamentals in Sexual Ethics* (1920); *Subconscious Mind* (1923); and a collection of essays, *The Unconscious in Life and Art* (1932).

**HERBS,** *see* FLORA OF PALESTINE.

**HERCZEG, GÉZA,** film author, b. Nagykanizsa, Hungary, 1888. He started his career as a journalist in Budapest, and was a war correspondent for Hungarian, Austrian and German papers during the first World War. From 1918 to 1920 he was attached to the press department of the Hungarian government, with the title of counsellor. In 1920 he was a deputy of the Hungarian government in Italy. From 1921 to 1924 he wrote for the *Neue Freie Presse,* of Vienna, and from 1924 to 1927 he was editor-in-chief of the *Wiener Allgemeine Zeitung,* the *Extrablatt* and the *Mittagszeitung.* From 1928 on he wrote for the stage in Vienna, and in 1934 he went to Hollywood, Cal., to collaborate on the writing of motion picture plays. From that time to 1941 he lived with his wife, Leopoldine Konstatin, the well-known Viennese actress, in New York and Hollywood.

Herczeg published: Writings on the first World War: *Von Sarajevo bis Lodz* (1916); *Avanti* (1916); *Quer durch Serbien* (1916); *Die Kriegsmarine im Weltkrieg* (1917). Monographs: *Béla Kun, eine historische Grimasse* (1928); *Budapest und Ungarn—was nicht im Baedecker steht* (1929). A biography of the Dolly Sisters (*in Szinházi Élet*). Stage plays: *Wunder-Bar* (produced in the United States as *Wonder Bar*); *Traumexpress; Der Spiegel; 100 Meter Glück; Der tanzende Shylock; Wiener Illustrierte.* He translated for the Burgtheater, Vienna, *Hundert Tage,* a play by Mussolini and Forzano, also *Wagner,* by Renato Lelli, and was made a Commander of the Italian Order of the Crown. He was one of the adapters of the motion picture *Emile Zola* (1937).

**HERCZEGHY, MORITZ,** physician and author, b. Budapest, 1815; d. Vienna, 1884. He was educated at the school of the Piarist Fathers, and studied at the universities of Pest and Vienna. A member of that generation of Jews upon whom the benefits of a lay education were bestowed and to whom the promise of equal rights was held out, he was carried away by the Austrian revolution of 1848, which was to shape the further course of his life. He became a convert to Christianity. When the revolution failed, he had to emigrate from Austria, and lived in different countries. In 1860 he lived in Paris, and thereafter went to Italy, at that time the Mecca of all revolutionaries. He served in the army of Garibaldi as chief surgeon. In 1865 he returned to Hungary, but he did not settle down. Three years later, in 1868, he went to Turkey, where he engaged in army service as chief surgeon. He took part in the Turko-Russian war, and was gravely wounded. In 1876 he took his leave, and spent the remaining eight years of his life in travels which took him to the Near East and once more across Europe.

Herczeghy published some medical works, notably essays on cretinism in Italian (Bologna, 1864-65), and on epidemics (1874). But he remained a political thinker at heart, and he dedicated a number of volumes to the struggle for a constitution of the peoples of Austria and Hungary, from the revolution of 1848 to the settlement in 1867. His more important works are: *Treuer Wegführer durch das junge constitutionelle Oesterreich* (1848); *Weder deutsch, noch russisch, sondern oesterreichisch* (1849); *Das Bombardement des Fürsten Windischgraetz zu Prag* (1849); *Memoiren aus dem Reisetagebuch eines ungarischen Arztes* (1850); *Mémoires sur mon séjour à Paris* (1853); *Ungarn und die Monarchie* (1865); *Magyarország 1866-*

*ban* (1866); *Deák Ferenc, mint államférfi, mint szónok, mint honpolgár* (1867). His treatise on the legal position and the emancipation of women, published at Paris in 1864 and at Budapest in 1883, reveals him as a judicious sociologist.

**HERCZEL, FÜLÖP,** physician, b. Szeged, Hungary, 1823; place and date of death unknown. He became health official-in-chief of the city of Szeged, and was, on several occasions, offered a professorship, which he refused because this honor would have involved his renunciation of Judaism. He contributed to the *Zeitschrift für Natur und Heilkunde,* and published a book on typhus, *A hagymázról* (1847).

MANÓ HERCZEL DE PUSZTAPÉTER, medical professor (b. Szeged, Hungary, 1861; d. Budapest, 1918), was a son of Fülöp Herczel. He studied at the Universities of Budapest, Vienna, Strasbourg and Paris, and received his M.D. degree in 1884. In 1892 he became physician-in-chief of the Szent István hospital of Budapest, and later associate professor of surgery at the University of Budapest. In 1902 he was elevated to the rank of baron, with the prefix "de Pusztapéter." The art of surgery owes a number of successful operations to his initiative, especially in the field of operations of the abdomen, and notably in the cure of diseases of the kidneys. He published the result of his practical research in numerous volumes, such as *Über operative Behandlung der Nierensteine* (1887); *Über die operative Fixation der Wanderniere* (1892); *Über grosse Defecte der Blasen-Scheidewand* (1894).

**HERDER, JOHANN GOTTFRIED,** German Protestant theologian, latter-day humanist, and the greatest classical critic since the time of Gotthold Ephraim Lessing, b. Mohrungen, East Prussia, Germany, 1744; d. 1803. He was the first to undertake a comprehensive evaluation of Biblical literature from an esthetic viewpoint. In his *Die älteste Urkunde des Menschengeschlechts* (1774-76) he regarded the Bible as an exalted monument of the oldest poetry of nature and national mythology. *Salomons Lieder der Liebe, die ältesten und schönsten aus dem Morgenlande, nebst vier-und-vierzig alten Minneliedern* (1778) is a mine of information on the *Song of Songs* in which he applied the same methods as in *Stimmen der Völker* and agreed with the moderns in calling it a Hebrew ballad. The incomplete work *Vom Geist der ebräischen Poesie* (1782-83) was the first attempt to compose a history of the Hebrew literature of ancient times from its earliest origins. In *Zerstreute Blätter* (1787) Herder is seen to be thoroughly familiar with Jewish poetry, and in *Adrastea,* written in his old age, he cites "Jewish parables" from Midrash and Haggadah. He was on terms of friendship with Moses Mendelssohn.

*Lit.:* Kühnemann, *Herder* (1912).

**HEREDITY,** *see* RACE, JEWISH.

**HEREM,** *see* ANATHEMA; EXCOMMUNICATION.

**HEREM DE RABBENU GERSHOM,** *see* GERSHOM BEN JUDAH.

**HERESY. 1. In the Bible.** The Bible never uses the terms heretic and heresy. However, the Bible does express the idea that every Israelite is obligated to obey the Law commanded by God as a covenant between Him and His people, and it stigmatizes transgression of this Law as a violation of the covenant. In this sense we find certain individuals or classes described as "sinners," "transgressors," "wrongdoers," and similar terms for such violations of the commandments as desecrating the Sabbath, eating forbidden food, bringing forbidden offerings, or stealing property that has been placed under the ban. There is no definite statement of punishment for such heretical acts, unless they can be regarded as the worship of idols or direct obedience to authority, in which case they are punishable by death; in other instances, the transgressor is threatened by being "cut off from his people," which the later teachers interpreted as meaning an untimely death by divine intervention.

**2. In Rabbinical Law.** According to the rabbinical law, a heretic (*poshe'a yisra'el, Git.* 57a) is one who transgresses the religious law and thus deliberately "separates himself from the way of the community" (*R.H.* 17a; *Tos. Sanh.* 13:5; *Sifre* to *Num.* 15:13). In this connection a distinction is made between a transgression caused by lust alone and one committed out of deliberate wantonness. Only in the latter case is it considered heresy (*A.Z.* 26a). Besides this, whoever denies a certain principal doctrine of Judaism (*kofer be'ikkar*) or attacks a principal doctrine is considered a heretic. The Mishnah (*Sanh.* 10:1) includes among such doctrines those concerning the resurrection of the dead, the divine origin of the Torah, and the observance of the religious law. Those who refuse to believe in immortality, those who do not believe that the Torah comes from God, and those who refuse to revere God are, according to the Mishnah, denied a share in eternal bliss. The reading of heretical books in itself was regarded as heretical, in the opinion of some; but the passage in question (*Sanh.* 10:1) is open to different interpretation, and may refer to the reading aloud of non-canonical books as part of the service of the synagogue, in place of the Scriptural reading. Similarly, some authorities think that the references to a teaching of Original Sin (*Sab.* 145b-146a; *Yeb.* 103b; *A.Z.* 22b; *Midrash Lev.* 4) were intended to stigmatize this belief as heresy; yet the passages in question merely state the belief that all men are affected *as to their life on earth* by the original poison of the serpent (*zohamo shel nahash*) in the Garden of Eden, and that this is the reason for the greater wickedness of heathen wrongdoers, as well as for the unrighteous children of the righteous.

Among the heretics especially mentioned in rabbinical literature was the "denier of God," who declared that there was no God and that the world was without a ruler or a divine law (*leth din veleth dayyan,* "there is neither justice nor Judge") and sought to seduce others to this belief. The general term for this form of heretic was Apikoros, generally thought to be derived from Epicurus, the Greek philosopher who taught that human affairs are too insignificant to be the concern of the higher powers, and whose followers were practically atheists. Others derive the term from *hefker,* "ownerless," in the sense that the world was "without a master."

A special case was that of the "rebellious teacher" (*zaken mamre*), who refused to follow the authori-

tative interpretation of the Law. According to the procedure described in *Sanh.* 11:2-4, a teacher who had an independent interpretation was allowed to come before the court and argue in favor of his point of view. If he succeeded in convincing them, his interpretation became the official one; if not, he might still give his interpretation as a theoretical one, but would be condemned to death if he insisted that it be followed in practice. Since these regulations, drawn up probably in the time after the destruction of the Temple (70 C.E.), insist that a rebellious teacher can be executed in Jerusalem only, it is probable that there was never such a trial for heresy. It is interesting to note in this connection that heretical teachings in regard to rabbinical law were to be punished more severely than those in Biblical law, probably because they were more likely to be followed and thereby to create a heretical doctrine.

**3. Heretical Groups.** A number of passages in the Talmud refer to Minim, by which are meant various sectarian groups, such as the Sadducees, but often the Jewish Gnostics and Jewish Christians. Gnosticism is characterized in these passages as religious dualism (*Meg.* 4:9); there are also references to certain practices in worship which are forbidden (*Ber.* 9:3). These Minim are circumcised, but are regarded as heretics, since they do not believe in a future life, or practise idolatry, or deny God. Hence their bread and the animals that are slaughtered by them may not be used by believing Jews, and their books are to be thrown away. Maimonides speaks of five classes of Minim. Christian evidence is furnished by Justin and Hegesippus, who enumerate the following five classes of heretics in Judaism: the Sadduceans and Boethusians, who reject immortality and the future world; the dualistic Gnostics; the Samaritans, who consider Mt. Gerizim as holy and deny the resurrection; those who do not believe in a future world; the Christians.

**4. Jews Who Were Accused of Heresy.** Elisha ben Abuyah (Aher) was considered a heretic. Maimonides regards as a heretic one who rejects any of the thirteen articles of faith. Abraham ibn Ezra was denounced as a heretic by Nahmanides. Levi ben Gerson was called a heretic because he held that matter was eternal; the title of his book, The Wars of God, was derisively interpreted as The Wars Against God. Joseph Caspi and Isaac Albalag were called atheists because of their bold interpretation of Maimonides' *Guide to the Perplexed.* Joseph Caro and Löwe ben Bezalel suspected that Azariah dei Rossi was an infidel. Elijah Levita was accused of heresy for maintaining that the vowel-signs in Hebrew were post-Biblical. In 1588 Italian rabbis denounced the study of the *Zohar* as heresy. Uriel Acosta and Baruch Spinoza were placed under the ban for their teachings. Elijah Vilna declared that the new Hasidism was heresy. Nachman Krochmal and Solomon Judah Lob Rapoport were declared heretics because of their researches. Aaron Chorin was called Aher, a pun formed from the initials of his name, because of his radical views.

*See also:* ATHEISM; CREED; EXCOMMUNICATION.

PAUL RIEGER.

*Lit.:* Kohler, Kaufmann, *Jewish Theology* (1918); Krauss, *Begriff und Form der Häresie nach Talmud und Midrasch* (1896); *Encyclopaedia Judaica,* vol. 2 (1928) cols. 1197-1232.

**HERFORD, ROBERT TRAVERS,** non-Jewish author and historian of religion, b. Manchester, England, 1860. He was president of the British and Foreign Unitarian Association from 1883 to 1914. Although not a Jew, he devoted himself to the study of Talmudic and rabbinical literature, and became one of the ablest non-Jewish exponents of Judaism and particularly of Pharisaism, in which subject he became an acknowledged authority. He treated this subject impartially and objectively, and was the first Christian scholar and Hebraist to vindicate the Pharisees by taking the view that they were wrongly accused of being hypocrites and legalists and of lacking humanitarianism.

Herford lectured extensively on the subject, and wrote many works, including: *Christianity in Talmud and Midrash* (1903); *Pharisaism: Its Aim and Its Method* (1912); *The Effect of the Fall of Jerusalem upon the Character of the Pharisees* (1917), a paper read before the members of the Society for Hebraic Studies; *What the World Owes to the Pharisees* (1919); *The Pharisees* (1924); *The Truth About the Pharisees* (1925); *Judaism in the New Testament Period* (1928); *The Separation of Christianity from Judaism* (1927); *Some Ancient Safeguards of Civilization* (1933); *Talmud and Apocrypha: A Comparative Study of the Jewish Ethical Teaching in the Rabbinical and Non-Rabbinical Sources in the Early Centuries* (1933); *Pirḳe Aboth: The Tractate 'Fathers' from the Mishnah, commonly called 'Sayings of the Fathers,'* an edition considered one of the finest of all times (with introduction, translation and commentary, New York, 1925).

**HERLANDS, WILLIAM BERNARD,** lawyer, b. New York city, 1905. After graduating from Columbia University Law School (LL.B., 1928) he entered the law office of George Z. Medalie (1928), and was admitted to the bar of New York in 1929. Herlands was a special deputy assistant attorney general of New York from 1929 to 1930, and in 1931 was a special assistant to the United States attorney for the Northern District of New York. When Medalie became United States attorney for the Southern District of New York in 1931, Herlands was appointed an assistant in the criminal division. He continued in this post until 1934, when he was placed in charge of the division of contract litigation as an assistant of Paul Windels, corporation counsel of New York city. The following year (1935), upon the appointment of Thomas E. Dewey as a special prosecutor of New York County, in an investigation of vice and "rackets," Herlands was appointed one of his three chief assistants with the rank of deputy assistant district attorney, continuing as such until 1938; from then on he was the first Commissioner of Investigation in New York city, an office newly created by Mayor Fiorello LaGuardia to investigate irregularities and corruption in the municipal government.

Among his Jewish activities, Herlands was a director of Yeshiva College.

In 1939 Herlands was awarded the distinguished service medal of the United States Junior Chamber of Commerce.

**HERLITZ, GEORG,** historian and editor, b. Oppeln, Germany, 1885. He studied at the Universities of Berlin and Halle and at the Hochschule für die Wissenschaft des Judentums in Berlin. From 1909 to 1916 he was head of the Kartell Jüdischer Verbindungen, the German Zionist students' organization, and from 1911 to 1916 director of the General Archive of the Jews of Germany. During the same period he became director of the archives of the Zionist Organization in Germany. Together with Bruno Kirschner, he edited the encyclopedic work, *Jüdisches Lexikon* (5 vols., 1927-30). From 1930 to 1932 he was head of the Montefiore Lodge of the B'nai B'rith in Berlin, and in 1933 became one of the directors of the Grand Lodge in Germany. In 1933 he migrated to Palestine, where he organized a Hebrew Circle and became director of the educational work of the Histadruth Ole Germania in Jerusalem. In addition to numerous essays, his writings include: *Geschichte der Herzöge von Meran* (1909); "Hebraismen in lateinischen und deutschen Judenurkunden des Mittelalters" (*Martin Philippson Festschrift,* 1916); a German-Hebrew dictionary (1935).

**HERMALIN, DAVID MOSES,** Yiddish writer, b. Vaslau, Roumania, 1865; d. New York city, 1921. He came to the United States in 1885 at the age of twenty, after living for four years in Bucharest. Hermalin was for many years the most important family page editor in Yiddish. He conducted such pages in the *Folks-Advokat,* the *Yiddisher Herold,* the *Wahrheit* and the *Day.* He published many popularized translations of famous novels and plays of Tolstoy, Maupassant, Zola, Boccaccio, Goethe, Shakespeare, Conan Doyle and others. He wrote for Anglo-Jewish and Hebrew periodicals. Hermalin, who was a passionate huntsman and fisherman, described his adventures in the only book of this kind in Yiddish.

**HERMANN, GEORG,** *see* BORCHARDT, GEORG HERMANN.

**HERMAN, LIPÓT,** painter, b. Nagyszentmiklós, Hungary, 1881. He studied in Budapest and Munich, and stayed for some time in Berlin and Paris. He is one of the founders of the artists' colony of Kecskemét, Hungary, and of the Szinyei Merse Society. While still a student, he became known through a portrait of his mother (1903), now in the Budapest Art Museum, and through his genre picture *Mother at the Table* (1905). His exhibits in 1912, 1918 and 1922 in Budapest placed him in the first rank of painters. In addition to portraits, nudes and landscapes, he drew some battle scenes of the first World War (in the Regiments Museum, Prague), and he is known for his sensuous and colorful compositions on mythological and Biblical subjects. Some of his cartoons were published in the form of an album (1921).

His painting, *The Lovers,* and his landscapes, exhibited at Brussels in 1926, were acclaimed by the Belgian press. At the exhibit of Barcelona in 1929 he was awarded the gold medal. Some of his nudes and landscapes were shown at the Ernst Museum of Budapest in 1936.

Herman is also a distinguished art critic. His writings on contemporary Hungarian painting were published in *Magyar Müvészet,* the magazine of the Szinyei Merse Society, up to 1938.



*Lipót Herman*

**HERMANN, LUDIMAR,** physiologist, b. Berlin, 1838; d. Königsberg, Germany, 1914. He graduated from the University of Berlin with the M.D. degree in 1859, and was lecturer at the University of Berlin (1865-68), associate professor at the University of Zurich (1868-84), and associate professor at the University of Königsberg from 1884 on. As a scientist he ranks with his teacher Bois-Reymond. His researches contributed greatly to the science of the physiology of muscles and nerves. He wrote a number of works on physiology, toxicology, biophysics and biochemistry; his *Lehrbuch der Physiologie des Menschen* (14th ed., 1910) is well-known. He was editor of the *Jahresbericht über die Fortschritte der Physiologie* (1894-1913) and of the *Zentralblatt für die medizinischen Wissenschaften* (1862-68).

***Lit.:*** Hofmann, *Ludimar Hermann* (1914).

**HERMAPHRODITE** (*'androgynos,* from the Greek, "man-woman"), one who from birth possesses in unnatural manner organs and parts of both sexes, so that it can not be told whether he is to be regarded as a man or as a woman (*Bik.* 4:5; this fourth chapter of *Bikkurim* is always designated in the Talmud as a Baraitha). Since the rights and duties of man and woman in Jewish law are different in many respects, the legal position of the hermaphrodite had to be specially regulated. The last chapter (the fourth) of the Mishnah tractate *Bikkurim* lays down these rights and duties in exact distinction and differentiation from the customary legal status of man and woman.

The hermaphrodite, from a legal point of view, has an unenviable status, since he has almost all the duties of a man, but does not enjoy all a man's privileges. In common with men, he is obligated to observe all the laws of the Torah; thus he must be circumcised on the eighth day; but since there is the doubt as to his sex, this cannot take place on the Sabbath for his is not a case that sets aside the law of Sabbath rest (*Sab.* 19:3). His marriage to a woman is legally valid, like that of any normal man; marriage with a man, on the other hand, is not allowed (*Yeb.* 81a-84a). The hermaphrodite wears men's clothing, is subject to the prohibition against shaving the beard and cutting off the earlocks, and the laws of cleanliness for man and woman (*Zabim* 2:1) apply to him. In common with women, he can not appear as a witness (Maimonides, *Hilchoth Eduth* 9:3; *Hoshen Mishpat* 35:14) and even if he is descended from a priestly family, he enjoys no priestly privileges. He may, however, partake of the heave-offering (*Yeb.* 72a).

The main advantage in the status of the hermaphrodite is that he can not be sold as a slave. He is also relieved of the duty of making pilgrimages (*Hag.* 1:1); on the other hand, he must offer up the first fruits, but he may not say the customary prayer of thanksgiving (*Bik.* 1:5). His status is especially disadvantageous in the matter of inheritance, for he neither shares the paternal legacy with his brothers, nor is supported, like his sisters, from the estate (*B.B.* 9:2). Furthermore, he is never granted the rights of a first-born son (*B.B.* 126b). The laws about the first-born of animals do not apply to the first-born hermaphroditic animal, and its owner may use the animal for work and eat it.

The post-Talmudic sages had a special interest in the discussions over the position of the hermaphrodite. Maimonides declared that the hermaphrodite cannot perform the levirate marriage, since he cannot beget children. Accordingly, he is not faced with the alternative of marrying the childless wife of his deceased brother, or else releasing her by the act of Halitzah (Maimonides, *Hilchoth Yibbum Vahalitzah* 6:2).

Special stress is laid upon the thought that a hermaphrodite is always regarded as a human being, and that murdering him is as punishable as any other act of murder. He is also stoned as a refractory son, if he curses his parents (*Sanh.* 66a). *Midrash Gen.* 8:1 even says that Adam was a hermaphrodite when he was first created, deriving this view from *Gen.* 5:2: "Male and female created He them"; the same thought is found in Philo. MARCUS COHN.

**HERMENEUTICS, TALMUDIC.** Hermeneutics is the science which defines the canons of interpretation and explanation employed by exegesis. These principles are known as *Middoth* in Hebrew.

The Bible in early Judaism, even as in Orthodox Judaism today, was accepted as the revelation of God to Moses on Sinai. It was the inviolable word of God to be observed by all the generations of man. Since the Pentateuch was the utterance of an omniscient God, it was endowed with unsurpassed wisdom and perfection and could never be amended or revised. Life, however, is not static, but is forever moving in new directions creating complex needs and new problems. The continuously changing complexion of the times demands a reinterpretation of old laws or the adoption of new measures to cope with the rise of unprecedented situations and novel social conditions.

In answer to these demands there developed a body of traditions and customs which supplemented the Pentateuchal laws and vitiated them by adjusting them to the needs of the times. This came to be known as the Oral Law, in contradistinction to the Pentateuch which was called the Written Law. The Oral Law was undoubtedly a compilation of early interpretations, customs, and usages which slowly developed according to current needs. The sources, in an attempt to explain the origin of the Oral Law and its authority, state that it too was given to Moses simultaneously with the Written Law.

The early masters of the Written Law ever since the time of Ezra were continually active in harmonizing the Oral Law with the Written Law and establishing the current traditions and practices on a Pentateuchal basis. They undoubtedly employed certain canons of interpretation which they applied to the Written Law to broaden its meaning to imply the traditions of the Oral Law. They did not, however, systematize these canons of interpretation, and it remained for Hillel, who lived in the 1st cent. before the Christian Era, to be the first one to formulate a set of hermeneutic principles.

Hillel formulated seven hermeneutic principles which were to be the standard canons of interpretation. These principles were probably selected from amongst numerous other principles which were employed by the masters of the law until his day, but these particular seven were preferred to many others either because of their comparative validity or frequent use. The Talmud makes no mention of the sources of these hermeneutic principles, but the later authorities, the Geonim and Maimonides state that these principles were handed down by Moses. This means to say that these rules were employed from of old. Nevertheless, we find that even Hillel employed some principles which he did not enumerate in his list.

A hundred years after Hillel, Ishmael ben Elisha further developed the hermeneutic principles and expanded them to thirteen. Ishmael's rules played such an important role in the development of the Halachah that they were included in the liturgy and are even recited in the Orthodox liturgy today. Akiba, on the contrary, continued the methods first advocated by Nahum Ish Gimzo. Since the text of the Pentateuch was of divine origin, every single word, every single letter was important for a proper understanding of the text. Therefore, every seemingly superfluous word, conjunction, even a definite article was used as the basis for the interpretation of the text. This difference in method between Ishmael and Akiba arose out of their different attitudes towards the Pentateuchal text. Ishmael maintained that the Pentateuch speaks in the same style and language as a man usually speaks. When an individual speaks he usually repeats himself, uses superfluous or additional words without intending to change the meaning of his ideas. This is also true

of the Pentateuch and hence we cannot merely employ stylistic niceties as a basis for interpretation. Akiba maintained that every single letter is of immediate significance for the interpretation of the meaning of the text. Nevertheless, we find some of Ishmael's pupils who used Akiba's methods (*B.K.* 84a; *Kid.* 43).

The hermeneutic principles were further expanded by Eliezer ben Jose the Galilean to thirty-two. These principles are not found in the Talmud but in later works. Ibn Janah mentions them and they are also found in a Baraitha in the Mishnah of Rabbi Eliezer, which is a 10th cent. work. These principles are mainly designed for the interpretation of the Haggadah.

The following is an analysis of Hillel's principles which are found in *Tos. Sanh.* 7, *Aboth de Rabbi Nathan* and the introductory Baraitha of the *Sifra,* and their relation to Ishmael's principles which are found in the introductory Baraitha of the *Sifra.*

**1. Kal Vehomer,** an *a fortiori* inference from a premise which is of minor importance to a premise which is of major importance or vice versa. For example, if a minor offense incurs a certain penalty, then a major offense of similar character should at least incur the same penalty. Or, if a major offense does not incur a penalty, then a minor offense of similar character should certainly go free. A very simple illustration is an inference which occurs in the Bible and is the Talmudic prototype of an inference. Miriam incurred the Lord's disfavor and was punished with leprosy (*Num.* 12:14). The question was raised how long such a leper should be quarantined from the camp. This was settled by the use of an inference. If her father had humiliated her and spat on her (minor), she would have been sent out of the camp for seven days; therefore, we can infer that when she has fallen into God's disfavor (major), she shall be sent out of camp at least for seven days (conclusion). A father's disfavor is considered minor in comparison to God's disfavor.

The premise from which we infer the conclusion is called the *nadon, melammed,* that which teaches, or *Tehillath Din,* the starting point of the inference, or *Ikra Dedina* (the basic point of the inference). The conclusion is called the *Ba Min Hadin,* the outcome of the inference, *Sof Din,* the end of the inference, or *lamed,* that which has been learned.

These are three restrictions which limit the use of the inference.

1. The conclusion of a minor to major inference should be equivalent in quality or degree to the premise from which it was inferred. In other words, one cannot infer more than what is contained in the premise which is the basis of our inference.

2. A new law cannot be derived by inference from a traditional law (*Sab.* 132; *Nazir* 57).

3. The Kal Vehomer does not apply to criminal procedure (*Mak.* 5b). The two restrictions are quite logical, for the interpretation based on an inference may not be very valid and it would be unreasonable to inflict punishment on the basis of a principle which is subject to error.

**2. Gezerah Shavah,** an argument from a verbal analogy. The Gezerah Shavah is based on two similar words or expressions occurring in two different passages and is employed to clarify the meaning of an undefined word in one passage from the other passage where the meaning of this word is clear. The Gezerah Shavah is similarly employed where two different passages contain the same characteristic word to derive all the ramifications and provisions of a law which are omitted in one passage but are clearly stated in the other passage. Thus, the entire setting and implications of a characteristic word which occurs in two passages may be transferred from one passage to another passage where these details are not explicit or omitted.

**3. Binyan Ab Mikathub Ehad,** a generalization of the reasoning behind a particular law into a general principle so that it can be applied to analogous situations. This principle and the following one are incorporated by Ishmael into rule 3.

**4. Binyan Ab Mishene Kethubim,** a generalization of the reasoning behind two different but related laws possessing a common characteristic into a principle so that it can be applied to analogous situations. For example, in *Ex.* 21:26 the verse reads that if a man destroys his servant's eye, the servant shall go free. In the following verse we read that if a man destroys his servant's tooth, the servant shall go free. Combining the thought of these two verses the rabbis reasoned that since the eye and tooth are both parts of the body and the verse enjoins that when the master destroys these the slave shall go free, therefore, we may conclude that when any part of the body is mutilated by the master, the slave shall be set free.

**5. Kelal Uferat, Perat Ukelal.** When a general term is followed by a particular term, the general term is limited and contains only the particular term. When a particular term is followed by a general term, the general term embraces the particular term as well as everything which is related to the general term. This rule was expanded by Ishmael in all its forms and variations and constitutes rules 4 to 11, inclusively, in his list.

**6. Kayotze Bo Bemakom Aher,** an analogy based on two similar passages.

Ishmael omits this rule and puts part of it under rule 2 and another part under rule 3.

**7. Dabar Halamed Meinyano,** a thing which is learned from its context, i.e. a word or passage can be explained from its context.

This is Ishmael's twelfth principle and he restated it to read, a word or expression is to be explained from its context or from the following phrase or passage.

Ishmael has a thirteenth principle which is not found amongst Hillel's rules. Two laws or expressions which contradict each other can if possible be reconciled by a third passage. BENJAMIN BERNFELD.

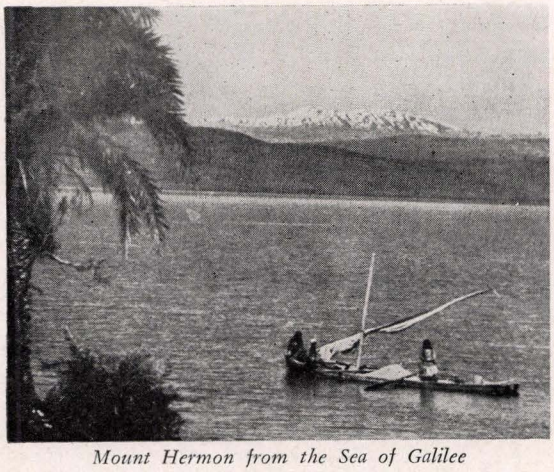
*Lit.:* Hirschfeld, H. S., *Halachische Exegese* (1840); Hoffmann, D., *Zur Einleitung in die halachischen Midraschim* (1887); Mielziner, M., *Introduction to the Talmud,* part 2 (1925); Strack, H. L., *Introduction to the Talmud and Midrash* (1931).

**HERMES, BOOKS OF,** an extensive literature in Greek and Latin published under the name of Hermes Trismegistos, the Greek god, who was often identified with the Egyptian god Thot, since both were regarded as the messengers of the gods and the inventors of writing. The fragments of the literature that have survived have been published by W. Scott (1924 et seq.). The literature is partly superstitious and partly theosophic; it contains cosmological, ethical and eschatological views, and is based on the idea that only those of the elect who have mastered this esoteric knowledge are assured of perfect bliss. The Books of Hermes arose in Egypt as part of the fusion of religions that arose in the period of the Ptolemies (4th to 1st centuries B.C.E.), and it is possible that Jews as well as Christians participated in some of the latest writings of the series. The question of how great an influence the Hermes literature had on Jewish Hellenistic literature is disputed; during the Middle Ages it was translated into Arabic and some of the ideas may have permeated to Jewish writings. The "books of Homerus" which are mentioned in the Talmud (for instance, *Yad.* 4:6) as being of a secular nature may be the same as the Books of Hermes; however, the term is also interpreted as meaning the Homeric writings.

**HERMON,** in Arabic Jebel esh-Sheikh ("the Mountain of the Chief") or Jebel et-Teldj ("the Snow Mountain"), the southern spur and highest elevation of the Anti-Lebanon range in northern Palestine. In ancient times this mountain was sacred to the Phoenician god Baal. In the Talmudic period, as even currently among the Arabs, it was called "Snow Mountain," because its loftiest peaks, which are visible far into the interior of the land, since it attains a height of about 9,050 feet, are always covered with snow. The Bible (*Deut.* 3:9) mentions its Phoenician name, Sirion (called Sariana in Hittite cuneiform inscriptions), and its Amorite name, Senir (The Saniru of the Assyrians). While its highest parts are rather barren, its slopes and base are fruitful. "Little Hermon," a name derived from Jerome and based on a misinterpretation of *Ps.* 89:13, is a term for the mountain Nebi Dahi, between Tabor and Afule.

**HEROD,** surnamed "the Great," king of the Jews from 37 to 4 B.C.E. He was the son of Antipater, the Idumean, and his role seems to have been to wreak punishment on the Hasmoneans for John Hyrcanus' conversion of the Idumeans to Judaism (120 B.C.E.) —one of the rare instances of forced conversion in Jewish history.

Appearing first as prefect of Galilee, to which post he had been appointed by his father, who was then (54 B.C.E.) virtual ruler of Judea, Herod immediately established the tone of his future authoritative and ruthless rule. Although he was then only twenty-five years old, he succeeded in subduing an insurrection led by Hezekiah, executing the leader and his followers as brigands. Summoned to defend himself before the Sanhedrin, Herod appeared before the august body with such pomp and surrounded by such an imposing bodyguard that the members of the Sanhedrin were frightened, with the exception of Shammai, who railed at them for their cowardice. Sextus Caesar, the Roman governor of Syria, ordered Hyrcanus II, the Jewish king and high priest, to see that Herod was



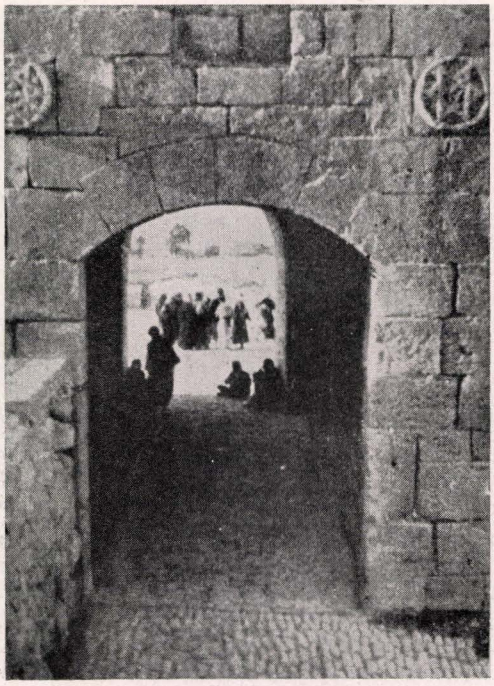
*Mount Hermon from the Sea of Galilee*

freed. Hyrcanus complied by urging Herod to escape to Syria, which he did. Here he was made prefect of Samaria and Coelesyria by Sextus Caesar. His ambitions already were directed at Jerusalem; only Antipater's advice restrained Herod from attacking the city at the head of a Roman army.

After the battle of Philippi (42 B.C.E.), which established Antony as the ruler of the East, Herod won his favor, and was made tetrarch of Judea. He carried into his new position resentment against the Jews, whom he held responsible for the poisoning of his father Antipater in the previous year. But in the meantime he had allied himself with the Hasmonean dynasty, when he took as his second wife the beautiful Mariamne, granddaughter of Hyrcanus II. His final political triumph over the Hasmoneans came with the execution of Antigonus, the nephew of Hyrcanus II, in 37 B.C.E., after a three-year battle for Jerusalem, which began when Herod was appointed king of Judea by Octavius and Antony.



*Ruins of the pagan temple built by Herod at Caesarea*



*The so-called "Herod's Gate" in Jerusalem*

Cleopatra, queen of Egypt, was inimical to Herod. She succeeded in fomenting a war between him and the Nabatean king Malich (31-30 B.C.E.) which, however, turned out well for Herod. Preoccupied with this war, he was unable to side with Antony and Cleopatra in their struggle against Octavius. After Octavius' triumph, Herod was able to prove lack of enmity toward the new emperor, who thereupon rewarded him with an enlarged kingdom, which included Judea, Idumea, Samaria, Galilee, a large part of the Palestinian coast, Trachonitis, Gaulanitis and Batanea.

Mariamne's young brother, Aristobulus, the male bearer of the Hasmonean line, had already been killed at the command of Herod, who ordered him forcibly drowned while he was bathing. Hyrcanus II, Mariamne's grandfather, and Herod's supporter, was executed after Antony's defeat, on Herod's suspicion that Hyrcanus was conspiring with the Nabatean king for his overthrow. Herod's love for Mariamne prompted his giving secret instructions to his uncle and brother-in-law Joseph, husband of his sister Salome, that Mariamne was to be killed if he failed to return from a visit to Antony (34 B.C.E.). Joseph's confession of this order to Mariamne brought about Joseph's death, and Mariamne remained under suspicion of infidelity to Herod.

In 30 B.C.E. Herod went to meet Octavius in Rhodes. Again the same instructions regarding Mariamne were given; again Mariamne discovered them from the man to whom they had been entrusted. This time Salome convinced Herod of Mariamne's guilt, and Mariamne was executed. Herod was driven to temporary madness by this tragedy. A scheme against his power by Alexandra, Mariamne's mother, was discovered by Herod, however, and she and her co-conspirators were also killed. Salome, resolved to uproot all traces of the Hasmoneans, began to scheme against Alexander and Aristobulus, Herod's sons by Mariamne. Although twenty years passed before this scheme was executed, Herod finally ordered their strangulation (6 B.C.E.).

Now of Herod's kin, only Antipater, his son by his first wife Doris, was left. Antipater had helped bring about the death of his brothers, but it was his own fate to be executed five days before his father's death, when his own conspiracies were exposed. It is said that Herod ordered the most renowned men of Judea to be killed when he died, so that his death should not produce rejoicing in the kingdom, but this order was not carried out.

As king of the Jews, Herod typified the ruler to whom power is all-important, without affinity to ideals. He rebuilt the Temple at Jerusalem, and otherwise beautified the city architecturally. In minting, he obeyed the Jewish law against images, and had nothing but lettering on the coins. But he also constructed pagan temples in many cities, and introduced Grecian games in honor of the Roman emperor, and he fastened a golden eagle on the Temple gate. The Zealots, in particular, were against Herod and were the supporters of his mother-in-law and the Hasmonean tradition. During one of Herod's periods of acute illness, Jews tore the Roman eagle off the Temple gate, and the instigators were eventually executed.

Recent historians have credited Herod with being a cultured man of artistic sensibilities, and attributed his ruthlessness to the morals of the time and his treatment of Mariamne to Oriental possessiveness. But Herod's lavishness seems to fit into the picture of the domineering prototype, regardless of period, and his ruthlessness falls within the same pattern. That he had a complicated emotional attitude toward the Jews and the Hasmoneans seems evident; his love for Mariamne and his frenzy at her destruction may have been connected with this confusion.

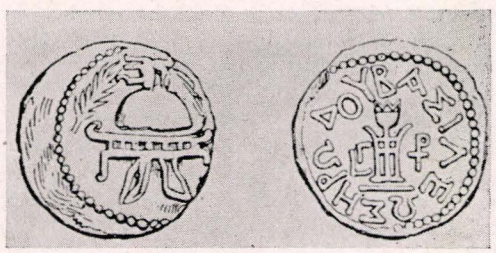
The tragedy of Mariamne and Herod has been the subject of at least forty-three known dramas. Introduced into Europe with the publication of the writings of Josephus during the Renaissance, the story was first staged in the 16th cent. From Josephus, too, comes the appellation "Herod the Great," although the reason for this remains uncertain and rings strangely in Josephus' work, which is pro-Hasmonean in tone.

LIBBY BENEDICT.

*Lit.:* Graetz, H., *History of the Jews,* vol. 2 (1927) 77-120; Renan, Ernest, *Histoire du peuple d'Israel,* vol. 5, p. 200 et seq.; Minkin, Jacob S., *Herod, A Biography* (1936); Valency, Maurice Jacques, *The Tragedies of Herod and Mariamne* (1940); Duesberg, Dom Hilaire, "Le Roi Hérode," *Revue Générale,* vol. 119, pp. 385-415, 531-57.

**HEROD AGRIPPA I, II,** *see* AGRIPPA I, II.

**HEROD ANTIPAS,** *see* ANTIPAS.



*Coin of Herod*

**HERODIANS,** in the narrower sense the family of Herod the Great which succeeded the Hasmonean dynasty in Judea under the Roman rule. After Herod's death (4 B.C.E.) his kingdom was divided among three of his sons: Archelaus, who received Judea, Samaria and Idumea, with the title of ethnarch; Herod Antipas, who received Galilee and Peraea along with the tetrarchy (the Roman term for a minor kingdom); and Philip, who received the tetrarchy of Batanea, Auranitis, Gaulanitis, Panias and Iturea. In 41 C.E. Agrippa I, son of Aristobulus, became ruler of the whole of his grandfather's domain. His son Agrippa II received from Emperor Claudius the kingdom of Chalcis (48 C.E.), which had previously been governed by his uncle Herod II, and afterwards he received Batanea and Gaulanitis. Other Herodians (Alexander, Tigranes, and Aristobulus) were appointed kings in Armenia and renounced the Jewish faith. At the time of the Jewish revolt against Rome (66-70 C.E.) a number of Herodians—Saul, Levi, Antipas, Costobar, and others—headed the Jerusalem patricians, and at the outbreak of hostilities they either fled from the city or else reluctantly joined the moderate party. Those who remained in the city were massacred by the Zealots in 68 C.E.

In its broader sense the term Herodians refers to the followers of Herod the Great, such as the high priests and officials of his appointment and the veterans of his army. The members of the new Herodian nobility, which was an offshoot of the older Sadducean aristocracy, were known in rabbinical writings also as Boethusians (Baithusina), from Boethus, a scholar whose son Simon was appointed high priest by Herod the Great; Herod himself married Simon's daughter, Mariamne. In religious matters the Boethusians generally agreed with the Sadducees; in other respects they made concessions to the Pharisees. They were unconditional adherents of the Roman rule, for which reason they were hated by the people. They disappeared after the troublous times of 66 to 70 C.E. The actual term "Herodians" occurs nowhere in Talmudic literature, and only in the Gospels (*Matt.* 22:16; *Mark* 3:6; 12:13), where they are represented, along with the Pharisees, as foes of Jesus.

***Lit.:*** Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 2 (1925); Graetz, H., *History of the Jews,* vol. 2 (1927) 122, 139, 147-51.

**HERODIAS,** daughter of Aristobulus and Berenice, granddaughter of Herod the Great and Mariamne, the Hasmonean, and sister of Agrippa I. She was first married to her uncle Herod (falsely named Philip in *Mark* 6:17), the issue of this marriage being Salome, wife of the tetrarch (minor king) Philip (Josephus, *Antiquities,* book 18, chap. 5, section 4). Herodias subsequently left her husband to marry his stepbrother, her uncle Herod Antipas, and when the latter was banished by Caligula to Lugdunum (Lyon) in Gaul, she resolutely determined to share his exile (Josephus, *Antiquities,* book 18, chap. 7, section 2). The Gospels (*Matt.* 14:3-12; *Mark* 6:17-30) accuse Herodias of instigating the death of John the Baptist because he had denounced her second marriage as unlawful. Josephus, however, attributes John's execution to Antipas' fear that John might raise up a rebellion against him (*Antiquities,* book 18, chap. 5, section 2); the latter account is the more likely and the one more generally accepted.

**HERODOTUS,** *see* GREEK WRITERS ON JEWS.

**HERRERA, ABRAHAM COHEN** (originally Alonzo Nunez de Herrera), Cabalist of the 16th and 17th centuries. The place of his birth is unknown, but he was a Marrano and lived in Florence and Venice, Italy. He then went to Morocco, where his uncle, Juan de Marchena, was the business agent of Sultan Moulay Achmed Almansur of Morocco. The sultan sent Herrera as his agent to Cadiz, where he was taken prisoner when the English besieged the town, and was brought to England. He was set free about 1600, after an exchange of letters between the sultan and Queen Elizabeth, and went to Amsterdam, where he openly returned to Judaism. He then began (some think that it was earlier in Italy) to study the principles of the Lurian Cabala and to teach it to the Amsterdam Jews. Little is known of the rest of his life, but he must have attained a high regard, as he was one of the writers whose approbations are attached to Manasseh ben Israel's *Conciliador* (1632).

Herrera wrote two Cabalistic works in Spanish, preserved in manuscript in the library of the Etz Haim seminary in Amsterdam: *Puerto de Cielo* (Gate of Heaven), dealing with the Cabalistic theology and cosmology; *Casa de Dios* (House of God), treating of angels, pneumology and similar subjects. They were translated into Hebrew by Isaac Aboab da Fonseca in 1655 under the titles *Shaar Hashamayim* and *Beth Elohim;* extracts from these Hebrew translations were later rendered into Latin and published by Knorr von Rosenroth in his *Cabbala Denudata* (Sulzbach, 1678, vol. 1, part 3, pp. 1-192; vol. 2, part 3, pp. 188-242).

**HERRMAN,** a family which lived in Georgia prior to the Civil War. Its members were the only Jewish residents in Dublin, Ga., during and for many years after the war.

HENRY HERRMAN (b. Germany, 1822; d. 1875) emigrated to the United States at an early age and settled in Dublin. During the Civil War he served in the Confederate Army. Despite his militant Southern stand, however, he was quick to accept reconciliation when it was evident that his section's cause had been lost, for in 1869 he was commissioned postmaster of Dublin by the postmaster-general of the United States, John A. J. Crestwell. This appointment was made possible by President Andrew Johnson's Amnesty Proclamation of May 29, 1865, which granted pardon to all rebels, with but few exceptions, who took an oath of loyalty to the Union.

Some years later Herrman left Dublin and took up residence in Eastman, Ga., approximately twenty-five miles southwest of the former settlement. Here again the family contributed to civic leadership. Each of Herrman's three sons served as mayor of the community.

ELIAS HERRMAN, the oldest son, was elected mayor of Eastman in 1899. During his administration, a smallpox epidemic broke out among the Negro people of the community, and the mayor, upon recommendation of his physician brother, JEFFERSON DAVIS HERRMAN (b. 1861; d. 1922), ordered that the town's entire pop-

ulation be vaccinated. This order was courageously given despite bitter resentment on the part of the whites. In 1909 the people of Eastman called Jefferson Davis Herrman from his rural practice to serve as mayor, and elected him for a second term in 1910. SOLOMON HERRMAN, a third brother, succeeded the physician to the mayoralty in the following year, and was sworn into office by his brother, the outgoing mayor.

FERDINAND H. HERRMAN, son of Jefferson Davis Herrman, a physician, served as a captain in the United States Medical Corps, attached to the 2nd Division, United States Regulars, during the first World War. He received the American Distinguished Service Citation, and was awarded three Croix de Guerre. In 1941 he was practising as a physician in Far Rockaway, N. Y.

**HERRMAN, LOUIS,** educator and historian, b. Southampton, England, 1883. He was an assistant in the Research Department of Social Biology of the London School of Economics from 1931 to 1933. At that time he collaborated with Lancelot Hogben in a study of twins in the London area (1931-32). Some time later, Herrman (M.A., Ph.D.) went to South Africa to become the principal of Cape Town High School.

In 1930 Herrman published in London *A History of the Jews in South Africa from the Earliest Times to 1895* (South African edition published by the South African Jewish Board of Deputies, Johannesburg, 1935). He was also the author of *In the Sealed Cave* (1935, a scientific fantasy) and the editor of *Travels and Adventures in Eastern Africa* by Nathaniel Isaacs (b. 1808).

**HERRMANN, HUGO,** editor and author, b. Mährisch-Triebau, Czechoslovakia, 1887; d. Jerusalem, Palestine, 1940. He early became one of the leaders of the Bar Kochba, the Zionist students' organization, and later went to Berlin, where he was editor of the *Jüdische Rundschau* until 1914. He also edited there *Chad Gadja. Das Pessachbuch* (1914) and *Moaus Zur. Ein Chanukkahbuch* (with S. J. Agnon, 1918). Together with Nathan Birnbaum, he translated from Hebrew into German original records of the persecutions of the Jews during the Crusades, in *Edom. Berichte jüdischer Zeugen und Zeitgenossen über die Judenverfolgungen während der Kreuzzüge* (Berlin, 1919). From 1919 to 1922 he edited the Mährisch Ostrau *Jüdisches Volksblatt,* and for several years he was director of the Palestine Foundation Fund in Czechoslovakia. In 1934 he went to Jerusalem. His later writings include: *Palästinakunde, ein Hand- und Nachschlagebuch* (2nd ed., 1935); *Keren Hayessod, the Beginning of a Jewish Public Treasury* (1939); *In jenen Jahren, memoirs* (vol. 1, 1938). He also prepared a new handbook of Palestine for the Jesaias Press, and produced a map of Palestine published by the Palestine Foundation Fund.

**HERRMANN, LEO,** Zionist worker and author, b. Landskron, Czechoslovakia, 1888. From 1907 to 1913 he edited the Prague *Selbstwehr,* a Zionist periodical, and the *Jüdische Rundschau* of Berlin from 1914 to 1919. He was one of the promoters of the review *Der Jude,* founded in 1916, and in the same year edited *Die Treue,* a collection of essays on Jewish themes. He was a member of the delegation of Czechoslovakian Jews at the Versailles Peace Conference, and in 1919 was appointed secretary general of the World Zionist Organization in London; in 1926 he became secretary general of the Palestine Foundation Fund (Keren Hayesod) in Jerusalem, and was still serving there in 1941. In 1941 he wrote the scenario of the film, *Towards a New Life,* which was sponsored by the Palestine Foundation Fund.

**HERSCH, BENZION S.,** journalist and communal leader, b. Janishky, Lithuania, about 1885; d. Johannesburg, Union of South Africa, 1935. He was one of the founders of South African Zionism and of the South African Jewish Board of Deputies. He rendered valuable services to the Jewish community in matters of immigration and naturalization. He edited or contributed to several Yiddish papers, and was honorary chairman of the editorial board of *The Zionist Record,* the Zionist organ of South African Jewry. From 1910 until his death he was justice of the peace for Johannesburg.

**HERSCH, PESSACH LIEBMAN,** sociologist, b. Pomushe, a village in the district of Siaulas, Lithuania, 1882. He studied at Yeshivas in Lithuania and attended the University of Warsaw. There his activity in the revolutionary movement of the Jewish workers brought him into disfavor, and he was forced to leave and complete his studies at the University of Geneva, from which he graduated in 1908. He was then successively instructor (1909), assistant professor (1917) and professor (1921) of statistics at the University of Geneva. After he joined the "Bund" in 1905, he began writing extensively for the party organs, becoming one of the leading theoreticians of the party. He used a number of pseudonyms, such as P. Libman, H. Blumberg, Baal Chaloimes, A. Feder and Lemansky.

His writings include: *Di Kooperative Bevegung* (1911); *Le Juif errant d'aujourdhui* (1913); *La mortalité chez les neutres en temps de guerre* (Paris, 1915); *L'inégalité devant la mort d'après les statistiques de la ville de Paris* (1920); *La mortalité causée par la guerre mondiale* (Padua and Rome, 1925 and 1927); *International Emigration of the Jews* (New York, 1931); *Farbrecherishkeit fun Iden un Nit-Iden in Polen* (Vilna, 1937); *Le Juif délinquant* (Paris, 1938); the articles on Jewish demography and Jewish migrations in the last hundred years in the Yiddish *Algemeine Entziklopedie* (Paris, 1939).

**HERSCHBERG, ABRAHAM SAMUEL,** Hebrew writer, b. Kolno, district of Lomza, Poland, 1859; d. Bialystok, Poland, 1940. He received a traditional Jewish education, but also studied and read omnivorously in foreign languages. In 1880 he went to Bialystok, where he established a textile factory and joined the Hibbath Zion movement. After the closing of the factory in 1899, he spent eighteen months in Palestine, and on his return began to write articles on political and economic questions for Hebrew periodicals and to investigate the industrial and cultural life of the Jews in ancient times. From 1913 to 1914 he was editor of the Yiddish daily, *Bialystoker Tageblat.*

Herschberg's writings include: *Mishpat Hayishub Hehadash Beeretz Yisrael,* dealing with conditions in Palestine (Vilna, 1901); *Hahalbashah Hakedumah,* on Jewish dress in ancient times (Warsaw, 1911); and one section, *Haereg Vethaasiath Haereg* (Warsaw,

1924), of a larger work which was intended to deal with the cultural life of the Jews in the Talmudic period, and numerous sections of which appeared in Hebrew periodicals.

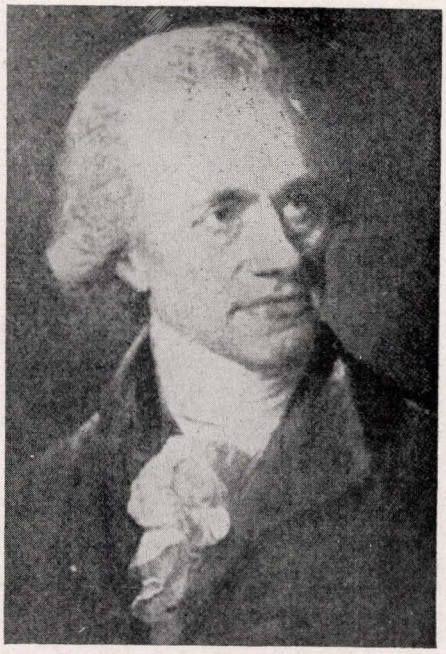
**HERSCHEL, CAROLINE LUCRETIA,** astronomer, sister of Sir Frederick William Herschel, b. Hannover, Germany, 1750; d. Hannover, 1848. In 1772 she came to England at the request of her brother in order to keep house for him; and she also aided him in his astronomical researches. When he was made royal astronomer in 1782, she became his assistant, the first woman to hold such a position. Working at his side, she soon became a competent astronomer herself; in 1786 she discovered a comet, and subsequently seven others and three nebulae. After the death of her brother in 1822, she returned to Hannover, where she made a catalogue of all the nebulae and clusters discovered by him, arranged in zones. For this she was given a gold medal by the Royal Astronomical Society in 1828, and the same society made her an honorary member in 1835. Her Newtonian seven-foot reflector, by means of which she made many of her discoveries, was presented to the Royal Astronomical Society in 1840.

***Lit.:*** Macpherson, *Makers of Astronomy* (1933) 98, 101-5; *Encyclopaedia Britannica,* vol. 11, pp. 519-20; *Memoirs of the Royal Astronomical Society,* vol. 3, p. 409; *ibid.,* vol. 17, p. 120.

**HERSCHEL, SIR FREDERICK WILLIAM,** astronomer, b. Hannover, Germany, 1738; d. Upton, near Slough, England, 1822. He at first followed his father's profession of music, and entered the band of the Hannoverian guard at the age of fourteen and a half. He saw service with the band in the disastrous 1757 campaign of the Seven Years' War, but found conditions in the army so distasteful that he left it at a time which can not be determined. His discharge papers, issued in 1762 and first published in 1912, dispose of the once widely credited statement that he was a deserter. He now made his residence in England and resumed his musical career, in which, after a hard struggle, he won an appointment in 1766 as organist in the Octagon Chapel at Bath.

The study of the stars, however, had attracted his interest from boyhood, and after his gifted sister, Caroline, arrived in Bath in 1772 to be his housekeeper and assistant, he began the series of observations that brought him his permanent fame. He built several telescopes of an improved pattern, observed the moon, Jupiter and Mars, called attention to the polar caps of the latter planet and successfully explained their true nature. In 1781 he startled the scientific world by the discovery of the planet Uranus, the first planet to become known since prehistoric times. He wished to name the newly discovered heavenly body "Georgium Sidus" after his royal patron, George III, and Lalande even proposed the name of "Herschel"; but the name suggested by Bode was adopted, as being consistent with the names of the other planets. Herschel's achievement brought upon him a shower of honors. He was elected a Fellow of the Royal Society of London, was presented to the king, and was made King's Astronomer.

Being now assured of an independent livelihood, he abandoned music entirely and devoted the rest of his life to astronomical research. The observatory which



*Frederick William Herschell*

he erected at Slough became one of the shrines of astronomy. He made the first systematic investigation of the sun spots, discovered two satellites of Saturn and detected the division between its rings, and two satellites of Uranus. He was able to prove that the sun is a movable, and not a fixed, star, and his studies of the binary (double) stars were the first proof that Newton's law of gravitation was valid outside of the solar system. As the result of his sweeps of the heavens he was able to compile a chart of 800 double stars and clusters and 2,500 nebulae. He was buried in the church of St. Lawrence at Upton, and his tombstone bore in its epitaph the Latin inscription "he broke through the barriers of the skies." NICHOLAS SARGOLOGOS.

***Lit.:*** Holden, *Life of Herschel* (1881); *Collected Scientific Papers of Sir William Herschel* (1912); Macpherson, *Makers of Astronomy* (1933) 94-113; *Harvard Annals,* vol. 14, p. 345; vol. 9, p. 56; Weld, *History of the Royal Astronomical Society,* vol. 2, p. 146.

**HERSCHELL, RIDLEY HAIM,** Protestant minister and missionary to the Jews, b. Strzelno (about thirty miles from Thorn), Prussian Poland, 1807; d. Brighton, England, 1864. The son of devout Jews, he left home at the age of eleven to study in a Yeshiva. In 1822 he left Strzelno again to go to the University of Berlin. Here he supported himself by tutoring, visited England (1825), and lived for a while in Paris. He read the writings of English freethinkers and, much impressed by part of the Sermon on the Mount which he found wrapped about a parcel, studied the New Testament. He returned to England and in 1830 was baptized by the bishop of London.

At first Herschell was engaged in missionary work among the English Jews. In 1835 he took charge of Lady Olivia Sparrow's school and mission in the fishing village of Leigh (Essex). He then preached and



*Solomon Herschell*

taught in Brampton (Huntingtonshire). Helped by friends, he opened a chapel in London in 1838. In 1846 he opened Trinity Chapel, near Edgware Road, and ministered to a large congregation.

Herschell took the lead in founding the British Society for the Propagation of the Gospel among the Jews and he established a home for Jews inquiring into Christianity. He was also a founder of the Evangelical Alliance. Among his publications were: *A Brief Sketch of the Present State and Future Expectations of the Jews* (1834; 3rd edition, 1841); *Plain Reasons Why I, a Jew, Have Become a Catholic and Not a Roman Catholic* (1842); *A Visit to My Fatherland: Notes of a Journey to Syria and Palestine in 1843* (1844, 1845). He edited (1845-47) *The Voice of Israel,* a missionary journal.

He was also the author of *Far Above Rubies* (1854), a memoir of his first wife, Helen Skirving Mowbray, the daughter of a merchant of Leith. Their son was Farrer Herschell, first Baron Herschell (1837-1899), lord chancellor of England.

**HERSCHELL** (also **HIRSCHELL**), **SOLOMON,** rabbi, son of Chief Rabbi Hirschell Levin Berliner, b. London, 1761; d. London, 1842. Trained in theology at centers of Jewish learning in Germany and Poland, he became chief rabbi of the Ashkenazic communities of England in 1802, and for nearly forty years played an important part in their development. When the Reform Movement began in England toward the end of his days, he assumed the leadership of the opposition.

*Lit.:* Duschinsky, in *Jewish Quarterly Review,* New Series, vol. 10 (1919-20) 484 et seq.; Picciotto, James, *Sketches of Anglo-Jewish History* (1875) 307-10.

**HERSCHENSOHN, MICHAEL,** *see* GERSHENSON, MICHAEL.

**HERSHFIELD, HARRY,** cartoonist and humorist, b. Cedar Rapids, Iowa, 1885. He began his newspaper career at the age of fifteen with the Chicago *Daily News,* where he was cartoonist, reporter and office boy. This was followed by positions on the San Francisco *Chronicle* (1907-10) and on the New York *Evening Journal* (1910-31). Here he developed his comic strips, especially that of *Abie the Agent,* the first sympathetic treatment of a Jewish character in American cartooning, salted with a humor based on dialect and situation. In addition Hershfield has appeared in vaudeville and on the radio, and has written columns for the Hearst newspapers. He published *Super City* (1930) and *Ye Salamis Shoppe* (1932).

**HERSHFIELD, REUBEN N.,** colonel, American Civil War officer, b. Utica, N. Y., 1838; d. Atlantic City, N. J., 1922. In 1848 he went to Kansas, where he achieved prominence in the business, social and fraternal life of the Middle West and particularly in the state of Kansas. At the outbreak of the Civil War (1861) he enlisted in the Federal Army, attained the rank of lieutenant colonel of the Kansas militia, and was appointed commander of the post of Fort Leavenworth, in which capacity he showed rare ability and distinguished himself by his bravery.

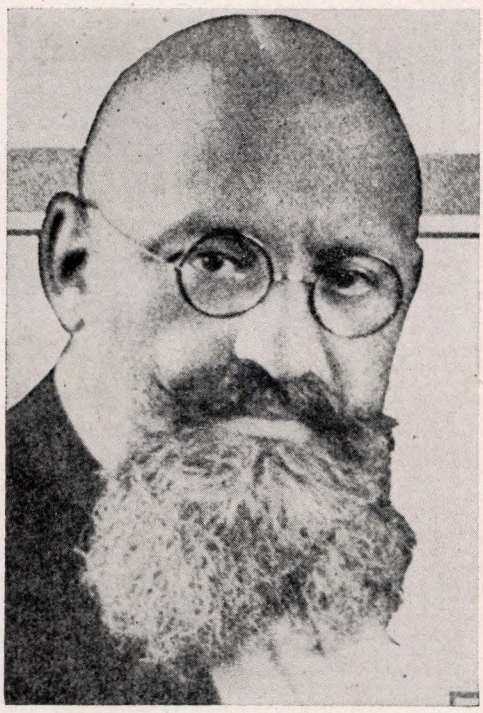
After the war he settled in Leavenworth, where he established the largest jewelry shop in the state. During his twenty-five years' residence in Leavenworth, Hershfield took an active part in all civic and educational movements, and was a member of the original board of regents of the University of Kansas. He was interested in philanthropic, social and fraternal organizations, having been one of the oldest Scottish Rite Masons of the Middle West. He was one of the charter members of the Kansas City and Leavenworth lodges of the B'nai B'rith and of the Cleveland Orphan Asylum. Hershfield was also a member of the Kansas Historical Society and Missouri Historical Society. In 1892 he retired from active business and settled in Kansas City, Mo.

*Lit.:* Hinton, R. J., *Rebel Invasion of Missouri and Kansas and the Campaign of the Army of the Border Against General Sterling Price* (1865) 50-53; Wilder, D. W., *Annals of Kansas* (1886) 410.

**HERSHMAN, ABRAHAM M.,** rabbi, b. Neustadt, Poland, 1880. He studied at Yeshivas in Poland and at the College of the City of New York, Columbia University, and the Jewish Theological Seminary



*Harry Hershfield*



*Alfred Hertz*

(Rabbi, 1906). In 1908 he became the rabbi of Congregation Shaarey Zedek of Detroit and in 1933 was elected rabbi for life. He was awarded the degrees of D.D. (1930) and L.H.D. (1934) by the Jewish Theological Seminary.

Hershman was a leader in the Jewish communal life in Detroit. He was a member of the board of the Jewish Welfare Federation, of the board of the Jewish Community Center, of the board of education of the United Hebrew Schools, and was a member of the Americanization Committee. A leading Zionist, he was a member of national committees of the Zionist Organization of America and chairman of Keren Hayesod campaigns. He was also a member of the board of the American Congress Council of Detroit. In 1918 he was elected one of Detroit's delegates to the first American Jewish Congress.

In 1941 Hershman was engaged in preparing for the Jewish Publication Society a study of the Jews of Northern Africa.

**HERSHMAN, MORDECAI,** cantor, b. Chernigov, Volhynia, Russia; d. New York city, 1941. After singing in the choirs of the well-known cantors Zeidel Rowner of Berdichev, Nisan Belzer, and Rabetz, he was for five months cantor at Zhitomir and for seven years at the great synagogue at Vilna. At the suggestion of the choir leader Leo Low he came to the United States, where he gave concerts of Yiddish folk songs. For ten years he was cantor of Temple Beth El of Brooklyn. Hershman made extensive concert tours of Europe, South America and Palestine in his later years.

**HERSKOVITS, MELVILLE JEAN,** anthropologist, b. Bellefontaine, Ohio, 1895. Immediately after receiving his doctor's degree from Columbia University in 1923, he was appointed instructor in the department of anthropology in that institution, and continued there until 1927, when he resigned to accept a similar position in Northwestern University, where he was made a full professor in 1935. Interested primarily in the cultural forms of primitive negro peoples, he visited Dutch Guiana (1928), West Africa (1931), Haiti (1934) and Trinidad (1939) to conduct his researches. In 1937 he was awarded a Guggenheim Memorial fellowship to continue his researches and in the same year he received the Order of Honor and Merit from the government of Haiti, for his study, *Life in a Haitian Valley*. Herskovits has also written *The American Negro, A Study in Racial Crossing* (1928), *Outline of Dahomean Religious Belief* (1933) and *The Economic Life of Primitive Peoples* (1940).

**HERSTEIN, ADOLF EDUARD,** painter and etcher, b. Warsaw, Poland, 1869. He attended the Munich Academy in 1893, but soon struck out for himself under the influence of impressionism, beginning with a reserved pointillism and later striving for greater freedom of style. His work, including paintings and etchings of landscapes and animals, was at first exhibited at Cassirer's in Berlin, where he settled in 1909, and at the expositions of Düsseldorf (1911 and 1913), Dresden (1912), Mannheim (1913), Munich (1913, 1914 and 1917) and Stuttgart (1913). Among his works are *Cows in Stable, Cows in Pasture, Samson and Delilah, Landscape with Women, Thuringian Landscape,* and *Acts in Pastell.*

**HERTS, HENRY B.,** architect, b. New York city, 1871; d. New York city, 1933. Trained in some of the best schools in America and Europe, including the École Nationale des Beaux Arts, Paris, and Heidelberg University, Germany, he had a prolific career as the designer of many important structures. The Brooklyn Academy of Music and the Polo Grounds stand as outstanding examples of his artistic abilities and versatility. He also drew up the plans of many outstanding Jewish institutions, among which are Yeshiva College and the B'nai Jeshurun synagogue, both in New York city. During the first World War he served as a captain in the air force.

**HERTZ, ALFRED,** conductor, b. Frankfort, Germany, 1872. He was graduated with honors from the Raff Conservatory, after which he accepted his first post as conductor with the Halle State Theatre (1891). He later became conductor at the Altenburg Court Theatre, where his achievements earned him the Order of Art and Science. After holding several other important positions in Elberfeld and Breslau, he came to the United States, in 1902, to become principal conductor of German opera at the Metropolitan Opera House. Here, one year later, he conducted the first stage performance of Wagner's *Parsifal* to be given outside of Bayreuth. In 1915, he retired from the operatic field to devote himself to symphonic music. His regime at the Metropolitan had been a distinguished one: he conducted twenty-seven different operas, eleven of them novelties, with application and musicianship that earned the admiration of audiences and critics alike. From 1915 to 1930, Hertz was the principal conductor of the San Francisco Symphony Orchestra. Since then he has appeared as guest of



*Henrik Hertz*

several opera houses and symphony orchestras, including a performance which inaugurated symphony concerts at the Hollywood Bowl.

**HERTZ, EMANUEL,** lawyer and authority on Lincoln, b. Austria, 1870; d. New York city, 1940. He came to the United States in 1884, studied at the Columbia University Law School and was admitted to the bar in 1895. Despite the claims of a busy practice, his interest in Abraham Lincoln led him to spend much time in study and research on the life of America's Civil War president, and in time he became a recognized authority on the subject. He wrote and lectured extensively on Lincoln and contributed 20,000 books to the Lincoln Memorial University in Tennessee. Hertz, who was the brother of Chief Rabbi Joseph Herman Hertz of the British Empire, was instrumental in building the first synagogue in Washington Heights in New York city, and contributed approximately 20,000 volumes to the library of the Hebrew University at Jerusalem. His writings include: *Abraham Lincoln—The Tribute of the Synagogue* (1926); *Abraham Lincoln—A New Portrait* (1931); *Lincoln Talks* (1939).

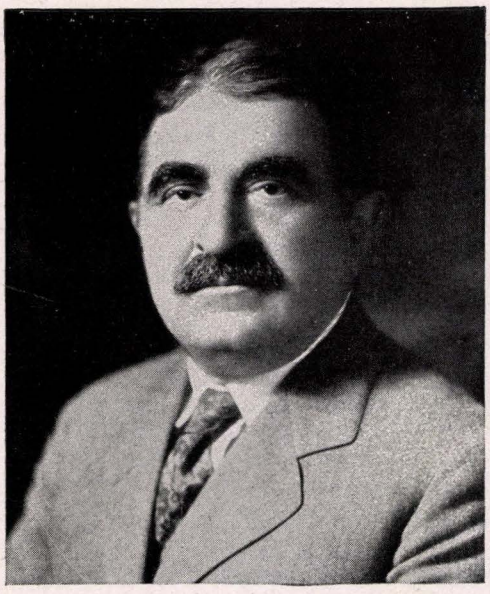
**HERTZ, GUSTAV LUDWIG,** physicist, b. Hamburg, Germany, 1887. A nephew of Heinrich Hertz, the great physicist, he was, like him, of Jewish descent on his father's side. From 1906 on, he studied at the universities of Göttingen, Munich, and Berlin (doctorate degree in 1911). In 1913 he was an assistant in the Institute of Physics of the University of Berlin. During the first World War he was gravely wounded (1915).

Hertz became an instructor at the University of Berlin in 1917; from 1920 until 1925 he worked in the laboratory of an incandescent lamp factory at Eindhoven, Holland; and in 1925 he was appointed professor of physics at the University of Halle and director of its Institute of Physics. The following year, together with James Franck of the University of Göttingen, Hertz was awarded the Nobel Prize for physics for 1925 because of their discovery of the laws governing the impact of an electron upon an atom.

In 1928 Hertz taught at the Technical High School in Berlin and as late as 1938, five years after Hitler came to power in Germany, he was still listed on the faculty as one of the "honorary" professors. But he was no longer at Halle. From 1935 on, he was a director of the great German electrical concern of Siemens.

**HERTZ, HEINRICH,** physicist, b. Hamburg, Germany, 1857; d. Bonn, Germany, 1894. He was the son of a baptized Jewish father and a Christian mother and was brought up in the Christian religion. In 1880 he became assistant to Helmholtz at the University of Berlin, in 1883 he was appointed lecturer in physics at the University of Kiel, in 1885 professor at the Karlsruhe Polytechnic and in 1889 professor at the University of Bonn. Hertz' greatest achievement was the experimental verification and extension of Maxwell's electromagnetic theory of light. He measured the length and velocity of the electromagnetic waves, which were called Hertzian waves after him, demonstrated the transverse nature of their vibrations, and subjected them experimentally to the laws of reflection, refraction and polarization. He thus succeeded in unifying optics and electromagnetism, thus paving the way for Marconi's invention of wireless telegraphy and for radio transmission. His works were issued in three volumes and were translated by D. E. Jones between 1893 and 1899 in three volumes, *Electric Waves, Miscellaneous Papers,* and *Principles of Mechanics.*

**HERTZ, HENRIK,** Danish poet, b. Copenhagen, 1798; d. Copenhagen, 1870. He originally studied for



*Emanuel Hertz*



*Joseph Herman Hertz*

the law, but early developed a taste for literature and had three of his plays produced in the years 1826 to 1828. In 1830 he produced a comedy in rhymed verse, and in the same year his six *Gengangerbreve* (Letters from a Ghost) were published in defense of the esthetist J. L. Heiberg and aroused great attention; they were issued anonymously, and their real authorship was not known until many years later. In 1832 he was baptized, and thenceforward wrote over his own name. He composed many lyrical plays and dramas, and many of them were performed at the Danish National Theatre. His most famous plays were *Svend Dyrings Hus* (1837) and *Kong Renes Datter* (1845), which became classics of the Danish theatre, and were translated into almost every European language and performed in many countries. His lyric poems are full of color and fire, with a graceful versification; several of them have gained a permanent place in Danish literature.

*Lit.:* Kyrre, Hans, *Henrik Hertz* (1916).

**HERTZ, JOSEPH HERMAN,** chief rabbi of the United Hebrew Congregations of the British Empire, b. Rebrin, Slovakia, 1872. At the age of twelve, he was brought to New York city, where he received his secular education and took his rabbinical degree at the Jewish Theological Seminary of America (1894). From 1894 to 1898 Hertz was rabbi at Syracuse, N. Y., and then he was called to officiate at the Witwatersrand Old Hebrew Congregation of Johannesburg, South Africa.

When the Boer War broke out in 1899, Hertz was expelled from the South African Republic by President Paul Kruger, because of his pro-British sympathies and because he advocated the removal of religious disabilities from Jews and Catholics. He returned to his post, however, when the British occupied the territory in 1900. In that same year Hertz was made a member of the High Commissioner's Consultative Committee. From 1906 to 1908 he was pro-

fessor of philosophy at Transvaal University College.

In 1912 Hertz left South Africa to become rabbi of Congregation Orach Chaim in New York, but in the following year he was called to England to serve as chief rabbi of the United Hebrew Congregations of the British Empire, succeeding Hermann Adler. The year 1920 to 1921 Hertz spent in traveling to the Jewish communities in the British commonwealth, including South Africa, Australia, New Zealand and Canada; he embodied his observations in a report, *The First Pastoral Tour to the Jewish Communities of the British Overseas Dominions* (1924).

Hertz visited Palestine in 1925 to attend the opening of the Hebrew University, and became a member of its Board of Governors. He was also made chairman of the governing body of the Institute of Jewish Studies of the University. He visited Palestine again in 1936 and in 1940, when he arranged for the admission into Palestine of many rabbinical students from Poland.

Hertz was made president of Jews' College in London in 1913, and in 1941 still held that post. From 1922 to 1923 he was also president of the Jewish Historical Society of England. He served as president of the Conference of Anglo-Jewish Preachers, and held high executive posts in national British organizations.

From the days of his disagreement with Kruger in 1899 through the tension of the war which broke out in 1939, Hertz was a dynamic upholder of Jewish rights internationally. In Czarist days he spoke out against the "yellow ticket" system, which enabled Russian Jewish young women to enter universities only if they registered as prostitutes; later he appeared before the League of Nations on matters concerning the Jews, and he was among the leaders in every aspect of Palestine development after the Balfour Declaration of 1917, at which Hertz was present. With the outbreak of the war in 1939, Hertz assumed direction of the various problems of Jewish communal life growing out of the evacuation of the larger cities, and was also the representative of British Jewry on war-time committees.

From 1898 to 1903 Hertz was a member of the board of translators of the Jewish Publication Society of America version of the Bible, for which he translated the book of *Joshua.* Among his published works are *The Jew in South Africa* (1905), *A Book of Jewish Thoughts* (1920), *Affirmations of Judaism* (1927) and *Sermons, Addresses and Studies* (1938).

LIBBY BENEDICT.

**HERTZKA, THEODOR,** political economist, b. Pest, Hungary, 1845; d. Wiesbaden, Germany, 1924. He was editor of the economics section of the *Neue Freie Presse* of Vienna from 1872 to 1879, and in 1879 established the *Wiener Allgemeine Zeitung,* which he edited until 1886. In 1874 he founded the Gesellschaft Österreichischer Volkswirte. After 1889 he edited the *Zeitschrift für Staats- und Volkswirtschaft.* He early advocated free trade and a gold-standard currency for Austria-Hungary. In his later writings he occupied himself with social problems. His novel *Freiland,* a description of a communistic Utopia located in central Africa, attracted wide attention and appeared in numerous editions (1st ed., 1890; 10th ed., 1896). He advocated the possession by the state of all landed



*Theodor Hertzka*

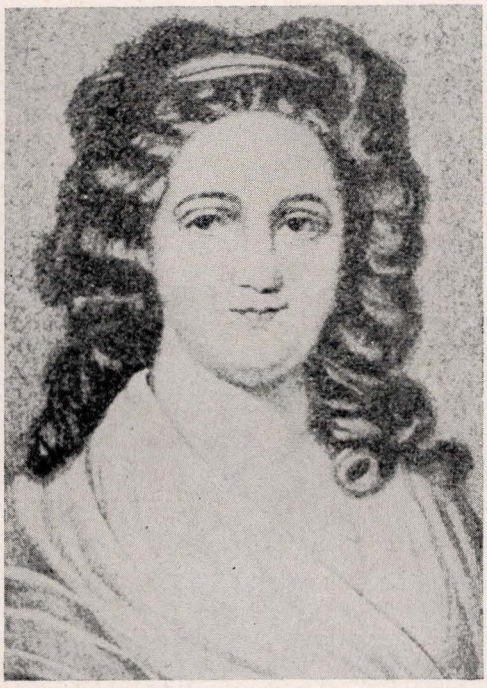
property, while all other property was to be left in private ownership. His works include: *Währung und Handel* (1876); *Die Gesetze der Handels- und Sozialpolitik* (1880); *Wesen des Geldes* (1887); *Die Gesetze der sozialen Entwicklung* (1886); *Probleme der menschlichen Wirtschaft* (1897). *Freiland* exerted a strong influence on Theodor Herzl, who incorporated in his *Judenstaat* a number of Hertzka's social ideas.

**HERUTH,** *see* COLONIES, AGRICULTURAL.

**HERXHEIMER, SALOMON,** rabbi and educator, b. Dotzheim, Germany, 1801; d. Bernburg, Germany, 1884. In 1827 he became religious instructor, and later district rabbi, at Eschwege; from 1831 to 1879 he was chief rabbi of Anhalt-Bernburg. He fostered the development of agriculture among Jews and the amelioration of the condition of Jews in Turkey and Palestine. A preacher of note and an adherent of Reform, he participated in the rabbinical conferences at Brunswick, Frankfort and Breslau, and in the synod at Leipzig. He wrote textbooks for religious instruction which were widely used and exerted great influence. His *Yesode Hatorah,* one of the first books of its kind to abandon the catechistic method and to take the form of an exposition, reached its twenty-ninth edition in 1883; it was translated into English and used in England and in the United States. Herxheimer made a translation of the Bible into German with an explanatory and homiletical commentary (Berlin, 1841-48; 3rd ed. of the Pentateuch, 1865).

*Lit.:* Salfeld, *Dr. Salomon Herxheimer. Ein Lebensbild* (1885); Kayserling, *Gedenkblätter,* 30.

**HERZ, HENRIETTE,** social leader, b. Berlin, 1764; d. Berlin, 1847. She was the daughter of a Portuguese Jewish family of Hamburg; her father, De Lemos, was a physician. At fifteen she married Markus Herz, a philosopher and physician of more than twice her age.



*Henriette Herz*

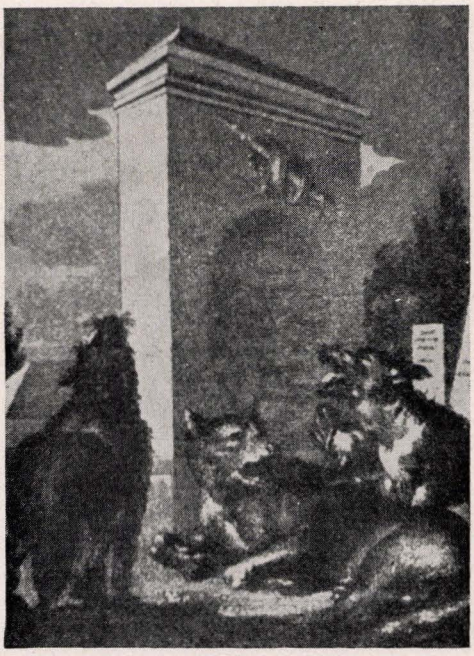
Her intellectual attainments were remarkable; she knew French, Spanish, Italian, Portuguese, English, Greek, Danish, Latin and Hebrew. She was equally famous for her beauty and vivacity, which lasted into her old age.

Her home became the resort of the most distinguished men and women of Berlin. Among her many friends were Jean Paul Richter, Schiller, Mirabeau, Ruckert, Niebuhr, Johannes von Müller, Schadow, Solomon Maimon, Gentz, Princess Luise von Radziwill, and Goethe, to whose cult her salon was devoted. She corresponded with Alexander von Humboldt in Hebrew cursive script; her friendship for the young Schleiermacher was the object of town talk, but was purely platonic.

After the death of her husband (1803) she had to resort to teaching to support her sister and blind mother; after her mother's death she embraced Christianity in 1817. King Frederick William of Prussia granted her a pension in her old age. Her reminiscences (*Erinnerungen*) give a good picture of contemporary life and culture.

***Lit.:*** Fürst, J., *Henriette Herz, ihr Leben und ihre Erinnerungen* (1850).

**HERZ, JACOB,** physician, b. Bayreuth, Germany, 1816; d. Erlangen, Germany, 1871. He studied medicine at the University of Erlangen, receiving his M.D. degree in 1839. In 1841 he became surgical assistant at the Polyclinic. In 1847 he was appointed prosector and in 1862 lecturer under the then liberal regime, having been previously denied promotion because he was a Jew. In 1863 he was promoted to the assistant professorship and in 1869 to the associate professorship. In acknowledgment of his medical services during the wars of 1866 and 1870, the city of Erlangen erected a monument to him in 1875.

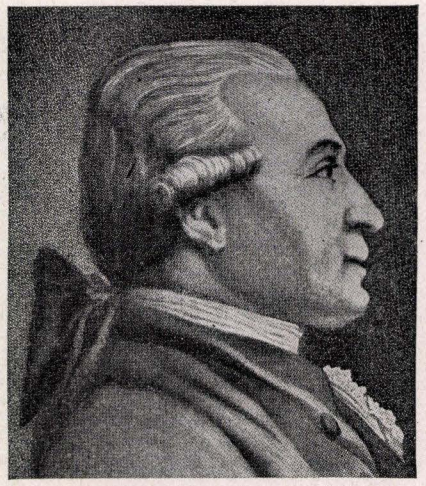


*A memorial page in honor of Markus Herz*

**HERZ, MARKUS,** physician and professor of philosophy, husband of Henriette, b. Berlin, 1747; d. Berlin, 1803. The son of poor parents, he received his Talmudic education in the school founded by Ephraim Veitel. At the age of fifteen he went to Königsberg to embark on a mercantile career. He soon abandoned it to enter the university in order to study medicine and philosophy. He became a disciple of Kant, whose philosophy attracted him. With the financial assistance of his friend, David Friedlander, he continued his study of medicine and received his M.D. degree at the University of Halle in 1774. Shortly thereafter he was appointed physician at the newly established Jewish hospital in Berlin, and soon gained a reputation as an extremely able physician.

After his marriage with Henriette de Lemos (1779) he developed a wide medical practice, and became a noted personage in Berlin. His home served as an important intellectual center. In 1785 he was appointed personal physician by the Prince of Waldeck, and became professor of medicine in 1787, under life appointment by the Prussian king. Herz delivered public lectures on the Kantian philosophy, and had many distinguished men among his auditors. His discourses on physics and his illustrations of the laws of nature by means of experimental demonstrations were attended by men of great renown, including the crown prince. He entertained such literary figures in his Berlin salon as Ramler, Dohm, Engel, Humboldt, Schiller, Goethe, Spalding, Schleiermacher, Schlegel and Gentz.

Herz contributed greatly to the moral and intellectual uplifting of the Jews by endeavoring to improve their social position and by stimulating them to partake of German culture. In addition to his medical works, he published *Betrachtungen zur spekulativen Weltweisheit* (Königsberg, 1771) and his frequently revised *Versuch über die Ursachen der Verschiedenheit*



*Markus Herz*

*des Geschmacks* (Mitau, 1776). In his *Freimütige Kaffeegespräche zweier jüdischer Zuschauerinnen über den Juden Pinkus* (Berlin, 1772) he defended all efforts to ameliorate the condition of the Jews, and commented humorously on anti-Semitism among Jews. In 1787 he wrote a dissertation in which he inveighed against the speedy burial of the dead as practised at that time among Jews. His correspondence with Kant is the most important and authentic source for the elucidation of the latter's *Kritik der reinen Vernunft.* He was noted as a philanthropist.

**HERZBERG, MAX JOHN,** educator and writer, b. New York city, 1886. He studied at Columbia University (B. A., 1906) and then began a varied career as teacher, editor, and author. In 1909 he held his first teaching position at the Barringer High School (Newark, N. J.), and subsequently was instructor of English at Mercer Beasley School of Law (1927-29). He served also as vice-president of the National Council of Teachers of English (1935). Since 1933 he has been principal of the Weequahic High School (Newark), and is the literary editor of the *Newark Evening News,* advisor to *Golden Book,* and a contributor to the *Encyclopaedia Britannica* (1929 edition). Herzberg is author of numerous books, among which are: *Myths and Their Meaning* (1928), *Outline of Contemporary American and British Literature* (1928), *Mark Twain Omnibus* (1935), *Classical Myths* (1935).

**HERZBERG, WILHELM,** pedagogue and author, b. Stettin, Germany, 1827; d. Brussels, Belgium, 1898. He was for a time director of the Mikveh Israel agricultural school in Palestine; afterwards he became superintendent of the Jewish orphan asylum at Jerusalem, where he founded a B'nai B'rith lodge. His best-known work is the novel *Jüdische Familienpapiere* (Hamburg, 1868; English trans., *Jewish Family Papers,* New York, 1875), at first published under the pseudonym Gustav Meinhardt. It was the most brilliant vindication of Judaism published in the 19th cent., and became very popular. He wrote also two stories of Jewish life, *Der freie Wille* (Leipzig, 1875) and *Eine Osternacht* (Leipzig, 1876).

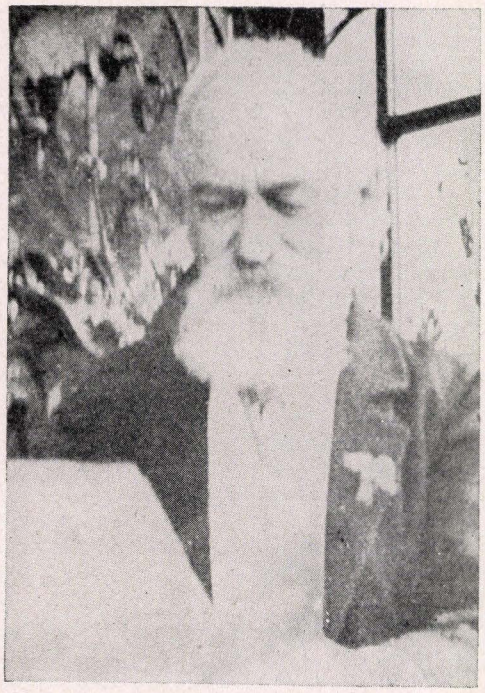
*Lit.:* Abrahams, I., *By-Paths in Hebraic Bookland* (1920) 283-89; Lippe, *Bibliographisches Lexikon* (1879).

**HERZBERG-FRÄNKEL, LEO,** writer, b. Brody, Galicia, 1827; d. Teplitz-Schönau, Bohemia, 1915. He published his first book, his impressions of Russia and Bessarabia, at the age of nineteen. During the revolution of 1848 he served in the National Guard, and later on contributed to the *Humorist, Reichszeitung, Neue Freie Presse,* and other journals. He was forced to move to Vienna, but in 1852 he returned to his native city, where he was appointed secretary of the chamber of commerce (1856); in this capacity he served until 1896, when he was pensioned. He was also inspector of schools and a member of the city council.

In his books *Polnische Juden, Geschichten und Bilder* (1866) and *Ghettogeschichte* (1889) Herzberg-Fränkel treated Polish Jewish themes in a realistic style. He displayed his narrative skill in *Geheime Wege* (Prague, 1895) and *Eine Emigration* (1898). He published also a novel, *Die Einsiedlerin auf Louisiana* (1849).

**HERZBERG-FRÄNKEL, SIGMUND,** historian, son of Leo, b. Brody, Galicia, 1857; d. Vienna, 1913. In 1887 he became lecturer at the University of Vienna; in 1893 he was appointed assistant professor, and from 1895 until his death was associate professor of general history at the University of Czernowitz. As a member of the Institut für Österreichische Geschichtsforschung he made valuable contributions to the knowledge of Austrian history. In 1905 he was appointed rector of the University of Czernowitz, and in this capacity served as a member of the diet of Bucovina. He wrote *Geschichte der deutschen Reichskanzlei* (1885) and *Moderne Geschichtsauffassung* (1906).

**HERZEGOVINA,** *see* YUGOSLAVIA.



*Leo Herzberg-Fränkel*

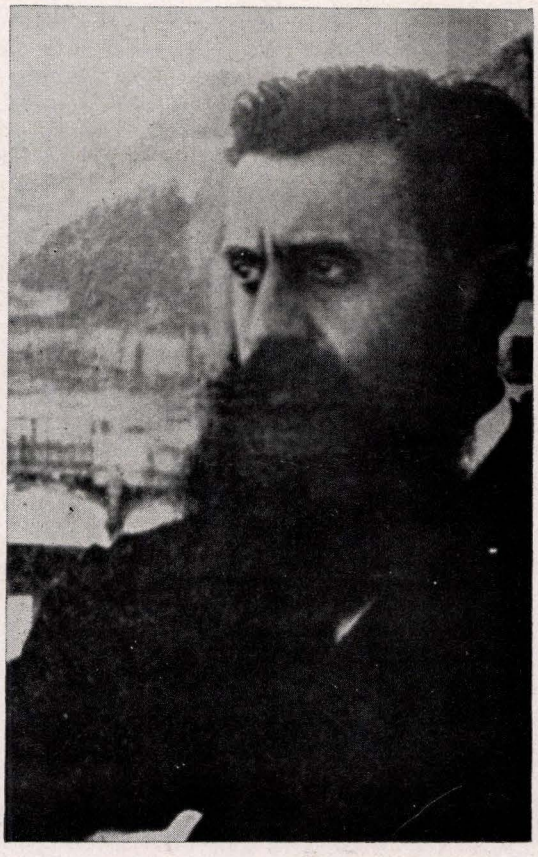
**HERZENSTEIN, MIKHAIL YAKOVLEVICH,** Russian economist and political leader, b. 1859; d. Finland, 1906. Although he had embraced Christianity, he retained his Jewish connections and therefore was not appointed to the chair of political economy at the Moscow Agricultural Institute until 1904, in spite of his high scholarly attainments. He was one of the founders of the party of Constitutional Democrats ("Cadets") and was elected a member of the first Duma (1906) representing the city of Moscow. There he repeatedly criticized the agrarian policy of the government. In spite of the moderate tenor of his speeches in the Duma, ten days after its dissolution he was assassinated by monarchists at his summer home in Finland. He contributed to the leading liberal newspapers and reviews, and wrote a number of scholarly studies dealing chiefly with rural credit and the land problem both in Russia and in Western Europe.

**HERZFELD, LEVI,** rabbi, b. Ellrich, Germany, 1810; d. Brunswick, Germany, 1884. In 1842 he became district rabbi of Brunswick, and in 1879 the Duke of Brunswick conferred upon him the title of professor. Together with Ludwig Philippson he convoked at Brunswick the first of the rabbinical conferences to discuss the modernization of Judaism; in this, as in the subsequent conferences at Frankfort and Breslau, he favored a moderate reform based on historical considerations. He was co-director with Philippson of the Institut zur Förderung der Israelitischen Literatur. Herzfeld, who was noted as a historian and archeologist, wrote such works as: a translation of *Ecclesiastes,* with a commentary (1838); *Vorschläge zu einer Reform der jüdischen Ehegesetze* (1846); *Geschichte des Volkes Israel* (3 vols., 1847-56; abridged edition, Leipzig, 1870); *Minhath Zikkaron,* a text-book for Jewish religious schools (1861); *Metrologische Voruntersuchungen zu einer Geschichte des ibräischen resp. altjüdischen Handels* (1863-65); *Handelsgeschichte der Juden des Altertums* (1879).

*Lit.:* Karpeles, biographical introduction to Herzfeld's *Handelsgeschichte* (2nd ed., 1894).

**HERZFELD, VICTOR VON,** violinist and teacher, b. Pozsony (Pressburg), Hungary, 1856; d. Budapest, 1920. He was a student at the Vienna Conservatory. In 1886, he was appointed professor of theory at the National Academy of Budapest, enjoying a long and successful career as teacher. When Hubay formed his world-famous string quartet, Herzfeld became its second violinist, and with this organization he achieved considerable fame as a performer of chamber music. In 1884, he received the Beethoven Prize for his services to chamber music. Herzfeld was also the composer of several works for orchestra and chamber music groups.

**HERZL, THEODOR,** founder and first leader of the modern Zionist movement, and convener and organizer of the first Zionist Congress (Basel, 1897), b. Budapest, Hungary, 1860; d. Vienna, 1904. He was the only son of Jacob Herzl and Jeannette Diamant. His father was a prosperous merchant of Budapest. When he was six years old he entered the Jewish Normal High School. When he was ten he was enrolled in the Technical School of Pest. He received the usual Jewish education of a Reform Jewish congregation. He entered the Evangelical Gymnasium in 1876. He developed an engrossing interest in literature, and at an early age began to write feuilletons and poems, even projecting the writing of a novel. After the Herzl family moved to Vienna, he entered the University of Vienna in 1878.



*Theodor Herzl*

In May, 1884, Herzl graduated as a Doctor of Laws, was admitted to the bar and entered the service of the state. He served in the Vienna courts in the preparation of criminal and civil suits, but in 1885 was transferred to the court in Salzburg. However, his interest in literature and journalism grew until he could not give the required attention to his legal work. He became a weekly contributor to the *Tageblatt* of Berlin, and in 1887 was appointed feuilleton editor of the *Allgemeine Zeitung* of Vienna. A number of his plays were produced. The *Neue Freie Presse* of Vienna published some of his feuilletons, and his reputation in the journalistic field was quite extensive. The climax of his journalistic career came when he was appointed Paris correspondent of the *Neue Freie Presse* in 1892. It was in Paris that his Jewish ideas developed and found expression.

Herzl was then well-known as a playwright and journalist. He had written a score of comedies, a number of which had achieved success. His feuilletons were models of vivacity, lightness of touch and keen observation. He lived in the world of literature and art; but his reading of such books as Wilhelm Jensen's *The Jews of Cologne,* Eugen Dühring's *The Jewish Problem as a*

*Problem of Race, Morals and Culture* and Edouard Drumont's *La France Juive* made him fully aware of the problem of anti-Semitism. Nor was Herzl unaware of certain ameliorative activities in Jewish life. In the *Neue Freie Presse* (1892) there appeared a detailed report on the critical condition of the Argentine Jewish colonies founded by Baron Maurice de Hirsch. Herzl's closest friend, Oswald Boxer, had gone to Brazil for a Berlin committee to investigate the possibility of settling Jews in that part of South America. He knew of the project for a Jewish colony on the northwestern coast of Arabia, initiated by a baptized Berlin Jew and a retired Prussian officer, who had in mind the founding of a Jewish state there. He contributed an article on French anti-Semitism to the *Neue Freie Presse* in August, 1892. At this time he encountered the solution of a return to Zion and seemed to reject it. He was of the opinion that "the historic homeland of the Jews no longer has any value for them. It is childish (for a Jew) to go in search of the geographic location of his homeland."

But Herzl's changing thoughts soon cleared. The things he had read, the views he had rejected, the suggestions he had offered, all created a great emotional interest which forced him to draw definite conclusions. These he concentrated in a play called *The New Ghetto*. With this play he completed the circle. For, in spite of his intellectual involvement in the problems which confronted the Jews, he was until then merely the observer, the advocate or the critic. In *The New Ghetto* he identified himself definitely with the interests of his people.

His reactions to Jewish events were not determined by the Dreyfus case. At the time, it appeared to him an incident of no great importance. Herzl reported the first aspects of the Dreyfus case in 1894, and seemed to share the general opinion that Dreyfus was guilty.

The feeling pent up in Herzl found expression in May, 1895, when he wrote a letter to Baron de Hirsch in which he set forth his views on the problem of anti-Semitism. This may be said to have been the beginning of Herzl's political career. He stepped out of the field of literature and journalism and into the field of political action. He was not fully aware at the time of the significance of his step. Baron de Hirsch gave him an interview on June 2, 1895. Herzl had prepared a plan, but passed it by and expanded the thoughts which he had expressed in *The New Ghetto*. The so-called Jewish question was to be solved by political means; specifically, the organization of immigration held his attention, and to that he addressed himself. Herzl established himself in the confidence of the baron, but there were no specific results. He wrote to him several times and expounded his maturer views as they developed. At this time he began his diary (*Tagebücher*), in which he made entries for the rest of his life.

The *Diary* is one of the strangest books in literature. It contains the reflections of the whole of Herzl's Zionist life. It gives the impression of a mind in disorder, but desperately determined to bring order into his conception of the solution of the "Jewish problem." What stands out is his complete absorption in his task. He feels driven by fate to complete his work.

His excitement produced a sixty-five-page pamphlet which he called "Address to the Rothschilds," intending to submit it to Baron Edmond de Rothschild. He engaged in an extensive correspondence. He wrote a letter to Bismarck; he prepared a memorandum intended to be submitted to Kaiser Wilhelm II; he communicated his ideas to Albert Rothschild in Vienna. Finally, the "Address to the Rothschilds," revised and enlarged, was absorbed in a new work written in 1896, entitled *The Jewish State: An Attempt at a Modern Solution of the Jewish Question*.

*The Jewish State* proposes that the "Jewish problem" must be treated as a political, world question to be dealt with by the civilized states. Herzl's reasoning runs as follows: The Jews are a people who are not allowed to disappear in the surrounding community. Assimilation is possible only through intermarriage; which can be achieved on a substantial scale only when the Jews shall reach a high economic level; which will serve to mitigate social prejudices. Nor is it to be expected that the external conditions necessary for effective assimilation can be created, for the ancient prejudices are deep rooted. Oppression and persecution can never destroy the Jews; they serve only to press back into the ranks the best sons of the race. The folk personality of the Jewish people does not want to go under. Whole branches may perish, but the tree will live on. The modern form of anti-Semitism is the consequence of an emancipation which came too late. The pressure of circumstances had produced a Jewish middle class who are in direct competition with the Christian middle class. Thus, Jews are subject to pressure as Jews and also as members of the bourgeoisie. The equality of rights guaranteed by law is abrogated in actual effect. The persecution of Jews differs in character and name from country to country, from class to class, but in essentials it remains the same. The solution is Exodus, the gathering together of the people out of dispersion—their concentration in a land of their own, under their own government, responsible to themselves.

The means suggested were "The Society of Jews" and "The Jewish Company," the first to serve as the legal representative of the movement, the second as the economic instrument for building the homeland. "The Society of Jews" is to consist of all Jews who accept the idea of a Jewish state. The Society will approach the Powers and demand sovereignty over some territory, large enough to serve the needs of the Jewish people. "The Jewish Company" is to be the executive instrument for immigration and settlement.

Herzl's first political effort was in the direction of winning the interest of Kaiser Wilhelm II to support his contemplated approach to the Sultan. Germany was then friendly to Turkish interests; it was opposed to the partition of Turkey. Herzl's first loyal and faithful supporter in the political field was the Reverend William H. Hechler, chaplain to the English embassy in Vienna, who had been tutor to the grand duke of Baden. In 1896 Hechler introduced Herzl to the grand duke, who was a firm believer in the return of the Jewish people to the Promised Land. "We need a protector," Herzl told the grand duke, "and German protection would be more welcome than any other."

In September, 1898, Herzl succeeded in securing an interview with Count Philip zu Eulenberg, the German ambassador in Vienna. Count zu Eulenberg agreed to



*Theodor Herzl (third from right) visiting a Jewish colony in Palestine*



*Herzl plaques and medals in the Bezalel Museum at Jerusalem*



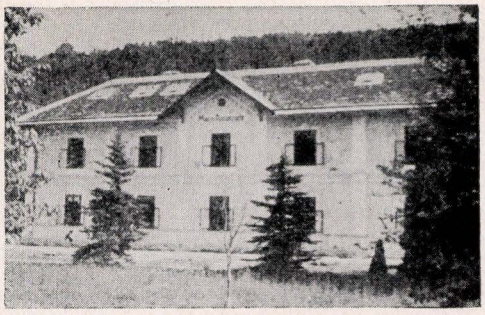
*Theodor Herzl's study reproduced in the Herzl Museum in the Keren Kayemeth building at Jerusalem*



*Theodor Herzl's desk in Paris upon which he wrote "Der Judenstaat"*



*Theodor Herzl and members of the Palestine expedition—Bodenheimer, Wolfsohn, Schnirer, Seidener—on deck of the boat that carried them homeward from Palestine*



*The house in which Theodor Herzl passed away at Edlach (near Vienna), Austria*

persuade the Kaiser to use his influence with the Sultan to open negotiations with the Zionists. The count was successful and, on October 6, 1898, informed Herzl that the Kaiser had become deeply interested in the idea of a German protectorate over Palestine. He advised Herzl to go to Constantinople, where he would meet the Kaiser, who was especially interested, however, in receiving a deputation of Zionists in Jerusalem.

Herzl met the German emperor first in Constantinople on October 17, 1898. The cordiality of the Kaiser was evident. The Kaiser asked, "What do you want me to ask of the Sultan?" "A chartered company under German protection," replied Herzl. The Zionist delegation proceeded to Palestine, and there the Kaiser arranged to meet Herzl, first at Mikveh Israel and then at Jerusalem. Herzl presented a memorandum to the Kaiser which had been revised according to the instructions of the German legation. All passages referring specifically to the aims of the Zionist movement, to the desperate need of the Jewish people and the projected "Jewish Land Company for Syria and Palestine" had been deleted. The memorandum referred to the historic tie which existed between the Jews and Palestine and to the aims of the Zionist movement, without allusion, however, to the official program. The Kaiser thanked Herzl for the statement and said, "The enterprise must be made the subject of further investigation and conversation."

There was an obvious change in the Kaiser's attitude from that of the first interview. The advice of his political advisers, Von Bülow and Hohenlohe, had made him cautious and restrained. This was reflected in the communiqué issued on the following day. It referred to an address by the leader of the Jewish deputation. The Kaiser viewed with benevolent interest all efforts directed to the improvement of agriculture in Palestine, as long as these accorded with the welfare of the Turkish empire and were conducted in a spirit of complete respect for the sovereignty of the Sultan.

The journey to Palestine failed in its purpose. In a letter to the grand duke of Baden Herzl wrote, "A hope that was especially dear to me has faded away, . . . and we shall not achieve our Zionist goal under a German protectorate."

His visit to Palestine stimulated Herzl to write the novel *Altneuland* (English trans., Lotta Levensohn, New York, 1940). Through the plot and characters, Palestine is first seen as he saw it in 1898 and as he imagined it would be twenty-one years later. In the future Palestine, the dead land is thoroughly alive with great cities and flourishing agriculture. All that is most modern in technology has been installed. A canal passes between the Dead Sea and the Mediterranean. The chemical wealth of the Dead Sea is exploited and has become the world's greatest production center for bromium, potassium salts, sulphur and phosphates. The real creators of Altneuland are the irrigation engineers. Agriculture, handicrafts, lighting, building, road-laying —everything carries the stamp of the new technology. The economic order is mutualistic or cooperative. Private property and currency are made fruitful through cooperative effort. Agriculture is carried on through producers' cooperatives. The land is public property and is leased only for periods of fifty years. Tolerance is the basic principle of the new society. The Arabs live in friendship side by side with the Jews. There was little mention of Hebrew in the book. In fact, Hebrew was not the language of the new land.

As Herzl indicated from the start, the direct political task was to establish relations with the Sultan. The finances of the Turkish government were in a shocking condition. In 1881 the Turkish debt had been consolidated and reduced to £106,000,000 sterling, but the whole debt was placed under the supervision of a Council of Creditors, to whom was given the management of certain domestic monopolies and the collection of certain taxes. These privileges gave the interested European Powers a broad opportunity to interfere in Turkish affairs. The recovery of the Sultan's full sovereignty could be attained only by either liquidating the debts or taking them over from the Council of Creditors.

Herzl's first intermediary in Constantinople was Philip Michael von Nevlinsky, who was the editor and publisher of a little periodical called *Correspondence de L'Est*. He had served in the field of diplomacy in many parts of Europe, but at the time was in reduced straits and had a doubtful reputation. Through Nevlinsky Herzl learned the methods of diplomatic negotiations and became acquainted with the complications of Turkish political intercourse. He proposed the regulation of the finances of Turkey in return for a charter which would enable the Jewish people to establish a Jewish state in Palestine. He was informed by the politicians at court that the Sultan would not under any circumstances accept the renunciation of Turkish sovereignty over Palestine; for a consideration he might be willing to consider Jewish settlement in Palestine as a vassal state of Turkey, or give permission for a large-scale immigration under Jewish management. The important item, however, was money.

Herzl was not daunted by this first refusal, but was determined to explore the possibility arising out of any aspect of the situation. He devoted himself to the task of securing financial support in London. Two outstanding British Jews, Sir Samuel Montagu and Colonel A. E. Goldsmid, agreed to cooperate provided the Powers would agree, that the Jewish Colonization Association would place £10,000,000 sterling at the disposal of the plan, and that Baron Edmond de Rothschild would become a member of the Executive Committee of "The Society of Jews." But when Herzl met Baron de Rothschild in Paris in July, 1896, the attitude of the baron was decidedly unfavorable. He did not believe it possible to create political conditions for a mass immigration. He thought that uncontrolled immigration would endanger the colonization work already done in Palestine. He was opposed to the idea of a Jewish state. The baron's refusal to consider Herzl's proposals was final and decisive.

Thus far Herzl was involved as the advocate of an idea as yet unsupported by any organization. What he had initiated and conducted had been wholly on his own responsibility. Now, finding the road to Jewish philanthropy closed, he turned to what he called "the organization of the masses." He was thinking of the preparation of the groups for the mass immigration. The steps which he took led, however, to the organization of a new Zionist movement, which in the course of time absorbed the old colonizing groups of Hibbath Zion and Chovevei Zion. He found supporters in

London, Vienna and Berlin. Single-handed he carried on an extensive and resourceful propaganda through the mails and the newspapers. Many criticized him severely, but he found many distinguished supporters, among them Max Nordau, author of *Conventional Lies,* then an outstanding figure in intellectual circles.

The First International Zionist Congress was assembled in Basel, Switzerland, on August 29, 1897. There were present delegates from many lands, most of whom saw Herzl for the first time. In his opening address, Herzl said, "We are here to lay the foundation of the home which is to shelter the Jewish nation." "We have nothing to do with conspiracy, secret intervention or indirect methods," he said. "We wish to place the Jewish question on the agenda and under the control of free public opinion." The Jewish question can not be solved through the old colonization methods, with no basis in legal recognition. The form of legal recognition was a matter for negotiation, but the basis can be only that of recognized right and not sufferance.

The program of the movement was formulated by Max Nordau and revised in committee, and finally read as follows: "Zionism seeks for the Jewish people a publicly recognized, legally secured home (or homeland) in Palestine for the Jewish people."

Herzl renewed his Turkish contacts with more resoluteness after the organization of the Congress. He had discussions at The Hague, in May, 1899, with Nouri Bey, general secretary of the Turkish foreign office. He organized the Jewish Colonial Trust, which was incorporated under the English law. The bank was officially opened in August, 1899. In an address delivered in London, Herzl explained in detail the nature of his first objective. That was to come to a legal arrangement, translated into political terms, with the Turkish government; "to obtain a charter from the Turkish government in order to colonize Palestine under the sovereignty of the Sultan." At the opening of the Third Congress, he said: "It is only when we are in possession of such a charter, which must carry with it public recognition and the legal guarantee of our right, that we can begin with the great colonization action."

After the death of Nevlinsky, Herzl won the support of Ármin Vámbéry, professor of oriental languages at the University of Budapest, who had been a language instructor to a sister of the Sultan and had personal influence with the Turkish ruler. Vámbéry addressed a letter to the Sultan about the Zionist movement, but received no reply for some time. In November, 1900, however, without explanation, new immigration and other restrictions were imposed on Palestine. The invitation to see the Sultan finally came in May, 1901. Herzl was given an audience which lasted for over two hours. Herzl informed the Sultan that he was in a position to create sympathy for Turkey on all the exchanges of Europe. He asked for the proclamation of a measure specifically favorable to the Jews. He promised to aid in the funding of the public debt. The Sultan seemed to express assent with gestures and monosyllabic replies. He said that he might issue a statement to the Hacham Bashi. Herzl suggested that the statement should be addressed to the Zionist Congress. The Hacham Bashi was not known outside of Turkey. The Sultan nodded in agreement. He asked Herzl to give his thought to the question of the public debt, and Herzl was expected to submit his detailed proposals regarding the funding plan within four weeks.

The value of the interview with the Sultan was questioned by many Zionists. Nordau said that Herzl was disingenuous and only half-outspoken in his dealings both with potentates and with the Jews. The Russian Zionists censured him for borrowing money from the Bank for the work in Constantinople. But he devoted himself to the task of raising £1,500,000 as the first step toward acquiring the charter. His negotiations in Paris and in London were fruitless. He tried to interest Andrew Carnegie and Cecil Rhodes, but could not get the right kind of introductions to them. In the meantime, Herzl kept in touch with Constantinople; but every attempt to obtain another interview with the Sultan was likewise fruitless. Indirectly, however, he received advice to furnish more specific information on his plans. Finally, at a meeting with the Sultan's representative, Herzl was informed that the Sultan was willing to open his empire to Jewish refugees upon condition that they become Turkish citizens and scatter throughout the Turkish territory, but Palestine itself would not come into the picture. To obtain these privileges it would be desirable to organize a syndicate to take over the refunding of the public debt and the exploitation of Turkish mines. To which Herzl replied that there must be a connection between Jewish colonization and the refunding of the public debt. He was not concerned with the protection of the individual Jew. "We are concerned only with national protection." By national protection, Herzl later explained, he meant, "A great, demonstrative declaration for the benefit of the Jews, such as would be represented by an offer of immigration rights without restrictions." The reply was the same. There could be no mass immigration, and what immigration there would be was to be directed by the Turkish government.

Undaunted, Herzl again suggested that in return for the right of unrestricted immigration he would found a Turkish-Jewish bank with branches in all the more important cities, and would organize the credit system of the country. But the Sultan could not accept the principle of unlimited immigration under the control of a land company. Herzl knew that while these discussions were going on, the French ambassador was offering the Sultan a more general and reliable solution of the problem of the public debt and that his proposals were being used to force better terms from the French. It was a hopeless situation. The direct road to Palestine was temporarily closed. That adventure had come to an end.

Even while pursuing the Turkish objective, Herzl had an alternative project constantly in mind. Always uppermost was the connection of liberal England with movements for the betterment of the conditions of Jewish life. He had thought of territories in the vicinity of Palestine, of the Sinai Peninsula and of El Arish, called "Egyptian Palestine," situated in the lower part of the Sinai Peninsula; and also the island of Cyprus. He had been building up in England a number of powerful Jewish friends. His English opportunity came in 1902, when he was invited before the British Alien Commission. It was an achievement for which Leopold J. Greenberg (later editor of the London *Jewish Chronicle*) was responsible, that Herzl, an Austrian subject,

was invited to testify as a Jewish representative. The fact that he was called greatly disturbed Lord Rothschild, the acknowledged leader of British Jewry, who was a member of the Alien Commission. Herzl's testimony made a deep impression before the Commission. He described the position of the Jews as requiring an international solution. It could not be solved through half-way measures.

He submitted plans with regard to the Sinai Peninsula, El Arish and Cyprus. He found Lord Rothschild interested, especially in the Sinai Peninsula. Herzl sent him an official outline of the plan for El Arish, which he was asked to submit to Joseph Chamberlain, colonial secretary. In a covering letter to Lord Rothschild, Herzl explained that he submitted this plan only because he (Rothschild) was against Palestine.

In October, 1902, Herzl had an interview with Chamberlain, who had been the head of the Colonial Office since 1895. Chamberlain was sympathetic to Jewish interests. Chamberlain said that at Cyprus the conditions were not promising; the Greeks and Moslems would oppose the introduction of any new element in the population for fear of competition. The Sinai Peninsula was a matter for the Foreign Office. He took a favorable attitude toward the El Arish proposal and agreed to have Herzl meet Lord Landsdowne, the foreign secretary. Herzl submitted an outline of a practical plan to Lord Landsdowne. It was important to get the consent of the British government and of Egypt to the sending of a commission to El Arish.

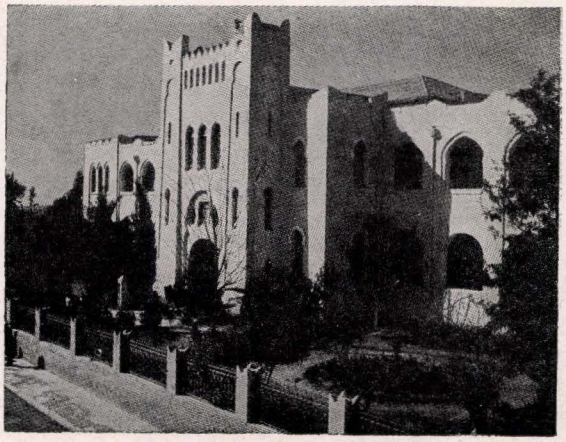
Lord Cromer, consul general in Egypt, had expressed his interest in the sending of a small commission of investigation to the Sinai Peninsula. There was to be an understanding that the new settlers would have to become Turkish subjects, bound by Egyptian law.

By now, Lord Rothschild seemed to be won over completely. He promised to use his influence to have the Jewish Colonization Association subscribe a substantial amount to the capital of the Jewish Eastern Company which was to be the title of the colonization agency. When Leopold J. Greenberg, acting for Herzl, went to Cairo to carry on the negotiations, he found opposition among the Turks. Greenberg finally agreed to an alternative plan, which involved a guarantee of the right to settle on part of the territory with autonomous rights for the settlers. An agreement to this effect was confirmed in a letter from the Egyptian prime minister.

The investigating commission, finding the territory quite unsuitable for settlers from European countries, presented a dubious report. Soon after the collapse of the project, a number of pogroms took place in many Russian cities, including Kishinev. This catastrophe led Herzl to undertake "politics of the hour." An answer had to be given to Kishinev. He arranged to meet Von Plehve, Russian minister of the interior; he pleaded with the Russian government to help him "reach land." Von Plehve said that Russia was interested in the immigration of such Jews as could not be assimilated. He was sympathetic toward Zionism as an emigration movement. These negotiations were a significant political success, and seemed to open the way for further relations with the Russian government.

When Herzl returned to London he saw Chamberlain again. In the course of this conversation Chamberlain urged Herzl to consider his former suggestion of Uganda (East Africa); in the interior of Uganda the climate was excellent for Europeans. He assured Herzl that the governor would definitely be a Jew. Although the matter belonged to the foreign office, he could have it transferred to the Colonial Office under his own jurisdiction. Herzl agreed to take up the Uganda proposal and submitted a general outline. The territory was to be the permanent property of a company which would be organized as the colonization instrument. The settlers were to be given self-administration in local affairs at first, and after five years there was to be complete autonomy. The charter of the company to exploit East Africa was prepared in London by the law firm of which Lloyd George was the senior member. The name of the settlement was to be "New Palestine." This was the general outline. Herzl pressed for a reply by the government, in order that the project might be laid before the Zionist Congress in Basel on August 14, 1903. At last, an official proposal came from Sir Clement Hill, permanent head of the Foreign Office.

This letter from the British Foreign Office was the first official proposal in connection with the Zionist movement which Herzl was able to present to a Zionist Congress. When it was submitted to the Congress (August, 1903), it split the Zionist movement wide open. It arrayed the overwhelming majority of Zionists in Russia against Herzl, and he was called upon to defend himself against a general attack. When the Congress was convened in an atmosphere of great excitement and partisan controversy, the Uganda project was submitted in the form of an official resolution calling for the appointment of a commission of nine to be sent to investigate conditions and to report to a special Congress. Although the vote showed a majority in favor of the official resolution—the tally was 295 for, 177 against and 100 absentees—the debate on the resolution revealed a determined, uncompromising opposition to the East African project. The Russian delegates left the Congress in a protest when the resolution was adopted. All the opposition delegates left with them and met to discuss the situation. When Herzl heard of the deep feeling which prevailed among the dissidents he asked for and was given the privilege of speaking to them. He gave them his solemn assurance that the



*The Herzl Gymnasium at Tel Aviv*

Basel Program would be unaffected by the resolution. He swore fealty to Zion and to Jerusalem. His address revealed the great transformation which had taken place in his organic relation to the Zionist movement. The opposition delegates felt that in spite of Herzl's vacillation in seeking alternately one or another substitute for Palestine, his heart responded without reservation to the national spirit which moved them.

The opposition reappeared in the Congress the following day, and exacted assurances that the funds of the Jewish Colonial Trust, of the Jewish National Fund and the Shekel Income should not be used for the commission investigating East Africa, and that the commission should report to the Greater Actions Committee before it submitted its report to the Congress.

Herzl's experience at what was called the "Uganda Congress" drew him nearer to the fundamental ideals of the Russian Zionists. He now seemed more subdued and contented. He realized that the ultimate goal could not be reached within the near future, that Uganda was merely a compromise achievement, providing the field of preparation for a second attempt to reach Zion. The Congress of 1903 was the climax of Herzl's career. It was, in effect, the end of his quest, the fulfillment of his mission.

In spite of the compromise resolution adopted at the Congress, a Zionist opposition was organized, led by Menahem Mendel Ussishkin, who had not been present at the Uganda Congress. The Russian Zionists called the Kharkov Conference to consider the situation. Herzl was charged with having violated the Basel Program. The Conference appointed a committee of three to communicate their demands to Herzl. These demands were that Herzl promise not to place before the Congress any territorial projects other than those connected with Palestine or Syria, and to take East Africa off the agenda. By now Herzl would have been pleased to let the East African project disappear from the agenda; the English in East Africa opposed a Jewish settlement; the government was not greatly interested and was seeking a way out; but the devious route of political action, once started, could not so easily be halted.

During this period Herzl began to show a physical deterioration which could no longer be hidden. His heart ailment was progressing rapidly; the imposing figure was now stooped, his eyes were darkened, and his mouth was drawn in pain and marked by passion. Almost on the brink of the grave, he called a meeting of the Greater Actions Committee in Vienna in April, 1904. It was his last Zionist conference. After two days of debate, due to his conciliatory efforts, a unanimous resolution was adopted which allowed for the sending of an expedition to East Africa, in the spirit of the resolution of the Sixth Congress; it reserved the right for a free discussion of the report in advance of the next Congress, which would accept or reject the findings of the commission. The Uganda project disappeared from the agenda.

Immediately after the meeting in Vienna, Herzl was ordered to take a complete rest in Franzensbad. He kept working without interruption until May 16th. He died on July 3rd and was buried in Doblinger Cemetery, Vienna. It was the largest Jewish funeral ever held in Vienna. There were over 6,000 Jews, of all classes, at the cemetery. In his will, Herzl asked that his body be buried next to his father, "to remain there until the Jewish people will carry my remains to Palestine." When the German Nazis took Vienna in 1938, his remains were still there.

LOUIS LIPSKY.



*Isaac Halevi Herzog. From an etching by Elias M. Grossman*

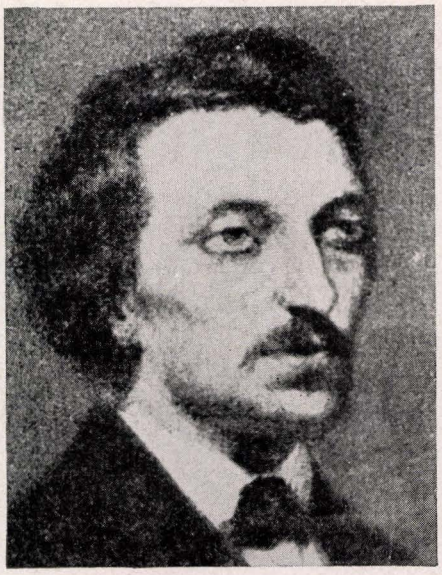
***Lit.:*** Herzl, Theodor, *Der Judenstaat* (1896); *Theodor Herzls Tagebücher* (1922-23); *The Congress Addresses* (1917; English trans., Nelly Straus); Bein, Alex, *Theodor Herzl* (1940); De Haas, Jacob, *Theodor Herzl* (2 vols., 1927); Gottheil, Richard J. H., *Zionism* (1914); Weisgal, Meyer W., edit., "Theodor Herzl—A Memorial," special number of *The New Palestine* (1929).

**HERZLIAH,** *see* COLONIES, AGRICULTURAL.

**HERZOG, ISAAC HALEVI,** author, and chief rabbi of Palestine, b. Lomza, Poland, 1888. Educated at the Universities of Leeds, Paris and London, he received his A.B. degree in 1909, the A.M. degree from London University in 1911, and the degree of Doctor of Literature in 1914. He was ordained rabbi in 1910, and appointed rabbi of the Jewish community of Belfast in 1915 and chief rabbi of the Jewish community of Dublin in 1919. In 1925 he became chief rabbi of the Jewish community of the Irish Free State (Eire). In 1932 he declined the post of chief rabbi of Salonika and of the whole of Greece, but in 1936 accepted the chief rabbinate of Palestine, in succession to Rabbi Abraham I. Hacohen Kook, and was still serving in this position in 1941. He was prominent in the Mizrahi movement in England.

In 1941 Herzog visited the United States in the interests of the Yeshivas of Lithuania and their 1,500 students and 200 teachers; here he was active in the attempt to raise a fund for the transfer of these Yeshivas and their students and teachers from Lithuania to Palestine, and for their maintenance there.

Herzog's works include: an edition of the last two chapters of Samuel ben Hofni's *Kitab Ahkam Shr'a al-Tzitzith;* "The Dyeing of Purple in Ancient Israel" (in *Transactions of the Philosophical Society of Belfast*); *Dibre Yitzhak* (Talmudic dissertations in He-



*Moses Hess*

brew); the first volume of a projected five-volume survey of Jewish law entitled *The Main Institutions of Jewish Law* (vol. 1, *The Law of Property,* London, 1936); numerous articles in Anglo-Jewish, Hebrew and legal periodicals.

**HERZOG, MAXIMILIAN JOSEPH,** physician, b. Germany, 1859; d. Chicago, 1918. A student of biology at the Universities of Giessen, Strasbourg and Marburg, he came to the United States in 1882. Here, in 1890, he received his M.D. degree from the Medical College of Ohio at Cincinnati. He went to Germany for post-graduate work (1891-92), and on his return was appointed laryngologist and otologist at German Hospital, Cincinnati. From 1903 to 1906 he studied beriberi in the Philippines and Japan. Always continuing his studies and gaining experience at some of the leading American medical institutions, he was made dean of the medical department of the Loyola University at Chicago in 1913, and from 1916 until his death acted as director of research at the Municipal Tuberculosis Sanitarium of Chicago. During the first World War he served as captain in the Medical Reserve Corps.

**HESCHEL, ABRAHAM,** philosopher, b. Warsaw, Poland, 1907. After receiving his early training in Talmud and Hebrew literature at several Yeshivas and his general education at a high school in Warsaw, he went to Berlin, where he received his Ph. D. degree in philosophy. In Germany he served as reader and editor for the publishing house of Erich Reiss. From 1932 to 1934 he lectured in Talmud at the Lehranstalt für die Wissenschaft des Judentums. Heschel, who was the successor to Martin Buber as director of the Central Organization for Jewish Adult Education at Frankfort, went to London (1939), where he founded and directed the Institute for Jewish Learning, a university extension for leading scholars and exiles. In 1938 he was professor of Jewish philosophy in the Warsaw Rabbinical Seminary (Institute for Jewish Studies), and since 1940 he has taught Jewish philosophy at the Hebrew Union College, Cincinnati.

Besides numerous essays on the metaphysics of Solomon ibn Gabirol, the philosophy of Jewish religion and Talmudic questions, Heschel wrote the following: *Maimonides* (German ed., 1935; French trans., 1936); *Abravanel* (German ed., 1937; Polish trans., 1938); *Prophecy* (published by the Polish Academy of Science in German, 1936), dealing with the prophetic concept of God, revelation and religion. Upon the death of Professor Zevi Diesendruck in 1940, Heschel undertook to edit his uncompleted work on the doctrine of God in the philosophy of Maimonides.

**HESCHEL, ABRAHAM JOSHUA,** *see* HÖSCHEL, ABRAHAM JOSHUA.

**HESHVAN** (a month of the Hebrew calendar), *see* CALENDAR.

**HESPED,** *see* EULOGY.

**HESS, ALFRED FABIAN,** physician and scientist, b. New York city, 1875; d. New York city, 1933. Interested primarily in diseases resulting from dietary deficiencies, he had an international reputation for his work in developing cures for scurvy and rickets. After receiving his M.D. degree from Columbia University in 1901, he pursued post-graduate work abroad. Upon his return he set up practice in New York, and shortly thereafter was made professor of pediatrics at Bellevue Hospital Medical College, a post which he held from 1915 to 1930. In 1927 he was awarded the John Scott Medals for discovering a method of producing a vitamin factor in food by the application of ultra-violet rays. A brilliant investigator, Hess was the author of over 200 papers of original research, published in American as well as European journals.

*Lit.:* Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 154-61.

**HESS, JACOB,** civic leader, b. Germany, 1847; d. Rye, N. Y., 1904. In 1874 he was elected to the New York State Assembly and thus began a career of service in many civic positions. Mayor William H. Wickham appointed him an inspector of schools in 1876, and in 1878 he became Commissioner of Charities and Correction under Mayor Edward Cooper, serving for six years. Shortly before his death he acted as president of the Board of Electrical Subways.

**HESS, JULIUS HAYS,** pediatrician, b. Ottawa, Ill., 1876. He received his doctor's degree from the Northwestern University Medical School in 1899, and spent the following three years doing graduate work at Johns Hopkins University Hospital and in clinics in Austria and Germany. In 1902 he established a private practice in Chicago, specializing in children's diseases, and from 1913 he was professor and head of the department of pediatrics at the University of Illinois College of Medicine at Urbana. He was also a member of the advisory committee of the United States Department of Labor, Children's Bureau. Hess is the author of *Feeding and Nutritional Disorders of Infancy and Childhood* (1918), *Premature and Congenitally Diseased Infants* (1923), *Infant Feeding* (1923), and *Mental Development of Prematurely Born Children* (1934).

**HESS, MOSES,** socialist and Jewish nationalist, b. Bonn, Germany, 1812; d. Paris, 1875. Though he had been named Moritz, Hess later took the name

Moses, as an expression of affiliation with Judaism, and wrote that he regretted that his name was not Itzig. At the age of nine, Hess was left to the charge of his grandfather, a rabbi by training but not by profession, and the education which he received here was to manifest itself later in Hess' cumulative work.

Hess entered the University of Bonn in 1830, but he never graduated. He went to England for a short time, and settled in Paris in 1840. His marriage to a prostitute, with whom he lived a happy life until his death, estranged him from his father, and the family connection was broken, although he asked to be buried in the family plot in Cologne.

*Heilige Geschichte der Menschheit, von einem Jünger Spinozas* (1837) was Hess' first published work. He called himself "a young Spinozist" in the title. But Hess showed here the influence of Hegel as well as that of Spinoza. Although from 1840 on Hess was active in communist groups in Paris, and is known to have influenced Friedrich Engels and probably even Karl Marx, the Spinozist concepts of cosmic unity kept the Hegelian beliefs of determinism from dominating him completely. He collaborated with Marx in writing *Die deutsche Idealogie* (1845). From 1842 to 1843 he had also been Paris correspondent of the *Rhenische Zeitung,* and his continued publicizing for practical socialism in Germany earned him a sentence of death after the 1848 revolution. He wandered through Europe, and in 1853 finally settled again in Paris; here he lived the rest of his life.

The early teachings of his grandfather, the later influence of Spinoza and a new period of study in which Hess engaged after 1853 brought his ethical concepts to new application in *Rome and Jerusalem* (1862). Hess had always deviated from Marx by his belief in socialism as a humanitarian and not purely economic question, an ideal to be achieved through labor organization but with the help of education. Theodor Zlocisti, his biographer, said: "Socialism is to him practical ethics." His new research into nationalism now led Hess to associate these practical ethics with the reestablishment of the Jewish people in Palestine. The unhampered existence of nationalities, with their respective characteristics, was to Hess the basis of an international order exemplifying socialism. Moreover, Judaism was to him the succinct expression of the ideal of cosmic unity, so that it was not for the sake of the Jews, but for the sake of the world, that he wanted the ideal preserved in Palestine. "Judaism has no other dogma but the teaching of the unity," he said. "But this dogma is with Judaism not a mere fossilized and therefore barren belief, but a living, continually recreating principle of knowledge."

Hess had faith in the Science of Judaism, which emancipation in Germany produced, yet he believed in orthodoxy rather than in reform as the channel of perpetuation for the intellectually messianic Judaism which he extolled. The technicalities of redemption, he hoped, would come through France, in whose future he foresaw the political liberation of the world. Throughout this last period he remained attached to active socialist movements; he was associated with the Lassalle Union in 1863 and with the Socialist International in 1867.

Theodor Herzl, Ahad Haam and many non-Jewish writers and thinkers were influenced by Hess' statement of the role of Palestine as a center of Jewish survival and of cultural direction for the rest of the world. His other works include *Die europäische Triarchie* (1841), which presents a plan for a United States of Europe, and *Une nation déchue,* written after the defeat of France in the Franco-Prussian war, which called for an alliance of all nations against Prussianized Germany. LIBBY BENEDICT.

*Lit.: Encyclopaedia of the Social Sciences,* vol. 7 (1932) 342-43; Zlocisti, Theodor, *Moses Hess* (1905); Hook, Sidney, "Karl Marx and Moses Hess," *The New International,* Dec., 1934, pp. 140-44; Mielcke, Karl, "Deutscher Frühsozialismus," *Forschungen der Geschichts- und Gesellschaftslehre,* vol. 4, pp. 118-97.

**HESS, MYRA,** pianist, b. Hampstead, near London, 1890. Her study of music took place at the Guild Hall School of Music, and at the Royal Academy where she was a pupil of Tobias Matthay. In 1907, she made her debut in London, following which she toured Europe extensively. Her American debut took place on January 17, 1922. Since then, by virtue of her aristocratic style, her profound musicianship and her extraordinary technical equipment, she has been recognized in America and Europe as one of the greatest women pianists of the present. In 1936, she was made Commander of the Order of the British Empire, the last official act of King George V.

When war broke out in Europe in 1939, Hess cancelled her projected American tour to inaugurate daily noon-hour concerts at the National Gallery in London. During the first eighteen months of these concerts, which proceeded uninterrupted despite the attacks on London from the air, more than two hundred thousand persons were in attendance to hear some thousand different musicians performing an extensive repertoire for small combinations of instruments. It has been said that her daily concerts have been a powerful factor in maintaining the morale of the London people. Because of her contribution to the war, Myra Hess was appointed, in 1941, Dame Commander of the British Empire, the highest honor which a British woman musician could receive.

**HESSBERG, ALBERT,** lawyer, b. Albany, N. Y., 1856; d. Albany, 1920. He was one of the leading lawyers of the state. He served as assistant corporation counsel of Albany and was twice elected recorder (city judge). He was also commissioner to draft the Code of Laws and Ordinances for the city of Albany, and for many years was treasurer of the New York State Bar Association. Hessberg was closely identified with Jewish affairs, and was president of the Albany Jewish Home Society as well as of other Jewish organizations. He was active in general organizations of various types, being president of the Capital Railway and treasurer of the New York State Bar Association.

**HESSE.** The landgraviate of Hesse (1292-1567), which included the counties of Hesse-Cassel and Hesse-Darmstadt, as well as Rhein-Hesse, Hesse-Homburg and Hesse-Nassau, was a place of refuge for the Jews persecuted in the neighboring states in the 13th cent. and for those expelled from France in the 13th and

14th centuries. As early as 1170 David Hacohen minted coins in Wetterau. The Jews suffered persecutions in 1349, the year of the Black Death. They fled from Allendorf, Eschwege, Fritzlar, Fulda, Hersfeld, Schmalkalden and Cassel, and found refuge in Erfurt. However, shortly afterwards they returned to almost all these places. In 1539 the divine Martin Butzer urged Landgraf Philip the Magnanimous to impose the heaviest restrictions on the Jews; but he went no further than to order them to resist conversion, and forbade the building of new synagogues. This concession was the result of the efforts of Josel of Rosheim, the Shtadlan of the Jews of the German Reich. Before his death (1567) Philip divided his domain among his four sons.

1. **Hesse-Cassel.** Under the immediate successors of Philip, conditions were not unfavorable for the Jews. Landgraf William permitted them to elect their rabbis. The Jews settled in a number of new localities: in Meimbressen (1580), in Wolfhagen (1592), in Zwesten (1595) and in Helmarshausen (1598). A list of Jewish residents, in 1646, named 152 heads of families in no less than forty-two places. In 1656 Witzenhausen became the seat of the rabbinate, and therefore the spiritual center, of the Jews of Hesse-Cassel. There also a Yeshiva was established which was supported by all the Jews of the country. Josel, a native of Witzenhausen, in 1680, translated the Bible into Yiddish and also the Arthur legend. At Abterode there were a number of scholars, scribes of Torah scrolls and printers. Several synagogues were built in the second half of the 17th cent., and in the first half of the 18th. The Jews adopted German family names long before they were compelled to do so by law



*Myra Hess*

(1808). The names Goldschmid, Heilbrunn, Kugelmann, Katzenstein, Gottschalk and Schartenberg occurred as early as in the 17th cent.

As in certain other countries, the Jews of Hesse-Cassel held their diets, at which fiscal matters as well as internal problems were discussed for solutions. The diets were convoked every three years by the government, the first in 1626. When the Jews met in 1723 without an official summons, they were fined. All Jewish subjects, heads of families and also widows, were compelled to attend the meetings, which lasted sometimes for a period of twenty-three days. This meant a loss of time for businessmen. The Jews, therefore, tried to persuade the authorities to convoke the gatherings at greater intervals. Governmental commissars acted as chairmen of the diets. The agenda included the assessment of taxes, the election of elders, the appointment of rabbis, and the settling of Jewish communal affairs. The commissars did not interfere in discussions regarding internal problems. The statutes and resolutions of the diets from 1690 until 1738 are preserved, and their convocation continued until 1806.

Under the Edict of Toleration of Joseph II, which went into force in Hesse-Cassel in 1781, the Jews were permitted to attend schools and universities. Wolff Breidenbach, of Breidenbach, a suburb of Cassel, was successful, in 1800, in obtaining the abolition of the so-called *Leibzoll* (personal tax) in Hesse-Cassel and in many other German territories as well. When the electorate of Hesse-Cassel became a part of the Kingdom of Westphalia, in 1807, the Jews were emancipated. Their leader, Israel Jacobson, reformed the synagogue service and introduced confirmation and the sermon in German.

The restoration of the electorate, in 1815, brought oppressions with it; in the struggle for constitutional rights in 1833, however, the demands of the Jews for political freedom were acknowledged. Full emancipation was granted in 1867, when the electorate was incorporated into the Prussian province Hesse-Nassau.

**2. Hesse-Darmstadt.** The Jews of Hesse-Darmstadt did not fare well under Philip's successors. In the 17th cent. they had to have some trade and were forbidden to exercise their religion openly. They were burdened with special taxes, in addition to "dons gratuits" (gratuitous gifts), upon every change of government. From 1750 on, a special tax was imposed on those Jews who emigrated from the duchy.

As in Hesse-Cassel, there were also Jewish diets in Hesse-Darmstadt. Each of the two provinces—Oberhessen and Starkenburg—held their own. The Oberhessen diet met in the village of Wieseck, near Giessen; that of Oberstarkenburg, at Gross-Gerau.

During the reign of Ludwig X (1790-1830), the personal tax (*Leibzoll*) was abolished, and the Jews were allowed to own real estate. The grand duke energetically checked the anti-Jewish excesses at the time of the Hep! Hep! riots in 1819. The constitution of 1820 granted the Jews civil liberty, while the law of 1848 declared that "a difference in religion entails no difference in political or civic rights." Friendliness to the Jews was an essential part of the policy of the grand dukes in the 19th and 20th centuries. They strongly condemned anti-Semitism both in speeches and through special decrees. In 1919 the grand duchy became a people's republic (*Volksstadt*).



*Prayer for the welfare of the Archbishop of Hesse. From an illuminated page in the Kasseler Memorial Book, printed in 1725*

There existed three rabbinates in the province of Starkenburg: the first rabbinate, in Darmstadt, was liberal; the second rabbinate, in Darmstadt, was Orthodox; and the third rabbinate, in Offenbach. In the province of Oberhessen two rabbinates functioned, known as Giessen I and Giessen II. In the province of Rhein-Hesse, which, from 1816 on, belonged to Hesse-Darmstadt, there existed four rabbinates, in Alzey, Bingen, Mayence and Worms.

The following table shows the increase of Jewish population up to 1849 and the marked decrease during the next eighty-four years:

| *Year* | *Number of Jews* |
|---|---|
| 1822 | 19,530 |
| 1849 | 28,081 |
| 1867 | 25,268 |
| 1885 | 26,114 |
| 1900 | 24,486 |
| 1910 | 24,063 |
| 1925 | 20,401 |
| 1933 | 17,888 |



*Prayer for the health of Landgrave Wilhelm IX by the Jewish community of Hesse. Painted on parchment by Solomon Pinchas in 1792*

A further rapid decline took place after 1933. The percentage of the Jews in the total population decreased from 3.04 per cent in 1822 to 1.3 per cent in 1933. The Jewish population reached its height in 1849. The decline which followed afterwards was caused partly by natural decrease—in 1910 to 1925 the surplus of deaths over births was 579—and chiefly by emigration. In 1864 to 1905, 11,220 Jews left the country, and in 1910 to 1925, 3,083.

The Jewish communities were organized in a union called Landesverband Israelitischer Religionsgemeinden Hessens, with headquarters in Mayence. Representatives of the communities met in congresses (*Gemeindetag*) to decide on communal, social and cultural affairs, and to elect the executive committee (*Oberrat*) consisting of fifteen members. The Orthodox Jewish communities had their own central union. Matters of Jewish welfare were in the hands of a Central Union of Jewish Charities, both in Hesse-Darmstadt and in Hesse-Nassau.

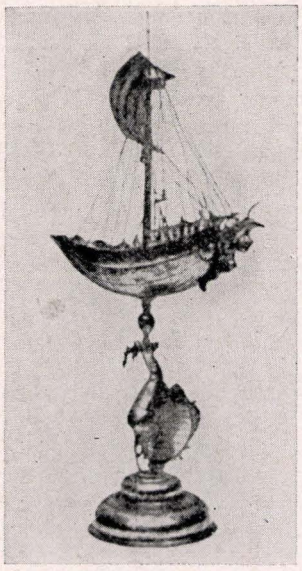
**3. Hesse-Homburg.** This county was forced in 1622 from Hesse-Darmstadt. Until that time practically nothing is known of the Jews, except that Gotfried V of Homburg obtained from the emperor the right to admit ten Jews to his domain (1339). In 1648 the Jews were for the first time permitted to hold communal services and to own a cemetery; the first synagogue, however, was not built until 1731. Shortly afterwards, special premises were assigned in the state print-shop for Hebrew printing. Zacharias Seligman was appointed, in 1684, superviser and representative of the Jews. From 1703 to 1816 they were restricted to a special street. Until the emancipation in 1848, Jews were permitted to work only as butchers, tailors, soapmakers and cabinet-makers. In 1867 Hesse-Homberg became Prussian, and was incorporated into the province of Hesse-Nassau.

**4. Hesse-Nassau.** Hesse-Nassau was formed in 1867 as a province of Prussia from the electorate of Hesse-Cassel, the duchy of Nassau and other territories. Jews must have settled in Nassau proper early in the Middle Ages, since it is on the Rhine, where the earliest Jewish settlements in Germany were founded. The first authentic records date from 1213. In Wiesbaden, the most important city of the province, Jews are mentioned in 1385, at the end of the 16th cent., and during the Thirty Years' War (1618-48). However, after 1648 Jews resided permanently in Idstein and Wiesbaden, and in some smaller places. A decree of 1732 ordered a census to be taken every year; only those Jews who could show 500 gulden worth of property were allowed to reside in cities, while those with 300 gulden could live in villages only.

In 1925, 52,757 Jews resided in the province of Hesse-Nassau. They formed 2.2 per cent of the total population, which was the highest proportion of Jews in the general population in any part of Germany. In 1933 the number of Jews declined to 46,923, in a total population of 2,584,828 (1.8 per cent).

The province consists of two districts—Cassel and Wiesbaden. In the Cassel district four rabbinates were created in 1823: Cassel, Fulda, Hanau and Marburg. In the Wiesbaden district there were the rabbinical district of Ems and Weilburg, the rabbinical district of Wiesbaden, the rabbinate in Frankfort, the rabbinate in Homburg and the community of Rödelheim.

MARK WISCHNITZER.



*A silver plaque ornament, the gift of Feidel David (1780), a court-Jew, to the Landgrave Friedrich II*

***Lit.:*** Salfeld, "Die Judenpolitik Philipps des Grossmüthigen," *Beiträge zur Geschichte Philipps des Grossmüthigen* (1904); Munk, L., "Die Konstituten der sämmtlichen hessischen Judenschaft im Jahre 1690," *Hildesheimer-Jubelschrift* (1890); idem, "Die Judenlandtage in Hessen-Kassel," *Monatsschrift für Geschichte und Wissenschaft des Judentums,* vol. 41 (1897); Hallo, R., *Jüdische Volkskunst in Hessen* (1928); idem, *Geschichte der Familie Hallo* (1930); Engelbert, S., *Das Recht der israelitischen Religionsgemeinschaft in Kurhessen* (1913); Horowitz, L., *Die Verwaltung der judenschaftlichen Angelegenheiten in Kurhessen* (1908); idem, *Die Gesetze um die bürgerliche Gleichstellung der Israeliten* (1927); "Hessen-Kassel vor der Fremdherrschaft," *Festschrift zum 75-jährigen Bestehen des Seminars in Breslau* (1929); *Die Juden im Grossherzogtum Hessen,* publication of the Büro für Statistik der Juden, No. 6 (1909); *Statistik des Deutschen Reiches,* vol. 1451, No. 5.

**HESSE, ANDRÉ,** French deputy, b. Paris, 1874. In 1897 he entered the practice of law in Paris and was for many years an associate of the famous criminologist Henri Robert. He served as legal adviser to the government, the ministries, public institutions and corporations. In 1910 he became a deputy in the Chamber, where he was a leading member of the Radical Socialist group. His chief contributions were on such fields as railroad affairs and public sanitation; in 1925 he was for a short time colonial minister and in 1926 minister of public works. He served on the committee of the Chamber dealing with the civil code and drew up the laws governing copyrights on works of art and the circulation of cheques.

**HESSEN, JOSEF,** lawyer, deputy and editor, b. Odessa, Russia, 1866. In 1898 he founded the legal periodical *Pravo.* In 1903 he contributed to the magazine *Yevreyskaya Biblioteka* (vol. 10) a study on the law of May 10, 1882 (the May Laws), which had radically affected the position of the Jews in Russia.

In 1904 he edited, in collaboration with W. Fridstein, *Sbornik Zakonov o Yevreyakh*, a collection of laws concerning the Jews in Russia. In 1905 he became a leader of the Constitutional Democratic (Cadet) party, and was one of the editors of the party's organ, *Ryech*. In 1907 he was elected to the Second Duma.

Hessen is author of a number of works on legal matters, including a history of Russian lawyers (*Istoria russkov advokatury*, 1914). After the Bolshevik revolution he went to Helsingfors (Helsinki), Finland, and later to Berlin, where he became editor and publisher of the Russian daily newspaper *Rul*. He edited twenty-two volumes of *Arkhiv Russkoy Revoluzii* (Archive of the Russian Revolution), which contain material about the Jews in Russia.

SERGEY, his son (b. 1887), became a philosopher. After the Bolshevik revolution he emigrated to Germany, and later on to Czechoslovakia. He became a lecturer at the university in Prague. His chief subject is pedagogy, on which he wrote a series of articles and books, one in English, *Educational Policy in Soviet Russia* (1930; with Nikolay Hans). He was also a contributor to the philosophical magazine *Logos*.

**HESSEN, JULIUS,** historian, b. Odessa, Russia, 1871. His first literary contributions were to the magazine *Voskhod*, in 1895. In 1898 he published a biography of the novelist and editor Joseph Rabinovich, and a Russian translation of Leo Pinsker's *Autoemanzipation*. From 1900 on he devoted himself to research work in Russian governmental archives, and published a series of books on the history of the Jews in Russia. The most important are: *Yevrei v Masonstve* (Jews in Freemasonry; 1903); *Velizhskaya Drama* (The Drama of Velizh; 1905); *Yevrei v Rossii* (Jews in Russia, a series of studies; 1906); *Fakty i mysli* (Facts and Thoughts; 1907), a historical survey of anti-Jewish discrimination in Russia, which includes a study of anti-Semitism in Russia by a former minister of education, Count I. I. Tolstoy; *Zakon i Zhisn* (Law and Life; 1911), on the Jewish Pale of Settlement.

Upon his initiative the Society of Jewish Scientific Publications was founded, in 1907, which was responsible for the issuing of the *Russian Jewish Encyclopaedia* (16 vols., 1908-13). Hessen was secretary general of the *Encyclopaedia* and editor of the department of the history of the Jews in Russia from 1772. He was also secretary of the League for the Attainment of Equal Rights for the Jewish People in Russia (1905-6).

In 1914 appeared his comprehensive history of the Jews in Russia (*Istorya yevreyev v Rossii*) from the earliest times until 1882. In 1916 he published the first volume of a more detailed history of the Jewish people in Russia (*Istorya yevreyskavo naroda v Rossii*), which treats the period up to 1825. This work was republished in 1925 under the same title but had been rewritten; in 1927 a second volume carried the history up to the 1880's. In the first volume a list of his contributions to the history of the Jews in Russia up to 1923, comprising eighty-two titles, was printed. Since 1923 he has written books on the history of Russian labor, on mining and on the metallurgical industry in Russia.

**HESSEN, VLADIMIR,** Russian jurist and political leader, b. 1868; d. 1919. In 1896 he became an instructor at Leningrad University, and from 1910 on was a professor at the Alexandrovsky Lyceum, Leningrad. Hessen wrote several works on legal problems, and was editor of the Russian periodical *Vestnik Yevropi*. He was one of the Russian delegates at the Hague conference. A member of the second Russian Duma, he belonged to the "Cadets" (Constitutional-Democrats), and was known for his proposals aiming at the abolition of capital punishment in Russia.



*Lajos (Ludwig) Hevesi*

**HETH** (a letter of the Hebrew alphabet), *see* ALPHABET.

**HEVESI, LAJOS (LUDWIG),** German and Hungarian author (pseudonym, Onkel Tom), b. Heves, Hungary, 1843; d. Vienna, 1920. He studied medicine and classical philology in Budapest and Vienna. In 1866 he became a collaborator on the *Pester Lloyd*, and was one of the founders of the magazine of political satire, *Borsszem Jankó*. Later he went to Vienna, where he became associate art editor and subsequently (1885) editor of the *Wiener Fremdenblatt*. He wrote the dramatic criticisms on the Hofburg theatre performances.

In Hungarian he wrote *Budapest és környéke*, a guide book (1873); *Karcképek az ország városából* (1876); and *Élö múzeum* (1901). His book on the adventures of *Andreas Jelky* was written in German and translated into many other languages.

His writings include: *Sie sollen ihn nicht haben* (1871); *Auf der Schneide* (1884); *Regenbogen* (1892); *Die Althofleute* (1897); *Der zerbrochene Franz* (1900); *Die fünfte Dimension* (1906). His travel writings are of fine humor and satire.

Hevesi was an advocate of the art of the secession. His essays on this subject were published in the volumes *Acht Jahre Secession* (1906) and *Altkunst-Neukunst* (1909). He wrote also a systematic survey of the Austrian art of the 19th cent., *Österreichische Kunst im XIX. Jahrhundert* (1903).

**HEVESI, SÁNDOR,** writer and dramaturgist, b. Nagykanizsa, Hungary, 1873; d. Budapest, 1939. He took his Ph. D. degree at the University of Budapest, and started his career as a high school teacher. In 1902 he was appointed stage director of the National Theatre of Budapest, which is sponsored by the Hungarian Ministry of Education. From 1902 to 1922 he alternated as stage director-in-chief at the National Theatre and at the Royal Hungarian Opera. In 1922 he became director of the National Theatre, where his serial productions of Shakespeare's dramas and Molière's comedies, many of which he translated himself, proved a great artistic and box office success.

In addition to a number of his own plays, which had more than 1,000 performances, he adapted for the stage some of the great novels of Jókai and Miszáth. His translations of plays, numbering 130, include the complete works of Bernard Shaw, also some plays by Wilde, Goldoni and Schiller. He founded the Chamber Theatre, an annex of the National Theatre, for the production of comedies and plays requiring an intimate effect.

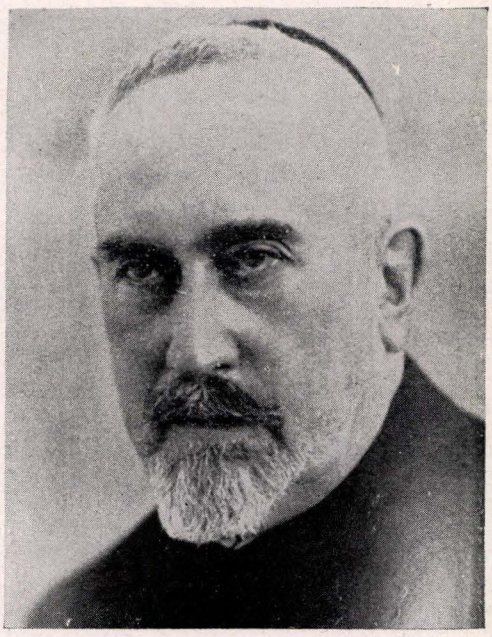
Hevesi received the Hungarian Corvin wreath, and he was decorated with the ribbon of the French Legion of Honor and with the Commander's Cross of the Italian Order of the Crown. He lectured at London University on the great figures of Hungarian literature, before the London Shakespeare Association on Shakespeare's plays in Hungary, and in Vienna at the Kulturbund and the Reinhardt Academy on the art of the stage.

Although he had accepted the Christian faith long before this, he had to retire from the National Theatre, due to anti-Jewish feeling, in 1935, and thereafter directed private theatres.

Hevesi is the author of several essays on the drama and the stage, among others of *The True Shakespeare* (essays; 1920), *A Shaw Breviary* (several editions), and *Színház* (1937). His best plays are: *A hadifogoly* (The Prisoner of War); *Császár és Komédiás* (Caesar and Comedian); *Elzevir; "1514."*

**HEVESI, SIMON,** chief rabbi of the Jewish community of Pest, b. Aszód, Hungary, 1868. After graduating from the high school of the National Rabbinical Seminary of Hungary, he obtained his Ph.D. degree at the University of Budapest (1892), and was ordained rabbi in 1894. That same year he was elected rabbi of the community of Kassa, Hungary, where he completed his law studies at the local Law School. In 1897 he became rabbi at Lugos, Hungary. His outstanding qualities among the younger generation of progressive Hungarian pulpiteers being widely recognized, he was elected rabbi of the Jewish Community of Pest (1905), then second in importance only to Warsaw among communities on the continent. At once he assumed vigorous leadership, and his community became a model of modern religious and cultural life in Hungary.

Hevesi founded the OMIKE (National Hungarian Jewish Educational Alliance), the Jewish Mensa Academica and the Home for Jewish University Students, institutions which have played important roles in rendering material and moral aid to indigent Jewish college and university students. The department of arts of the Educational Alliance became a center of



*Simon Hevesi*

dramatic, musical, plastic and graphic arts for Jewish artists and authors barred, since 1939, from Hungarian stages, concert halls and art exhibitions. He was also founder and chairman of the Jewish Patronage Society to combat juvenile delinquency.

After the introduction of the educational numerus clausus in 1921, Hevesi created the Committee for Jewish Students Abroad, an institution which for years provided tuition and livelihood for the thousands of impecunious Jewish students compelled to seek educational opportunities at foreign universities. At the same time, he was chairman of the Hungarian Jewish Handicraft and Agricultural Society.

In 1927 the Jewish Community of Pest, together with an overwhelming majority of Hungary's Jewish communities, nominated him as their candidate for the Upper Chamber of the Hungarian Legislature. In 1930 he was honored with the title of chief rabbi of all the synagogues of the Jewish Community of Pest. Under Hevesi's rabbinate a number of synagogues were erected in Budapest; the main house of worship, the largest in all Europe, was renovated and augmented by an imposing Memorial Temple in honor of the Jewish soldiers killed during the first World War, and by a Jewish historical museum.

Hevesi wrote numerous studies on religious and philosophical subjects in Hebrew, Hungarian and German, including *Grundgedanke des Buches Hiob* (Vienna, 1914). He was co-author, with Ludwig Blau and Max Weiss, of *Ethics in the Talmud* (2 vols., Budapest, 1920). His *Immanuel Kant* (Budapest, 1925) and *Dalalat Alhairin* (Budapest, 1928) are stimulating examples of profound interpretive thinking. Hundreds of essays and articles, appearing in Hungarian religious, communal and scientific journals, reveal his wide range of interests and erudition. As co-editor of the Hebrew periodicals *Hatzofeh* and *Yabneh,* and of the *Magyar Zsidó Szemle,* he has given notable impetus to Jewish learning. His translations into Hungarian of the Sid-

dur and Mahzor are noted for limpid stylistic beauty.

Hevesi is president of the Rabbinical Association of Hungary, chairman of the rabbinical board of the National Jewish Office of Hungary, and a member of the board of governors of as well as professor of philosophy and homiletics at the National Rabbinical Seminary.

During the troublesome days of the Communist regime (1918) and of the ensuing reactionary and anti-Semitic period, Hevesi assumed almost single-handed the dangerous task of defending his flock from persecution. Upon the failure by the designated spokesman of an interfaith deputation of clergymen, a Catholic bishop whose task it would have been to enter protest before Béla Kun against the suppression of religious instruction, Hevesi assumed the role of spokesman. The firmness of his representations resulted in significant alleviations for all religious bodies.

During the White Terror he spent all his time and energy in the defense of persecuted Jews. He often visited the armories, rallying places and hideouts of the reactionaries where anti-Jewish atrocities had taken place, in an effort to secure release of incarcerated and tortured Jews, and intervened with the government in hundreds of such cases. In August, 1920, with the assistance of the late Archbishop Csernoch, he succeeded in preventing an outright pogrom in Budapest, which had been plotted by overwhelmingly Swabian German elements. At the same time, he was ceaseless in advocating close adherence to the traditional patriotism of the Jews of Hungary. When, in 1927, Premier Stephen Bethlen, after purging public offices of anti-Semitism, introduced the bill providing for official representation of both wings of Hungarian Jewry in the Upper House of the Hungarian Parliament, the prime minister declared that he was motivated by his reverence for Hevesi's personality and other virtues—although the latter had persistently withheld his support from the conservative-liberal Betheln regime because of its failure to revoke the numerus clausus law. When, in 1929, under the acute influence of German Nazism, anti-Semitism in Hungary was revived and bombs were cast at the main synagogue of Budapest during a Sabbath service, it was Hevesi's immediate fearless appearance in the pulpit and the power of his eloquent voice which prevented panic among the estimated 8,000 worshippers present.

In 1934, on the occasion of Hevesi's fortieth anniversary in the ministry, a jubilee volume, containing contributions by Hungary's leading Jewish scholars and laymen, was issued by the community of Pest.

Hevesi is a striking figure in the pulpit, a brilliant extemporaneous orator, whose utterances reflect rare historical, theological and contemporary knowledge and philosophical depth. His sermons have attracted large audiences, Jews and Christians alike. Hevesi's life work has been consecrated to the exaltation of the religious, moral and civilizing values of Judaism.

In 1939, on the occasion of his visit to the United States, the honorary degree of Doctor of Hebrew Letters was conferred upon him by the Jewish Theological Seminary of America.

Ferenc Hevesi (b. Lugos, Hungary, 1898), son of Simon Hevesi, received his Ph.D. degree in 1920 and was ordained rabbi at the National Rabbinical Seminary of Hungary in 1922. Until 1923 he was rabbi of the synagogue of the Jewish Orphans' Home of Budapest; from then on, until 1929, he served as chief rabbi of the community of Székesfehérvár, Hungary. In 1929 he was elected rabbi of the main synagogue of the community of Pest, sharing in the rabbinical functions of his father. He was secretary of the Hungarian Jewish Literary Society ,and is co-editor of the *Magyar Zsidó Szemle*. Among his writings are a volume of selected essays on religious and philosophical topics, a study in the religious implications of Sigmund Freud's theories, and a novel, *Egyélet utja* (1939), dealing with the life of an American clergyman, built upon impressions gathered during two visits to the United States. During the latter journey he preached in English at Temples Emanu-El and Rodeph Sholom, and was guest speaker at a meeting of the Judeans, in New York city. During the late 1930's he became a member of the faculty of the National Rabbinical Seminary and a leading figure in Jewish cultural affairs of Budapest.

Eugene Hevesi (b. Kassa, Hungary, 1895), another son of Simon Hevesi, was head of the foreign trade policy branch of the Royal Hungarian office for Foreign Trade in Budapest, later Royal Hungarian commercial attaché in Bucharest and, from 1938 until his resignation in 1939, Royal Trade Delegate to the United States (in New York). Thereafter he settled in New York, frequently contributing to the *Contemporary Jewish Record* and to other publications of the American Jewish Committee.

Lajos Ujlaki.

**HEVESY, GEORG VON,** chemist, b. Budapest, Hungary, 1885. He studied at the University of Budapest and later at that of Freiburg, Germany, where in 1908 he obtained his doctor's degree. In 1909 he became associate professor at the University of Zurich, and in 1911 a fellow of the University of Manchester, England. In 1913 he became a member of the faculty of the University of Budapest, and in the years 1918 and 1919 ordinary professor of chemistry at that same university. In 1920 he went to Copenhagen, Denmark, where he was still living in 1941.

Hevesy's main fields of research have been physical chemistry and radio activity. His application of the methods of radio chemistry led to the solution of a number of physico-chemical problems. He became famous by discovering, in collaboration with Coster, hafnium, the seventy-second element, thereby definitely proving the correctness of Bohr's theory of the elements. His research on phosphorus led him to bio-chemistry.

In 1930 to 1931 he was one of the two George Fisher Baker Non-Resident Lecturers in Chemistry at Cornell University, in Ithaca, N. Y. He lectured on analysis by means of X-rays, the discovery and character of hafnium, and the chemical composition of the earth and the cosmic abundance of the elements.

His major published works are: *Recherches sur les propriétés du hafnium* (1925); *A Manual of Radioactivity* (co-author, Fritz Paneth, two editions); *Das Alter der Grundstoffe* (1929); *Chemical Analysis by X-Rays and Its Applications* (1932; translated also into Russian, 1935); *Artificial Radioactivity of Scandium* (1935); *Action of Neutrons on the Rare Earth Ele-*

*ments* (Hilde Levi, co-author, 1936); *Excretion of Phosphorus* (Ladislaus Hahn and O. Rebbe, co-authors, 1939).

**HEXAPLA,** a book compiled by the church father Origen (185-253) for the purpose of facilitating the study of the Bible through a comparison of the original text and the main Greek Bible translations. It was written in six columns (hence the name) in lines corresponding to one or two words of the Hebrew. The first column contained the Hebrew original; the second, its transliteration into Greek; the third, the translation of Aquila, as being nearest to the Hebrew; the fourth, that of Symmachus; the fifth, the Septuagint; the sixth, the version of Theodotion.

Origen's purpose in making this compilation was to ensure a Greek Bible translation that would be faithful to the Hebrew text, from which he had found the Septuagint version often deviated. Instead, therefore, of leaving the latter in its original form, he attempted to correct it, supplying omissions from the other sources, and indicating where it contained words not found in the Hebrew; these changes were indicated by the use of special signs known as the obelisk, metobelus and asterisk. The whole work was completed about 240 to 245. The original work was eventually lost, and survives only in fragments, which have been collected by F. Field (*Origenis Hexaplorum quae supersunt,* Oxford, 1875).

**HEXATEUCH** (from the Greek meaning "the six books"). **1. Definition.** The first six books of the Bible, *Bereshith* (*Genesis*), *Shemoth* (*Exodus*), *Vayikra* (*Leviticus*), *Bamidbar* (*Numbers*), *Debarim* (*Deuteronomy*), *and Yehoshua* (*Joshua*) comprise the Hexateuch. The first five are known as the Pentateuch or "The Five Books of Moses," while the sixth is, according to the canon, the first of the "Nebiim Rishonim" (Earlier Prophets).

Despite the traditional division between the Pentateuch and the "Earlier Prophets," Biblical research treats the Hexateuch as a unit for two reasons:

1. The story of the Pentateuch stops with the death of Moses, but the narrative dealing with the realization of God's promise to Israel to give it the land of Palestine is incomplete without the climactical contents of the book of *Joshua* which tell of the fulfillment of the promise.

2. Scholars believe that all six books are compilations from earlier sources. Editors are assumed to have used four principal documents, as well as several minor ones supplemented by oral traditions. Since the original sources of *Joshua* are continuations of those of the Pentateuch, scholars are convinced that the six books originally formed a unit.

**2. Traditional View of Composition.** There is, however, no unanimity of opinion with regard to the nature and composition of the Hexateuch. Fundamentalist Christians and Orthodox Jews still are disturbed by the suggestion that any part of the Bible might not be God-inspired and that the Pentateuch might not be an absolute unit, composed by Moses at the command of God.

They base their belief chiefly on Biblical expressions such as these:

*Sefer Torath Yahveh* (the book of the Law of the Lord, *Neh.* 9:3; *II Chron.* 17:9).

*Sefer Torath 'Elohim* (the book of the Law of God, *Neh.* 8:8, 18).

*Torath Yahveh* (The Law of the Lord, *Ex.* 13:9; *II Kings* 10:31; *Isa.* 5:24; 30:9; *Jer.* 8:8; *Amos* 2:4; *Ps.* 1:2; 19:8; 119; *Ezra* 7:10; *I Chron.* 16:40; 22:12; *II Chron.* 12:1; 31:3; 35:26).

*Torath 'Elohim* (The Law of God, *Josh.* 24:26; *Isa.* 1:10; *Hosea* 4:6; *Ps.* 37:31; *Neh.* 10:29-30).

*Torah tzivvah lanu Mosheh* (Moses commanded us a law, *Deut.* 33:4).

*Sefer torath Mosheh* (the book of the law of Moses, *Josh.* 8:31; 23:6; *II Kings* 14:6; *Neh.* 8:1).

*Torath Mosheh* (the law of Moses, *Josh.* 8:32; *I Kings* 2:3; *II Kings* 14:6; 23:25; *Mal.* 3:22; *Ezra* 3:2; 7:6; *Dan.* 9:11, 13; *II Chron.* 23:18; 30:16).

*Sefer torath Yahveh beyad Mosheh* (the book of the Law of the Lord given by Moses, *II Chron.* 34:14).

There are many other statements attributing the Law to God and Moses found throughout the Bible (cf. Mandelkern, *Hechal Hakodesh,* 509-10).

These Biblical statements were accepted without question for a long time. The New Testament (*Mark* 12:26), Philo (*On the Life of Moses,* book 1, section 1, paragraph 4; book 3, section 39, paragraphs 290-91), Josephus (*Antiquities,* book 4, chap. 8, section 48; *Against Apion,* book 1, section 8) and the Talmud (*Sanh.* 10:1; *Aboth* 1:1; *B.B.* 14b, 15a; *Yer. Sotah* 5:8) regard this interpretation as correct. There are also some modern scholars who stoutly defend the unity of the Pentateuch (cf. Yahuda, A. S., *The Language of the Pentateuch in Its Relation to the Egyptian,* 1933; *The Accuracy of the Bible,* 1935; Möller, W., *Die Einheit und Echtheit der fünf Bücher Mosis,* 1931).

Nevertheless, doubts concerning the Mosaic authorship of certain verses in the Pentateuch arose quite early. In contrast to the assertion in the Talmud (*B.B.* 15a; *Men.* 30a) that Moses himself wrote the last eight verses of *Deuteronomy* describing his death and burial, we have the Talmudic counter-statement that Joshua wrote *Deut.* 34:5-12 (*B.B.* 14b, 15a; *Men.* 30a).

**3. Early Doubts as to the Traditional Viewpoint.** The monk, Anastasius the Sinaite (d. 606), found it necessary to attack in *Hodegos* (Guide of the Way) skeptics who presumed to question that Moses had composed the entire Pentateuch, especially *Genesis,* though he offered no reply to their queries.

A Jewish scholar, whom Solomon Schechter tentatively identified as a disciple of the 9th cent. Jewish Bible critic, Hiwi Al-Balkhi, cited numerous instances in which the Pentateuch and other parts of the Bible were unclear and inconsistent in phraseology, given to unnecessary repetitions, filled with contradictions and chronological incongruities, and expressing an inferior standard of ethics (Schechter, "Geniza Specimens, The Oldest Collection of Bible Difficulties by a Jew," *Jewish Quarterly Review,* April, 1901, p. 345 et seq.).

A certain Isaac was condemned by Ibn Ezra for declaring that *Gen.* 36:31-43, discussing the kings who ruled over Edom, had been written in the time of King Jehoshaphat (875-851 B.C.E.; commentary of Ibn Ezra to *Gen.* 36:31; cf. Morgenstern, J., "The Foundations of Israel's History," *Central Conference of American Rabbis*

*Year Book,* 1915, p. 240). Yet it may fairly be assumed that Ibn Ezra himself entertained doubts about the Mosaic authorship of certain parts of the Pentateuch. In his commentary to *Deut.* 1:2, he wrote: "And if you understand the secret of 'the twelve' and of 'and Moses wrote' 'and the Canaanite was then in the land' 'on the mount where the Lord is seen' and of 'behold his bedstead was a bedstead of iron,' then you will recognize the truth." Spinoza (*Tractatus Theologico-Politicus,* 1670, chap. 8) explained this cryptic statement to mean that Ibn Ezra saw in each of the statements proof of post-Mosaic additions to the Pentateuch, but dared not state his discovery openly (Carpenter and Harford, *Composition of the Hexateuch,* 35 et seq.).

**4. History of Bible Science.** No important developments in Biblical science took place until the 16th cent., when Carlstadt pointed out that the narrative style of the Pentateuch differed from that of Moses' address in *Deuteronomy,* and thereupon concluded that the author of the Pentateuch was not Moses (Gray, *Old Testament Criticism,* 52 et seq.).

Thomas Hobbes (*Leviathan,* 1651), Isaac de la Peyrère (*Systema Theologicum,* 1655), and Baruch Spinoza cast doubt on the Mosaic authorship of the Pentateuch on the basis of its contents, which they felt contained too many contradictions and parallels to be the work of a single author. Witter (*Jura Israelitarum in Palaestinam,* 1711) and Astruc (*Conjectures sur les mémoires . . . ,* 1753) pointed out that several parallel stories in *Genesis* were consistent in using either Yahveh or Elohim to signify the deity, and suggested the possibility of more than one document being employed for composing *Genesis.* Eichhorn (*Einleitung in das Alte Testament,* 1780-83) and Ilgen (*Die Urkunden des jerusalemischen Tempelarchivs,* vol. 1: *Urkunden des ersten Buches von Mose,* 1798) developed this viewpoint. The latter argued that *Genesis* was composed of three sources, two of which used Elohim and the third Yahveh as names for the Deity. Since then, these sources have been identified as the Jahvist (*J*), Elohist (*E*) and Priestly (*P*) Codes. This "older documentary theory" was for a time allowed to drop in favor of the "fragmentary hypothesis" supported by Geddes, Vater, and De Wette, according to which the Pentateuch was a collection of fragments of various lengths and originating at different times and places, put together by an editor. In 1831, Ewald proposed the "developmental theory" for the Hexateuch. He pointed to a basic Elohist document which had incorporated older materials such as the Decalogue, and which in turn was supplemented by an editor with fragments, most of which were taken from a later composition, characterized by its use of the name Yahveh. However, in his *Geschichte Israels* (1843-55) he repudiated this hypothesis and returned to the "older documentary theory," by positing two Elohist documents supplemented by and interwoven with a Yahvist source.

In 1853 Hupfeld (*Die Quellen der Genesis und die Art ihrer Zusammensetzung*) propounded the "modern documentary theory." *Genesis,* he declared, was the work of an editor who wove three strands together. Of these, one was the basic document and its author used Elohim to designate the deity. A later document also used Elohim, while the third and latest document was characterized by its use of Yahveh. His discovery for *Genesis* was extended to the Hexateuch by his followers, among whom Dillmann and Franz Delitzsch are best known. They indicated that there were four major strata in the Hexateuch, the three already mentioned and the Deuteronomist.

In 1833, Reuss taught that certain parts of the Priestly Code (*P*), formerly regarded as the basic and hence as the oldest document, were younger than the Deuteronomic (*D*) Code. He was supported by Kuenen (*Historisch-Kritisch Onderzoek,* 1861), and Wellhausen (*Die Composition des Hexateuchs,* 1876-77; *Geschichte Israels,* 1878) then laid down the basis of what is now regarded as the proper interpretation of the composition of the Hexateuch and the order of the documents. As a result of his original research in the Bible and in the historical records, Wellhausen demonstrated that the Hexateuch was composed of the documents already mentioned, that they were written in the order *J E D P,* and that the latter was post-Exilic. Progress since then has been limited to more exact identification of the sources and a fuller awareness of their origin (cf. Eissfeldt, *Einleitung in das Alte Testament,* 1934).

Eissfeldt, however, believes that there is a fifth major strand (*L*) which is older than any of the four. Morgenstern ("The Oldest Document of the Hexateuch," *Hebrew Union College Annual,* vol. 4, 1927, p. 1 et seq.) also believes that an older document, which he calls the Kenite (*K*) Code, existed before the composition of this older stratum.

**5. Bases of the Scholars' Position.** The logic of the scholars' position is based on considerations such as the following: 1. The narrative portions show numerous instances of contradictions, for example:

¶ a. Order of creation (*Gen.* 1: 1 to 2:3 and 2:4-25). ¶ b. Time for the flood to reach its peak (*Gen.* 7:4, 12, 17; 8:6 and 7:24; 8:3). ¶ c. Time for the flood to dry up (*Gen.* 8:10, 12 and 7:11; 8:13-14). ¶ d. Number of animals brought into the ark (*Gen.* 6:19-20; 7:9, 15 and 7:2-3). ¶ e. A table showing the ages of Jacob and his family at various times discloses numerous incongruities. ¶ f. Joseph was sold to Ishmaelites (*Gen.* 37:27), but was brought to Egypt by Midianites (*Gen.* 37:36). ¶ g. Length of stay in Egypt—Kohath, grandfather of Moses, came to Egypt from Canaan (*Gen.* 46:11) and stayed "four hundred and thirty years" (*Ex.* 12:40). ¶ h. Writer of the Covenant—God (*Ex.* 24:12; 31:18; 32:16; *Deut.* 9:10), Moses (*Ex.* 34:27-28; cf. *Ex.* 34:1). ¶ i. Guide through the wilderness—pillar of cloud or fire (*Ex.* 13:21-22; 14:19b; 33:9-10; *Num.* 12:5; 14:14; *Deut.* 31:15), Glory of God represented by cloud or fire as indicated in *Ex.* 16:10; 24:15-17; *I Kings* 8:10-11; *Num.* 9:15-23; 10:11, 34; *Ex.* 40:36-38), the Ark (*Num.* 10:33, 35), an angel (*Ex.* 14:19a; 23:20-23; 32:34), the Face of God (*Ex.* 33:15), Hobab (*Num.* 10:29-32; cf. *Judges* 1:16). ¶ j. When God revealed Himself as Yahveh (*Gen.* 4:26; *Ex.* 3:14-16; 6:2; 34:6). ¶ k. Location of the *Ohel Mo'ed*—in the midst of the camp (*Num.* 2:17; 3:38), outside of the camp (*Ex.* 33:7-11; *Num.* 11:24-26; 12:4). ¶ l. Identity of Joshua—general (*Ex.* 17:9-13), a lad serving Moses (*Ex.* 33:11). ¶ m. Location of the rock struck by Moses, Massah and Meribah (*Ex.* 17:1-7), Kadesh (*Num.* 20:1, 13-14).

2. There is much parallel legislation which is at times repetitious or supplementary, but often conflicting:

¶ a. The three pilgrimage festivals (*Ex.* 23:14-19; 34:18-26; *Lev.* 23:4-22, 33-44; *Num.* 28:16-31; 29:12-39; *Deut.* 16; *Ex.* 12:1-28). ¶ b. Rosh Hashanah (*Lev.* 23:23-25; *Num.* 29:1-6; cf. *Ezek.* 40:1). ¶ c. Yom Kippur (*Lev.* 23:27-32; *Num.* 29:7-11; cf. *Lev.* 25:9). (For an

explanation of the calendar difficulties, see Morgenstern, J., "The Three Calendars of Israel," *Hebrew Union College Annual,* vol. 1, p. 13 et seq.; "Additional Notes on The Three Calendars of Ancient Israel," *ibid.,* vol. 3, p. 77 et seq.) ¶ d. The Ten Commandments (*Ex.* 20:2-17; 23:12-19; 34:18-26; *Deut.* 5:6-18). ¶ e. Manumission of slaves (*Ex.* 21:6; *Deut.* 15:17; *Lev.* 25:42—identity of permanent slaves), (*Ex.* 21:2; *Deut.* 15:12; *Lev.* 25:8, 39-41—when slaves are to be freed), (*Ex.* 21:7; *Deut.* 15:17—how female slaves are released). ¶ f. Place of worship (*Ex.* 20:24 (21); *Deut.* 12:5-14). ¶ g. Slaughtering of animals (*Lev.* 17:1-9; *Deut.* 12:15-22).

3. Many stories are told two or three times.

¶ a. Genealogy before Noah (*Gen.* 4 and 5). ¶ b. Hagar's flight (*Gen.* 16:1-16 and 21:9-21). ¶ c. Promise of a son to Abraham (*Gen.* 15:2-6 and 17:15-21; also 18:10-14). ¶ d. Isaac's experiences similar to Abraham's (*Gen.* 20:1-18 and 26:7-11; cf. 12:10-20; also 21:25-32 and 26:19-33). ¶ e. Change of Jacob's name (*Gen.* 32:29 and 35:10). ¶ f. The account at Sinai is badly confused, suggesting several stories fused into one (*Ex.* 19). ¶ g. Territory of Reuben and Gad (*Josh.* 13:8-12 and 13:15-32). ¶ h. Joshua's farewell (*Josh.* 23 and 24). ¶ i. Conquest of Hebron and Debir (*Josh.* 10:36-39; 11:21 and 15:13-19).

4. Several verses and expressions previously quoted point to post-Mosaic times, and a closer study reveals that a large section is post-Exilic.

5. Variations in style occur within the Pentateuch, while parts of the Pentateuch bear a close stylistic resemblance to parts of *Joshua.*

6. There is a consistent use of Elohim in some stories and of Yahveh in others.

In view of the proofs cited, as well as many more which are difficult to state in a brief article, scholars concluded that the Hexateuch is the work of several authors. That they did not all write at the same time seems logical. The assumption is further supported by the fact that numerous Pentateuchal laws are disregarded in the narratives of the Bible by people who would not knowingly do so.

| Law | Instances of Violation or Disregard |
|---|---|
| 1. It is forbidden to marry a half-sister (*Lev.* 18:9; 20:17; *Deut.* 27:22) | Abraham and Sarah (*Gen.* 20:12) Tamar's statement to Amnon (*II Sam.* 13:13) |
| 2. It is forbidden to marry two sisters (*Lev.* 18:18) | Jacob marries Rachel and Leah (*Gen.* 29:16, 23, 28; cf. *Ezek.* 23:1-3) |
| 3. Persons vowed to God may be redeemed (*Lev.* 27:1-8). | Jephthah performs his vow (*Judges* 11:30-40; cf. *I Sam.* 14:44) |
| 4. Matzebahs (pillars) must be destroyed (*Ex.* 23:24; 34:13; *Deut.* 7:5; cf. *Deut.* 16:22) | Matzebahs are erected (*Gen.* 31:45, 51; 35:20; *Ex.* 24:4; *Josh.* 24:25-27; *I Sam.* 7:12; *II Sam.* 18:18; *Hosea* 3:4) |
| 5. Worship is permitted everywhere (*Ex.* 20:24) (20:21) | People are condemned for so doing (*Josh.* 22:10-12, 16; *I Kings* 3:2; 14:22-23; cf. *Deut.* 12:5-6) |
| 6. No sacrifice is permitted outside of the Temple (*Deut.* 12:5) | Disregarded (*Judges* 6:23-26; 13:19; *I Sam.* 1 to 3; 6:14-15; 7:5-10; 9:12; 13:7-12; *I Kings* 18:23-36; cf. *Ex.* 20:24) |

There is only one plausible explanation for the above-mentioned disagreements. The laws were unknown when they were transgressed, undoubtedly because they had not as yet been promulgated. Thus the scholars are led to conclude that the Hexateuch was not only composed by many hands but also that these writings were issued at different times.

**6. Composition of the Hexateuch.** The process by which the Hexateuch came into being was long and complicated. After each document was written, disciples continued to insert words, phrases, verses and even paragraphs in consonance with their ideas. In some instances they added parts of earlier codes to their work. Thus Morgenstern believes that the Kenite Document was incorporated into *J* (Morgenstern, J., "The Oldest Document of the Hexateuch," 2 et seq.) and that the Book of the Covenant incorporated into *E* was greatly expanded by *E, D* and *P* (Morgenstern, J., "The Book of the Covenant," *Hebrew Union College Annual,* vol. 5, p. 4). Some time later, editors combined *J* and *E* into a single document, *JE.* When the Deuteronomic Code was composed, it was in turn edited by later hands and some of its ideas were added to *JE.* Earlier works, including the "Earlier Prophets," were largely edited by Deuteronomist writers. Finally, the Priestly group composed *P,* into which they incorporated the Holiness (*H*) Code, and edited all the earlier codes (Carpenter and Harford, *Composition of the Hexateuch,* 327 et seq.). Still later, perhaps in the 2nd cent. B.C.E., when the Law had become a basic factor in Jewish life, a formal division was made between the Pentateuch (Torah) and *Joshua,* relegating the latter to the less important category of "Earlier Prophets." The Masorites of the 6th and 7th centuries C.E. inserted the vowel points, the accents now used for cantillation, and the divisions into verses and chapters, giving the Hexateuch its present form.

*See also:* Book of the Covenant; Deuteronomic Code; Elohist Code; Holiness Code; Jahvist Code; Kenite Document; Priestly Code.

Mordecai I. Soloff.

***Lit.:*** Carpenter and Harford, *Composition of the Hexateuch* (1902); Eissfeldt, *Einleitung in das Alte Testament* (1934); *Hexateuchsynopse* (1922); Gray, *Old Testament Criticism* (1923); *König, Ist die moderne Pentateuchkritik auf Tatsachen begründet?* (1933); Morgenstern, J., "The Foundations of Israel's History," *Central Conference of American Rabbis Year Book,* vol. 25 (1915) 221-99; idem, "The Oldest Document of the Hexateuch," *Hebrew Union College Annual,* vol. 4 (1927) 1-138; idem, "The Book of the Covenant," *ibid.,* vol. 5 (1928) 1-151; vol. 7 (1930) 19-258; vols. 8-9 (1931-32) 1 et seq., 741 et seq.; Oesterley and Robinson, *An Introduction to the Books of the Old Testament* (1934); Steuernagel, *Lehrbuch der Einleitung in das Alte Testament* (1912); Woods, F. H., "Hexateuch," in Hastings, James, edit., *Dictionary of the Bible,* vol. 2 (1919) 363-76.

**HEXTER, MAURICE B.,** social worker, b. Cincinnati, Ohio, 1891. He served as executive director of the Jewish charities of Milwaukee (1914-16), Cincinnati (1916-19) and Boston (1919-29); during the same period he was instructor in social ethics at Harvard University, where he took his Ph. D. degree in 1924, representative of the United Jewish Campaign on the commission to investigate conditions in Russia and Eastern Europe, special investigator in Mexico for the Emergency Committee on Jewish Refugees (1925) and president of the National Conference of Jewish Social Service (1925-26). In 1929 Hexter was appointed a non-Zionist member of the council of the Jewish Agency for Palestine, but resigned the same year to become a member of the Executive of the Agency. He held this

post until 1938, when he returned to the United States and became assistant to Dr. Solomon Lowenstein, executive vice-president of the New York Federation for the Support of Jewish Philanthropic Societies.

**HEYDENFELDT, SOLOMON,** judge, b. Charleston, S. C., 1816; d. San Francisco, 1890. After being educated in his native state he went to Alabama and established a law practice in Tallapoosa county. Here he quickly became a leader in the community and in 1840, only three years after his arrival, was sitting as judge of the Tallapoosa county court. A foe of slavery, he wrote a pamphlet calling for the restriction of slave importation into Alabama. His position did not accord with local popular opinion and that is probably why, one year later, Heydenfeldt appears in the growing city of San Francisco. Here again he soon rose to prominence and in 1851 was justice of the Supreme Court of California, being the first Jew to be elected to office by direct popular vote in that state. He proved to be an able judge and many of his opinions are still California law. In 1857 he left the bench to enter private practice, but subsequently gave this up, when, as a question of principle, he refused to take the "iron-clad" oath of loyalty prescribed for lawyers in 1862, during the Civil War. From that date until his death he practiced as an advisory counselor but never again pleaded a case in court.

**HEYMAN, STANISLAW,** painter, b. Warsaw, Poland, 1843; d. 1919. He studied art in the Imperial School of Fine Arts in Warsaw, and later in Munich and Dresden. From 1873 on he was a regular exhibitor at the Zacheta Galleries in Warsaw. He exhibited also at the galleries of the Society of Friends of the Fine Arts in Cracow. Heyman specialized in portrait painting, and counted among his clients the Warsaw bourgeoisie and lower nobility. Among his best known paintings are *Music Lesson, Consolation of Old Age* and *Young Housewife.*

***Lit.:*** Topass, Jan, *L'art et les artistes en Pologne* (1928) 24.

**HEYMANN, ISAAK,** cantor and composer, b. 1834; d. Amsterdam, The Netherlands, 1906. After making several tours through Hungary, Galicia, and Germany, in the course of which he functioned as cantor in the towns of Filehne, Graudenz and Gnesen, he went to Amsterdam as chief cantor in 1856, where he held this position until his death. Heymann, who was generally referred to as the "Gnesener Chazan," composed most of the melodies sung by the congregations which he served and by the synagogal choirs which he organized. His synagogal compositions, many of which are still in use in various Netherlands synagogues, include *Shire Todah Leel* (Hymns of Thanksgiving to God; 1898), a collection which he dedicated to Queen Wilhelmina on her coronation day.

**HEYMANN, KARL,** pianist, composer and teacher, b. Filehne, near Posen, 1854; d. Haarlem, Holland, 1922. He began his professional career as concert pianist, at one time touring Europe with the world-famous violinist, Wilhelmj. Ill-health compelled him to desert the concert stage for teaching, a field in which he earned recognition. In 1872 he was music director of Bingen, and from 1887 to 1880 he was professor of the piano at the Hoch Conservatory in Frankfort. He composed many effective compositions for the piano, including a concerto.

**HEYMANN, WALTER,** author and poet, b. Königsberg, Germany, 1882; killed in action at Soissons, France, 1915. His *Feldpostbriefe* (Munich, 1915) mirrors the tragic efforts of German (including the Jewish) youth, in the midst of the horrors of the World War, to find religious dignity and historical meaning in modern life. His war poems, published in the same volume and possessing lyrical quality, are considered among his best efforts in this field.

Heymann attained recognition as a gifted poet in 1909, when he published a volume entitled *Nehrungsbilder,* a collection of compositions including "Von Fahrt und Flug" and "Die Tanne." He also wrote *Das Tempelwunder,* a volume of short stories.

**HEZEKIAH** (Hebrew, *hizkiyahu;* cuneiform, *Haza-ki-ia-u*), one of the most important kings of Judah, who reigned from about 720 to 692 B.C.E. The events of his reign are given, as an abstract from historical chronicles, in *II Kings* 18:1-16; 20:20-21, and in more legendary form in *II Kings* 18:17 to 20:19; *Isa.* 36 to 39; *II Chron.* 29 to 32. These various accounts supplement each other, but are sometimes contradictory, and furnish many problems for historians; in addition, the records of the Assyrian kings furnish still other information, which must also be fitted into the picture.

Hezekiah came to the throne at a time of grave national peril. In 735 his father Ahaz had been threatened with attack by a coalition of Israel and Aram, and had appealed to the powerful kingdom of Assyria for aid. Assyria had crushed Aram and annexed a large part of Israel; and in the subsequent years a futile revolt on the part of Hoshea, the last king of Israel, had led to the siege and surrender of Samaria (721 B.C.E.) and the deportation of thousands of the inhabitants. The Assyrian power had reached the border of Judah, which had been spared only because it had become tributary. Moreover, Ahaz' dependence upon Assyria had caused him to introduce many foreign innovations into the religion of Judah.

Hezekiah, who came to the throne at the age of twenty-five, began by reversing both the religious and political policies of his father. He removed many of the idolatrous forms of worship that had been introduced by his father, as well as the shrines of the nature-gods that still persisted from the influence of the Canaanites; he also destroyed a brazen serpent, known as Nehushtan, which was reputed to have been made by Moses in the wilderness. Encouraged perhaps by the fact that the population of the little state of Judah had been greatly increased by refugees from Israel, he put himself at the head of a coalition to check the Assyrian power. He formed an alliance with Tirhakah, the ambitious Pharaoh of Egypt, and undertook a campaign against the Philistines, also a tributary of Assyria, which led to the appointment of a new king there, and the adhesion of Philistia to the anti-Assyrian coalition.

Hezekiah's bold stand brought Judah into imminent peril. The first move of the Assyrians was to send a flying column under a general (*tartan*) which sup-



*Hezekiah prays to the Lord at the time of the Assyrian invasion (Isaiah 37:14): "And Hezekiah went up into the house of the Lord, and spread it (the letter) before the Lord"*

pressed the Philistine insurgents and restored the king deposed by Hezekiah. Next Sennacherib, the king of Assyria, led an army of invasion against the fortified cities of Judah. Hezekiah was caught unprepared, and was compelled to purchase peace at so heavy a price that he had to remove the gold from the doors of the Temple. Sometime later, relations between the country were again strained and Sennacherib again invaded the country, apparently about 701 B.C.E. Hezekiah was this time better prepared to resist, for he had constructed the Siloam tunnel, which gave Jerusalem sufficient water-supply to stand a siege. Sennacherib besieged and took one after another of the cities of Judah. The Ethiopians marched to the rescue of Judah, but were defeated at Eltekeh. Lachish was under siege, and Jerusalem was already being summoned to surrender, when the Assyrian invasion was halted as if by a miracle. A passage in *Isaiah* (37:7) suggests that the reason for the abandonment of the campaign was that Sennacherib received reports of an attack on Assyria by another country. According to the account in the Bible, a plague broke out in the Assyrian army, compelling a retreat. The result was that Judah, though severely punished, remained independent.

Sennacherib's account of the campaign is that he took forty-six "fenced cities" and over 200,000 captives, and that he shut up Hezekiah in Jerusalem "like a bird in its cage"—an admission that he failed to capture the city.

Hezekiah's militant policy, therefore, ended with leaving matters exactly as they were. His ambitions to increase the power of Judah had been checked, but he had successfully withstood the invincible Assyrians, and this had added enormously to his prestige. The Temple at Jerusalem, because it had been unconquered, also gained in fame as a shrine, so that the reign of Hezekiah paved the way for the establishment of a single central sanctuary in the time of Josiah (639-608 B.C.E.).

Many Jewish historians have held that Hezekiah was largely influenced by the advice and counsel of the prophet Isaiah. It should be noted, however, that those passages in the Bible which connect Hezekiah and Isaiah are all in the part of the narrative that has legendary features; also, that the chapters on the subject in *Isaiah* are taken from *II Kings,* the author of which is known to have a tendency to stress the influence of the prophets in Jewish history. There is not a single reference to Hezekiah in that part of *Isaiah* which is unquestionably genuine; and this is all the more strange, as the prophet is careful to include his counsel to Ahaz. The entire question of the relationship of Hezekiah and Isaiah must therefore be regarded as undecided. As for Isaiah's colleague Micah, whose message was very similar to that of the former, an authentic passage in *Jeremiah* (26:18-19) reports that Hezekiah not only did not put him to death for prophesying the destruction of Jerusalem, but successfully prayed to God to spare the city.

There are a few other minor references to Hezekiah in the Bible; the most important is in *Prov.* 25:1, which declares that the sayings in the following chapters (up to the end of 29) were "copied out by the men of Hezekiah king of Judah."

*See also:* ASSYRIA. SIMON COHEN.

***Lit.:*** The Biblical histories for the period covered; *Cambridge Ancient History,* vol. 3 (1925).

**HIAS,** *see* HEBREW SHELTERING AND IMMIGRANT AID SOCIETY.

**HIBBATH ZION,** *see* ZIONISM.

**HICEM,** international Jewish agency for the regulation of Jewish emigration and immigration; the name is a combination of the initials of the three organizations which originally set it up, HIAS (Hebrew Sheltering and Immigrant Aid Society), ICA (Jewish Colonization Association) and Emigdirect. As early as 1921 a movement for the coordination of all activities dealing with Jewish migration was initiated by ICA at a special meeting in Brussels, and at the first meeting of the Jewish World Relief Conference at Prague; this resulted in the creation of the Emigdirect, in agreement with HIAS. In 1924 the United Evacuation Committee was set up in behalf of the thousands of stranded immigrants produced by the introduction of the United States immigration quota law of 1924. In 1926 negotiations between the HIAS, ICA and Emigdirect led to the organization of Hicem, which opened its headquarters at Paris in February, 1927.

The original agreement constituting the Hicem was to run for three years, and it was renewed for another three years in 1930. In 1934 the Emigdirect withdrew from the agreement, and the work was continued by the other organizations.

Hicem began with an executive committee of ten and a council of twenty members, with an office administered by the three executive directors of the constituent organizations; twenty-four different societies in various individual countries became affiliated with it. The committees of the Hicem in Eastern European

countries provided prospective emigrants with information and legal and technical assistance, together with courses of instruction to fit them for their future vocations. Still other committees arranged for the care of the migrants in the countries through which they passed; in the lands to which they immigrated, help was given in the form of securing employment, language courses, instruction in trades, and credit facilities.

Up to 1933 the Hicem was primarily a consultative agency for Jewish migration. With the rise of National Socialism to power in Germany, however, and the consequent flood of Jewish emigrants from Germany, its task was considerably widened through the necessity of providing for thousands of Jews who fled from Germany to various countries of Europe or who were waiting in such countries for passage overseas. The budget of the organization was greatly enlarged, and new committees were organized; possibilities of Jewish settlement in Central and South America were explored. From 1933 to 1936 a total of 14,068 refugees were helped to emigrate to various countries, including Palestine. An increase in the number of emigrants after 1936 caused an increase in the activities and budget of the Hicem, and led it to join its efforts with other organizations such as the Hilfsverein der Juden in Deutschland and the British Council for German Jewry. For a short period an Anglo-Hicem office was established in London. In the Far East, one of the committees of the Hicem, the Daljewcib in Harbin (in Shanghai after 1939), supervised the emigration of Jews to the Philippine Islands, as well as other parts of the Pacific region. From 1936 to 1939 more than 18,000 refugees were thus repatriated.

The outbreak of the second World War in September, 1939, presented new problems to the Hicem. On the one hand there was an increase of emigrees from the war zone; on the other, since France was now a belligerent, Paris was unsuitable as a place for dealing with refugees from Germany. Accordingly, a special wartime office was set up in Brussels, under the name of Bel-Hicem, in October, 1939. Hicem also paid regular visits to sixty internment camps to provide for the needs of the foreign Jews who were confined there. As the executive committee could not meet regularly, a provisional committee consisting of Max Gottschalk, Jacques Heilbronner and Emil Oettinger acted in its stead.

These new activities were halted by the invasion of Holland, Belgium and France by the Germans in the spring of 1940. The Paris office of Hicem was moved on June 10th to Bordeaux, where it remained until the 20th. On June 26th an office was opened in Lisbon, Portugal, and in October, 1940, the Vichy government permitted the establishment of an office in Marseille. The latter office has undertaken the problem of aiding Jews to emigrate from France, while that in Lisbon has acted as a new central office, while at the same time dealing with the emigration of the thousands of Jewish refugees in Portugal. During 1940 both offices assisted in facilitating the overseas emigration of 4,015 refugees and the emigration of 1,010 Jews from Eastern Europe.

Altogether, a total of 36,026 refugees from Greater Germany were assisted by Hicem from 1933 to 1940, in addition to those who came from Eastern Europe, and many thousands more who received advice and information from its offices.

Upon the arrival in the United States (1940) of Max Gottschalk, president of the Hicem, an office was set up in New York city, and a provisional Hicem Administrative Committee was formed, including, besides Gottschalk, Abraham Herman and John L. Bernstein, president and member of the board of directors of the HIAS.

The first president of the Hicem was Dr. James Simon (until 1932). He was succeeded by Julius Blau (d. 1939) and Max Gottschalk. Since the beginning, Edouard Oungré and James Bernstein have filled the posts of directors of the Hicem. In 1941 both were active in Lisbon. MARK WISCHNITZER.

*Lit.: Tzen Yor Yiddishe Emigratzie (1926-1936). Di Tetigkeit fun Hias-Ica-Emigdirect Fareinigung (Hicem)* (mimeographed); Hias activities in the United States and in overseas countries, in the annual message and reports for 1939 and 1940; various unpublished materials of the Hicem; Gottschalk, Max, "The Jewish Emigrant—1941," *Contemporary Jewish Record,* vol. 4, No. 3 (June, 1941) 261-68.

**HIDDUSHIM,** *see* TALMUD COMMENTARIES.

**HIGGER, MICHAEL,** rabbi, b. Rogovo, near Kovno, Lithuania, 1898. He came to the United States in 1915. He studied in the Yeshiva of Lithuania and at New York University (A.B., 1922), at Columbia University (Ph.D., 1926), and at the Jewish Theological Seminary of America (rabbi with distinction, 1926).

From 1933 on, Higger devoted himself to classifying and listing the Baraithoth, statutes *(halachoth)* not found in the Mishnah but cited in the discussions of the Tannaim and found scattered through the Babylonian and Palestinian Talmuds. Four volumes of a projected fifteen-volume work on the Baraithoth appeared by 1941.

Higger also published critical editions and English translations of the minor tractates of the Talmud, including *Masechtoth Zeeroth* (1929), *Sheba Masechtoth Ketannoth* (1930), *Soferim* (1930), *Masechtoth Derech Eretz* (1935) and *Masechtoth Kallah* (1936). His edition of *Soferim* established its Palestinian origin. He also edited Yarhi's *Commentary on Kallah Rabbathi* (1934), and wrote *Intention in Talmudic Law* (1927) and *The Jewish Utopia* (1932), a reconstruction of the rabbinic concept of the ideal social life on earth.

**HIGH PLACE** (Hebrew *bamah*). The term high place is the English equivalent of a Hebrew word which means both "elevation" and "sanctuary," presumably because most open-air sanctuaries were located in as commanding positions as possible. Doubtless a number of factors united to produce this rule: the connection of divinity with mountains, found in all parts of the Near East, but especially in Syria and Asia Minor; the visibility of lofty elevations, making them suitable for assemblies, for the erection of monuments, and for other purposes; the comfort of feasting or resting in hot weather under the trees (characteristic of high places), with cool breezes and a distant view.

It would be a great mistake to suppose that all high places were on hills; the high place at Gezer, for ex-

ample, was on the saddle between two low hills, on which the town was built. Similarly, while a large proportion of modern Arab shrines (welis) are on hill-tops, a great many are not so situated.

Both from Biblical allusions and from archeological investigations, it is established that high places were open-air shrines, and were thus sharply distinguished from the roofed temples which were characteristic of Canaanite and Philistine towns, especially in the plains. It would seem that the high places originally belonged to the semi-nomadic population of the hill-country, which would account both for their distribution and for their preservation of nomadic modes of worship, otherwise characteristic of the desert. Typical of high places were stone pillars, *matzeboth,* symbolic of deity, and apparently set up as votive offerings. A sacred wooden post, set in a stone socket, the so-called *'asherah,* lavers for lustration with water, altars for sacrifice and for offering incense (Hebrew *hammanim*), and other cult objects were also present. Very little is known about the persons connected with this cult, although priests and attendants (Levites), as well as sacred women (prostitutes), are mentioned.

From the severe condemnation of the Hebrew prophets, there can be no doubt that the practices at high places were often, though not necessarily, extremely debased. At best, in view of their non-Mosaic origin and their heathen associations, it is improbable that they contributed anything toward the development of the ethical monotheism of Israel. It is difficult to follow the exact history of the opposition to high places, which must have manifested itself in certain quarters at a very early date. However, the books of *Judges, Samuel* and *Kings* show clearly that the cult of the high places was not only tolerated, but was even favored by the leaders of Israel. It was only in Judah, with the increasing prestige of the Temple in Jerusalem, that the opposition became strong enough to manifest itself officially. The story of Josiah's reform, which concerned itself particularly with the extirpation of the high places, as recounted in the book of *Kings,* and its legislative counterpart in *Deuteronomy* are of the greatest importance to all students of Hebrew religious history, since they mark the critical point of the transition from Yahvism to Judaism. From that time on the high places were utterly rejected by official Judaism, and were branded as heathenish. WILLIAM F. ALBRIGHT.

***Lit.:*** Brown-Driver-Briggs, *Hebrew and English Lexicon of the Old Testament,* 119; Hastings, James, edit., *Dictionary of the Bible;* idem, edit., *Encyclopaedia of Religion and Ethics,* vol. 6 (1922) 678-81; *Jewish Encyclopedia,* vol. 6, pp. 387-89.

**HIGH HOLIDAYS,** *see* ROSH HASHANAH (holiday); YOM KIPPUR; PENITENTIAL DAYS.

**HIGH PRIEST,** *see* PRIESTS.

**HILBERG, ISIDOR,** philologist, b. Byelaya Tzerkov, province of Kiev, Russia, 1852; d. Vienna, 1919. He became a lecturer at the University of Vienna in 1877, was appointed assistant professor at the University of Prague in 1879 and in 1882 associate professor of classical philology at the University of Czernowitz, of which he became rector in 1897 for one year, the first Jew to hold this office. Hilberg was a scholar of world-wide reputation; he always, and openly, acknowledged his allegiance to Judaism in spite of the high tide of the anti-Semitic movement in Austria. When, in 1891, the first Jewish national academic society, the Hasmonea, was founded in Czernowitz, Hilberg became its "charter member." After the World War he did not return to the now Roumanian University of Czernowitz.

**HILDESHEIM,** town in Hanover, Germany, with a total population of about 60,000; a few hundred Jews lived there in 1933, but after that the community rapidly diminished. It is uncertain just when the Jews settled in this old episcopal city. An unconfirmed source of the year 1258 speaks of the "protection for the Jews." The bishops of Hildesheim had the right to receive Jews under their protection (*ius recipiendi Judaeos*); this privilege was claimed and exercised also by the city council. The Jewish quarter is mentioned in documents of 1322 and later, and in 1347 there is mention of taxes paid by the Jews. The first Jew actually called Hildesheimer is met with in Brunswick. During the Black Death (1349) the Jews of Hildesheim were mistreated and banished, but they returned two years later. After 1381, the "Judenstrasse" near the town hall is often mentioned in documents; in 1385 they were permitted to have a synagogue there. In 1428 Bishop Magnus pledged the Jews in the town and bishopric of Hildesheim for a loan of 600 gulden. In 1457 all the Jews were expelled from the diocese, the synagogue was torn down, and the cemetery lot was used as a site for St. Ann's Church and the hospital of the same name.

After an elapse of more than seventy years, a Jew called "der grosse Michel," a valiant warrior, was admitted into Hildesheim (1529). After the success of the Reformation in Hildesheim, another Jew, Leifmann, was admitted for the purpose of teaching Hebrew to the clergy. Medicus Herz, the Jewish personal physician of Elector Ernest of Cologne, bishop of Hildesheim, was also permitted to settle there. In 1595 the Jews were again driven from the city, but were permitted to return in 1601 as the result of an agreement with the council; eight years later they were again expelled for a short time. Heavy contributions were required from them during the Thirty Years' War (1618-48). In 1660 the council issued to the Jews a "letter of safe-conduct"; this was followed, in 1662, by a "letter of protection" from the bishop, Elector Maximilian of Bavaria. In the same year a new statute about the community was enacted, which remained in force for over 150 years. In the 18th cent., from forty to sixty Jewish families were allowed to remain in the city. When the bishop lost his temporal powers, the Jews of Hildesheim, who were subjects of the Prussian government from 1802 to 1806, enjoyed full liberty and civic equality under the rule of the Kingdom of Westphalia. The Jewish community then consisted of seventy-seven families; it founded a public school, which is still in existence. After this Hildesheim became a part of Hanover, and the Jews had to pay for their protection until 1842, when this tax was abolished. In 1849 a new synagogue was dedicated, which was destroyed in November, 1938.

***Lit.:*** Gebauer, *Geschichte der Stadt Hildesheim* (1922 and 1924).



*Israel Hildesheimer*

**HILDESHEIMER, HIRSCH,** historian and author, son of Israel, b. Eisenstadt, Hungary, 1855; d. Berlin, 1910. In 1873 he went to Berlin, graduated in 1879 as a pupil of Mommsen, the historian, and in 1880 became instructor of Jewish history and geography at the rabbinical seminary. From 1883 on he was editor of the *Jüdische Presse* in Berlin. He was co-founder of the Verein für Jüdische Geschichte und Literatur, of the Jüdische Lesehalle and of the Hilfsverein der Deutschen Juden (1901). He fought with tireless zeal against attacks made on Shehitah (the Jewish mode of slaughtering animals). Besides numerous articles in the *Jüdische Presse,* he published *Beiträge zur Geographie Palästinas* (1885), *Die Blutbeschuldigung* (1891) and *Gutachten über die Shechitah* (1894; enlarged editions, 1902 and 1908). Of his literary remains, Joseph Carlebach published *Von Duldern und Kämpfern* (in *Jüdische Volksbücherei,* vol. 15) and two of his lectures (*Die Schicksale der Juden im alten Rom* and *Sir Moses Montefiore*), which represent a fair sample of the numerous lectures which Hildesheimer gave before the various groups of the Verein für Jüdische Geschichte und Literatur.

His defense activities, his efforts in behalf of Jewish relief work in Eastern Europe and his participation in work for Palestine early took precedence over his literary activities, yet his practical labors and his influence were thereby greatly enhanced. His interest in the colonization of Palestine by Jews, displayed in the meetings of the Esra Verein in earlier years, brought him into contact with Theodor Herzl. However, even before the first Zionist Congress he withdrew from the political Zionist movement and again devoted himself exclusively to Orthodox religious interests and to Jewish philanthropic projects.

*Lit.:* *Hirsch Hildesheimer, ein Gedenkbuch, seinen Manen gewidmet* (1911); annual report of the Berlin rabbinical seminary for 1909 to 1910 (5670) 6 *et seq.*

**HILDESHEIMER, ISRAEL (AZRIEL),** rabbi, founder of neo-Orthodoxy, b. Halberstadt, Germany, 1820; d. Berlin, 1899. When he was only fifteen, he attended the Talmudic school of Rabbi Jacob Ettlinger in Altona, and at the same time studied with the Haham Isaac Bernays in Hamburg. In 1840 he attended the University of Berlin, and was graduated in 1844 from the University of Halle.

Hildesheimer belonged to the group of men who, like Samson Raphael Hirsch and Marcus Lehman, placed traditional Judaism on a new foundation; he was a founder of the new Orthodoxy. He was instrumental in greatly influencing the development of Judaism in the 19th cent. far outside the German borders, mainly through the large number of pupils whom he trained. He was a forceful champion of the principle *yafeh talmud torah 'im derech 'eretz* ("it is beautiful to fulfill the Torah ideals in harmony with the requirements of the times"; cf. *Aboth* 2:2).

In 1851, Hildesheimer accepted a call to the rabbinate of Eisenstadt. His first act there was to found a Yeshiva where he taught Talmudic as well as secular subjects. The introduction of secular branches of learning was strongly resented not only by the neological (Reform) circles of Eisenstadt but also by the Orthodox circles (Hasidim); in the first half of the 19th cent., the Orthodox were hostile toward the introduction of the secular sciences, because experience had shown that wherever these were introduced, they inevitably were followed by the abandonment of traditional Judaism. The "German doctor" was eyed with especial mistrust, yet he prevailed despite the adverse attitude.

The initial number of four pupils in Hildesheimer's Yeshiva grew in a short time to 160, and finally his rabbinical school attained government recognition, as a consequence of which the first state examination, in 1858, took place in the presence of governmental authorities. Although the "periodical reports of the rabbinical school of Eisenstadt" won him more and more friends, Hildesheimer could not overcome the opposition of traditional Orthodoxy. This was demonstrated during the first Hungarian Jewish congress held in 1868 at Budapest, where the Reform Jews combined with the Hasidim against Hildesheimer.

In 1869, Hildesheimer accepted the call of the newly founded Berlin congregation Adass Jisroel. Here, in 1873, he established the Rabbinerseminar für das Orthodoxe Judentum. Thus he became the real intellectual leader of German Orthodoxy, and with the advent of the emancipation he turned the development of Judaism to a new direction, which represented "a faithful adherence to traditional teachings combined with an effective effort to keep in touch with the spirit of progress" (*Hamaggid,* 1869, No. 26, p. 13). Aided by Mayer Lehman, editor of *Israelit,* in Mayence, he energetically opposed Reform.

The emancipation of the Jews created a new situation, and Hildesheimer held it worth while and in conformity with the spirit of progress to strive for the extension of the purely Halachic education of the rabbis by including in the curriculum Jewish history, Hebrew philology, religious philosophy, homiletics and exegesis. He was fortunate in the selection of his co-workers, who contributed greatly to the success of his institute.

But he exerted a lasting influence on his pupils mainly through his exemplary and towering personality, through benevolence and goodness and through purity and honesty of purpose and effort.

Hildesheimer also devoted himself energetically to alleviating human suffering and disaster. He organized humanitarian associations of local and international character. As a member of the central committee of the Alliance Israélite Universelle he was instrumental in the sending of Joseph Halévy (1867) to Abyssinia to ascertain the fate of the Falashas. In 1868, he founded an organization to promote the erection of poor houses and homes for pilgrims near Jerusalem. He also founded the Ezrat Niddachim and Lemaan Zion organizations, for loans and health aid, respectively, and was their leader for a long period. Through his humanitarian activities he greatly increased the respect in which Orthodox Judaism was held.

Among his writings of greater importance, aside from his numerous scientific and newspaper articles in the period between 1860 and 1890, were his edition of the *Halachoth Gedoloth* (Berlin, 1888), his report of the thirty-five members of the Hungarian Jewish congress (Prague, 1869), *Materialien zur Beurtheilung der Septuaginta, Die Epitaphien der Grabsteine auf dem hiesigen jüdischen Friedhofe* (1849), *Offener Brief an den Redakteur des Ben Chananja* (Vienna, 1858), and *Minhah Tehorah* (Pressburg, 1860). His collected essays were published by his son Meier. The Salomon Carlebach festival volume (1910, p. 231 et seq.) contains selections from his personal correspondence.

HEINRICH A. COHN.

**HILFERDING, RUDOLF,** German statesman and Socialist leader, b. Vienna, 1877; d. 1941. He gave up the practice of medicine to devote himself to the solution of economic and political problems of his day. He settled in Berlin and became a German citizen. At the time of the outbreak of the World War (1914) he was the leader of the Independent Socialists, and was active in the pacifist movement in Germany; in the same year he was summoned into the German army.

When Hilferding's party joined the majority socialists in 1923, he became a member of the executive committee of the Social Democrats. He was minister of finance in the first Stresemann cabinet from August to October, 1923, performing meritorious service in the stabilization of the German currency, and later in Hermann Müller's cabinet, from July, 1928, to December, 1929, collaborating with Dr. Hjalmar Schacht in attempting to restore the stability of German finance. His resignation on December 21, 1929, was due to his inability to secure a large loan from a New York bank. Although, in March, 1933, he was reelected to the German Reichstag, he was unable to complete his term, since shortly thereafter, because of the rise of the Nazis, he fled first to Vienna, then to Prague, and finally to France. In June, 1935, he was, by Nazi decree, deprived of his German citizenship and his property, and placed on the Nazi list of enemies of the German state. In February, 1941, the Vichy (French) government handed Hilferding over to the Nazi Gestapo (secret police) for transportation back to Germany. In September, 1941, he was reported to have died in a Nazi prison.



*Rudolf Hilferding*

Hilferding was chief editor of the *Freiheit,* Berlin organ of the Independent Social Democrats, editor of the *Neue Zeit* (1906-7), of the political section of the *Vorwärts* (1907-15), of the *Marx Studien* (from 1904 on), and of the monthly *Die Gesellschaft,* an international review of socialism and politics. His book *Das Finanzkapital* appeared in 1910, and his *Böhm-Bawerks Marxkritik* in 1913. He was an agnostic.

**HILFSTEIN, CHAIM,** physician and Zionist leader, b. Cracow, Galicia, 1877. He was an adherent of Zionism in his youth and had helped found the Zionist organization in Galicia even before the advent of Theodor Herzl, and he attended nearly all the Zionist congresses. He was several times president of the Zionist organization of Western Galicia and collaborated with the Polish Zionist leader, Osias Thon; the two founded the network of Jewish high schools in Cracow and other cities of Galicia. To honor him for this work, the largest of these schools bore Hilfstein's name. He was also president of the advisory board of the Akiba, Zionist youth organization, and for a number of years president of the Palestine Foundation Fund and the Jewish National Fund in Western Galicia.

When the Germans invaded Poland in 1939 Hilfstein refused to avail himself of the opportunity of escaping abroad and remained to look after the interests of the Jews in the occupied territories. He was the representative of the Jewish masses to the German authorities and he was able to establish a Jewish self-help organization in Poland.

**HILFSVEREIN DER DEUTSCHEN JUDEN** (under the Hitler regime renamed Hilfsverein der Juden in Deutschland), an organization founded in 1901, with headquarters in Berlin, to replace the temporary agencies of the German Jews which had gone to the aid of the Jews in 1882 and 1891 in Russia. As

the organization grew it expanded its program to include cultural, educational, and Jewish defense activities. The founders of the Hilfsverein were James Simon, Paul Nathan, Eugen Landau, Rabbi Markus Horowitz, Carl Leopold Netter, and Berthold Timendorfer.

The first major service of the Hilfsverein was rendered in connection with the Kishinev and Homel pogroms of 1903, the anti-Jewish riots in Russia of 1905 to 1906, and during the peasant revolt in Roumania in 1907.

Political intervention on behalf of Jews had been started during the first year of the existence of the Hilfsverein, when Roumania was forced to eliminate an anti-Jewish clause from a new law affecting handicrafts. Paul Nathan visited Russia, to interview Count Witte and A. Stolypin and to urge the mitigation of the Jewish predicament in Czarist Russia; later, in 1907, he undertook the same efforts for the Roumanian Jews. The Hilfsverein subsidized the publication in Berlin of *Russische Korrespondenz,* which informed the Western world of conditions in Czarist Russia. During the Beilis trial in 1913 the organization helped organize the defense, and also undertook intervention in Finland regarding anti-Jewish discrimination.

This political work was carried on in collaboration with the American Jewish Committee, the Anglo-Jewish Association, the Alliance Israélite Universelle, the Israelitische Allianz in Vienna and individual Jewish leaders in other countries. A conference of representatives of the various agencies was called in Berlin in 1903, after the Kishinev pogroms. Another conference was held in Brussels in 1906, and a third in Brussels in 1912.

The outbreak of war in 1914 precipitated an increase in relief activities, which had already been inaugurated after the 1912 conference on behalf of the Jews in the Balkan countries. In 1914, thousands of Russian Jews stranded in Germany were aided in returning home by the Hilfsverein, with the assistance of the Spanish embassy. The occupation of Russian territory by the Central Powers found about 3,000,000 Jews living disrupted lives. Food, shelter and clothing were arranged for by the Hilfsverein wherever possible, at the cost of 40,000,000 gold marks by 1918, some of which had been distributed through general Jewish agencies. After the war, relief work was continued, and assistance was given by the Hilfsverein during the famine in the south of Russia in 1921 to 1922, the earthquake in Bulgaria in 1928, the famine in Bessarabia in 1928 to 1929, and the Vilna flood of 1931.

Among the cultural activities undertaken by the Hilfsverein, the educational work in Palestine from 1903 to 1918 ranks first. By 1914, fifty different schools catering to 7,000 pupils had been established or aided by the organization. The Haifa Technicum was built out of funds provided by Jacob H. Schiff, Kalman Wissotski and James Simon, the president of the Hilfsverein. The Zionist Organization took it over at the end of the first World War. The Hilfsverein also helped maintain schools in the Balkans and other countries. The total amount expended for educational work prior to 1918 was 3,622,000 gold marks.

At the end of the German inflation in 1924, educational activity was resumed. By 1930 more than 1,000 Jewish students had been aided by the Hilfsverein to finish their courses in German universities. Educational institutions in several Eastern European countries were subsidized. Child care had been a concern of the Hilfsverein since 1906, when pogrom orphans were brought from Russia to Germany. After the first World War, thousands of orphans were either brought to Germany or sent and educated elsewhere.

One of the bases for the concern of the Hilfsverein with the economic development of the Jews in Eastern Europe was the propagation of craft training. Both before and after the first World War, professional training was subventioned. Agriculture had its share in this; the colonization scheme supported by the Agro-Joint and the Jewish Colonization Association in southern Russia had help from the Hilfsverein; one of the hospitals established in the Crimea is named after Paul Nathan, who was a vice-president of the organization.

The emigration of the Jews from Eastern Europe became the major problem of the Hilfsverein almost from its inception. In 1904 a conference on migration was held in Frankfort, at which it was decided to establish the Central Bureau for Jewish Migration (Zentralbüro für jüdische Auswanderungsangelegenheiten), with the collaboration of the Grand Lodge of the B'nai B'rith in Germany and the Frankfort Relief Committee for the Suffering East European Jews. Between 1904 and 1914, twenty-five committees functioning throughout Germany had aided several hundred thousand immigrants passing through Germany with directive and material assistance, at a total expense of 2,805,000 gold marks. After the first World War, immigration facilities were somewhat restricted because of the attitude of the Western countries, yet between 1921 and 1936 some 350,000 immigrants were taken care of at the travelers' aid office maintained by the Hilfsverein in Berlin.

The advent of the Hitler regime in 1933 forced the Hilfsverein to turn all its activities to the benefit of German Jews. The major task remained migration, but now advice and assistance had to be given to Jews who wanted to leave Germany, not other countries. Sixteen emigration offices were established by 1936, supervising the departure of German Jews to all overseas countries except Palestine. In 1933 the secretary-general of the Hilfsverein traveled to southeastern Europe, then to the Union of South Africa, Rhodesia and Kenya, to survey immigration possibilities. *Korrespondenzblatt über Auswanderungs- und Siedlungswesen,* the organization's emigration journal, was issued more frequently. Between April, 1933, and May, 1941, more than 90,000 persons had been aided by the Hilfsverein in leaving Germany. This work was done in collaboration with the Reichsvertretung der Juden in Deutschland, the ICA, J. D. C., Hicem and the British Council for German Jewry.

A subsidiary activity of the Hilfsverein from 1932 to 1939 was the administration of the Haffkine Foundation for the Benefit of Yeshivas, established by the will of Professor Waldemar M. Haffkine.

The Hilfsverein was directed by an executive council, responsible to a central committee and to the assembly of members. Its presidents were James Simon (until

1932), Eugen Landau (until 1935) and Max M. Warburg (until 1939). Willy Bambus was the first secretary (until 1904). His successor, Bernhard Kahn, was named secretary-general and served until 1920. Mark Wischnitzer, appointed secretary-general in 1921, was named executive director in 1936, and served until 1938.

Prior to 1914, the Hilfsverein had 25,000 members. In 1937 its membership was about 14,000. In addition to collecting membership fees, it carried on special drives and established foundations in honor of its leaders, Paul Nathan, James Simon and Max M. Warburg. The Hilfsverein was officially abolished in July, 1939, but as a section of the Reichsvereinigung der Juden in Deutschland, it continued to function as an emigration agency, and was still carrying out these responsibilities in 1941. MARK WISCHNITZER.

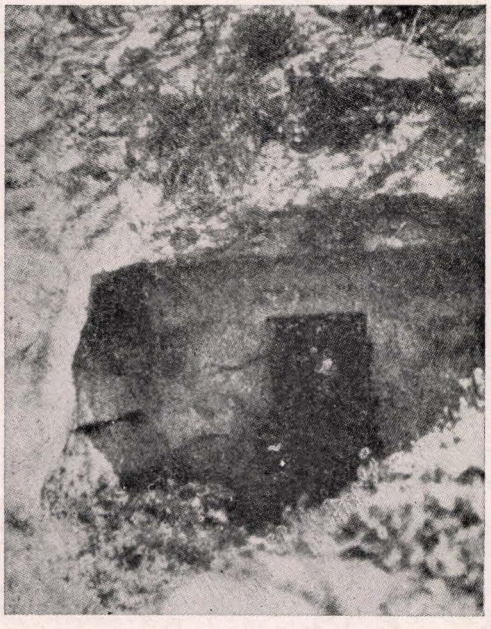
*Lit.:* Reports of the Hilfsverein from 1901 to 1919—*Geschäftsberichte* for 1921 to 1924, *Berichte über die Tätigkeit* for 1926, *Bericht* for 1927 to 1932, *Jahresberichte* for 1933, 1934, 1935 to 1936, and 1936 to 1937; *Festschrift anlässlich der Feier des 25-jährigen Bestehens des Hilfsvereins* (1926); *Dreissig Jahre Hilfsverein der deutschen Juden* (1931); *Korrespondenzblatt über Auswanderungs- und Siedlungswesen,* 1922 to 1938; *Kundgebung für das Werk des Hilfsvereins,* April, 1930; Feder, Ernst, *Politik und Humanität;* Nathan, Paul, *Ein Lebensbild* (1929); Kahn, Bernhard, *Die jüdischen Organisationen in Deutschland* (1920); Wischnitzer, Mark, *Aus der Tätigkeit des Hilfsvereins in den letzten 10 Jahren Zedakah* (Berlin, 1927-28); idem, "Jewish Emigration from Germany 1937-38," *Jewish Social Studies,* vol. 2, No. 1 (1940); Goldschmidt, A., "Zur Geschichte des Hilfsvereins," *Zeitschrift für Demographie und Statistik der Juden,* Nos. 3 to 6 (1927).

**HILLEL I,** surnamed "the Elder" (*Hazaken*), teacher and founder of a school during the 1st cent. B.C.E. which bears his name (Beth Hillel). He became the spiritual leader (Nasi) of the Jews (*Sab.* 15a), a position which he is said to have occupied for forty years, from about 30 B.C.E. to 10 C.E. Like Moses, he was reputed to have lived to the age of 120 years (*Sifre Deut.* §357). Hillel was a Babylonian by birth, descended, according to tradition, from the tribe of Benjamin on his father's side and from David on his mother's side (*Yer. Kil.* ix, 32b; cf. *Keth.* 62b). When he was forty years old he left Babylonia for Palestine (*Sifre Deut.* §357) to obtain a deeper grounding in Biblical exposition (*Yer. Pes.* vi, 33c; *Sifra, Tazria* 9). In Jerusalem, despite his poverty, which reduced him to working as a common laborer (*Yoma* 35b), he became a distinguished pupil of the important masters Shemaiah and Abtalion. Tradition relates that, after the death of Shemaiah and Abtalion, the family Bene Bathyra (or Bethera) became leaders in Judaism; once, it occurred that they were unable to settle a question concerning the ritual of the Pesach sacrifice on the Sabbath; they called upon Hillel, and he unravelled the problem so brilliantly that the Bene Bathyra appointed him as head (Nasi) of their family (*Yer. Pes.* vi, 33a; *Pes.* 66a). This title was held by Hillel's descendants until his own family became extinct.

Hillel's formulations of the seven Middoth, or rules by means of which the Scripture is expounded and applied to new cases and by which the Oral Law is justified, were very important for the systematic development of Biblical exposition (*Tos. Sanh.* 7, toward the end; *Sifra,* introduction, 7). Only two of these regulations, however, are mentioned in the Mishnah (*Shebi.* 10:3-4; *Arach.* 9:4). A very important one is the "Prosbul." The Torah, in enjoining the remission of all debts every seventh year (*Deut.* 15:1-2), worked difficulties upon the poor who could not borrow when the Sabbatical year approached because few people would care to risk the cancellation which was obligatory during the Sabbatical year. The Prosbul provided that the creditor give the court a specified account of the debts due him, which were payable to the court even after the seventh year, and hence, by this devious route, the creditor would be protected and repaid (*Shebi.* 10:3).

Of his Halachic decisions, only a few are recorded specifically in his name in the Mishnah, probably because most of his decisions were handed down in the name of his school. His interpretation of the law was generally milder than that of the school of Shammai. Yet, paradoxically, the Halachoth transmitted in the name of Hillel himself are largely of a rigorous nature (cf. *Shebi.* 10; *Tos. Maas.* 3:2-4; *Sifra, Shemini* 9:5 and *Tazria Negaim* 9:16). His utterances are found partly in Hebrew, the language of the school, and partly in Aramaic, the vernacular of the people.

Tradition presents Hillel as the epitome of saintliness and scholarship. He was wont to say, "Be of the disciples of Aaron, loving peace and pursuing peace, loving thy fellow creatures and drawing them near to the Torah" (*Aboth* 1:12). "Do not separate yourself from the community; trust not in yourself until the day of your death; judge not your neighbor until you have come into his place; and do not say, When I have leisure I shall study; perhaps you will never have leisure" (*Aboth* 2:5). He disparaged the abuse of learning for personal gain (*Aboth* 1:13). Several examples of Hillel's modesty and love of peace are found in *Sab.* 31a. There is the story of the heathen who informed Hillel of his desire to embrace Judaism provided that the entire Torah be declared unto him while he was standing on one



*Traditional grave of Hillel and his disciples at Merom*

foot. Hillel replied, "Do not unto your neighbor what you would not have him do unto you; this is the whole Law; the rest is commentary." This summary, based on the commandment to love one's neighbor in *Lev.* 19:18, 34, was later taken over by Akiba (*Sifra, Kedoshim* 4:12), and was stated in a positive declaration by the founders of Christianity some years later (*Matt.* 22:39-40; *Gal.* 5:14).

Hillel advocated bodily cleanliness, and found Biblical support in the reference that man was made in the image of God. He believed in the moral order of the world, that merit is rewarded and sin punished (*Aboth* 2:7). Even during his lifetime he was so famous that the sages assembled at Jericho applied to him the message of the Bath Kol (the heavenly voice) which they heard exclaiming that in their midst was a man worthy of having the divine spirit rest upon him (*Tos. Sotah* 13:3; *Sotah* 48b). Similarly, it was said of his eighty pupils that thirty of them were worthy of the divine spirit and that thirty others in turn deserved to be placed on a level with Joshua (*Suk.* 28a).

In the vicinity of the tombs of the distinguished rabbis Simeon ben Yohai and Johanan Hasandlar at Merom is also the tomb of the princely Hillel and thirty-six of his disciples.

*See also:* BETH HILLEL AND BETH SHAMMAI.

WALTER DUCAT.

*Lit.:* Graetz, H., *History of the Jews,* vol. 2 (1927) 96-101, 130-32; *Jewish Encyclopedia,* vol. 6, pp. 397-400; Bacher, W., *Die Agada der Tannaiten;* Kaminka, A., "Hillel and His Works," *Zion,* vol. 4 (1938-39) 258-66; "Hillel's Life and Work," *Jewish Quarterly Review,* New Series, vol. 30 (1939-40) 107-22.

**HILLEL II,** son of Judah Nesiah II, patriarch from about 350 to 365 C.E. Only a few of his legal maxims have been preserved. He is chiefly known because of the reformation he effected in the calendar, which previous to his time had always been secretly calculated and proclaimed in Palestine, and then announced by messengers to the Jews in other countries. When, however, the Christian rulers of the Roman empire forbade the Jews of Palestine to communicate with those under Persian dominion, Hillel, faced with the danger that these latter would fail to observe the Jewish festivals, took the step (359) of revealing the rules by which the calendar was calculated. Since his time, therefore, down to modern times, the Jewish calendar has been calculated by rules and not proclaimed. Hillel enjoyed the favor of the pagan emperor, Julian the Apostate (361-63), who sent him a letter, in which he hailed him as his venerable friend, assured him of his sympathy with Judaism and promised to ameliorate the situation of the Jews.

*Lit.:* Graetz, *History of the Jews,* vol. 2 (1927) 560, 565-66, 572-74; *Jewish Encyclopedia,* vol. 6, p. 400.

**HILLEL BEN SAMUEL of Barcelona,** physician, philosopher and Talmudist, and disciple of Abraham Gerondi of Barcelona, b. 1220; d. 1295. He was the grandson of Eleazar ben Samuel of Verona. He lived and studied in Spain, later studied medicine at Montpellier and practiced it in Rome, Capua, Ferrara and Forli. He initiated the study of philosophy among the early Italian Jews. Because of his knowledge of Latin, he was among the first Jews who had access to the writings of the scholastics and made translations from Latin into Hebrew. He was an admirer of Maimonides, and defended his *Guide to the Perplexed* against its opponents. Hillel ben Samuel was so confident of his master's teaching that he proposed that a conference be called among the learned Jews to judge the *Guide* and to decide whether it should be allowed to exist or be destroyed. His main work was *Tagmule Hanefesh* (Rewards of the Soul; published in 1874 by Solomon Zalman Hayim Halberstam, with a preface and notes).

*Lit.:* Graetz, H., *History of the Jews,* vol. 3 (1927) 629-31; Husik, I., *A History of Mediaeval Jewish Philosophy.*

**HILLEL BENJAMIN,** architect of the 17th cent. He was born in Lasco, near Lodz, Poland, and served his apprenticeship in Germany. He built the synagogues at Lutomiersk, Kurnik and Zloczow. The construction of his roofs displayed unusual skill in handicraft and daring design. He was killed in Zloczow while working on a building, and was buried there.

**HILLEL FOUNDATIONS, B'NAI B'RITH.** The Hillel Foundations are student centers, sponsored by B'nai B'rith, America's oldest and largest service organization, to bring a more adequate knowledge of their heritage to the Jewish students on the university campus. The units are supervised by trained professional directors who cooperate with representative student leaders in the task of making Jewish religious and cultural values vital and relevant for the college generation. The activities are centered in rented facilities, close to the university campus, and in the direct line of student traffic.

Hillel units are by no means uniform, either in scope or in technique. They adapt themselves to the patterns of the particular college. They are quite different organically at endowed Cornell University and Smith College and at tax-supported Michigan and California, at quiet, well-nigh marooned Pennsylvania State College and at huge, bustling metropolitan Brooklyn.

During Hillel's first fifteen years only full-fledged foundations were established. But it was apparent from the beginning that there were scores of colleges and universities which could not profit from the original Hillel technique because their Jewish student body was too small to warrant the employment of a full-time director. In 1938, therefore, a supplementary extension program was authorized primarily for the smaller colleges, under the auspices of Hillel counselors.

These fall into three categories. A. Colleges very close to Hillel Foundations which can be served personally by the director. Examples are at Ithaca College, adjacent to Cornell, and at Michigan Normal, in Ypsilanti, less than ten miles from the University of Michigan in Ann Arbor. B. Colleges in communities where there are established congregations and where the rabbi, provided with a working budget, agrees to supervise the student program. Examples are at the University of Kentucky in Lexington and at the University of Nebraska in Lincoln. C. Colleges that are not close to Foundations or where there are no neighboring rabbis. Here part-time men are assigned, as at Ohio University in Athens, and at the University of New Hampshire in Durham.

Of course, a counselorship can not achieve the effectiveness of the full-fledged foundation. The program is very much more modest and usually consists of weekly or bi-weekly religious services and discussion groups, and occasional social functions. But even this less frequent service is of immense value for little student groups who live in tiny college towns, where their only contact with Jewish life is through the friendly visits of the Hillel counselor.

The foundation technique was not an original Jewish creation. It grew out of the experience of a distinguished Methodist minister, the Reverend James (now Bishop) Baker, whose congregation was in Urbana, Ill. At the beginning of the 20th cent. he realized the importance of bringing to the students, in their most plastic period, a knowledge of the dignity and the spiritual significance of their faith. The Wesley Foundation at the University of Illinois was his brain-child, and it became the model for similar foundations which were established by most of the other denominations.

The names of two men, one a noble Christian, the other a consecrated young rabbi, are bound up with the early history of the Hillel Foundation. Dr. Edward Chauncey Baldwin was professor of Biblical literature at the University of Illinois from 1905 until his death in 1940. Although a loyal member of the Congregational Church and a pillar of the Pilgrim Foundation, he was deeply concerned because his Jewish students seemed to know so little about the Bible which their own people had created. For years he pleaded with rabbinical and lay leaders in Illinois to be less concerned with the problems of anti-Semitism and discrimination, and to turn to the ultimately more serious problem of the weakening in the loyalty of a whole generation of young people who were moving out of Jewish life in a terrifying hemorrhage.

In 1921, Benjamin Frankel, a young student from the Hebrew Union College, began to visit the Champaign-Urbana community, his bi-weekly congregational assignment. Here he saw at first hand the aimlessness and the lack of leadership of the growing Jewish student body. He heard the pleas of Dr. Baldwin and of a number of far-sighted Jewish townspeople who were groping for some technique to bring the students closer to Jewish life. Upon his ordination as a rabbi in 1923 young Frankel determined to accept the little student community as his rabbinical charge even though there was no assurance of financial support. He was encouraged by Isaac Kuhn, Champaign's leading citizen, whose interest in the Jewish students antedated even the arrival of Dr. Baldwin on the campus faculty.

The first year of the new Hillel Foundation was a harried one; the funds for salary, administration, rent and maintenance had to be won by convincing individuals that here was a practical and useful service. Dr. Louis L. Mann of Sinai Temple in Chicago was of greatest help here in persuading some of his friends that the foundation was an experiment which might well solve a growing Jewish problem. After a year of pioneering at Illinois with a totally new student technique, Frankel succeeded in convincing B'nai B'rith that in its widening program of service to the Jewish community, the sponsorship of the foundations had a natural place. Adolph Kraus, then president of B'nai B'rith, and Alfred M. Cohen, who was soon to succeed him, both gave the foundation program their enthusiastic support. From then on, with finances on a comparatively secure and responsible basis, the expansion of the Hillel Foundations was assured.

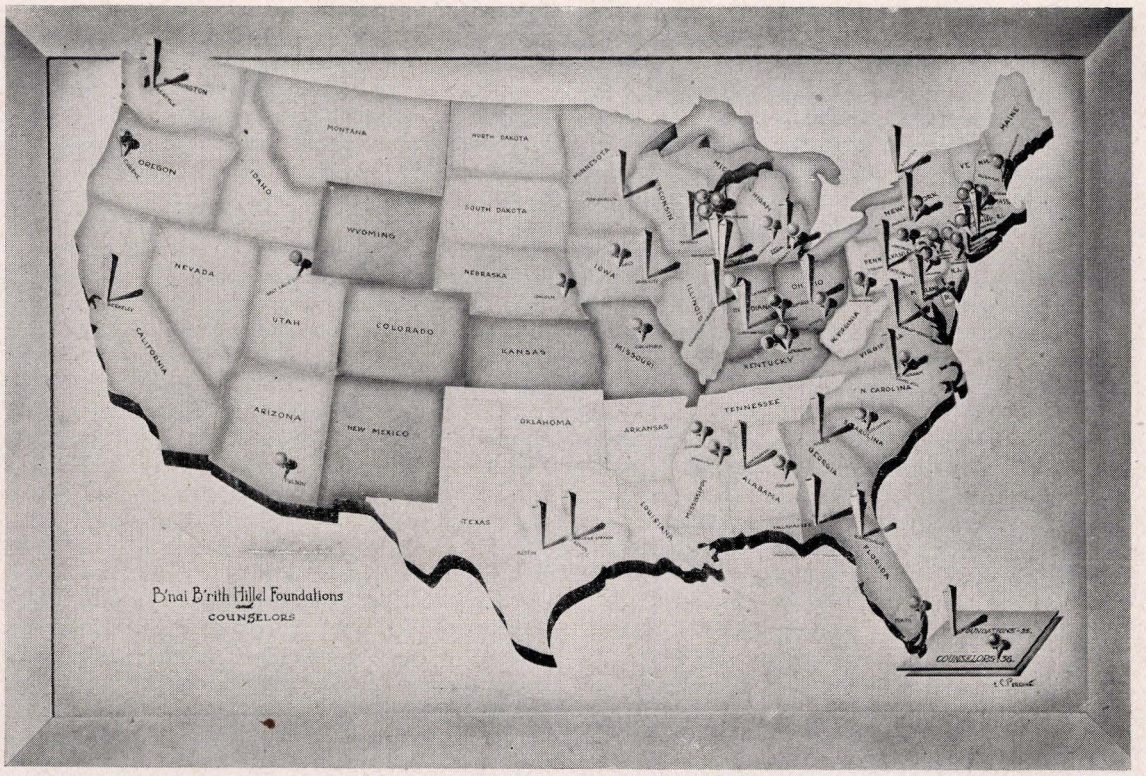
Those who launched the foundation program at Illinois realized the enormous importance of linking it with a name that would symbolize the best traditions in Jewish life. They at once concluded that no name would carry greater significance than that of the gentle sage of the 1st cent. B.C.E. who was one of the outstanding scholars and teachers in Jewish history. His patience, his modesty, his devotion to Jewish tradition, above all his passionate love of Jewish learning, marked him indisputably as the ideal symbol of the Jewish spirit. The name of Hillel is now part of the American university tradition, and on more than threescore campuses, in association with the names of Wesley and Newman, it helps to integrate the spiritual values of the historic religions with the life of the University.

The usual Hillel Foundation program is divided into six main categories: cultural, religious, social, community service, personal guidance, and inter-faith. These tap the wholesome extra-curricular interest of every type of student who identifies himself with Jewish life.

The cultural program is the base of all Hillel activities and it is the main justification for the large investment which has been made in the Jewish student. Every Hillel Foundation sponsors classes and discussion groups. These include Jewish history and literature, ethics, contemporary Jewish problems, book reviews of Jewish interest, social institutions, the Bible, Jewish philosophy, and a host of related subjects. On nearly every Hillel campus there are classes in Hebrew, both elementary and advanced. Often there are little nuclei of students who have been reared in Palestine or who have received a superb background in their home communities. They continue their interest in the Hebrew language and literature by organizing Hebrew-speaking groups. At Illinois and Wisconsin special classes in Talmud meet regularly in the director's home.

Registration in classes and discussion groups depends largely upon the size of the student body, the attractiveness of the courses, and upon the ability of the director to win over students who are busy with university assignments and a variety of extra-curricular activities. To supplement the foundation cultural program, the director often visits the organized houses for informal discussions there. Usually he takes dinner in the house and then retires to the living room or the chapter room for an informal discussion on subjects related to Jewish life. In this way it is possible to bring Hillel right into the students' quarters.

Most of the foundations also sponsor lecture courses and forums. These bring to the campus outstanding personalities who discuss both Jewish and general themes. Often a nationally known speaker of unusual eloquence makes an enduring impression upon students who are brought to see values in their heritage which they had never appreciated. On many campuses the Hillel open forum is an important civic contribution, since large numbers of non-Jews subscribe to the course. Through this vehicle Hillel cooperates in stimulating the cultural life on the campus.




The most gratifying feature of the Hillel cultural program is the opportunity on several campuses to offer courses in religious education for university credit. At Illinois, for example, three courses are offered each semester which are accepted for undergraduate credit by the university. Since nearly 500 students register in these courses each year, the Illinois Hillel sponsors the largest program of religious education in the United States. At the University of Iowa there is a school of religion which is an integral part of the university. The Hillel director is the Jewish representative in this college, and carries the rank of associate professor of religion. All his courses are part of the university curriculum, and are listed in the catalogue. At the University of Alabama there is yet another arrangement. The Hillel director offers his courses in the foundation, but they are part of the university curriculum and they, too, are listed in the catalogue. At Northwestern University the Hillel director offers a course in Hebrew literature in the department of modern languages. This is an official university course; here the director is actually a guest professor. At Pennsylvania State College the director offers a series of six or eight lectures each year as part of the courses in sociology; it is his task to present Jewish social values against the canvas of general values in the Western world.

On other campuses the Hillel directors are called in for special lectures when the class arrives at subjects that are related to Jewish life—in ancient or modern history, philosophy, literature, ethics, or social institutions. The stimulus offered by the foundation to Jewish students often sends them to Jewish themes in the term papers which they prepare for general university courses. It is not uncommon, for example, for a student to choose for his term paper in a course in philosophy the significance of Maimonides, Spinoza, or Philo. Non-Jewish students often consult the Hillel director.

Several Hillel units have introduced highly specialized courses for unusually gifted young people who are apparently destined for leadership. The director chooses a small group of students for intimate personal association. He guides their reading in the Jewish field and they report back to him at regular intervals in personal conferences. This is an adaptation of the famous Cambridge and Oxford tutorial system. It can not be employed on any mass scale; real talent is precious and rare; the director could not possibly find the time and the energy for more than a limited number. But as the training is applied to specially chosen young people of superior intelligence and personality it is likely to have an enduring effect upon them and upon their communities. The honors course corrals for Jewish interest the best brains among the Jewish students. It salvages a good part of their energy for Jewish life. Too many, unguided, give themselves to every cause except that of their own people. The personal association enables the director to open his own intellectual and spiritual resources to the student and usually evokes from the student the best of his own talents. Most of the students ultimately go into careers in the law, or engineering, or commerce or chemistry, but the precious hours of personal association with the director make them very valuable Jewish laymen.

An adequate collection of Judaica is, of course, one of the most effective ways of interesting Jewish students in their past. The foundations therefore have always laid emphasis upon their library facilities. In many units there are tastily furnished library rooms, usually the result of a benefaction or a bequest. The library budget is a substantial part of the maintenance alloca-

tion. Memorial libraries have been created in such foundations as those at Illinois, Michigan, Alabama, Ohio State, and Brooklyn. Here are found the more elaborate collections, often as complete as those of the university itself. In the smaller Hillel units, where there are no permanent physical facilities, Jewish alcoves are set apart, usually in the university library, available for the use of all students, but intended primarily to serve the Jewish student body. Here, too, the generosity of lodges, auxiliaries, and interested friends has made possible the creation of good work-a-day collections. Usually the Judaica at the Hillel Foundations are indexed in the card catalogues in the university itself, with the notation that the books are available on the foundation premises.

The religious program is sufficiently diversified to meet the requirements of every Jewish group. There are regular services on every Hillel campus. Most directors have worked out patterns which preserve the basic traditions but which are adapted to be acceptable to most groups. Student participation, group singing, esthetic symbolism, and a host of other supplementary features are added to enrich the service. Holidays are celebrated so as to bring a festival spirit to the campus.

Every foundation sponsors a Seder, with artistic exposition of the symbolism, for those students who are unable to return to their homes. Special meals are usually served all through the week on the foundation premises for students who wish to maintain the strict Passover diet. In several instances refugee couples have been employed to take charge of the meals. Purim usually brings carnivals with the Purim motivation worked into the entertainment. Student committees have been thrilled with the opportunity to express artistic originality in the erection of Hillel Sukkahs.

Hillel does not limit itself to cultural and religious activities. Inevitably every Hillel unit sponsors such social functions as dances, smokers, teas and similar get-togethers. These are not meant simply as bait to bring Jewish students, by means of a back door, to an interest in the basic values of Jewish life. It is good to have Jewish boys and girls meet each other for the development of their friendship under wholesome auspices. Hillel social functions do not usurp the place of university gatherings of a similar nature. They are meant to supplement them. It is desirable for a student away from home to enjoy the companionship of fellow Jews on a social plane even as it is important for him to make good grades in his studies. No program that is disproportionately balanced can be truly successful.

The Hillel social committees therefore use their ingenuity to plan functions and affairs which will promote friendliness and compatibility. Often these socials are worked into the major holiday celebrations so that the more joyous side of Jewish tradition may be properly emphasized. Purim brings masquerades, Sukkoth harvest dances, and Hanukah ingenious carnivals.

Supplementing the cultural, religious and social activities there is a very full community welfare program. This is intended to render service to the underprivileged, but it also helps to create a larger sense of civic responsibility in the students who participate in it.

Nearly every Hillel unit has a loan fund. Its revolving capital comes from grants by interested organizations or from contributions by the students themselves, or from a combination of both. Small loans are assigned to the less fortunate students for emergency purposes—doctor bills, books, laboratory fees, graduation expenses, or during temporary unemployment. The loans, non-interest bearing, require no guarantors.

Several of the foundations maintain wardrobes where clean, neat clothing is stored, ready for students who may require it. Many a Jewish student who lives on the very margin of subsistence becomes ultimately too embarrassed to attend classes because of his shabbiness. Such students are welcome to use the wardrobe and they help themselves to whatever they require. Only the secretary who has charge of the keys knows who goes into the wardrobe or what is taken from it.

All foundations maintain a housing service to help new students to get located. Available homes where Jewish students are welcome are carefully checked during the summer so that newcomers may have precise information when they arrive on the campus.

There are many other types of social service which have been developed in different parts of the country, each project depending upon local traditions. Some maintain classes in Braille for the blind. Some send talented students to nearby institutions—children's homes, old folks' homes, and the like—offering musical and dramatic entertainment to while away the leaden hours for the inmates. Some maintain an employment service and cooperate with townspeople so as to obtain needed work for the most deserving cases.

In several foundations special scholarships have been established so that hostesses may be employed. These girls give the foundation several hours each day during its busiest period and they are the liaison between the student body and the administrative staff. Since they are chosen as much for their pleasant personality as because they require employment, they make possible a very much friendlier spirit in the foundation quarters. They greet newcomers, introduce students to each other, and stimulate companionship.

Perhaps the most effective social service project sponsored by the Hillel units is in the field of student refugee aid. Against the background of the vast tragedy abroad, where millions of Jews have been uprooted, the program of even the largest and most comprehensive agencies is infinitesimal. Yet every life is important, and the Hillel refugee program serves some seventy or eighty young repatriates in America.

The project grew out of the desire of the Hillel leaders to bring students out of Europe. Most of them could not expect to come in on the regular quota; places in emigration rolls were preempted for years. But it was learned that young people could obtain special student visas which permitted them to study in an American university for two years with the privilege of subsequent renewal. A technique was therefore worked out resulting in the present refugee program.

Fraternities or sororities offer room and board to a foreign student. The Hillel unit makes itself responsible for the tuition and such minor living expenses as for laundry, mending, clothing, medical service and books. In this way a financial guarantee can be made to the American consul that the student will not become a public charge. His dossier, usually filed with

the International Student Service, is then submitted to the university where the fraternity or sorority is located. The admission by the university, together with the official invitation from the house and the guarantee from Hillel, brings him from Europe on a student visa.

In addition, quite a number of foreign students who are already in this country have been offered college opportunities. The invitation is not extended to those who are merely in need. For there are many needy American students who can profit from a fellowship. The invitation goes to specifically selected foreign students who have recently arrived and who need psychological readjustment. Perhaps they have been crushed emotionally by their tragic experiences abroad. Perhaps their parents or their nearest of kin have been liquidated in the Hitler purge. A year or two on a university campus, living together with wholesome young Americans, is a kind of spiritual catharsis.

Of course, fraternity and sorority youngsters receive as much as they give as a result of this experience, for they are brought into contact with choice young people from Europe. They share quarters with them and are thrown into constant close association with them. The impact is decidedly beneficial as it matures the outlook of the youngsters who serve as hosts.

Meantime student welfare funds have been established in more than a dozen colleges and universities where there are foundations. The annual drive for overseas relief, for Palestine, and for refugee service, in the major communities of the United States, not only yields very necessary funds to implement Jewish philanthropy but also teaches communal responsibility to those who participate. Hillel directors have discovered that similar projects can be quite successfully developed on their own campuses. The contributions from students can not be very large. Many of them are on allowance, and of course their parents very often make contributions in their own community. But it is useful to ask for some sacrifice from the students. At Michigan, Cornell, Ohio State, Penn State, Texas and California, the student welfare funds have become models for many of the surrounding communities. Since the students manage their own drives, and work out their own allocations, they are infinitely better prepared when they return to their homes after graduation to take up proper institutional responsibility.

The efficacy of a Hillel unit is usually measured publicly by its organized activities. Yet the quiet personal influence of the director or counselor may be fully as substantial. The Hillel representative is the friend of the Jewish students. Many of them come to him with the problems which are usual during the transitional period of college days. His personal case file is filled with human interest material, for the problems which he handles run the gamut from adolescent love affairs to the deep religious perplexities of young people in a world of turmoil. The director must be rabbi, social worker, parent and vocational counselor. Hillel, in this respect, is truly "the home away from home."

Not the least beneficial result of sending a Jewish representative to a college campus is the opportunity which it creates for developing better inter-faith relations. The director or counselor becomes a kind of ambassador who does more than merely protect the interests of the Jewish students. By constant contact with faculty people, by addresses which he delivers under university auspices, and at service clubs, and above all, by the inter-faith projects in which he cooperates, he is able to bring a much clearer perception of Jewish values to the non-Jewish constituency. On most campuses there is an inter-faith student council with representatives of each of the religious denominations, and also a religious workers' association where the directors meet to confer on problems of mutual interest. In many instances the Hillel director has served as president of the religious workers' association and the Hillel student leader has served in the highest offices of the inter-faith council. Perhaps the most extensive development of the good-will program has taken place at Brooklyn College. There, a permanent inter-faith arbitration council has been organized to discuss, in friendly fashion, possible points of friction. It is much more useful to filter such problems through an arbitration board than to air resentments in public and to give them unfortunate publicity.

Every Hillel director, in addition to his other tasks, must also be a kind of sentinel, stationed in a strategic center, commissioned to guard the integrity of Jewish life. In sensitive times, even universities have been infected by the unscrupulous propagandist. The source of infection may be a member of the faculty who has Nazi sympathies. It may be a Fascist-minded community magnate. It may be a Communist-dominated student group. It may be a lecturer brought, often through the unwitting naiveté of a program chairman, to address a service club or a university forum. The Hillel representative watches carefully to prevent propagandists from breaking through. Where misrepresentation or misinformation has been spread, he makes sure that there is a reply, either through his own effort or through an invitation to some personality of unimpeachable integrity who is well respected and who can present the facts.

It is too early to judge the effectiveness of the new Hillel units in relation to graduates who have returned to their communities. For, inevitably, several years must pass before the young people win economic security and can participate actively in Jewish community life. But the older Hillel units have been able to make their appraisals. In the Middle West the main Jewish institutions—temples, synagogues, B'nai B'rith lodges, women's auxiliaries, Hadassah groups, brotherhoods, sisterhoods, Jewish philanthropic institutions, and community centers—have now been thoroughly permeated by the Hillel spirit.

Illinois has the oldest Hillel unit, and a whole generation has grown up in the Illinois area which has been vitally influenced by the foundation. There is scarcely a Jewish institution within the radius that is served by the foundation which has not been able to draw upon Hillel products. As the years pass, and thousands of graduates go from their Hillel experience into their home communities, this influence will broaden and deepen. In this way a generation of intelligent Jewish laymen is prepared to meet the heavy responsibilities which fall upon the new world center of Jewish life.

ABRAM L. SACHAR.



*Ferdinand Hiller*

**HILLER, FERDINAND,** pianist, conductor and composer, b. Frankfort, Germany, 1811; d. Cologne, 1885. He was a child prodigy, appearing in a performance of a Mozart concerto at the age of ten, and composing his first work at twelve. He was a pupil of Hummel, whom he accompanied to Vienna in 1827 when he visited Beethoven at his deathbed. For five years he lived in Paris, teaching music, moving in music circles, becoming a personal friend of such musicians as Mendelssohn, Chopin, Liszt and Rossini. He was successful as a concert pianist, appearing frequently with Fétis and Baillot, and was responsible for the first Paris performance of the Beethoven *Emperor Concerto.* In 1847, he was appointed Kapellmeister of Düsseldorf. Three years later, he assumed a similar post in Cologne. From this time on, he became one of the most influential musicians in Germany. In 1850, he founded, and was the first director of, the world-famous Cologne Conservatory. He filled many assignments as conductor, including performances with the Gürzenich Orchestra, the Lower Rhine Festivals, and the Italian Opera in Paris. He was a distinguished guest of orchestras in leading European capitals. In 1849 he was elected a member of the Academy of Fine Arts in Berlin, and in 1868 received an honorary doctorate from Bonn University.

Hiller composed more than two hundred works in virtually every form, including six operas, two oratorios, six cantatas, choral works, chamber-music works, symphonies, songs, piano compositions. He was also the author of several books on music, including an autobiography, *Erinnerungsblätter* (1884), a book on Mendelssohn (1874), and critical essays (1876).

**HILLMAN, SIDNEY,** labor leader and government official, b. Zagare, Lithuania, 1887. At sixteen, following two years at the Kovno Rabbinical Seminary, young Hillman went to work in a chemical laboratory. Alert and intellectually curious, he soon began to read the secular literature forbidden not by statute but by custom. He was attracted to the sciences, both "social" and "physical." He joined the "underground" trade union movement during the 1905 Revolution, and, as a result, was sentenced to ten months in Czarist prisons. During his confinement he read John Stuart Mill, Adam Smith, Herbert Spencer, Tolstoi and Kropotkin.

Facing rearrest and exile to Siberia, Hillman left Russia for England in 1907, when he was twenty, and shortly afterward emigrated to the United States. His first job was in a Chicago mail-order house as stock clerk. In 1909 he went to work for the clothing firm of Hart, Schaffner and Marx.

In 1910, the spongers, pressers, tailors and trimmers went out on strike, and Hillman earned his first stripes as a labor leader. Only twenty-three, he managed to compile a concrete list of grievances out of the diffused discontent of Turks, Albanians, Greeks, Poles, Bulgarians and Jews who knew only that they were being exploited, that thousands of them were paid from $2.50 to $4 for a work-week of sixty to seventy hours. As the result of the strike, Hillman devised the Impartial Arbitration Plan, which was accepted by Hart, Schaffner and Marx and became the forerunner of similar plans throughout American industry.

In 1914, Hillman was called to New York city to become chief clerk of the Cloakmakers' Union. Nine months later, his reputation in labor ranks growing rapidly, he was elected first president of the newly formed Amalgamated Clothing Workers. Almost from the beginning he departed from orthodox precedents of pure and simple unionism. He urged Amalgamated members to make their organization more than a vehicle for collective bargaining, and to share with their employers the responsibility for improving quality, increasing output, abolishing waste, reducing overhead.

The early years of the Amalgamated were years of arduous struggle and steady progress. In 1915 the union organized the men's clothing industry in New York, and in the following year won a forty-eight-hour week. In city after city, Hillman extended the union's gains, and won the confidence and esteem of employers by his realistic understanding that industry is essentially a partnership of labor and management.

In 1922 and 1923, the Amalgamated blazed a trail for other labor unions by opening its own banks in Chicago and New York. Later it constructed a $3,500,000 group of cooperative dwellings in New York city, housing 2,500 persons, and offering, in addition, a cooperative grocery, fruit market, laundry, milk, electric light and bus services. Under Hillman's leadership the union continued to grow in strength, and in 1933, with 250,000 members, it joined the American Federation of Labor (A. F. of L.).

Always sympathetic with the principles of industrial unionism, in which he saw increased opportunities for the growth of economic stability for labor and management alike, Hillman in 1935 became one of the prime movers in setting up the Committee for Industrial Organization (C. I. O.) within the A. F. of L. The Amalgamated was one of a number of unions which broke with the Federation within the next year, and, as the new and independent C. I. O., set out to organize the millions of American workers whom the A. F. of L. had never reached. Hillman became head of the new



*Sidney Hillman*

Textile Workers Organizing Committee, which began a successful nation-wide drive to organize workers in the silk, rayon, and cotton industries.

Hillman's representation of labor in New Deal agencies began in 1933 when President Franklin D. Roosevelt named him a member of the Labor Advisory Board of the National Recovery Act. Two years later he was appointed to the National Industrial Recovery Board and to the advisory board of the National Youth Administration.

With the beginning of the national defense program in 1940, Hillman became an increasingly important figure in administration councils. He was named as one of the eight members of the National Defense Advisory Commission, and in January, 1941, as the defense program was intensified, the president called upon him to serve as associate director-general of the Office of Production Management (OPM).

As co-director of an agency designed to direct and accelerate the defense effort, Hillman's abilities and experience and his long record of friendly relations with industrialists were employed to the full. Simultaneously, in his capacity as director of the Labor Division of OPM, he was responsible for providing an adequate and continuous supply of skilled manpower for the nation's huge production program. This proved to be a titanic task requiring the retraining and transfer of hundreds of thousands of workers. Hillman launched a comprehensive program of preemployment vocational training for new workers, retraining courses for workers out of practice, and training within industry designed to promote workers to the most effective use of their skills. Hillman's wife, née Bessie Abramowitz, is also active in the labor movement.

As a leader of the American labor movement after 1910, Hillman was regarded as the outstanding exponent of management-labor cooperation in the United States. His biography closely mirrors the history of American clothing industry workers, their successful struggles against exploitation, sweat shops and slums, the growth of their union's participation in industrial management, their development of labor banking, unemployment insurance, and cooperative housing. In a larger, yet equally pertinent sense, his life reflects the history of the American labor movement in the 20th cent.

Few leaders were so fully aware of the vital equation between job security and the industrial stability upon which employment conditions necessarily depend. As president of the Amalgamated Clothing Workers, Hillman's understanding of this interdependence early won him an unrivaled reputation as a labor statesman. His philosophy was classically illustrated when, during a depression period, his union made a $100,000 loan to a friendly clothing manufacturer threatened with bankruptcy. The investment not only saved the company, but saved the jobs of hundreds of clothing workers as well. Hillman advocated a national organization of clothing employers because he believed that it would bring about greater stability in the industry. An industry-wide agreement in 1937 between clothing manufacturers and organized clothing workers, first proposed by Hillman, went far toward achieving this stability. The social and economic achievements of the Amalgamated Clothing Workers of America during Hillman's twenty-four consecutive years as president bear witness to his progressive leadership and vision.

In Jewish affairs, Hillman fostered labor participation in Jewish relief work. In 1929 he was made a non-Zionist member of the Council of the Jewish Agency. In the same year he received the Harmon Foundation Award of a gold medal and $1,000 for outstanding public service. HERBERT HARRIS.

*Lit.:* Soule, George, *Sidney Hillman, Labor Statesman* (1939); *Current Biography 1940,* 386-88; *Atlantic Monthly,* July, 1938, pp. 47-56.

**HILLQUIT, MORRIS,** Socialist, labor leader, lawyer and publicist, b. Riga, Latvia, 1870; d. New York city, 1933. Born of a German-speaking family, and attending the Russian Gymnasium, he absorbed the best of both German and Russian culture. In his seventeenth year the family emigrated to New York city, and for some time lived in great poverty on the Lower East Side, which had already become a congested Jewish quarter. Finding intermittent work in shirt and waist shops, he studied English (and afterwards taught it) in evening school, and also learned Yiddish. His humanitarian feelings soon ripening into Socialist convictions, he threw himself into the struggles of "sweated" Jewish workers, took part in organizing unions and in founding the United Hebrew Trades in 1888, joined the Socialist Labor Party, and, with Abraham Cohen and Louis E. Miller, founded the Yiddish weekly *Arbeiter-Zeitung* in 1890. He was welcomed also among the then predominant German element in the party, and later among the native Americans whom it attracted in and after the middle 1890's. Greatly as his field widened, his interest in the Jewish workers and their affection for him endured.

Admitted to the bar in 1893, Hillquit soon built up a large practice which won him high professional standing due to general recognition of his strict integrity, culture, legal learning, and persuasive eloquence. He personally mastered every aspect of each case, and was equally effective as an adviser, as a trial lawyer, and in arguing appeals before the highest courts. In the main

he avoided criminal practice, except in labor cases and those involving civil rights. His defense of eight union cloakmakers tried on murder charges in 1915 was an outstanding triumph and marked an epoch in the handling of such cases. Hardly less important were his many appearances in public hearings on labor legislation (for example, for New York's first Workmen's Compensation Law, 1909-10), his representation of unions before arbitration boards, his brilliant fight against the ouster of five Socialists from the State Assembly in 1920, and his final achievement in 1933, when, already stricken with mortal sickness, he framed the labor code for the garment industry, which became the model for many other such codes under the National Industrial Recovery Act.

Hillquit played an active part in the revolt against the leadership of Daniel De Leon, which began in 1897 and ended in a party split in 1899, and in the merger of the larger fraction, in 1900 to 1901, with the Social Democratic Party, then recently organized by Victor L. Berger and Eugene V. Debs, to form the Socialist Party. From then on he was almost continually a member of the party's executive committee, sat in all but one of its national conventions, and represented it in the congresses and on the executive of the Socialist International. As a candidate in five congressional campaigns and in two for the mayoralty, he polled record votes, and by his masterly treatment of public issues he commanded nation-wide attention, as he did also in public debates with William D. Haywood, Martin W. Littleton, President Schurman of Cornell, Professor Edwin R. A. Seligman, and Samuel Untermyer. In 1906 he was one of the founders of the Rand School of Social Science, and was for many years a member of the teaching staff.

Among Hillquit's other activities were his struggles against anarcho-syndicalism (1908-12), Communism (after 1919) and "Thomasism" (1929-32), and his advocacy of woman suffrage. He was a close friend of August Bebel, Louis D. Brandeis, Charles A. Beard, Samuel Gompers, Kier Hardie, Arthur Henderson, Herbert Lehman, Robert La Follette, Meyer London, Jacques Loeb, Benjamin Schlesinger and Art Young.

His writings include: *History of Socialism in the United States* (1903; revised ed., 1910); *Socialism in Theory and Practice* (1909); *Socialism Summed Up* (1912); *Socialism, Promise or Menace* (with John A. Ryan; 1914), *From Marx to Lenin* (1921); *Loose Leaves from a Busy Life* (1934); and many pamphlets and magazine articles. Two of his most important speeches are printed in Hick's *Famous American Jury Speeches* and in *Lectures on Legal Topics: 1923-24.*

ALGERNON LEE.

***Lit.:*** Lorwin, Louis, *The Women's Garment Workers;* Oneal, James, *History of Local 10;* Maurer, James H., *It Can Be Done;* Cahan, Abraham, *Bleter von Mein Leben* (1926-31); the *New York Call, Vorwarts,* and other New York Socialist papers published in English, German and Yiddish between 1890 and 1933; the New York dailies, especially in the campaign months of 1906, 1908, 1916, and 1917, in 1920 to 1921, and in October, 1933.

**HILLUL HASHEM,** *see* KIDDUSH HASHEM.

**HILSNER, LEOPOLD,** *see* POLNA TRIAL.

**HIN,** *see* WEIGHTS AND MEASURES.



*Morris Hillquit*

**HINDUS, MAURICE GERSCHON,** writer, b. Bolshoi Bikovo, White Russia, 1891. He came to the United States in 1905, and studied at Colgate University (B.S., 1915; M.S., 1916) and at Harvard University (1917). In 1917 he began to write for magazines.

Hindus' book, *Russian Peasant and Revolution* (1920), attracted attention when the Soviets were the object of much curiosity and speculation in the United States. He visited Russia for the *Century Magazine* in 1923, and several times thereafter, and described the Communist revolution in a series of comparatively unbiased books: *Broken Earth* (1926), *Humanity Uprooted* (1929), and *Red Bread* (1931; an account of the collectivization of the farms). In *We Shall Live Again* (1939) Hindus described the invasion of Czechoslovakia, and in a novel, *Sons and Fathers* (1940), the conflict between liberalism and communistic totalitarianism. His *Hitler Cannot Conquer Russia* appeared in New York in 1941.

In 1931 Hindus was awarded the degree of D.Litt. by Colgate University.

**HINNOM, VALLEY OF,** *see* GEHINNOM; JERUSALEM.

**HIPHIL,** *see* HEBREW LANGUAGE.

**HIPPOCRATES,** famous Greek physician of antiquity, b. Cos, 460 B.C.E.; d. Larissa, Thessaly, between 377 and 359 B.C.E. Hailed as the "father of medicine," he was regarded as an authority by both Arabs and Jews of the Middle Ages, and his writings, like those of Galen, were extensively translated and annotated. Joseph ibn Zabara, Nathan Meati and other Jewish writers give him the Hebrew title *hehasid* ("the pious"). The works of Hippocrates were translated into Arabic by the Christian Arab, Honein ben Ishak, and manuscripts of this version exist in Hebrew characters, evidently for the use of Jews; they also studied his works in a Latin translation of the Arabic text. The Hebrew versions of the works of Hippocrates include the following: by Nathan of Rome, with the commentary of Galen, finished in Rome in 1283; two

anonymous translations; a translation by Joseph ibn Zabara, with the commentary of Galen, extant in a manuscript that is in the library of the Jewish Theological Seminary of America at New York; a translation of the *Aphorisms* which follows the Latin version of Constantinus Africanus, possibly by Hillel ben Samuel (13th cent.); a translation from the Greek original by Joseph Delmedigo (17th cent.); an anonymous Hebrew version from the Latin, bearing the name *Agur* and written toward the end of the 12th cent. Maimonides wrote an Arabic commentary on the *Aphorisms,* which is partly preserved in manuscripts and in manuscript translations by Moses ibn Tibbon.

**HIPPOLYTUS,** *see* CHURCH FATHERS.

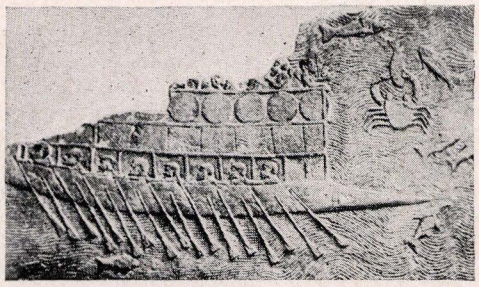
**HIPPOS,** one of the cities of the Decapolis, a group of Greek cities in Palestine; it is identified with the Susitha of the Talmud. It is situated east of the lake of Tiberias, opposite the city of Tiberias. The old name of Susiye still clings to the site, now called Kalat El-Hezn. The surrounding district of Hippene (Josephus, *Jewish War,* book 3, chap. 3, section 1) is also identified with the land of Tob (*Judges* 11:3, 5; *II Sam.* 10:6, 8), and with the land of Tubias (*I Macc.* 5:13).

In the Mishnaic and Talmudic periods, the district was regarded as pagan, but Jews lived there. Hippos was conquered by Alexander Jannaeus, and then Pompey, the Roman general, annexed it to the Decapolis. Later, the Roman emperor, Augustus, presented it to Herod, but after the latter's death it was again wrested from Jewish control, being spoken of as "a pagan city in the midst of the land of Israel." Josephus (*ibid.,* book 2, chap. 18, sections 1 and 5) relates that at the outbreak of the war against Rome (66 C.E.), the Jews of Tiberias, under the leadership of Justus of Tiberias, devastated Hippos, but that the inhabitants avenged this act by massacring the local Jews. In the Christian period (4th to 7th centuries), Hippos was an Episcopal see.

***Lit.:*** Neubauer, Adolf, *La Géographie du Talmud* (1868) 238-40; Schürer, E., *A History of the Jewish People in the Time of Jesus Christ,* part 2, vol. 1 (1890) 98-100; Klein, S., "Eber Hayarden Hayehudi," *Palästina-Studien,* No. 3; Smith, G. A., *The Historical Geography of the Holy Land,* 25th ed. (1932).

**HIRAM,** 1. king of Tyre, city state in Phoenicia, who reigned from about 970 to 935 B.C.E. He was famous for his improvements of the city of Tyre and for his far-flung commercial ventures. A friend of both David and Solomon, he assisted the latter in the building of the Temple by furnishing laborers and cedar wood; in return Solomon gave him wheat and oil and ceded to him a small district of Palestine. The sailors of Solomon also accompanied those of Hiram on their voyages to Ophir. According to the Midrash, Hiram, at first a pious man, became so vainglorious because of his successes that he built himself an artificial heaven, for which presumption he was punished by defeat and a cruel death.

2. An artificer who was sent by his namesake, the king of Tyre, to cast the metal vessels of the Temple of Solomon. He was of mixed ancestry, his father being a Tyrian, his mother of the tribe of Naphtali.



*The ship that is said to have been sailed by Hiram*

**HIREK,** *see* VOWELS, HEBREW.

**HIRING AND LETTING,** *see* BAILMENTS; LEASE.

**HIRSCH** (colony in Saskatchewan), *see* COLONIES, AGRICULTURAL.

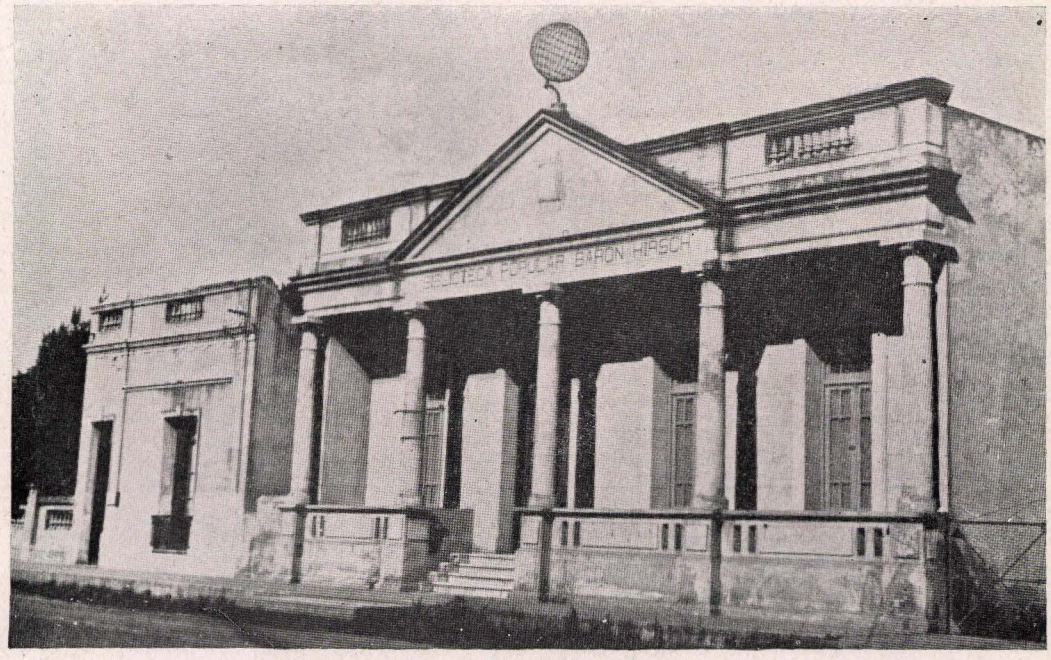
**HIRSCH FUND, BARON DE,** a fund incorporated in New York State in 1891, with an original capital of $2,400,000, provided by Baron Maurice de Hirsch, the German philanthropist. Later contributions by the Baroness Clara de Hirsch, and a bequest in her will, augmented the fund until its capital was approximately $4,000,000 at the beginning of the 20th cent.

Like most of the De Hirsch philanthropies, the fund was intended to aid Jews who had emigrated from Eastern European countries to engage in agriculture, handicraft and other primary industries. Education in trades and citizenship, the purchase of land for settlement and loans to Jewish farmers were among the subsidiary activities.

In the early days of the Fund, assistance to immigrants was of primary importance. Large numbers of Russian and Roumanian Jews, arriving at the port of New York, were met by agents of the Fund and were assisted with advice and material means until they found employment. Another important early phase of the Fund's activities was the Industrial Removal Office, which attempted to take Jews out of the large cities into smaller communities. The activities of the Fund in this direction were undertaken in 1891, but turned over to the Industrial Removal Office in 1900. By 1917, some 73,000 persons had been resettled.

The Fund also established special classes in the Educational Alliance in New York. There were day and night classes, and the night classes were maintained throughout the summer, when other schools were closed. Educational societies aiding immigrant Jews to prepare for American citizenship were subsidized by the Fund in Brooklyn, Philadelphia, Baltimore, Pittsburgh, Chicago and St. Louis.

The Baron de Hirsch Trade School was established in New York city in 1895, and moved into its own building on East 64th Street in 1897, with Ernest J. G. Yalden as superintendent. Its object was to teach boys the rudiments of a trade so that they might become helpers or apprentices. Boys were admitted at the age of sixteen, and had to pass tests showing themselves capable of enduring hard labor. Plumbing, machine work, electrical work, sign painting, show-card writing, auto mechanics and printing were among the subjects




*Baron de Hirsch Library at Moisesville, Argentina*

taught. Originally intended for foreign-born Jewish boys, the school eventually had a roster in which only 25 per cent were foreign-born and 13 per cent non-Jewish (in 1917 the school became non-sectarian). By 1935, when the school was turned over to the New York City Board of Education, about 9,700 boys had been graduated from the school, and some 12,000 had been enrolled in its classes.

Colonization remained the major undertaking of the Fund. The principal colonizing experiment was carried on at Woodbine, in southern New Jersey. Here, in 1891, with Professor H. L. Sabsovich directing twelve settlers on a 3,000-acre tract of land, a colony was established which in 1941 was a prosperous community of 1,505. Although the colony developed its markets when the automobile made transit more feasible, the settlers still do not depend on its products and poultry for their entire livelihood, but engage also in the manufacture of clothing, hats, rubber heels and other incidentals. An elementary school and a high school are maintained in Woodbine; an agricultural school, founded in 1893, was discontinued in 1917. Jewish boys who wish to receive agricultural training are subsidized by the Fund at various national farm schools. In addition to the members of the colony at Woodbine, there are Jewish farmers in most of the states of the Union who were influenced and directed by the Fund. They practise every branch of agriculture competently, and have adapted themselves to the suitability of the local soil.

The activities in Woodbine, and almost all other agricultural activities, are carried on through the Jewish Agricultural Society, of which the Baron de Hirsch Fund has been the sole supporter since 1914. An annual allocation of $68,500 is made to the Jewish Agricultural Society by the Fund. In 1940 this allocation was increased by $10,000, to permit the construction of a special refugee training farm in Bound Brook, N. J. During the first eighteen months of its existence, the training farm accommodated and trained 210 refugees. From 1937 to July, 1941, a total of 277 refugee families were settled by the Jewish Agricultural Society.

Loans to Jewish farmers, also issued through the Jewish Agricultural Society, increased with the influx of refugees into the United States. With the assistance of the National Refugee Service, there were 103 loans issued to refugee farmers in 1940, totalling $96,644. The total number of loans issued to all Jewish farmers in 1940 was 401, totalling $235,184.

From time to time the Fund undertook other activities, some of which were not successful. Scholarships were granted to young Jews attending professional schools. A public bath house was maintained for Jews in New York city, until the city built its own. The Borough Homes Company in New York city was founded by a special fund provided by Baroness de Hirsch. Its purpose was to build model houses outside the crowded East Side of Manhattan, but it proved too impractical and was abandoned.

The rules of the Fund allow it to draw on its capital, to the sum of 10 per cent, for certain specific purposes, and also on its surplus. In 1941, the capital and surplus totalled $3,468,000. During 1940, the expenditures, without administration outlay, were $122,000. In 1941 they were approximately $113,000.

At the time of its establishment in 1891, the trustees of the fund were: Myer S. Isaacs, Jesse Seligman, Jacob H. Schiff, Oscar S. Straus, Henry Rice, James H. Hoffman, Julius Goldman, Mayer Sulzberger and William Hackenburg. The presidents of the Fund have been: Myer S. Isaacs (1891-1904), Julius Goldman (1904-6), Eugene S. Benjamin (1906-23), Solomon G. Rosenbaum (1923-32) and George W. Naumburg (1932- ). In addition to Naumburg, the officers in 1941 were: Abram I. Elkus, honorary president; Stanley M. Isaacs,

vice-president; Ralph F. Colin, honorary secretary; Richard S. Goldman, treasurer; and Benjamin J. Buttenwieser, Aaron Rabinowitz, Waldemar Kops, Wolfgang Schwabacher, Charles L. Bernheimer, Lewis L. Strauss, Arthur Hays Sulzberger and Francis F. Rosenbaum, trustees. George Bookstaver was made managing director in 1941.

THE BARON DE HIRSCH FUND IN CANADA was carried on through the Baron de Hirsch Institute in Montreal, which had been established in 1863 as the Young Men's Hebrew Benevolent Society. Endowed by Baron Maurice de Hirsch in 1890, it took his name and supervised the immigrant aid, educational and colonization activities of the Fund. The Institute was later affiliated with the Federation of Jewish Charities of Montreal.

Colonization in Canada was undertaken in 1890, with a concentration of activities in western Canada. The colonization work was, in 1941, being directed by the Canadian branch of the Jewish Colonization Association (ICA), of which the officers were: Rabbi Herman Abramovitz, president; Samuel Bronfman, vice-president; Lazarus Philips, honorary treasurer; Nathaniel Cohen, honorary secretary; and S. Belkin, manager. The largest Jewish farm settlements in Canada were in Saskatchewan and Alberta, but there were smaller ones in the prairie provinces and Quebec and Ontario.

*See also:* CANADA. NATHAN RICARDO.

*Lit.:* Joseph, Samuel, *History of the Baron de Hirsch Fund* (1935); Sabsovich, Katherine, *Adventures in Idealism* (1922); Isaacs, Myer S., *The Old Guard and Other Addresses* (1906).

**HIRSCH, ABRAHAM,** architect, b. Lyon, France, 1828; d. Lyon, 1913. He studied architecture under Desjardins, and later became his assistant. He was appointed director of the municipal department of architecture at Lyon in 1870, and in 1876 director of the National School of Fine Arts in Lyon. Hirsch erected the Great Seminary (1855), the synagogue (1865), the building of the Faculty of Medicine, and many other public and private buildings in Lyon. His publications include the *Notes* on the architectural department of the Paris World Exhibition of 1867, and his contributions to the *Revue Générale de l'Architecture* (vol. 23, p. 219). In 1878 he was made a chevalier of the French Legion of Honor.

**HIRSCH, ALPHONSE,** painter and etcher, b. Paris, 1843; d. Paris, 1884. He attained fame as a result of several etchings in the style of the old masters and of his genre pictures and portraits. From 1869 to 1885 he exhibited his paintings annually at the Salon de Paris. His most important portraits were those of Chief Rabbi Lazard Isidor (1877), Octave Feuillet (1878), and Ernest Daudet (1881).

**HIRSCH, ARON,** industrialist, b. Halberstadt, Germany, 1783; d. Halberstadt, 1842. His father, whose name was Hirsch Göttingen, was a Talmudic scholar and teacher. The son, who was brought up in the Talmudic tradition, adopted his father's given name as a family name. Entering the metal business, he established a copper mill in 1820. Three years later he acquired partnership in another.

Hirsch's four sons joined the business, and helped considerably in its expansion. After Hirsch's death, the business continued to grow. In 1863 the firm, in cooperation with the Prussian government, purchased a famous brass foundry on the Finow canal, which connects the Havel River with the Oder. Foreign connections were also developed. Aron Hirsch the younger (b. Halberstadt, 1858), a grandson of the first Aron Hirsch, established branches of the firm in Australia, France, Belgium and Great Britain. In 1929 a combination was effected with the Berlin firm of H. Schoyer and Son.

The first Aron Hirsch was an Orthodox Jew, and opposed the Reform measures of the consistory of Cassel, which was headed by the liberal Israel Jacobson. Orthodox tradition was sustained by the grandson, who was also a supporter of various Jewish cultural institutions, and was chairman of the administrative committee of the Akademie für die Wissenschaft des Judentums in Berlin.

**HIRSCH, AUGUST,** medical author and scholar, b. Danzig, 1817; d. Berlin, 1894. He became a physician in 1844, but gave up his practice to devote himself to medical research and writing. He was interested chiefly in the history of medicine and in the etiology and spread of diseases, particularly of cholera, under different geographical conditions. His *Meningitis Cerebro-Spinalis Epidemica* (1866) embodies the results of his studies of the spread of the disease in the Vistula region of West Prussia. His work *Handbuch der historisch-geographischen Pathologie* (2 vols., 1859-64; 2nd ed., 3 vols., 1881-86) is well-known, and was translated into English (1883).

Hirsch's conversion to Christianity enabled him to secure a lifelong lectureship on the history of medicine at the University of Berlin. He was founder (1872) and president of the Deutsche Gesellschaft für Öffentliche Gesundheitspflege (1872-85), one of the editors of the *Jahresbericht über die Fortschritte und Leistungen der Medizin* from 1866 on, and a collaborator on the *Biographisches Lexikon der hervorragendsten Ärzte aller Zeiten und Völker* (1884-88), published in Vienna.

**HIRSCH, CLARA DE,** *see* HIRSCH, BARON MAURICE DE.

**HIRSCH, EMIL GUSTAV,** rabbi, university professor, educator and civic leader, b. Luxembourg, 1851; d. Chicago, 1923. His father, Samuel Hirsch, was chief rabbi of the grand duchy of Luxembourg. Hirsch received his education in Germany. When Hirsch was fifteen years old, his father accepted a call from a Jewish congregation in Philadelphia, and the family came to the United States. Though Hirsch studied at the Episcopal Academy and at the University of Pennsylvania, where he received his A.B degree in 1872, he returned to Germany for his post-graduate studies from 1872 to 1876. During this time he studied at the Hochschule für die Wissenschaft des Judentums at Berlin, and at the Universities of Berlin and Leipzig.

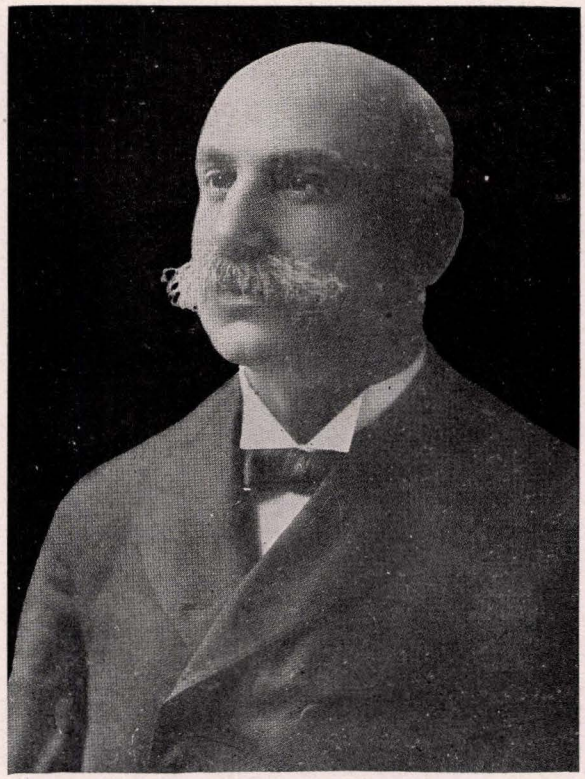
The one greatest influence in his life was his father, who was not only a Jewish scholar who had mastered Jewish literature and Jewish lore, but also a philosophic thinker of no mean attainments. Hirsch also came under the spell of some of the greatest Jewish scholars of his day, such as Abraham Geiger, Moritz Lazarus and Herman Steinthal. Hirsch returned to the United States imbued with the possibilities of a liberal inter-

pretation of Judaism under the favorable environment of democratic influence. After preaching a short time in Philadelphia in 1877 and at Har Sinai Congregation in Baltimore in 1878, he accepted a call from Congregation Adath Israel in Louisville, where he remained until 1880. While in Louisville, he married Mathilda Einhorn, daughter of the famous Rabbi David Einhorn, one of the most passionate and prophetic voices of his generation. All these influences had prepared Hirsch for his great career at Sinai Congregation in Chicago, to which he was called in 1880. His immediate predecessor was Kaufmann Kohler, famous scholar and theologian, who was his brother-in-law.

Hirsch became nationally and internationally famous because of his great scholarship, his moving eloquence, his undaunted courage and his strong convictions. He dared to champion unpopular causes with the passion of a crusader and the selflessness of a martyr. He would neither stoop nor compromise. He compelled attention by his deep moral earnestness. The range of his exact knowledge was amazing. He was one of the earliest of the Reform rabbis to give the social emphasis to Judaism along prophetic lines. The Sinai pulpit attracted Jews and non-Jews, opponents and advocates of the various social causes which he championed. He was one of the leaders in the movement for federating charities, emphasizing prevention rather than cure. He advocated mothers' pensions and helped to found the Home Finding Society, resulting in "orphans *in* homes" rather than orphan homes, the psychological study of criminals, vocational guidance and vocational training, and similar measures a generation before they became popular. He was equally in demand as a writer and editor. He was editor of the *Zeitgeist* (Milwaukee) from 1880 to 1883, of the *Jewish Reformer* (New York), and of the *Reform Advocate,* which he founded, from 1891 until his death.

Hirsch was known throughout the land as an extreme liberal—as a matter of fact, as a radical. His was a prophetic attitude toward forms and ceremonies which he felt, for the most part, had become obsolete. Sinai Congregation, under his leadership, was the first to have a Sunday service only, actually transferring the traditional Jewish Sabbath to Sunday. Kaufmann Kohler, before him, had a Sunday service, but continued the service on the traditional Sabbath also. In season and out of season, Hirsch insisted on a religious interpretation of Jewish life and philosophy, and vigorously opposed Zionism and Jewish nationalism. He insisted that there was no such thing as a Jewish race scientifically speaking, although he was in sympathy with much of the cultural program of the Zionist movement.

During most of his life he served as an unofficial "Jewish Ambassador to the Gentile world." He helped Christians to understand the Jewish origins of Christianity, that Jesus was a Jew and not a Christian, and that most of the New Testament was Jewish literature with gems from the Midrash and Talmud reset. In like manner, he helped Jews to understand Christianity, and in almost a literal sense of the word was a one-man conference of Christians and Jews. His lectures and writings made for tolerance and understanding,



*Emil G. Hirsch*

showing the Christian world that Judaism did not *end* with the Old Testament but, on the contrary, *began* with it, and that there was an unbroken chain of development to the present day.

Hirsch served on the board of directors and as an officer of innumerable organizations, both local and national, among them the Chicago Public Library and the State Board of Charities, and in 1896 he served as a presidential elector. He was the moving spirit behind the Parliament of Religions of the Chicago World's Fair in 1893. Both labor and capital were willing to use his services as arbitrator in disputes.

The University of Chicago called him to the chair of rabbinic literature and philosophy in 1892. He was one of the research scholars whom William Rainey Harper, first president of the university, gathered about him. Hirsch contributed not only his vision and wisdom to the founding of the university, but also was instrumental in influencing wealthy Jews to make generous bequests to the new institution. He was editor of the Biblical Department for the last ten volumes of the *Jewish Encyclopedia,* and contributed articles of permanent value both in his own field and in the department of rabbinics, philosophy and ethics.

For more than forty years Hirsch was looked upon as the most gifted rabbi in America, and because of him Sinai Congregation became not only one of the largest but also one of the most influential liberal Jewish congregations in the United States, if not in the world.

LOUIS L. MANN.

***Lit.:*** Hirsch, E. G., *My Religion* (1925; with introduction by Gerson B. Levi); *Jewish Encyclopedia,* vol. 6, pp. 410-11; *Reform Advocate,* May 21, 1921; Jan. 13 and

May 26, 1923; *University Record* (Chicago), April, 1923; *Central Conference of American Rabbis Year Book*, vol. 33 (1923) 145-54; *Chicago Tribune*, Jan. 8, 1923; *Dictionary of American Biography;* Schwartz, S. D., in *American Jewish Year Book*, vol. 27 (1925-26) 230-37.

**HIRSCH, HAROLD,** lawyer and philanthropist, b. Atlanta, Ga., 1881; d. Stockbridge, Mass., 1939. He graduated from the Columbia Law School in 1904 and in that year established a practice in Atlanta. One of his earlier clients was the National Manufacturers and Stores Corporation for whom he served as general counsel. Hirsch was thus introduced to a successful career as corporation lawyer, which spanned over a quarter of a century. Among his more important connections during this period was that of director of the Studebaker Corporation, president of the Scripto Manufacturing Company, and general counsel of the Coca-Cola Company. He became a recognized authority on trade-mark law. Many of his cases, brought before Federal Courts, contributed to the establishment of American fair-trade laws. In recognition of his achievements in this field Hirsch was elected to membership in the United States Trade-Mark Association, and was made a member of the Committee on the Juristic Center of the Association of American Law Schools.

Hirsch was greatly interested in the advancement of education, particularly in his native state of Georgia. He established college scholarships for promising students, and was a founder of the Law Department of Emory University. Although he taught at that institution for six years he refused to accept compensation, suggesting that the money be spent to expand the law library. The University of Georgia awarded him, in 1927, an honorary degree of Doctor of Laws. Some years later that university named a newly dedicated law building in his honor (1932).

Despite Hirsch's legal career and educational activities, he found time to be active in Jewish affairs. He was a director of the Union of American Hebrew Congregations, and served as executive chairman of the South Eastern Conference of that organization. In 1930 he participated in the reorganization of the Joint Distribution Committee, and from 1936 to 1938 was general chairman of the Welfare Funds and Overseas Needs, Atlanta division. Hirsch was also Georgia state chairman of the United Jewish Campaign.

**HIRSCH, ISAAC SETH,** physician and radiologist, b. New York city, 1880. He studied at the College of the City of New York, and took his medical degree at the College of Physicians and Surgeons of Columbia University in 1902. In 1920 he received a diploma in radiology at Cambridge University in England. Hirsch began the practice of medicine in New York city in 1902. He was made professor of roentgenology at the New York Post-Graduate Medical School in 1914, continuing until 1917. From 1910 to 1926 he was director of the X-ray department of Bellevue Hospital. He then was made professor of radiology at the College of Medicine in New York University, in which capacity he was serving in 1941. Hirsch was the author of *Principles and Practice of Roentgenological Technique* (1920) and *Principles and Practice of Roentgen Therapy* (1923).

**HIRSCH, JENNY,** writer, b. Zerbst, Anhalt, Germany, 1829; d. Berlin, 1902. As editorial worker on the *Bazar* (1860-64) and as editor of *Der Frauenanwalt* (1870-81) and of the *Deutsche Frauenzeitung* (1887-92) she directed her efforts toward the promotion of women's education and their vocational and professional training, as well as the improvement of their earnings. The same interests motivated her as a member of the Allgemeiner Deutscher Frauenverein in Leipzig and as one of the founders and secretary (1866-84) of the Letteverein, an organization which sponsored the establishment of girls' educational and vocational schools. In 1857 she established at Zerbst a private school which she directed. Her literary productions, which appeared under the pen-name Fritz Arnefeldt, were *Schwere Ketten* (3rd ed., 1884), *Der Väter Schuld, Schlangenlist, Der Amerikaner, Löwenfelde, Camilla Feinberg,* and *Märchen.* She translated John Stuart Mill's *Subjection of Women,* and wrote a historical tale, *Fürstin Frau Mutter* (1881).

*Lit.:* Morgenstern, Lina, in *Blochs Österreichische Wochenschrift,* March 21, 1902.

**HIRSCH, BARON JOSEF,** banker, father of Maurice, b. Würzburg, Germany, 1805; d. Munich, Germany, 1885. He inherited the banking business of his father, Jacob von Hirsch, who was court banker at Munich (1764-1841). His chief contribution to the development of his country was the building of railroads in Bavaria. In 1848 he was nominated court banker by the Landesherr and was consequently ennobled. Hirsch occupied himself especially with forestry and agricultural problems. He donated liberally to charitable causes, and established hospitals in various cities during the cholera epidemic of 1854.

**HIRSCH, MARKUS,** chief rabbi of Hamburg, Germany, b. Tiszabő, Hungary, 1833; d. Hamburg, 1909. From 1861 to 1880 he was rabbi in Alt-Ofen, Hungary, where he was director of a large Yeshiva. The Hungarian government held him in high esteem, and in 1867 commissioned him to arbitrate the communal strife which had broken out in Upper Hungary when the Orthodox Jews agitated against proposed reforms in Jewish practice. His opinions with reference to this dispute, published in Hebrew, German and Hungarian under the title of *Dibre Shalom Veemeth* (Words of Peace and Truth), were highly regarded as a compromise. At the congress of the Hungarian Jews, held in 1869 to 1870, Hirsch was the leader of the "Status Quo," or middle party. From 1880 to 1889 he was rabbi in Prague, and from the latter year until his death in 1909 he served as chief rabbi of the Jewish community of Hamburg.

**HIRSCH, BARON MAURICE DE** (Freiherr auf Gereuth), philanthropist, b. Munich, Germany, 1831; d. on his estate, O-Gyala, in the vicinity of Ersekujvar, Hungary, 1896. He was the oldest son of Baron Josef von Hirsch and the grandson of Baron Jacob von Hirsch, the founder of the family fortune and the first Jewish landowner in Bavaria.

The Hirsch family for generations had occupied a prominent position in the German Jewish community. His mother, too, sprang from a great Jewish family,

George M

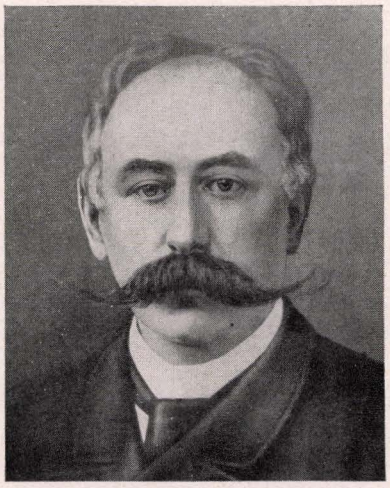
the Wertheimers of Frankfort. Thus he grew up in an atmosphere of Jewish piety and integrity. At the age of thirteen he was sent to school at Brussels. His mother saw to it that he received excellent instruction in Hebrew and religion.

While still in his teens Hirsch engaged in several business ventures. In 1851 he joined the banking firm of Bischoffsheim and Goldschmidt in Brussels. In 1855 he married Clara, the eldest daughter of Senator Raphael Bischoffsheim, head of the international banking house with branches in London and Paris. His large fortune, partly inherited and partly obtained through marriage, was soon increased through his financial genius, which he displayed in the building of railroads in Austria, Russia, Turkey and the Balkans, and in the sugar and copper industries.

While living in Turkey in connection with his railway-building, Hirsch became acquainted with the terrible plight of the Jews in the Orient, whose deplorable condition was due mainly to a lack of practical education and of opportunities to earn a livelihood. Impressed with the fine educational work of the Alliance Israélite Universelle, he placed large sums at the disposal of that organization to enable it to enlarge the scope of its activities. In 1873 he gave the Alliance one million francs for the establishment of schools (particularly trade schools), and from 1880 on, for a number of years, he regularly paid its annual deficits. In 1889 he consolidated his annual donations in a foundation which yielded an annual income of 400,000 francs.

Although he tried to relieve the distress of all Jewries, Hirsch set himself particularly to mitigate the doleful conditions of the Russian Jews. He offered the Russian government 50,000,000 francs for the purpose of training the Jews of Russia along industrial and agricultural lines, but the government refused to accept this offer unless it were given complete control over the distribution of the funds. Convinced that, in view of the attitude of the Russian government, the only hopeful plan for the relief of the Russian Jews lay in emigration to other countries, Hirsch directed all his energies to investigating and studying the best plans for colonization. As a result of his investigations, he founded (September 10, 1891) the Jewish Colonization Association (ICA) as an English society with an original capital of £2,000,000 (about $10,000,000), which he subsequently increased to 180,000,000 francs (about $36,000,000). With this financial backing the ICA became the greatest and best-known Jewish philanthropic organization in the world for the purpose of "establishing colonies in various parts of North and South America and other countries, for agricultural, commercial, and other purposes." At the initiative of Professor Guillaume Levental of Lausanne, Hirsch bought large stretches of land in Argentine (in the provinces of Buenos Aires, Santa Fé and Entre Rios) for the colonization of Russian Jews. Colonel Albert Goldsmid, who obtained temporary leave of absence from the English War Office for the purpose, was entrusted with the direction of the colonies.

The Russian government, which had rejected Baron Hirsch's offer for the amelioration of the status of the Russian Jews, cooperated with him in the emigration project. A central committee was formed in St. Petersburg consisting of Barons Horace and David Günzburg, S. Poliakoff, M. Sack, Passower, and Raffalovich.



*Maurice de Hirsch*

But the ICA, although his greatest achievement, was not Hirsch's only contribution toward the productivization of the impoverished Jewish masses. After consultation with the noted scholar and rabbi Dr. Adolf Jellinek of Vienna, Hirsch established a school fund in Galicia for the purpose of promoting the vocational training of the Galician and Bucovinian Jews, with a capital of 12,000,000 francs. Before the first World War the fund maintained forty-eight technical and manual training schools as well as continuation schools for workmen with 205 teachers and 7,800 pupils.

In 1891 Baron Hirsch founded a benevolent trust in the United States, the Baron de Hirsch Fund in New York, for the technical and agricultural training of Jewish immigrants from Eastern European countries. This fund, administered by Jacob H. Schiff and other



*Clara de Hirsch*

philanthropists, established an agricultural school at Woodbine, N. J., a number of agricultural scholarships for Jews, and a trade school in New York city. In Canada, too, Hirsch established the Canadian Baron de Hirsch Fund for strengthening the young Jewish community in that country. The number of his philanthropies is legion. In fact, his winnings on the turf were distributed to the London hospitals. "My horses run for charity," he used to say. His generosity knew neither race nor creed, but was as wide as suffering mankind itself. It was the misery, and not the race or the religion of the Russian Jews and of the other oppressed Jewries which caused Baron de Hirsch to pour out his treasures with endless munificence in their behalf. The sum total of the moneys expended by him for philanthropic purposes exceeded one hundred million dollars.

In 1887, when he lost his only child, his son Lucian, he replied to a message of condolence: "My son I have lost, but not my heir; humanity is my heir." Oscar S. Straus aptly characterized him as the "Napoleon of the great exodus" of Russian Jewry which in the 1880's flocked to the New World.

Clara de Hirsch, his wife (1833-99), continued his philanthropic activities after his death, and in the last three years of her life distributed more than 60,000,000 francs for Jewish and non-Jewish purposes, especially for the institutions established by her husband.

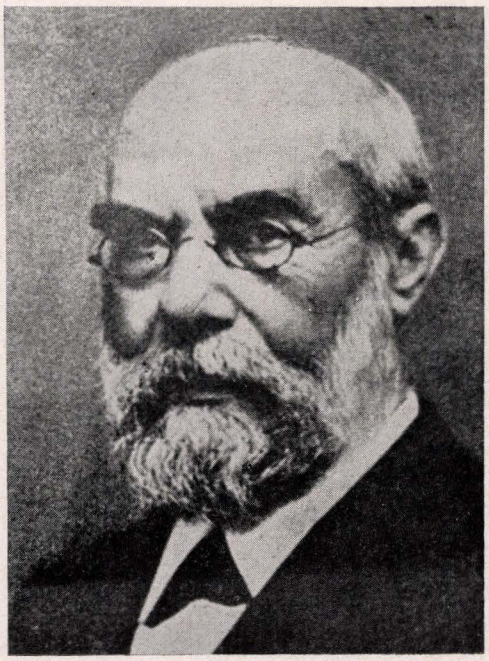
SASCHA CHARLES.

*Lit.:* Wolf, Lucien, in *Encyclopaedia Britannica,* vol. 13, p. 525; *Theodor Herzls Tagebücher; Chicago Israelite,* Feb. 18, 1928; *Archives Israélites* (1896); Straus, Oscar S., in *Forum,* July, 1896; Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 10 (1929); Sokolow, Nahum, *History of Zionism,* vols. 1 and 2 (1918); *Le baron Maurice de Hirsch et La Jewish Colonization Association* (1931).

**HIRSCH, MAX,** political economist and social reformer, b. Halberstadt, Germany, 1832; d. Homburg, Germany, 1905. He incorporated his observations on his travels through France and Northern Africa in his *Skizze der volkswirtschaftlichen Zustände in Algerien* (Göttingen, 1857) and *Reise in das Innere von Algerien durch die Kabylie und die Sahara* (Berlin, 1862). In 1861 he established a publishing house at Frankfort, but shortly afterward moved to Berlin, where, after the death of his father (1862), he took over the latter's extensive produce business.

After a journey through Scotland and England (1867 to 1868), where he studied English labor unions, he returned to Germany and devoted himself exclusively to the organization of trade unions. With the aid of the Berlin publisher Franz Duncker and of Schulze Delitzsch, he founded the Deutsche Gewerksvereine (1869), sometimes known as the Hirsch-Duncker Unions, the objective of which was the maintenance of better relations between labor and capital. Through its organ, *Der Gewerksverein,* he wielded great influence among the German laboring class. Subsequently these unions were "coordinated" into the German Labor Front by the German National Socialists (Nazis) in 1933.

In 1869 Hirsch was elected to the North German Reichstag; from 1877 to 1884 and from 1890 to 1893 he served as a Progressive representative in the German Reichstag. In 1898 he was elected to the Chamber of



*Max Hirsch*

Deputies of Prussia. One of his most valuable achievements was in the field of popular higher education. Through his efforts and influence the Wissenschaftlicher Centralverein founded at Berlin in 1878 the Humboldt Academy, of which he became general secretary. A prominent advocate of the German international peace movement, he was appointed chairman of the German group at the Inter-Parliamentarian Peace Conference of 1900.

Hirsch's writings include: *Der Staat und die Versicherung* (Berlin, 1881); *Die Arbeiterfrage und die deutschen Gewerksvereine* (Leipzig, 1893); *Das Invaliditäts- und Altersversicherungsgesetz* (2 vols., Breslau, 1890); *Die Arbeiterschutzgesetzgebung* (2 vols., Breslau, 1892); *Volkshochschulen* (Berlin, 1910); *Die hauptsächlichsten Streitfragen der Arbeiterbewegung* (Berlin, 1886).

*Lit.:* Pache, *Max Hirsch, Bild seines Lebens und Wirkens* (1894); Sanders, *Trade Unionism in Germany* (1916) 11-12; Hartmann, *Fünfzig Jahre deutscher Gewerksvereine* (1918).

**HIRSCH, NATHANIEL D. M.,** psychologist, b. Nashville, Tenn., 1897. He received his Ph.D. degree from Harvard University in 1924 and from that year until 1926 was a National Research Fellow. From 1929 he was chief psychologist and director of research at the Wayne County Clinic, Detroit, and was a lecturer at the University of Michigan. He was also the author of a number of books, among which are *Natio-Racial Mental Differences* (1926), *Twins: Heredity and Environment* (1930), *Genius and Creative Intelligence* (1931).

**HIRSCH, OTTO,** lawyer and Jewish communal leader, b. Stuttgart, Germany, 1885; d. (concentration camp) near Linz, Austria, 1941. Before Hitler's assumption of power, Hirsch served as an official in the min-



*Samson Raphael Hirsch*

istry of the interior of Württemberg. He was influential in the improvement of the German water-ways system, connecting the Rhine, Main, Donau and Neckar rivers.

As president of the Oberrat der Württembergischen Jüdischen Gemeinden, which he became in 1928, Hirsch was also on the board of directors of the Central-Verein der Juden in Deutschland. He was one of the signers, in 1929, of an appeal issued by leading non-Zionists asking for collaboration in the reconstruction of the Jewish homeland in Palestine. In 1933, Hirsch was made director of the united body of German Jewry, and thereby entrusted with the control of the survival efforts. Although he could have left the country as an émigré, he traveled only for short periods, on behalf of the German Jews seeking emigration, and returned to his post in Berlin.

Hirsch was arrested by the Gestapo in the early years of the Hitler regime, and after his release he not only went on with his work for refugees, but courageously spoke out against German policies. In 1935 he was re-arrested for a short period, because of a Yom Kippur message to German Jews in which he talked of Jewish survival. His opposition to the Nazi schemes for the ghetto reservation in Lublin provoked his arrest again early in 1941, and several months later he died.

**HIRSCH, PAUL,** socialist and statesman, b. Prenzlau, Germany, 1868. He was a representative of the Social Democrats in the Prussian Diet from 1908 to 1918, Prussian premier from the November revolution of 1918 until the "Kapp Putsch" in March, 1920, head of the ministry of the interior from November, 1918, until March, 1919, parliamentary secretary of state for a brief period, acting mayor of Berlin-Charlottenburg in 1921, and vice-mayor of Dortmund from 1925 to 1933. His writings are *Kommunale Wohnungspolitik* (1906) and *Verbrechen und Prostitution als soziale Krankheitserscheinungen* (1907; 3rd ed., 1921).

**HIRSCH, PHILIPP,** lapidary, b. Stralsund, Germany, 1784; date of death unknown. In 1813 he became court engraver in Württemberg, and made portraits of Crown Prince Wilhelm, Grand Duke Leopold of Baden, Goethe, Schiller, and Danneker. The Goethe National Museum at Weimar has likenesses of Goethe and Schiller carved by him on gems, including a well-known bust of Goethe on an amethyst. A signet ring with a stone on which he carved a Hygeia is in the Schlossmuseum at Stuttgart.

**HIRSCH, SAMSON RAPHAEL,** rabbi and author, b. Hamburg, Germany, 1808; d. Frankfort, Germany, 1888. His father, a merchant, gave him a thorough Jewish education, but also introduced him to secular studies. He studied under Isaac Bernays and Jacob Ettlinger, and both exerted great influence upon the gifted boy who, from his early childhood, had been imbued with a deep religiosity. In 1829 he enrolled as a student at the University of Bonn, where he became the center of a circle of rabbinical candidates who gathered around him and his future antagonist, Abraham Geiger. In 1830, Hirsch was elected district rabbi of Oldenburg, where Heinrich Graetz was his disciple from 1837 to 1840. In 1841 he was elected chief rabbi of the districts of Emden, and in 1846 he became rabbi of Nikolsburg, Moravia. In 1851 he accepted a call as rabbi of an Orthodox separatist group in Frankfort, known as the Israelitische Religionsgesellschaft.

Under the pen name of "Ben Usiel," he published at Altona, in 1836, his *Neunzehn Briefe über Judenthum,* an outline of his views on Judaism which made a deep impression even on his fundamental opponents, such as Abraham Geiger. In this work he first expounded his conception of Judaism. It was a fearless and uncompromising defense of all its institutions and ordinances. From the appearance of the *Nineteen Letters* (English trans., Bernard Drachman, New York, 1899) dates the origin of the so-called "Neo-Orthodoxy," i.e. the revival of Orthodox Judaism in somewhat modernized and esthetic form.

In 1838, Hirsch published *Choreb, oder Versuche über Jissroels Pflichte in der Zerstreuung,* a textbook on Judaism and the necessary concomitant of the *Letters,* in which he evolved a system of the dogmatic, ethical, and ritual doctrines of Biblical-Talmudic Judaism. He considered Biblical-Talmudic Judaism as indivisible and as the fountain of absolute truth. He maintained that the belief in the revealed character of the Torah had to be accepted as a *conditio sine qua non* for the right understanding of Judaism. Any reform, therefore, must not go any farther than to spiritualize the laws and practices, and to give them a deeper symbolic meaning. "The reform needed by Judaism is education of the present generation in the Torah, and not leveling the Torah to the need and spirit of present times." He was so uncompromising in his opposition to Reform Judaism that he regarded the difference between a Liberal and an Orthodox Jew as greater than that between a Protestant and a Catholic. He may, therefore, justly be considered the foremost exponent of the so-called *Trennungsorthodoxie* ("Separatist Orthodoxy) since he advocated the secession of his followers from the communities and the establishment of independent Orthodox congregations.

It was mainly due to his initiative that the Lasker bill was adopted by the Reichstag in 1876, permitting Jews to secede from the community and yet to remain professing Jews. In addition to the Israelitische Religionsgesellschaft of Frankfort, the Orthodox minorities in the communities of Berlin, Königsberg, Wiesbaden, Cologne and Giessen founded independent Orthodox Jewish congregations. However, the majority of the German Orthodox Jews were opposed to Hirsch's separatist movement, and their exponent, Rabbi Seligmann Baer Bamberger of Würzburg, a prominent Talmud scholar, engaged Hirsch in a violent controversy regarding this vital question.

In 1885, Hirsch founded the Freie Vereinigung für die Interessen des orthodoxen Judentums in Frankfort, an organization which was limited to a small circle during his life, and which was reorganized in 1907. As rabbi of the Israelitische Religionsgesellschaft in Frankfort, he had organized the Bürger- und Realschule, which combined a thorough Jewish and secular training. He also founded a monthly, *Jeschurun,* for the propagation of his ideas.

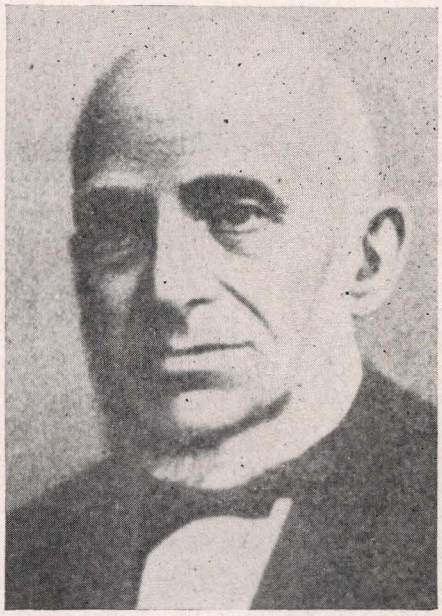
Hirsch, the leading theologian of the 19th cent., exerted tremendous influence on those Jews who endeavored to combine modern education with traditional Judaism. His almost saintly personality resuscitated the decadent Orthodox type of Judaism in Germany, and endowed it with new power. On his death, he left a revivified Orthodox Jewish party in Germany which, although numerically weak, possessed great vitality.

Hirsch taught that the Jews were not a nation but only a union of coreligionists, or a *Religionsnation.* The Torah was given to them in the wilderness as a sign that their nationhood does not depend on land or soil but on the Torah alone, which is the soul of the Jewish people. The loss of the Jewish state did not in any way impair the mission of Israel to save humanity. Herein, as well as in the question of emancipation, which he hailed jubilantly, Hirsch shared the views of the Reform Jews.

He was not only a profound thinker and organizer but an active defender of his people, who took up the cudgel in defense of the Jews wherever and whenever they were attacked. This he did with great vigor in his book *Über die Beziehungen des Talmuds zum Judenthum,* wherein he defended Talmudic literature against anti-Semitic slanders. His other works include: *Erste Mittheilungen aus Naphtalis Briefwechsel* (1839), a polemical essay against the reforms in Judaism proposed by Samuel Holdheim; *Zweite Mittheilungen aus einem Briefwechsel über die neueste Literatur* (1844), also polemical in tendency; *Jüdische Anmerkungen zu den Bemerkungen eines Protestanten* (1841); *Die Religion im Bunde mit dem Fortschritt* (1854); *Der Pentateuch Übersetzt und erläutert* (1867-78); *Das Prinzip der Gewissensfreiheit* (1874); *Der Austritt aus der Gemeinde* (1876); *Übersetzung und Erklärung der Psalmen* (1882). His translation and explanation of the prayer-book was published posthumously. His collected articles appeared in six volumes in Frankfort (1902-12).

SASCHA CHARLES.

***Lit.:*** *Der Israelit,* Jan., 1889, and Sept., 1896; *Gedenkblätter zur Erinnerung an die S. R. Hirsch-Feier der Vereinigung zur Pflege jüdischer Lebensanschauung* (1908); Thieberger, F., "S. R. Hirsch," *Der Jude,* vol. 4; Drachman, Bernard, "Samson Raphael Hirsch," an introduction to his translation of the *Neunzehn Briefe über Judenthum;* Breuer, R., *Unter seinem Banner* (1908); Heller, M., in *Central Conference of American Rabbis Year Book* (1908); Fischer, P., *In seinen Spuren* (1922); Baron, Salo W., *A Social and Religious History of the Jews,* vol. 2 (1937) 256-57; Waxman, Meyer, *A History of Jewish Literature,* vol. 3 (1936) 399-406, 417-23.



*Samuel Hirsch*

**HIRSCH, SAMUEL,** rabbi and author, b. Thalfang, Prussia, Germany, 1815; d. Chicago, 1889. He was educated at the Universities of Bonn, Berlin and Leipzig, and in 1838 was appointed rabbi of the congregation in Dessau. Forced to resign from this post in 1841 because of his advanced and liberal views, he spent the next two years writing learned articles. In 1843 the king of Holland appointed him chief rabbi of the grand duchy of Luxemburg and he served in that capacity for over twenty years. During this period he continued to write on scholarly themes and was active in the European rabbinical conferences, where he advocated reform.

In 1886 he was called to the pulpit of the Reform Congregation Keneseth Israel in Philadelphia, Pa. Here he continued his advocacy of radical reform, introducing a Sunday service, and was president of the rabbinical conference held in Philadelphia (1869), where the principles of Reform Judaism were formulated. He also founded the first branch of the Alliance Israélite Universelle in the United States and organized the Orphans' Guardian Society in Philadelphia. Hirsch, however, was most widely known for his writings which dealt with the philosophy of Judaism. Among his books are: *Religionsphilosophie* (2 vols., 1842), *Die Messias-Lehre der Juden* (1843), *Briefe gegen Bruno Bauer* (1844).

**HIRSCH, SOLOMON,** merchant, legislator and diplomat, b. Württemberg, Germany, 1839; d. Portland, Ore., 1902. He arrived in the United States at the age

of fifteen, and spent a few years living in various states, finally settling in Portland. By 1864 he was the head of one of the largest mercantile establishments in the Northwest. He soon became interested in politics, and in 1872 was elected to the Oregon legislature as a representative of Portland. His constituency then sent him to the State Senate, where he served for three terms, acting as president of that body during its session of 1880 to 1882. Although, in 1885, he lost the nomination for United States Senator by a close margin, Hirsch reached the peak of his political career when President Benjamin Harrison appointed him Minister to Turkey (1889-1892). He showed a keen interest in Jewish affairs, and was president of Beth Israel Congregation of Portland.

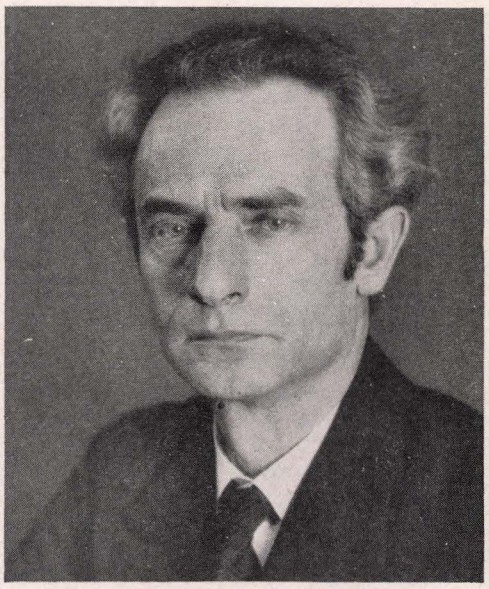
Edward Hirsch, his brother, of Salem, Ore., was state treasurer and also a state senator.

**HIRSCHBEIN, PEREZ,** poet and dramatist, b. near Klestchel, province of Grodno, White Russia, 1880. His parents had a mill, and he was brought up in the country. He studied in the Heder in Klestchel and then in the Yeshivas of Brest-Litovsk and Vilna. At first he wrote in Hebrew and his poems were published in various Hebrew periodicals. In 1905 his first play, *Miriam,* was printed in the *Hazeman* of Vilna and then in a Yiddish translation (1906) in the *Yiddisher Kemfer,* a Poale Zionist weekly of New York city. Hirschbein's first Yiddish writing was published in 1906, and then, too, he first showed the influence of the symbolist—of the Belgian Maeterlinck and the Russian Andreyev.

Hirschbein organized, in 1908, a theatrical company of amateurs in Odessa. They produced the plays of Sholom Asch, Isaac Loeb Perez, and Jacob Gordin, as well as the symbolic plays of Hirschbein, including, perhaps the most important of these, *Die Nevele* (The Carcass). The company toured the Russian Pale and Poland and, although it disbanded in 1910 chiefly for financial reasons, had great influence in elevating the Yiddish theatre. In 1911 Hirschbein came to the United States to live. He wrote much in the Yiddish newspapers, particularly (from 1916 on) in *The Day* of New York city.

In 1911 Hirschbein wrote one of his best plays, *Die Puste Kretshme* (produced in New York city in English as *The Idle Inn;* 1922). This was no longer symbolistic, aiming at the creation of mood, but was a story of the Jewish country folk whom Hirschbein knew so well. It was very successful on the stage, particularly in the repertoire of the Vilna Truppe (organized 1916). *Die Puste Kretshme* was followed by others in the same genre: *In a Farvorfn Vinkl* (In a Far-Off Corner), *Dem Shmeeds Tochter* (The Smith's Daughter), and *Greene Felder* (Green Fields)—the last one of the best plays in all Yiddish literature. In 1918 the plays of Hirschbein were produced in New York by Maurice Schwartz.

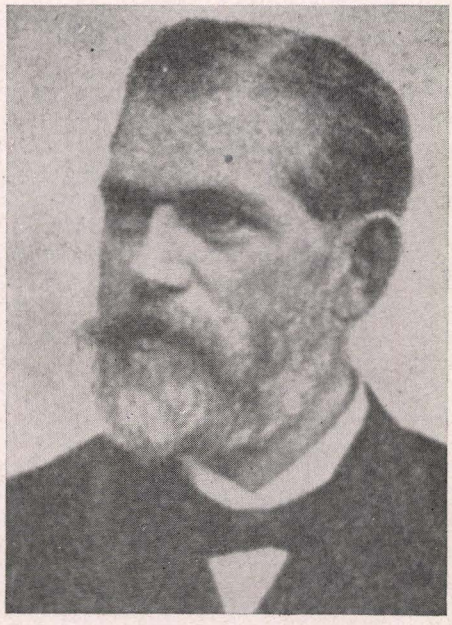
Hirschbein's work is of great importance in the history of the Yiddish drama. When he had managed to rid himself of the foreign influence of the symbolists, which had made his writing seem hollow and pretentious, he found himself in idyllic plays about simple Jewish people, marked by a friendly humor and Hirschbein's deep love for the plain unlettered Jew.



*Perez Hirschbein*

He is also the author of volumes of poems *(Mein Buch, Var Morgenstern),* children's stories, and impressions of his travels in many countries, including Palestine, India, and South America. A collected edition of Hirschbein's works, in five volumes, was published in the United States in 1917 and an edition of nine volumes in Poland in 1930. His writings have been translated into Hebrew, Russian, and German.

**HIRSCHBERG, JULIUS,** ophthalmologist, b. Potsdam, Germany, 1843; d. Berlin, 1925. He practised his profession as an oculist from 1869 on, and taught as an assistant (1879-1900) and as an associate professor (1900-25) at the University of Berlin. He wrote *Geschichte der Augenheilkunde* (8 vols., 1877-1919), which emphasizes particularly the treatment of



*Julius Hirschberg*



*Hirschel Levin*

eye diseases among the ancients, and *Handbuch zu Aristophanes*. He received an honorary degree from the University of Athens, the Leibnitz medal from the Prussian Academy of Science, and was an honorary member of many scientific societies and academies.

**HIRSCHBERG, MICHAEL HENRY,** lawyer and judge, b. Newburgh, N. Y., 1847; d. New York city, 1929. He began his career as a practicing attorney in Newburgh, and in 1875 was appointed judge of Orange County. In 1889 he was elected district attorney, and was kept in office for three terms, until 1895, when he was sent to the Supreme Court of New York state. From 1917 until his death he was presiding justice in the Appellate Division.



*Georg Hirschfeld*

**HIRSCHEL LEVIN,** Talmudist, b. Rzeszow, Galicia, 1721; d. Berlin, 1800. He served as rabbi in London, Halberstadt, and Mannheim, and in 1782 was elected rabbi of the Jewish community of Berlin. In Hirschel's time there began the process which, although not patent at the time, later led to the breaking down of the old Talmudic Judaism under the influence of Jewish enlightenment and the inclusion of secular studies in Jewish education. While Hirschel ardently opposed Naphtali Herz Wessely's polemic in favor of the modern education of Jewish youth, he wholeheartedly approved of Moses Mendelssohn's German translation of the Bible, which, he felt, would not harm Jewish Orthodoxy.

Solomon Herschell, his son, was chief rabbi of the London Jewish community from 1802 to 1842.

**HIRSCHFELD, GEORG,** author, b. Berlin, 1873. A prolific and versatile writer, he won early recognition as a dramatist and novelist. The prevalent tendency of his writings was naturalism, of which he was one of the earliest advocates. Among his novels and novelettes are: *Das grüne Band* (1904); *Das Mädchen von Lille* (1896); *Der Bergsee* (1896); *Freundschaft; Der Kampf der weissen und der roten Rose* (1912); *Das schöne Mädel* (1922); *Der Mann im Morgendämmer* (1925). His most successful comedies were *Pauline* (1899) and *Goldner* (1901). Some of his works deal with Jewish life, such as his first drama *Die Mütter* (1896) and *Agnes Jordan* (1898), which depicts a Jewish marriage in Berlin.

**HIRSCHFELD, GUSTAV,** archeologist, b. Pyritz, Pommerania, Germany, 1847; d. Wiesbaden, Germany, 1895. He made scientific expeditions to Italy, Greece, and Asia Minor (1871-75), and directed the excavations in Olympia undertaken by the German government (1875-77). His teaching career began with a lectureship at the University of Königsberg (1877-79), where he became professor in 1879. His writings deal mainly with ancient inscriptions. Hirschfeld was converted to Christianity in 1877.

**HIRSCHFELD, HARTWIG,** Orientalist, b. Thorn, Prussia, Germany, 1854. He was an instructor at the Montefiore College in Ramsgate, England, professor of Semitics and librarian at Jews' College, in London, and an instructor in Hebrew, Semitic epigraphy, and Ethiopian languages at the University of London. His field of special interest was Arabic and Hebrew literature and bibliography of Jewish publications. He edited Judah Halevi's *Kitab Al Khazari* in Arabic and Hebrew and translated it into German (1884) and English (1905; latest ed., London, 1931). His other publications are: *Researches into the Composition and Exegesis of the Qoran* (1902), *Literary History of Hebrew Grammarians and Lexicographers* (Oxford, 1926), and articles on the Arabic part of the Cairo Genizah in the *Jewish Quarterly Review* (1903 and later).

*Lit.: Jews' College Jubilee Volume* (1906) cxiii et seq.

**HIRSCHFELD, HERMANN,** physician, b. Neusbetten, Germany, 1825; d. Kolberg, Germany, 1885. He was the father of the authoress Franziska Mann and of Magnus Hirschfeld, noted for his studies on sex. Hirschfeld was the founder of the salt water

bathing resort of Kolberg, and was mainly responsible for its successful development. He was one of the few Jews in Germany to have a public memorial (at Kolberg) erected in his honor.

**HIRSCHFELD, LUDWIG MAURYCY,** anatomist, b. Nadarzyn, province of Warsaw, Poland, 1816; d. Warsaw, 1876. Unwilling to accept the Talmudical career which his father had planned for him, he fled in 1833. After undergoing great hardships and eking out a miserable existence by playing the violin, he wandered afoot through Breslau and Berlin to Paris, where the anatomist Bourgery, recognizing his potentialities, appointed him anatomical assistant. He completed his medical studies and in 1859 was called to the University of Warsaw as professor of anatomy. In 1871 he was appointed director of the anatomical department, and in 1875 he retired. Hirschfeld's most important works are *Atlas du Système Nerveux* (Paris, 1853), *Anatomie du Système Nerveux* (Paris, 1855) and *Anatomja Opisowa Ciala Ludzkiego* (Warsaw, 1861-69).

**HIRSCHFELD, MAGNUS,** eminent sexologist, b. Kolberg, Germany, 1868; d. Nice, France, 1935. In 1894 he became director of a sanitarium in Magdeburg; in 1895 he practiced at Charlottenburg; in 1907 he began to specialize in psychiatry in Berlin. He wrote a number of works on problems of sex, especially on homosexuality, which he considered by no means a misdemeanor, but rather the manifestation of an intermediate sex. From 1899 on he published the *Jahrbücher für Sexuelle Zwischenstufen,* and cooperated in the publication of the periodical *Sexualwissenschaft.* He founded the institute for the study of sex problems at Berlin, which was taken over by the Prussian government and called the Dr. Magnus Hirschfeld-Stiftung. He lectured on sex problems at the Humboldt Hochschule. After a lecture which he gave in Berlin, an anti-Semite attempted to kill him, and he was severely wounded. He was often called as an expert in the most sensational law-suits of modern times. Hirschfeld left Germany after the Hitler regime came to power, and died in exile.

**HIRSCHFELD, OTTO,** historian and archeologist, b. Königsberg, Germany, 1843; d. Berlin, 1922. He taught at the Universities of Göttingen (1869-72), Prague (1872-76), and Vienna (1876-1904) until he succeeded his teacher, Theodor Mommsen, as professor of ancient history at the University of Berlin in 1904. His interest centered on epigraphy. He was one of the editors of the *Corpus Inscriptionum Latinarum* and the author of *Die kaiserlichen Verwaltungsbeamten bis auf Diocletian* (2nd ed., 1905).

**HIRSCHFELD, ROBERT,** music historian, b. Moravia, 1857; d. Salzburg, 1914. He studied at the Vienna Conservatory, receiving his doctorate from the University of Vienna in 1884. For a period he lectured on aesthetics at the Vienna Conservatory. In 1913 he was appointed director of the celebrated Mozarteum in Salzburg. He was also founder of a series of distinguished concerts in Vienna devoted to old choral music. He was the author of several monographs on de Muris (1884), old choral music, which he wrote as an answer to Hanslick's attacks on it (1885) and Cimarosa (1901). He also edited and arranged forgotten operas by Haydn, Mozart and Schubert for performances at the Vienna Opera.

**HIRSCHKAHN, ZVI,** Yiddish writer, b. Tzashnik, Russia, 1886; d. New York city, 1938. He received a traditional education, but joined the Socialist party when a young man, and decided to emigrate. In 1905 he went to Switzerland and from there traveled extensively in Western Europe. He wrote a number of short stories and travel sketches for Yiddish periodicals from 1908 on. His first novel, *Zvei Velten,* which established his reputation, was published serially and later in book form (Kiev, 1918; 3rd ed., Berlin, 1923). He returned to Russia during the first World War, lived in Germany from 1921 to 1925, and spent the rest of his life in the United States, where he was on the staff of the *Tog* (*Day*) and the *Freiheit* (1935-37) and wrote essays and short stories for periodicals. His other writings include: *Funderveitens* (1922); *Nit Hinter a Ploit* (Berlin, 1922); *Ershte Tritt* (1924).

**HIRSCHL (Hirémy-Hirschl), ADOLF,** painter, b. Temesvár, Roumania, 1860; d. Rome, 1925. A pupil of Eisenberger and of Leopold K. Müller at the Vienna Academy from 1874 to 1882, after a visit to Egypt he settled in Rome in 1883; here most of his paintings were produced. His works, which are of enormous size and theatrical in effect, appeared at exhibitions in Vienna, Munich, Berlin, and Antwerp from 1883 on. Among the many prizes awarded him were a gold medal for his *Aphrodite* by the International Exposition of Antwerp, the Austrian Imperial Prize for his *Hannibal Crossing the Alps* (1881), the Prix de Rome for his *The Entrance of the Vandals into Rome* (1883), and a gold medal from the Vienna Jubileum Exhibition of 1898 for his painting *Souls on the Banks of Acheron.* His other best-known paintings are *The Plague at Rome* (1883), *Ahasuerus* (1889), *St. Cecilia* (1889), and a number of landscape paintings of the shores of Normandy and the Mediterranean, as well as some portraits and statues. He exhibited at the Berliner Akademie Ausstellung (1890), at the Grosse Berliner Kunstakademie (1902), and at the Deutschnationale Ausstellung, in Düsseldorf (1902). He was a member of the German Association of Artists in Rome and its president from 1913 to 1915. During the first World War he was in Vienna and at various theatres of war. From 1920 until his death he lived in Rome again.

***Lit.:*** *The Art Journal* (1900) 353 et seq.; Thieme, U., and Becker, F., *Allgemeines Lexikon der bildenden Künstler,* vol. 17, p. 128; Singer, *Lexikon,* vol. 2 (1896) 182.

**HIRSCHL, LIPÓT, de Örményes,** printer, b. Pest, Hungary, 1841; d. Budapest, 1920. He started his career as a workman in a printer's shop, and played a role in the labor movement of 1870. He rose to the position of an executive in the distinguished publishing firm of Franklin Társulat of Budapest, whose executive director he was from 1894 to 1912. Under his guidance the printing industry of Hungary kept up with the developments of modern times, and in recognition of his merits he was knighted on his retirement from business, and was authorized to use the prefix "de Örményes."



*Samuel Hirszenberg*

**HIRSCHL, MOSES,** philanthropist, b. Arad, Hungary, 1790; d. Vienna, in the 1860's. As an officer and judge of the Arad Jewish community, he gave 10,000 gulden for the erection of a new synagogue and school. These buildings were dedicated in 1830. Later Hirschl lived in Vienna, and was decorated by King Ferdinand V as a philanthropist who gave generously to the Jewish and non-Jewish poor. When the imperial commissioner Haynau levied an exorbitant tax on the Hungarian Jews because of their participation in the war of independence of 1848 to 1849, Hirschl used his influence with the imperial court to alleviate the burden of the Arad and other Jewish communities. He also secured a subsidy from the government for the establishment of a Jewish junior high school in Arad. He was eager to extend his care and lovingkindness to his fellow men in all the phases of their lives. He took care of the apparently dead in enjoining upon the Arad community to attempt their revivification in the burial house which he had built for the Jewish cemetery there. His son emigrated to the United States.

**HIRSCHLER, IGNÁC,** physician and communal leader, b. Pozsony (Pressburg), Hungary, 1823; d. Budapest, 1891. He studied medicine at the Universities of Pest and Vienna, and worked for several years at the ophthalmological clinics of Vienna and Paris. In 1850 he returned to Pest. He was the pioneer of ophthalmology in Hungarian medicine. After 1860 he took a leading part in the struggle for the emancipation and Magyarization of Hungarian Jewry. A friend and adviser of the minister of public worship and education, Eötvös, he was elected president of the national Jewish congress of 1868 to 1869, convened by the minister for the purpose of reorganizing Jewish communal life. Hirschler became the leader of the Reform Jewish group, and president of the Jewish congregation of Pest. He founded the Magyar Izraelita Egylet (Hungarian-Jewish Association) and also an association to grant scholarships to Jewish students. His efforts went far in elevating Hungarian Jewry to the cultural level of the time, but by initiating the organization of Reform congregations throughout the country, he caused a rift in the Jewish community, and finally retired from Jewish affairs, discouraged by the violent protestations of the traditionalist camp.

In 1869 he became a member of the Hungarian Academy of Arts and Sciences, in 1874 president of the Royal Hungarian Association of Physicians, and subsequently a member of the National Public Health Board. A member of the Upper Chamber of the Hungarian Parliament from 1885 on, he was considered the representative of Hungarian Jewry in that body.

**HIRSH, ABRAM BERNHEIM,** physician and editor, b. Lancaster, Pa., 1858. He received his medical degree from the Jefferson Medical College in 1882, and, after spending a number of years in post-graduate study in Europe, was appointed professor of orthopedic and general surgery in the Philadelphia Polyclinic and College for Graduates in Medicine (1886). Subsequently he resigned this teaching position to become director of physical and occupational therapy in the United States Veterans Bureau. In 1905 Hirsh established a system of County Medical Societies in the Philadelphia area, and since 1921 has been editor of the *New York Medical Week,* which he founded.

**HIRSH, JOSE LEWIS,** physician, b. Philadelphia, 1871; d. Baltimore, 1918. After receiving his medical degree in 1895, he spent a number of years doing post-graduate work at the Johns Hopkins Hospital and at the University of Berlin. In 1899 he began a teaching career, when appointed to the University of Maryland as a lecturer on bacteriology. He was subsequently made professor of pathology (1901), and shortly before his death was appointed pediatrist to the University Hospital. He was president of the Jewish Educational Alliance (1914-18) of Baltimore.

**HIRSZENBERG, SAMUEL,** artist, b. Lodz, Poland, 1865; d. Jerusalem, Palestine, 1908. From 1883 to 1885 he attended the academy at Cracow, and for the next four years studied in Munich. Living in great poverty, he painted his first picture, *Yeshiva,* which was exhibited at the Kunstverein in 1887 and was awarded a silver medal at the Paris exhibition in 1889. At about the same time he painted his *Uriel Acosta* (1889) and *The Jewish Cemetery* at Munich. In 1891 he returned to Lodz, where he painted *A Little Bit of Politics, Sabbath Afternoon* and *The Wandering Jew.* His most important painting, *Golus* (Exile), was frequently exhibited and established his reputation. In 1907 he accepted a call to teach at the Bezalel School in Jerusalem. There he drew heads which were characteristic Jewish types, as well as sketches of unusual artistic value in preparation for later works. He died in Jerusalem after a stay of only a year. The deeply spiritual content of Hirszenberg's works makes them more than mere paintings; they are documents of the soul of the Jews of Eastern Europe. *Golus,* in particular, conveys all the tragedy of the persecuted Jew.

*Lit.: Ost und West,* 1902, No. 10; 1904, No. 10; 1912, No. 2 (reproductions).

**HIRSZFELD, LUDWIK,** serologist and bacteriologist, b. Warsaw, Poland, 1883. He began his research

on blood-groups while he was still a student at the University of Heidelberg. He was one of the first to recognize the importance of the determination of various blood types, to which he gave the names A, B and O. In the first World War, Hirszfeld served as a physician in the Serbian army; during this time he discovered the bacillus of paratyphus C. After the War he became professor of bacteriology and serology at the University of Warsaw, and director of the department of experimental medicine at the Polish National Institute of Hygiene. He represented the Polish government on the Permanent Health Committee of the League of Nations. In the 1930's he made researches on the serology of cancer, and evolved a method for the serological recognition of cancer, known as the "Hirszfeld-Halber method."

After the German invasion of Poland in 1939, Hirszfeld, although he had embraced Christianity some years before, was compelled to live in the ghetto at Warsaw. There he organized courses in hygiene for the Jewish physicians who were also compelled to move there.

**HIRSZHORN, SAMUEL,** author and publicist, b. Slonim, Poland, 1889. He began his literary career in Warsaw as a contributor of articles, poems, satires, both original and translations, to Polish publications. With the growth of the Jewish nationalist movement he became interested in Zionism, and in 1903 published a pamphlet on the subject in Polish. In 1906 to 1907 he was one of the chief collaborators on the Zionist weekly *Glos Zydowski,* and subsequently on other Polish Jewish publications. When the German censorship closed down one Polish-Jewish publication after another in 1915 to 1916, he began to write for Yiddish publications. An eminent publicist, he was instrumental in founding a series of Polish-Jewish publications after the first World War, including the *Nasz Kurier, Nasz Przeglad,* and the *Nasz Dziennik,* and was one of the chief coworkers on the Warsaw daily *Moment.* In 1916 he helped found the Jewish Folk Party and was elected on its ticket as deputy to the Constitutional Sejm of Poland in 1919. He also served for a time as member of the city council of Warsaw.

Among his literary works the best known are: *The History of the Jews in Poland from the Four Year Sejm to the War, 1788-1914,* published in 1923 in Polish and in a Yiddish translation; *Antalogja Poezji Zydowskiej* (Polish Jewish Anthology; Warsaw, 1921).

**HISTADRUTH HAOBEDIM** (abbreviation for Histadruth Hakelalith Shel Haobedim Haibrim Beeretz Yisrael), the general federation of Jewish labor in Palestine, the largest numerically and most closely knit Jewish organization in Palestine and the most influential section of the world Zionist movement. The Histadruth numbers (1941) some 120,000 members out of a total Jewish population of 500,000. Histadruth is a unique labor organization, in that it combines trade union, cooperative, industrial, business, immigration, colonization and political activities. Histadruth may be described as a voluntary organization of the majority of Jewish workers and their families in Palestine, aiming at the creation of a collectivist Jewish commonwealth, as far as conditions permit, within the framework of the British rule and of the Zionist Organization. The latter is officially recognized by the present constitution of the country as having a status; Histadruth enjoys no governmental recognition. The influence, however, that it exerts in the shaping of Zionist policies is due (a) to the organized effort which it represents, (b) to the inclusion within its membership of most of the pioneers and laborers, and (c) to the fact that, since 1935, it has exercised great political influence on the World Zionist Organization and on the Jewish Agency for Palestine.

1. **History.** The Histadruth was organized in December, 1920, with a membership of less than 45,000, when the Jewish population of Palestine consisted of 65,000 or 70,000. It represented a successful attempt to weld the various economic and political Jewish labor organizations in the country into one. The main elements in the unification were the Ahduth Haabodah (Unity of Labor), which was itself the result of a merger, and the Hapoel Hatzair (Young Worker). The former was dominated by the strictly Marxist (right wing) Socialists, Poale Zion; the latter represented the Zeire Zion (Youth of Zion) movement, which stressed the nationalist sentiment and the ethical and idealistic elements more than the class struggle and which did not subscribe to Marx's interpretation of history. Before the fusion the Poale Zion controlled the incipient trade unions in Palestine prior to the first World War and the Hashomer, an organization of Jewish guards which played a heroic part during the pre-War years in defending Jewish settlements against brigands and marauders; the Hapoel Hatzair controlled the Histadruth Hakelalith, an organization of the then few and scattered agricultural workers. Both organizations had already experimented with various types of collectivist settlements in Palestine, with cooperative enterprises and, during the War days of 1914 to 1918, even with a miniature emergency monetary system. The fusion into the Histadruth in 1920 geared the organization to the reception of the large post-War Jewish immigration and to provide employment for it along lines desirable from the point of view of Histadruth; also to care for the cultural and communal needs of the immigrants eligible to join the Histadruth. Previous activities were expanded; new experiments were undertaken; in the course of twenty years Histadruth multiplied until its membership was estimated (1941) to reach about 200,000 persons—40 per cent of the total Jewish population of the country.

2. **Policy and Ideology.** The Histadruth consists of several affiliated organizations with varying ideologies. The two most important of these groups are the Poale-Zion and the Hapoel Hatzair. Others are the left wing Hashomer Hatzair, the Leftist Poale-Zion and various religious labor groups. The Communists and the Revisionists are the only two organized labor groups in Palestine not affiliated with the Histadruth. There is nothing in the constitution of the Histadruth to exclude either group, but the Communists are opposed to Zionism generally and are, therefore, automatically excluded from an organization whose paramount objective is the colonizing of Jews in Palestine; the Revisionists are opposed to the socialistic coloring of the Histadruth endeavors and still more to its co-

operation with Chaim Weizmann in pursuing a moderate policy with regard to Britain and the Arabs. On the whole, the Histadruth is dominated by the right wing Socialist Zionists. It cooperates with the Second International in matters affecting the world labor situation, and contributed more than its proportional share to the struggle of the Austrian Socialists against Dollfuss and to the Loyalists in Spain. In Palestine the Histadruth recognizes the principle of political parity with the Arabs and seeks to assist Arab labor to organize, views as its primary object the creation of a Jewish National Homeland with as wide a base of workers and agriculturists and as closely approaching the Socialist ideal as possible. With the exception of the small group of Leftist Poale Zion, nearly all groups in the Histadruth are committed to establishing Hebrew as the language in Jewish Palestine.

With the Hashomer Hatzair and the Leftist Poale Zion dissenting, the Histadruth pursues a policy of insisting on the exclusive employment of Jewish labor in Jewish enterprises and of keeping the Histadruth or any of its affiliates exclusively Jewish. Its arguments are that all Jewish enterprises in Palestine are either directly or indirectly made possible by the combined effort of the Jewish people throughout the world, and that the aim of that effort is to facilitate the entry of the largest possible number of Jewish immigrants into Palestine and their settlement in the country; that the Histadruth is primarily a Zionist organization in which the Arabs can not have any interest, and that the only common organizational activity for Jews and Arabs in Palestine is the purely trade union activity or any activity which grows out of it.

**3. Composition and Structure.** Unlike any other labor federation such as the American Federation of Labor or the Congress for Industrial Organization, where the individual workingman is only indirectly affiliated with the larger body through his membership in a constituent trade union, the membership in the Histadruth is direct and the trade unions are subordinate to the general body. Membership, however, is not confined to members of trade unions. The members of the various labor settlements, cooperative enterprises and collectivist agricultural colonies are members of the Histadruth, although many of them are not in the wage-earning class in the sense of being employed by private undertakings. The autonomy of individual constituent parts, such as trade unions or collective farms, is to some extent curtailed in the interests of the greater efficiency and the enforcement of the policy of the Histadruth as a whole. Elections to the conventions of the Histadruth are conducted in a manner resembling elections to a parliament. Every member of the organization casts his vote in a common ballot box for the candidates whom he chooses from several lists of nominees presented to the workers throughout Palestine. These lists as a rule reflect ideological differences between the various groups comprising the Histadruth rather than occupational divisions. Wives of Histadruth members, even when they do not ply a trade of their own, are accorded equal voting rights with their husbands. Elections to the local "labor council" (*Moatzath Hapoalim*), the agency of the Histadruth at a given locality, are conducted in the same manner. Membership is open to every Jewish man or woman seventeen years of age and over who lives by means of his own labors and does not exploit others. This principle of "self-work" is stressed as a primary condition of membership without exception. No one employing hired labor is eligible.

**4. Activities.** The Histadruth directs most of the trade unions in Palestine, some of which by a special arrangement are joint Jewish and Arab unions with separate branches for each racial group; nearly all collective farms and labor settlements (numbering over 150); most cooperative enterprises, some of which were initiated by the central body, others by individuals and later affiliated with the Histadruth; it operates a vast hospitalization project, unemployment, old-age, disability and other social security insurance, a workers' bank, an autonomous educational system for children and adults, including a primary school system, a vast contracting enterprise on a cooperative basis, a sports organization, a theater, a militia and an immigration and a colonization department. Among the cooperative and contracting projects of the Histadruth are a housing scheme, consumers' and producers' cooperatives organized under one central body, a building trust and a plantation trust, an aviation company, a shipbuilding and seafaring company, a motor transportation cooperative, and other cooperatives.

MOSES Z. R. FRANK.

*Lit.:* *Jewish Frontier,* March, 1941 (special issue); Revusky, A., *The Histadruth* (1938).

**HISTADRUTH IVRITH,** organization for the promotion of Hebrew culture, founded in 1917 in New York under the inspiration of Shemarya Levin. The organization aimed "to unite all American Jews who see in the Hebrew language not only a national cultural heritage and a link with a great spiritual past, but also a potent factor in the national renascence of the Jewish people in Palestine and in the Diaspora."

The Histadruth Ivrith developed into a nation-wide organization active in the fields of Hebrew education, culture and literary development. It was headed by prominent Hebrew writers and scholars, including Shemarya Levin (1917-18); Reuben Brainin (1918-22); Menachem Ribalow (1922-23); Reuben Brainin (1923-25); Abraham Goldberg (1925-30); Abraham Spicehandler (1930-32); Hayim Czernowitz (1932-33); Solomon Goldman (1933-35); Abraham Goldberg (1935-39); A. H. Friedland (1939); and Israel Efros (1940—).

In 1922, *Hadoar,* a daily Hebrew newspaper, was privately launched by Mordecai Lipson and Nathan Elkin. After five months the paper was taken over by the Histadruth Ivrith, but the objective conditions in America were not ripe for such an ambitious undertaking. In 1923, *Hadoar* was revived as a weekly, edited by a board composed of Lipson, Menachem Ribalow and J. T. Hellman. The next year, Ribalow continued as editor, which post he has held subsequently. *Hadoar* is the only Hebrew weekly published outside of Palestine. In its columns have appeared works by more than one thousand Hebrew writers, and many Hebrew volumes had their first chapters published in *Hadoar.* Special encouragement has been given young writers, many of whom are American-

born. A children's supplement, *Hadoar Lanoar,* edited by Daniel Persky, appeared bi-weekly from 1934 on.

The Histadruth Ivrith promoted the reading of Hebrew books, both of Palestinian and American origin. It established its own publishing house, Ogen, which issued several volumes each year. The first book released by Ogen in 1926 was *Arabah* by S. L. Blank. Various anthologies and biographies, including Yochanan Twersky's *Life of Ahad Haam,* have also appeared.

The Histadruth Ivrith inaugurated an annual publication, the *American Hebrew Year Book* (*Sefer Hashanah L'yehude America*), in 1935. The organization sponsored a Hebrew Day and a Hebrew Week to foster interest in the language. It stimulates exhibits of Hebrew books in public libraries and special programs in Jewish schools. In 1941, the organization responded to the call of the Vaad Leumi in Palestine for a revival of the practice of daily Bible reading in Hebrew, and encouraged this custom throughout the United States.

Hebrew-speaking youth are organized in the Histadruth Hanoar Haibri, whose activities in New York include a Hebrew dramatic society, Pargod, a dance group, Rikud, a choral society, Kinnereth, and a monthly magazine, *Nib.* Other communities follow this program on a smaller scale.

The organization also aided needy Hebrew writers, and established the Hebrew Culture Fund (Keren Ibrith) for this purpose. It offered graduate courses in modern methods of Hebrew teaching throughout the year, with special summer classes for non-New York teachers who spend their vacations in study, and encouraged research in the preparation of text books for Hebrew schools. NACHUM GUTTMAN.

**HISTORIOGRAPHY.** Table of Contents:

I. The Biblical and Talmudic Period.
II. The Middle Ages.
III. Modern Jewish Historiography (from Zunz to Graetz).
IV. Developments Since the Time of Graetz.
A. Jewish Historiography by Countries.
1. Western Europe.
a. France.
b. Holland and Belgium.
c. Great Britain.
2. Central Europe.
a. Germany.
b. Austria.
c. Switzerland.
d. Czechoslovakia.
e. Hungary.
3. Southern Europe.
a. Spain.
b. Portugal.
c. Italy.
d. The Balkan Countries: Yugoslavia, Greece, Bulgaria, Roumania and Turkey.
4. Eastern Europe.
5. Northern Europe.
6. The United States.
7. Canada.
8. Latin America.
9. Palestine.
10. Other Countries of Asia.
11. Africa.
12. Australia.
B. General Works on Jewish History.
V. Contributions of Non-Jewish Scholars to Jewish Historiography.

**I. The Biblical and Talmudic Period.** In ancient Israel, regular records were kept of important events, of which the "book of the acts of Solomon" (*I Kings* 11:41), the "book of the chronicles of the kings of Judah" (*I Kings* 14:29), and the "book of the chronicles of the kings of Israel" (*I Kings* 14:19) are considered extracts. As they record only facts, such as the length of the reigns of the kings, their ages when they ascended the throne, and the like, they may no more be considered history than is the list of officials in *I Kings* 4 or than are the Temple chronicles which had their origin in priestly circles—with their reports on the consecration of the Temple, taxes, income, and repairs. These constitute source material.

Antedating and contemporary with this valuable source material, there appeared in ancient Israel, in prose and poetry, the historical narrative, distinguished by reliable information on factual and also on chronological matters. It deals with all important events of the past, and often registers the immediate impression of the events in question, for instance, the song of victory at the Red Sea (the Song of Moses; *Ex.* 15) and the Song of Deborah (*Judges* 5). Much has been lost, as is proved by the compilations cited in various places, i.e. the "Sefer Hayashar" (the Book of Jashar, *Josh.* 10:13) and the "book of the Wars of the Lord" (*Num.* 21:14).

It was not until the period of David that historiography began, since its first needs were an extended geographical horizon and an appreciation of the significance of political occurrences. Historiography received from the prophets an impulse toward representation on a grander scale. Originally, as in *Amos* and *Hosea,* it was still a matter of striking pictures; later came the overpowering idea that God spoke through and in history, which resulted in the first and yet most powerful philosophy of history that the human intellect has developed. Biography was a favored subject among the kings and the prophets too. The trend culminated in the memoirs of Ezra and Nehemiah, where we find individuality developed to a powerful self-consciousness. But the Babylonian Exile, which, with the dissolution of the traditional social institutions, developed this very individualism, also provided the requisites for new historical works and for the elaboration of those already at hand in the minds of the great prophets of the exile, whereby, however, the naturalness and matter-of-factness of the classical period were lost. The books of *Chronicles* therefore suffer greatly from the crude, purely theocratic, and almost purely cult-like conception of history.

Jewish historiography rose again in the *First Book of the Maccabees,* for the great experiences of the Maccabean uprising compelled a graphic narrative drawn from the sources and stylistically faithful to Biblical

precedents. On the other hand, the *Second Book of the Maccabees,* despite its strong religious tendency (the sources cited, i.e. the Jew Jason of Cyrene and "The Book of the History of the High Priest John Hyrcanus," do not conceal the intention), forms a link with the Judeo-Hellenistic literature which may be characterized as the first assimilative writing of Jewish history. Here, partly in the manner of legend, as in the *Letter of Aristeas* and in the *Life of Moses* by Artapanus, partly in an unpleasantly tendentious manner, as in Demetrius and Eupolemos, the chronological and essential superiority of Judaism over Greek culture is shown. Only in Josephus, who formally belongs altogether to Greco-Roman antiquity, does this literature attain to a climax, especially since his books *Jewish War* and *Life,* even more than the *Antiquities,* are nearly the only sources for these important epochs, inasmuch as the work of his political and literary opponent, Justus of Tiberias, the private secretary of Agrippa, has been lost.

The Talmudic period is all the more impenetrable because the uncommonly difficult work of a systematic examination of the Haggadah and Halachah in the Talmud according to historically and chronologically determined data has not yet been performed. Only the *Megillath Taanith* (The Scroll of the Fast Days), an enumeration of memorable historical anniversaries with short explanations of their origin, also the *Seder Olam Rabbah* of Jose ben Halafta (about 150), a pupil of Akiba's, are extant as a source for the oral tradition.

**II. The Middle Ages.** Of immeasurable value for Jewish intellectual history is the epistle of Sherira Gaon (d. 998) to Jacob ben Nissim of Kairwan, because it shows the progress of Talmudic learning in the Babylonian schools and also little side lights on the events of that time. The *Seder Olam Zutta,* which originated about 1040, is important for the history of the exilarchs. Abraham ibn Daud (1110-80), in Spain, devoted his *Sefer Hakabbalah* to the history of the Jewish scholars of the two preceding centuries. While the *Josippon,* widely circulated in the Middle Ages, comprises an uncritical compilation of history and legend, the numerous introductions to the Talmud, such as the *Mebo Hagemara* by Samuel Hanagid (982-1055), or the various epistles, to mention only the messages of the statesman Hasdai ibn Shaprut to the king of the Khazars (10th cent.) and the *Iggereth Teman* of Maimonides on the pseudo-Messiahs, can be utilized as historical source material. In the 11th cent. the *Chronicle* of Ahimaaz was compiled (English version edited by M. Salzman in *Columbia University Oriental Studies,* vol. 18, 1924), a description of Jewish history from the earliest time to the period of the Maccabeans. In the same century or a hundred years later the *Sefer Hayashar* originated, a popular history of Biblical times until the period of the Judges.

In the 15th cent. Spain produced a number of Jewish chronicles. Joseph ibn Zaddik of Arevalo compiled the *Kitzur Zecher Tzaddik,* a short chronicle of events from the creation of the world to 1467. Abraham ben Solomon of Torrutiel continued, in 1510, the *Sefer Hakabbalah* of Abraham ibn Daud; of particular value are his accounts of the Spanish exile and the fate of the exiled in Northern Africa. A more detailed account of events is to be found in the *Sefer Yuhasin* (Book of Genealogies) by Abraham Zacuto (15th cent.), a collection from older sources, in dry chronicle style; however, it includes also a general view of universal history. The *Shebet Yehudah* (The Rod of Judah), begun by Judah ibn Verga of Seville, continued by Solomon ibn Verga, and finished by Joseph ibn Verga in 1554 at Adrianople (and for this reason of unequal value), does not content itself with the representation of sixty-four instances of suffering in the past, but seeks their cause in the moral breakdown of the people. Joseph ben Joshua Hakohen of Avignon (1496-1575) was the most important of the medieval historians. His *Emek Habacha* (Vale of Tears), a martyriology of Israel, is written in Hebrew, and, because of his own extensive life experiences, is infused with an objectivity and searching criticism which he owed to his solid humanistic education.

The work of Samuel Usque, who fled from the Inquisition to Ferrara in 1553, was even more greatly influenced by the esthetic side of the Renaissance. In his *Consolaçam as Tribulaçoes de Ysrael* (Consolation for the Tribulations of Israel), written in Portuguese, he employs a form which was then in vogue, that of a dialogue between shepherds, and obtains hope for the future from a contemplation of the vicissitudes of the sorrowful fate of Israel. The *Meor Enayim* (Light of the Eyes) of Azariah dei Rossi (1514-78) is of importance not so much because of the interesting account of his personal experiences as for its historical narratives, the tone of which resembles that of modern criticism. His work contains material on literature which is still useful for the study of the literary history of this period.

In Germany, where, beginning with the Crusades, not a century passed without persecutions of the Jews, a great number of stirring narratives and Selihoth (penitential prayers) have been preserved (many are still unpublished). The sufferings during the Crusades were recorded by Solomon ben Samson, Eliezer ben Nathan, Ephraim of Bonn and Eleazar of Worms. The memorial books *(Memorbücher)* of the communities contain the names of the martyrs, and of the regions and towns, the scenes of the persecutions. Josel of Rosheim, the Shtadlan of German Jewry in the first half of the 16th cent., dealt with the experiences of his contemporaries in his only partly published *Sefer Hamiknah* and *Derech Hakodesh,* and particularly in his diaries. The *Viener Gezeire* (in Yiddish) is an account of the expulsion of the Jews from Vienna in 1421. The *Vinz Hans Lied* and the *Shvedish Lied,* likewise in Yiddish, are samples of historic narratives popular among the masses. David Gans (1541-1613) was the first German Jew to show an interest in history writing. His *Tzemah David* attests also to a knowledge of Christian chronicles and contains information given to the author by prominent Jewish and Christian contemporaries in Prague, where Gans lived and worked. Memoirs like those of the famous Glückel of Hameln and of Asher Levi are source material for the study of the social and cultural life of the Jews in Germany in the 17th and 18th centuries.

In Poland the persecutions by the Cossacks under the Hetman Chmielnicki (1648-55) and by the army of the Polish leader Czarniecki, as well as the war sufferings

in those chaotic years, provoked a number of historic narratives, of which the chronicle *Yeven Metzulah* is of outstanding value, and Selihoth. Another set of similar records originated in 1768 after the persecutions by the Haidamaks. The rabbi and Talmudic scholar Jehiel Heilprin (1660-1746) tried to systematize the confused data about the Tannaim and Amoraim. In the preface to his work he blames his contemporaries for their lack of interest in historical literature. However, we possess the *Memoirs* of the Polish Jewish merchant Beer of Bolechow or Birkenthal and the autobiography of the philosopher Solomon Maimon. Both belong to the 18th cent. and provide valuable information on the economic, political and cultural conditions of the Jews in Poland and Lithuania.

There are a few more writings which contribute to Jewish historiography in the 17th and 18th centuries: the historico-sociological treatise of Simone Luzzatto, *Discorso circa il stato degl' Hebrei* (1637), Isaac Cantarini's *Pahad Yitzhaḳ* (1686; on the persecution of the Jews in Padua), the chronicle of Joseph Sambari, and David Conforte's *Kore Hadoroth* (1677), both important for the history of the Jews in the Near East, and Abraham Trebitsch's *Koroth Haittim,* a history of Europe in 1741 to 1804, which also deals at length with the fate and the literature of the Jews in Austria.

**III. Modern Jewish Historiography (from Zunz to Graetz).** Solomon Löwisohn was the first Jew who attempted a review of the entire Jewish history, although in a more stirring than scientific manner, in his *Vorlesungen über neuere Geschichte der Juden,* while Ignatz Jeiteles did some preliminary work in 1812 in Hormayer's *Archiv* and in *Sulamith;* here, intellectual association with the awakening of the national consciousness in Europe is perceptible. The far-reaching endeavor to recognize and scientifically represent Judaism in order to make it compatible with European culture was the impetus for the founding of the Verein für Cultur und Wissenschaft der Juden in Berlin, to which Heinrich Heine, Moses Moser, Leopold Zunz and Eduard Gans belonged, and for the broadly conceived *Geschichte der Israeliten von der Makḳabäer-Zeit bis auf die Gegenwart* by Isaac Marcus Jost (1793-1860). Here an enormous amount of material has been gathered and used, especially for apologetic purposes, in a most uncritical manner. Jost takes a thoroughly rationalistic point of view and does justice neither to the important political events of the time nor to the history of intellectual movements. These weaknesses, however, he overcame in his *Die Geschichte des Judentums und seiner Sekten* (1857-59). The short compilations published by Peter Beer, by Léon Halévy in French, by Shalom Cohen in Hebrew (*Kore Hadoroth,* 1838), by J. H. Dessauer (*Geschichte der Israeliten,* 1846), and Selig Cassel, already made use of the rich yield of the "Science of Judaism" created by Leopold Zunz. On the other hand, the *Histoire de la domination romaine en Judée* (1847), written by J. Salvador, entirely ignores Hebrew sources, but, by means of an analysis of Josephus, introduces scientific methods of research into Jewish historiography, and, through the discussion of Christianity which arose in the period he treats, gains a wider, more universal, historical horizon.

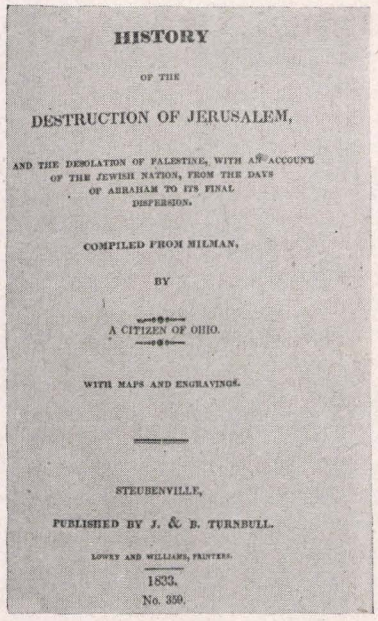
Heinrich (Hirsch) Graetz was the first to deserve the name of Jewish historian. His essays on the Septuagint and on Gnosticism and his *Konstruktion der Geschichte der Juden* led to his major work, *Die Geschichte der Juden von den ältesten Zeiten bis auf die Gegenwart* (11 vols.). Graetz enthusiastically undertook the gigantic task of describing the complete past of his people and its folklore; his enthusiasm, however, did not obviate inevitable imperfections. Nevertheless, Graetz's *History* has proved of immeasurable value down to the fourth decade of the 20th cent., when the Jewish Publication Society of America called Ismar Elbogen to bring the work up to date with an additional volume planned for publication in 1942. In 1941 the Society was working on a complete revision of the first six volumes of the *History.*

It must be pointed out that antedating and contemporary with the work of Graetz, the "Science of Judaism," from which historiography so greatly benefited, had made further headway. Zunz studied the poetry of the Middle Ages which reflects the sufferings of the Jewish people. S. J. Rapoport created the classical biographies of Hebrew scholars in the early Middle Ages. Abraham Geiger's *Urschrift und Übersetzungen der Bibel* is of the highest importance for our knowledge of the development of Judaism. Research in Talmud and rabbinical literature was done in pioneering manner by Zacharias Frankel, Jacob Brüll and I. H. Weiss. The origin and history of the Cabala were treated by Adolphe Franck and Adolf Jellinek, while Solomon Munk enlarged our knowledge of the Arabian Jewish philosophy. Simhah Pinsker and Julius Fürst devoted themselves to the history and literature of the Karaites.

**IV. Developments Since the Time of Graetz.** In the third decade of the 19th cent. journals devoted to Jewish learning and the problems of historiography in particular began to appear. They dealt, however, more with the spiritual aspects of Judaism and the persecutions of the Jews. Teaching and suffering (*Lehren und Leiden*) were the leitmotif of these writings, as of the history of Graetz, whereas political aspects, economic developments, the sociological structure of Jewish communities in various countries, statistics, and the like, were only slightly touched upon, in spite of the rather curious fact that Zunz, the founder of the "Science of Judaism," perceived the importance of the political and economic factors and drew special attention to statistical research.

In the year before the appearance of the first volume of Graetz's history, the general *Encyclopedia* of Ersch and Gruber (section 2, vol. 27) brought a detailed article by Selig Cassel on the history of the Jews, based on a number of non-Jewish sources and evaluating the facts pertaining to the political and social history of the Jews. At the same time, Christian scholars had greatly contributed to research in the social and juridical status of the Jews in the past by which new aspects were won for the treatment of Jewish historical problems.

Like general historiography, Jewish historiography had to become specialized in order to show more explicitly the political and economic developments among the Jewish sections in the various countries of the



HISTORY

OF THE

DESTRUCTION OF JERUSALEM,

AND THE DESOLATION OF PALESTINE, WITH AN ACCOUNT OF THE JEWISH NATION, FROM THE DAYS OF ABRAHAM TO ITS FINAL DISPERSION.

COMPILED FROM MILMAN,

BY

A CITIZEN OF OHIO.

WITH MAPS AND ENGRAVINGS.

STEUBENVILLE,

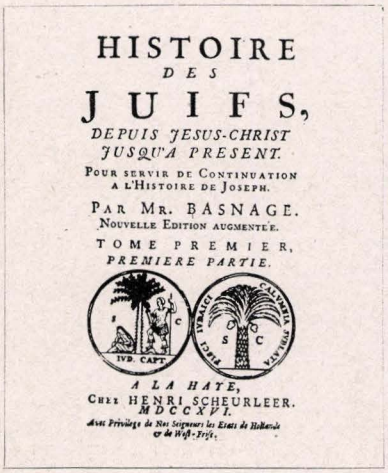
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1833.

No. 359.

*Title page of the "History of the Destruction of Jerusalem," compiled by a citizen of Ohio at Steubenville and published (1833) by J. & B. Turnbull. This and third illustration in this row reproduced from "An American Jewish Bibliography" issued (1926) by the American Jewish Historical Society*



HISTOIRE

DES

JUIFS,

DEPUIS JESUS-CHRIST JUSQU'A PRESENT.

POUR SERVIR DE CONTINUATION A L'HISTOIRE DE JOSEPH.

PAR MR. BASNAGE.

NOUVELLE EDITION AUGMENTE'E.

TOME PREMIER,

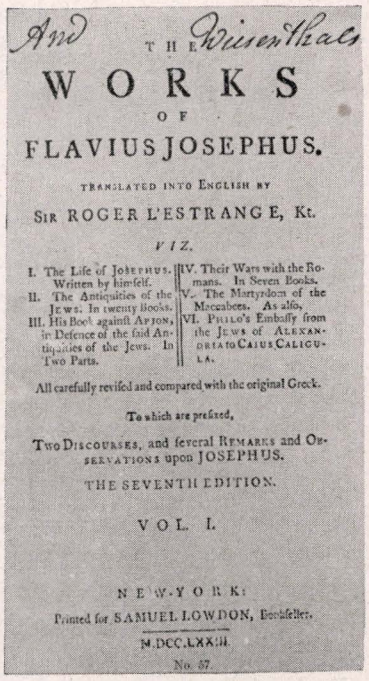
PREMIERE PARTIE.

A LA HAYE,

CHEZ HENRI SCHEURLEER.

M.DCC.XVI.

*Title page of the first volume of Jacques Basnage's "Histoire des Juifs" published at Rotterdam in 1741 (originally issued in 1706)*



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THE SEVENTH EDITION.

VOL. I.

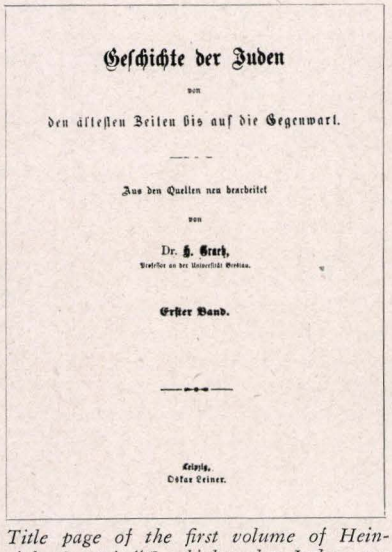
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Geschichte der Juden

von

den ältesten Zeiten bis auf die Gegenwart.

Aus den Quellen neu bearbeitet

von

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Leipzig,

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*Title page of the first volume of Heinrich Graetz' "Geschichte der Juden von den ältesten Zeiten bis auf die Gegenwart," published (1853-75) at Leipzig*



צמח דוד

נתחלק לשלשה חלקים

החלק הראשון עד שנת שלשת אלפים

החלק השני עד שנת חמשת אלפים שנב

והחלק השלישי עד שנת חמשת אלפים

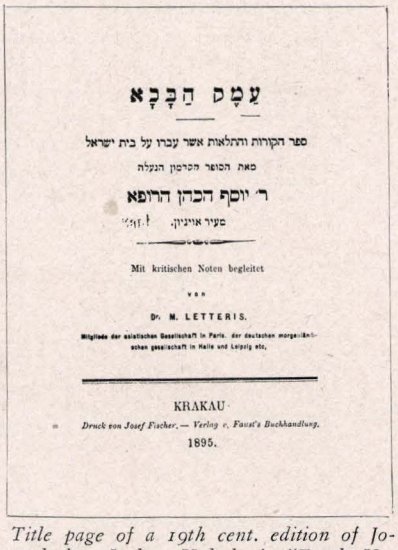
וארבע מאות וחמשים ושנים

נרפס פה קק

אופיבאך

בשנת תקכ"ח לפ"ק

*Title page of an 18th cent. edition of David ben Solomon Gans' "Tzemah David," first published at Prague in 1592*



עֵמֶק הַבָּכָא

ספר הקורות והתלאות אשר עברו על בית ישראל

מאת הסופר הנרפסן הנגלה

ר' יוסף הכהן הרופא

מעיר אוינין.

Mit kritischen Noten begleitet

von

Dr. M. LETTERIS.

Mitglieds der asiatischen Gesellschaft in Paris, der deutschen morgenländischen gesellschaft in Halle und Leipzig etc.

KRAKAU

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1895.

*Title page of a 19th cent. edition of Joseph ben Joshua Hakohen's "Emek Habacha" compiled (1558-75) at Genoa and first published (1852) by M. Letteris*

world. New source material had to be discovered, published and studied. Societies and academies were founded because the work fell upon the shoulders of a few individuals. As a result of these collective efforts numerous volumes of chronicles, documents, community records, statutes of guilds and Hebrahs (societies), and letters were published. The following survey, country by country, shows the main landmarks of the work performed in seven decades (1870 to 1940).

**A. Jewish Historiography by Countries. 1. Western Europe. a. France.** In 1880 the first modern Jewish society for Jewish studies was founded, the Société des Études Juives, which has since published the *Revue des études juives.* The last volume (vol. 5 of the new series and vol. 105 of the whole publication) appeared just before the German invasion in May to June, 1940. These 105 volumes contain a tremendous amount of documents and studies on the history of the Jews in France, besides rich material on the Jews in other countries. Isidore Loeb, one of the founders of the society, dealt with the history of the Jews in France and Spain, and, besides, with economics, statistics and problems of historiography. Israel Lévi published a series of articles on the history of the Jews in France from the beginning until the Crusades (*Histoire des Juifs de France,* vol. 1, *Des origines au dixième siècle,* Paris, 1903). The following authors should be mentioned: Adolphe Crémieux (on the Jews in Marseille), Régné, a non-Jew (on Narbonne), L. Lazard and Luce (on the taxation of the French Jews in the Middle Ages), M. Liber (on the Jews at the beginning of the French Revolution, 1789), M. Bloch (on developments in the 19th cent.), S. Kahn (on Nîmes), Julien Weill, M. Ginsburger and Elie Scheid (on the Jewish communities in Alsace-Lorraine), Moise Schwab (on Jewish scholarship, manuscripts and materials of the archives). The history of the Jews in France is one of the objects treated in the book of Jassuda Bédarrides, *Les juifs en France, en Italie et en Espagne* (1859). X. Gasnos published a book on the status of the Jews in France according to the old French law (*Étude historique sur la condition des juifs dans l'ancien droit français,* 1897). L. Kahn produced a monograph on the Jews in Paris. The *Gallia Judaica* of Heinrich Gross, a topographical work on the localities in France where Jews had lived, was based on rabbinical sources only; it was translated from the German and appeared in 1897. Ernest Renan and Adolf Neubauer compiled a monumental work on the French rabbis. Robert Anchel wrote a monograph on Napoleon and the Jews (1928) and S. Posener a biography on Adolphe Crémieux (2 vols., 1933-34; English trans., 1940).

**b. Holland and Belgium.** The standard work for the history of the Jews in Holland is the *Geschiedenis der Joden in Nederland* by J. H. Koenen (1843). Siegmund Seeligmann, J. S. da Silva Rosa, Sluys, I. Prins, J. H. Buzaglo, D. S. van Zuiden, J. Maarsen, and M. Henriques Pimentel are a few of the authors who have published studies and documents on the history of the Jews in The Netherlands in Jewish and non-Jewish magazines. A part of them appeared in the *Annual* of the Society for the Science of Judaism in The Netherlands. D. Henriques compiled *De Synagoge der Portugeesch-Israelietische Gemeente* (The Hague, 1875) and *Keur van Grafsteenen* (Leyden, 1883), a description of the Sephardic cemetery in Oudekerk. In 1940 the first volume of a broadly conceived history of the Jews in The Netherlands was published by H. Brugmans and Dr. A. Frank (*Geschiedenis der Joden in Nederland,* profusely illustrated). J. S. da Silva Rosa is the author of a modern history of the Jewish community in Amsterdam (*Geschiedenis der Portugeesche Joden te Amsterdam 1593-1925;* 1925). Problems of economics were treated by the non-Jewish historian Waetjen in a series of books on the colonial expansion of Holland and in *Das Judentum und die Anfänge des modernen Kapitalismus* (1914), and by Herbert I. Bloom in *The Economic Activities of the Jews of Amsterdam in the 17th and 18th Centuries* (1937).

Some of these works dealt also with the history of the Jews in Belgium. In addition, there are to be mentioned E. Carmoly's essay in the *Revue Orientale,* vol. 1, S. Ullmann's *Studien zur Geschichte der Juden in Belgien bis zum 18. Jahrhundert* (1911; also in French), and Ernest Ginsburger's *Les Juifs de Belgique au XVIII. siècle* (1932). A society for the study of Jewish history in Belgium was founded in Antwerp.

**c. Great Britain.** In 1856 appeared M. Margoliouth's *History of the Jews in Great Britain* and in 1875 James Picciotto's *Sketches of Anglo-Jewish History.* However, a deeper interest in historiography arose in 1887 on the occasion of the Anglo-Jewish Historical Exhibition. Lectures were given during the exhibition on the history of the Jews in Great Britain; these appeared in print under the title *Publications of the Anglo-Jewish Historical Exhibition* (3 vols., 1888). In 1895 the Jewish Historical Society of England was founded which published twelve volumes of *Transactions* and a number of *Miscellanies.* It was, moreover, responsible for the publication of two fundamental source works, edited by Rigg and Jenkinson, i.e. *Exchequer of the Jews* (London, 1905-29) and *Select Pleas, Starrs and other Records from the Rolls of the Exchequer of the Jews* (1902).

The following are the chief contributions toward the historiography of the Jews in England from 1890 to 1940: B. L. Abrahams, *The Expulsion of the Jews from England* (1895); Moses Gaster, *History of the Ancient Synagogue of the Spanish and Portuguese Jews, the Cathedral Synagogue of the Jews of England, Situate in Bevis Marks* (1901); Lucien Wolf, *Menasseh ben Israel's Mission to Oliver Cromwell* (1901); C. H. L. Emanuel, *A Century and a Half of Jewish History Extracted from the Minute Books of the London Committee of Deputies of the British Jews* (1901); N. P. Stokes, *Studies in Anglo-Jewish History* (1913); Charles Duschinsky, *The Rabbinate of the Great Synagogue, London, from 1758-1842* (1921). Israel Abrahams, Michael Adler, Cecil Roth and Wilfrid Samuel dealt with various aspects of Anglo-Jewish history in the *Transactions.* The *Jewish Quarterly Review,* founded in 1889 in Cambridge, devoted much space to problems in this field. Albert M. Hyamson wrote *A History of the Jews in England* (1st ed., 1907-8; 2nd ed., 1928). H. S. J. Henriquez dealt with a special subject in his *The Jews and the English Law* (1908).

**2. Central Europe. a. Germany.** Meir Wiener was the first to publish *Regesten zur Geschichte der Juden*

*in Deutschland während des Mittelalters* (1862); besides, he contributed studies on the history of the Jews in Speyer, Hannover and other communities (in the *Monatsschrift für Geschichte und Wissenschaft des Judentums*). Of a higher scholarly standard were the publications of documents arranged by Philipp Jaffe and L. Oelsner. K. A. Schwab made research in archives for his *Diplomatische Geschichte der Juden in Mainz* (1855). Monographs began to appear on the Jews in Saxony (Sidori), in Baden (Loewenstein), in Berlin (Ludwig Geiger), in Königsberg (Jolowicz), in Halberstadt (Auerbach), in Cologne (C. Brisch; E. Weyden), and in the course of the years on almost every community of importance.

Moritz Steinschneider gathered around him and his journal *Hamaskir* a group of scholars keen on historical research. In 1885 they founded the Historische Commission für die Geschichte der Juden in Deutschland, with the object of collecting materials for the history of the Jews in Germany in a systematic way and of elaborating them critically. In the seven years of its existence the Commission brought out five volumes of a journal (*Zeitschrift für die Geschichte der Juden in Deutschland*) containing, among other valuable studies on the legal position of the Jews by Jewish and non-Jewish scholars, three volumes of documents: *Das Judenschreinsbuch der Laurenzpfarre in Köln;* the Hebrew records on the persecutions of the Jews during the Crusades (the *Memorbuch* of Nuremberg); and, finally, the voluminous collection of *Regesten zur Geschichte der Juden im fränkischen und deutschen Reiche bis zum Jahre 1273* (1893), edited by Julius Aronius. The Commission was the first Jewish scientific society which undertook research work in the German archives. On the basis of these investigations, M. Stern published the following works: *Urkundliche Beiträge über die Stellung der Päpste zu den Juden* (1893-95); *Die israelitische Bevölkerung der deutschen Städte* (1894-96); and *König Ruprecht von der Pfalz in seinen Beziehungen zu den Juden* (1901). The Commission was also the first to attempt historical research in the responsa of the rabbis. Joel Müller was charged by the Commission with this task. Moritz Güdemann's *Geschichte des Erziehungswesens und der Kultur der Juden des Abendlandes* (3 vols., 1880-88) is interesting also from that aspect. Besides, it represents a broad picture of Jewish culture, education, inner life and interrelationship with the Christian world in the Middle Ages. Abraham Berliner produced a similar work, although of a more limited scope, entitled *Aus dem inneren Leben der deutschen Juden im Mittelalter* (2nd ed., 1901), while Israel Abrahams' *Jewish Life in the Middle Ages* (1896; 2nd ed., enlarged and revised by Cecil Roth, 1932) deals not only with Germany but also with other countries. Levi Herzfeld wrote *Handelsgeschichte der Juden* (1879; 2nd ed., 1894).

Toward the end of the 19th cent., the *Monatsschrift,* edited by David Kaufmann and Marcus Brann, devoted more attention to historiography. Next to the editors, Max Freudenthal became one of the prominent workers. He published a monograph on the family of Gomperz (1908) and *Leipziger Messgäste* (1928). Specialization in the domain of the history of the Jewish communities made further headway. J. Kracauer's contributions to the history of the community in Frankfort deserve special mention.

Two scientific institutions were formed early in the 19th cent. which furthered developments in the domain of historiography: the Gesellschaft zur Förderung der Wissenschaft des Judentums (1902) and the Gesamtarchiv der Deutschen Juden (1906). The first was instrumental in bringing out a number of works, of which the *Sozial- und Wirtschaftsgeschichte der Juden im Mittelalter und der Neuzeit* (2 vols., 1908 and 1920; 2nd ed., 1924), by Georg Caro, presents particular interest because of its treatment of a new subject, the economic history of the Jews, which gained ever more attention on the part of Jewish and non-Jewish historians. Caro's work remained incomplete on account of the death of the author. Besides, he had not made use of the Jewish sources, the responsa, which offer valuable information on Jewish occupations, as was shown by M. Hoffmann in his *Der Geldhandel der deutschen Juden im Mittelalter bis 1350* (1910). Adolf Kober, an expert in Jewish history in the Rhine provinces, devoted special attention to problems of Jewish land ownership in medieval Germany, a topic treated before him by R. Hoeniger, a collaborator of the above-mentioned historical commission. Kober, like others of his colleagues, contributed to the collective work on the history of Jewish communities, the *Germania Judaica,* conceived and published by the Gesellschaft zur Förderung der Wissenschaft des Judentums (vol. 1, parts 1 and 2, 1917 and 1934).

The Gesamtarchiv der Deutschen Juden aimed at the collection and description of archival materials of the Jewish communities, and at concentrating them in one central archive, in Berlin. The *Mitteilungen des Gesamtarchivs* (from 1906 on) contain information on the successive growth of this momentous institution, the only one in the world, and also contributions to the history of the Jews in Germany. The first director of the Gesamtarchiv, Eugen Täubler, declared that the history of the Jews in Germany, as regards social, legal and economic factors, is part of general German history.

Täubler in 1919 became director of a new scientific body created by leading German Jews after the first World War, the Research Institute of the Academy for Jewish Science, which included, in the first place, historical research work. Selma Stern made intensive archival studies for her work *Der preussische Staat und die Juden* (1925). Besides, she investigated the activities of the court Jews (Hofjuden), and wrote a monograph on Jud Süss (1929). Fritz Baer, another research fellow, published the *Protokollbuch der Landjudenschaft des Herzogtums Cleve* (1922).

In 1929 Ismar Elbogen founded, together with Max Freudenthal and Aron Freimann, the *Zeitschrift für die Geschichte der Juden in Deutschland,* which enriched knowledge on German Jewry in the past by a great number of valuable documents and essays. Elbogen wrote a concise history of the German Jews (*Geschichte der Juden in Deutschland,* 1935) with all reservations and limits dictated by the Nazi regime.

**b. Austria.** In 1842 there appeared, anonymously, Josef Wertheimer's *Die Juden in Österreich vom Standpunkt der Geschichte, des Rechts und des Staatsvorteils,* which is of lasting value. David Kaufmann and Ger-

son Wolf threw light on many problems of the history of the Jews in Austria. Early in the 20th cent. the board of the Jewish community in Vienna founded a Historical Commission, which published a number of collections of documents and research studies, including *Das Judenbuch der Scheffstrasse zu Wien,* edited by Goldmann; *Urkunden und Akten zur Geschichte der Juden in Wien* (1918), edited by Alfred F. Pribram, a professor at the University of Vienna; *Die Inschriften des alten Judenfriedhofs in Wien* (1912-17), collected and commented upon by Bernhard Wachstein; *Jüdische Privatbriefe aus dem Jahre 1619* (1911), one of the rare publications of Jewish letters, edited by the same Wachstein. He also produced two works on the famous Jewish community in Eisenstadt, *Die Grabinschriften des alten Judenfriedhofs in Eisenstadt* (1922) and *Urkunden und Akten zur Geschichte der Juden in Eisenstadt und den Siebengemeinden* (1926).

Regarding the Jews of Vienna, the metropolis of the Austrian empire, the following historical publications should be cited: Schwarz, *Das Wiener Ghetto* (1909); Taglicht, *Nachlässe der Wiener Juden im 17. und 18. Jahrhundert* (1917); Mayer, Samuel, *Die Wiener Juden* (1917), important for the part played by the Viennese Jews in the economic fabric of Austria; Samuel Krauss, *Die Wiener Geserah* (1920).

**c. Switzerland.** The history of the Jews in Switzerland was written by T. Steinberg, *Studien zur Geschichte der Juden in der Schweiz während des Mittelalters* (1902); by E. Haller, *Die rechtliche Stellung der Juden im Kanton Aargau* (1901); and by F. Wyler, *Die Entstehung der Schweizer israelitischen Gemeinden* (1922). Besides, E. Ginsburger and A. Nordmann published studies on various communities (Basel, Geneva and others) in the *Revue des études juives* and in Swiss journals.

**d. Czechoslovakia.** Various periods of the history of the Jews in Czechoslovakia were elaborated by Gerson Wolf, M. Grünwald, M. H. Friedländer and August Stein. In 1906 there appeared two volumes of a comprehensive collection of documents, entitled *Zur Geschichte der Juden in Böhmen, Mähren und Schlesien,* by Bondy and Dworsky, which opened new avenues toward historiographic activities. They were carried out with vigor after the first World War. The Moravian communities, some of which, such as Brünn, Nikolsburg, Kremsier, and Holleschau, attained to fame in past times, were described in a collective edition, *Die Juden und Judengemeinden Mährens in Vergangenheit und Gegenwart.* A Society for the History of the Jews in the Czechoslovakian Republic was founded which published, under the presidency of Professor S. Steinherz, nine volumes of an annual containing valuable articles and documents, mostly from general archives. From 1930 on a journal devoted to the history of the Jews of Czechoslovakia was issued, founded by Hugo Gold; this was the *Zeitschrift für die Juden in der Tschechoslovakei.* Gold also edited monographs on the history of the Jews in Bohemia and Moravia. *Judaica,* a magazine published by Samuel Bettelheim from 1934 to 1937, specialized in research on the history of the Jews in Bratislava (Pressburg; Hungarian name, Pozsony) and Slovakia. The history of the Jews of Bratislava was written also in a volume edited by Hugo Gold, *Bratislava einst und jetzt.* The B'nai B'rith lodge in Prague brought out *Die Juden in Prag* (1927). S. Hock and S. H. Lieben dealt with the cemetery and other antiquities of the Prague community. Bernhard Heilig began a fruitful research in the economic history of the Jews in Czechoslovakia. B. Bretholz dealt with the history of the Jews in Moravia in two outstanding works.

**e. Hungary.** The history of the Jews in Hungary was written by József Bergl: *Geschichte des ungarischen Judentums* (1879); by Samuel Kohn: *A zsidók története Magyarországon* (1884), of which only the first volume was finished; by Lajos Venetianer: *A magyar zsidóság története* (1922); by Ábrahám Singer: *Chronik der Juden in Ungarn;* by Izidor Goldberger (in Hebrew): *Mekoroth Lekoroth Hayehudim Behungaria* (1923); by Ármin Frisch: *Monumenta Hungariae Judaica* (1903) and *A zsidók története 1492—töl napjainkig.* Mátyás Eisler published the results of his research on the history of the Jews in Transylvania: *Az erdélyi zsidók multjából* (1901); *Az erdélyi országos förabbik* (1901). Lipót Löw wrote a monograph on the oath of the Jews in Hungary, *A zsidó eskü multja* (1868); Jakab Singer published two volumes on the history of the Jews in Southern Hungary in the 17th and 18th centuries: *Adatok a bánsági zsidók történetéhez a XVIII. században* and *A temesvári rabbik a XVII. és XVIII. században.* David Kaufmann wrote *Die letzte Erstürmung Ofens und ihre Vorgeschichte* (1895); L. Grünwald published the history of the Sabbatians in Hungary: *A magyarországi szabbataiánusok története* (1912); Béla Bernstein wrote *Die Toleranztaxe der Juden in Ungarn* and a volume on the Jews in the war of independence of 1848 to 1849: *Az 1848-1849-i szabadságharc és a zsidók* (1898), to which the novelist of world fame, himself a veteran of the war of independence, Móric Jókai, wrote a preface.

The histories of the various Jewish congregations of Hungary were written by Sándor Büchler, Miksa Pollák, Izidor Goldberger, Leopold Grünwald and Ábrahám Singer. Bernát Mandl wrote on the history of Jewish education in Hungary. The center of historical research is the Francis Joseph National Rabbinical Seminary of Budapest, which has published, since 1884, a journal devoted to Jewish learning, *Magyar Zsidó Szemle,* with the Hebrew enclosure *Hatzofeh,* and the IMIT (Jewish-Hungarian Literary Society), which has published several of the above monographs.

**3. Southern Europe. a. Spain.** The history of the Jews in Spain, so rich in many aspects, has been treated to a considerable amount by Spanish historians. The following are the contributions of Jewish authors: E. C. Lindo compiled the *History of the Jews in Spain and Portugal* (1849). Joseph Jacobs published, in 1894, following a visit to the Spanish archives, *An Inquiry into the Sources of the History of the Jews in Spain.* Moritz Kayserling made use of the sources published by Father Fidel Fita on the history in Spain. Fritz Baer, who in 1941 was a professor of Jewish history at the Hebrew University in Jerusalem, became an expert in Spanish Jewish history. After extensive research work in the Spanish archives, he published the standard reference work, *Die Juden im christlichen Spanien* (2 vols., 1929 and 1936). Elkan Nathan Adler, Lucien Wolf and Cecil Roth dealt with the Inquisition.

**b. Portugal.** The history of the Jews in Portugal

was dealt with by Moritz Kayserling in a book brought out in 1867, and by Mendes dos Remedios in his *Os Judeus em Portugal* (1895). In the 20th cent., research in this field was advanced by Moses Bensabat Amzalak, A. da Silva Carvalho, Arthur Carlos de Barros Basto (whose name is closely connected with the return to Judaism of thousands of Portuguese Marranos), Adolfo Benarus and others. Amzalak founded an Institute for Hebraic Studies in Portugal. The first volume of the *Revista de Estudos Hebraicos* was published in 1928.

**c. Italy.** The standard work of Moritz Güdemann, referred to in section 2a, and the monographs on Rome by Abraham Berliner and by Hermann Vogelstein and Paul Rieger, remain important contributions to the historiography of Italian Jewry. One of the founders of the "Science of Judaism," Samuel David Luzzatto, was professor at the Collegio Rabbinico in Padua, which was ultimately moved to Florence, in 1899, and became a center of historical research. Umberto Cassuto, professor at that institute, is the outstanding historian of Italian Jewry. Of his writings, the history of the Jews of Florence (*Gli ebrei a Firenze,* 1918) and a survey of fifty years of Judaistic studies in Italy (1913) are to be mentioned especially. The journals *Rivista Israelitica* and *Israel* have brought out documents and historical studies. Cecil Roth dealt with various chapters of the history of the Jews in Italy.

**d. The Balkan Countries: Yugoslavia, Greece, Bulgaria, Roumania and Turkey.** The Balkan countries belonged in ancient times and in the Middle Ages to the Byzantine Empire. The history of the Jews in that empire was treated by Samuel Krauss (*Studien zur byzantinisch-jüdischen Geschichte,* 1914) and Joshua Starr (*The Jews in the Byzantine Empire. 641-1204,* 1929). The conquest of the Byzantine Empire by the Turks brought about a radical change in Jewish life. The Ottoman Empire attracted large masses of the Jewish refugees from the Pyrenean peninsula. S. A. Rosanes collected materials for a history of the Jews in Turkey (*Dibre Yeme Yisrael Betogarmah,* 3 vols., 1907-12; 2nd ed., 1930). Abraham Danon and Abraham Galanté made various contributions to the same subject. Moise Franco compiled the *Essai sur l'histoire des Israélites de l'empire Otttoman* (1897). Salonika, which became the largest Jewish center in the Balkans, was favored with two detailed monographs almost simultaneously: J. Nehama, *Histoire des Israélites de Salonique* (4 vols., 1935-36) and I. S. Emmanuel, *Histoire des Israélites de Salonique* (1936).

On the history of the Jews in Yugoslavia, a great number of studies have appeared in various Jewish magazines, almanacs and general papers. Of a more comprehensive nature are I. Schlang's *Jevreji u Beogradu* (1926) and M. Levy's *Die Sephardim in Bosnien* (1911). The history of the Jews in Bulgaria has been treated in the books on the Byzantine and Ottoman Empires, just mentioned. Besides, mention should be made of Saul Mézan's *Les juifs espagnols en Bulgarie* (1925).

In Roumania a Society for Research in Jewish History was founded in 1866; it bears the name of the scientist Juliu (Julius) Barasch; manuscripts, old prints and documents were collected and annuals issued which contain, among others, a survey of the history of the Jews in Roumania from the early days until 1850 by M. Schwarzfeld (also in the *American Jewish Year Book,* 1903). Isidore Loeb's *La situation des Israélites en Turquie, en Serbie et en Roumanie* (1877) is antiquated. The writings of Verax, Bernard Lazare, Benjamin Segel, Julius Plotke and Simon Bernstein are for the most part publicistic studies; however, they contain historical material. Josef Berkowitz gave a more comprehensive picture in *La question des Israélites en Roumanie* (1923). Bernard Stambler wrote *L'histoire des Israélites en Roumanie* (Paris, 1913). Sincerus (Elias Schwarzfeld) wrote *Les juifs en Roumanie* (1901). Julius Plotke wrote *Die rumänischen Juden unter den Fürsten und König Karl* (1901). The history of the Jews in Bucovina was treated by S. J. Schulsohn and M. Reifer (*Ausgewählte historische Schriften,* 1938). Recently, Meir A. Halevy published studies on Jewish communities, for instance on Jassy and Bucharest (1931), and on other questions in the journal *Sinai.* A popular history of the Jews in Roumania was written in Hebrew by Jacub Psanter (2 vols., 1871 and 1873).

**4. Eastern Europe.** Pioneer work in historical research was performed by the Polish scholar Tadeusz Czacki. His treatise on Jews and Karaites (1807) has retained its value until the present. However, only sixty years later, research was started on a larger scale. A. Kraushaar published, in 1865 to 1866, a history of the Jews in Poland, J. Perles dealt in the 1860's with community history in Poland in the *Monatsschrift,* and Ludwig Gumplowicz, F. J. Leontowicz and W. A. Maciejowski studied the legal status of Polish and Lithuanian Jewry in past centuries. I. G. Orschanski and Prince N. Golitzyn dealt with Russian legislation regarding Jews—the former from an apologetic point of view, the latter from an anti-Semitic standpoint. Abraham Harkavy threw light on problems of the early history of the Jews in Russia: on the Khazars, on the origins of the Jews in medieval Russia, on the language of the Jews in those centuries, and on the ancient synagogues. Daniel Chwolson studied ancient epigraphs in the Crimea. The apostate Brafman compiled a history of the Kahal in Minsk (1869) which, in spite of anti-Semitic bias, contains historical material. The Polish historian W. Smolenski made a valuable study on the Jewish question in Poland at the end of the 18th cent. In Hebrew, a number of works were brought out, beginning from 1860, on the famous Jewish communities in Poland and Lithuania, such as Vilna, Brest-Litovsk, Grodno, Warsaw, Lublin, Dubno, Cracow, Ostrog, Minsk, Lwów (Lemberg), and others.

In the 1880's two personalities, the Russian historian, S. Berschadski, and Simon Dubnow, gave a strong impulse to the development of Jewish historiography in Eastern Europe. Berschadski's work on the early history of the Lithuanian Jews (*Litovskiye Yevrei,* 1883), based on extensive research in the Russian archives, became his start for a series of source publications and studies in the following years. Dubnow then began his explorations in the history of the communal organization of the Lithuanian and White Russian Jews. In 1891 he made an appeal for the creation of a Russian Jewish historical society and for the collection of documents hidden in synagogues, community offices, and in the hands of private persons. The immediate result was the appointment of a historical and ethno-

graphical commission of the Society for the Advancement of Education among the Russian Jews, which undertook the collection of extracts (regests) from historical books. Three volumes of the standard work *Regesty i Nadpisi* appeared in 1899 to 1910. In 1908 the Historical and Ethnographical Society suggested by Dubnow was created. Its chief achievement was the publication of a quarterly, *Yevreyskaya Starina,* in 1908 to 1924. A separate group of historians brought out four volumes of *Pereshitoye* (1909-13), also devoted to the history of the Jews in Russia and Poland, under the editorship of S. Ginsburg. In addition, numerous articles on these subjects appeared in the *Yevreyskaya Enziclopedia,* in 1909 to 1913. Julius Hessen published in those years a number of books and studies based on materials in the Russian archives. Simultaneously, a group of scholars in Galicia contributed valuable historical works. M. Schorr was the first to survey the principles of communal, political and economic organization of Polish Jewry (1899) and besides he published a monograph on the old community of Przemysl (1903). Meyer Samuel Balaban made extensive research work in the archives at Lwów and Cracow, which were utilized for detailed monographs on the community of Lwów (1909) and of Cracow (1912; 2d ed., 1931). I. Schipper, who was one of the first Jewish historians dealing with economic problems (his study on the beginning of capitalism among the Jews in Western Europe in the early Middle Ages, 1906, aroused keen interest), dealt with problems of the economic and social history of the Jews in Poland in the Middle Ages (1911). The Polish authors Z. Pazdro and St. Kutrzeba investigated the legal status of the Jews in Poland. The ground was thus prepared for a comprehensive, collective history of the Jews in Poland and Russia undertaken by A. Braudo. S. Ginsburg, Julius Hessen, S. Zinberg and Mark Wischnitzer in 1913. Simon Dubnow's *History of the Jews in Russia and Poland* (3 vols., 1916-20) is of especial importance.

The first volume of the *History of the Jewish People in Russia* (Russian), dealing with the historical development of Jewry in Poland and Lithuania as the basis for a 19th cent. history, appeared in 1914. The chapters on the political and social developments, on the Frankist movement, on the Jewish craft guilds, and on the Lithuanian Vaad (Jewish council) were provided by Mark Wischnitzer, who, in conjunction with I. Schipper, wrote on other aspects of economics. Meyer Samuel Balaban dealt with the Polish Vaad and the Kahal organization. Simon Dubnow and F. Frenk dealt with the inner life of the Jews, Rachel Wischnitzer-Bernstein with synagogal and domestic art, Zinberg and Ginsburg with literature and Hasidism, B. Katz with the rabbinical responsa, and Kutrzeba with the courts for the Polish Jews. Published in Russian on the eve of the first World War, during which many copies were lost, this volume, which could have been a pattern for similar collective histories of the Jews in other countries, remained unknown even to a number of specialists. During the first World War, part of the second volume, dealing with the history of the Jews in Kiev, the Crimea and the Caucasus in the Middle Ages, appeared.

After the first World War, Jewish historiography in Eastern Europe became ever more specialized. In Soviet Russia the materialistic theory of Karl Marx was applied to Jewish history. T. Heilikman wrote a survey of the social developments among the Polish and Lithuanian Jews (1926, Yiddish; 1930, Russian). The Jewish section of the White Russian Scientific Institute in Minsk published three volumes of a historical journal (*Zeitschrift*), with a number of studies on Bolshevik lines. M. Rafes and A. Kirschnitz studied the history of the Jewish labor movement in Russia. Representatives of the old bourgeois school, such as Simon Dubnow, Julius Hessen, G. Krasny, Kleinman, S. Losinski and S. Zinberg, continued, to a certain extent, their historical work in the first years of Bolshevik rule. The Ukrainian Academy of Science in Kiev set up, in 1919, a Commission for Jewish Historical Research under the direction of I. Galant, which published two volumes of documents relating to the history of the Jews in the Ukraine (1928 and 1929, in the Ukrainian language). S. Borovoy wrote a book on the colonization of the Jews in Czarist Russia (1928).

In Poland, two centers of historical research existed in the years between 1920 and 1940: Warsaw and Vilna. Most of the books produced in Warsaw were in Polish. Even in the decade preceding the first World War a considerable amount of work was performed. M. Bersohn, founder of a collection of Polish Jewish antiquities, became known for his description of old synagogues in Poland. Moreover, he published a dictionary of famous Polish Jews in past centuries (1906) and a volume of documents, *Dyplomataryusz* (1910). Professor Simon Askenazy, one of Poland's most brilliant modern historians, edited, in 1912 to 1913, a quarterly devoted to the history of the Jews in Poland. In the post-War years, Meyer Samuel Balaban, I. Schipper, Nathan Michael Gelber, and a group of younger students, including Raphael Mahler, M. Ringelblum, Bernhard Weinryb, and J. Schatzki, were active in the field of Polish Jewish historiography. Balaban edited the historical journal *Nowe Zycie.* I. Schipper's outstanding production of that period was a voluminous history of Jewish commerce in Poland from the 10th cent. down to the present (1937). Gelber specialized in the political history of the Polish Jews at the end of the 18th cent. The number of studies on the history of the Jewish communities and on special problems of political, economic and spiritual affairs is legion. They are written in Polish, German, Hebrew and Yiddish.

In Vilna, activities centered in the Institute for Yiddish Science (IWO). In 1925 a Historical Department was opened under the direction of I. Tcherikover, who had had experience in historical research for nearly two decades. It published three volumes of *Historishe Shriften,* with contributions of Julius Brutzkus, who specialized in the history of the Khazars and of Kiev, Simon Dubnow, Nathan Michael Gelber (on 18th cent. affairs), S. Rubaschow (on historical sources in the responsa of the Polish rabbis), I. Schipper (on the Polish Vaad), I. Tcherikover (on the history of the Jewish labor movement and the spread of socialism among the Jewish masses), and of many other historians. The two volumes of the *Economic and Statistical Writings* (Yiddish), published by the IWO under the editorship of Jacob Lestschinsky, also contained historical investigations of value.

One of the most important historical documents regarding East European Jewry brought out in the last years was the *Minutebook* of the Lithuanian Vaad (*Vaad Lite*), edited and commented upon by Simon Dubnow (1925).

**5. Northern Europe.** Jewish historiography in Northern Europe is minimal in accordance with the insignificant number of its Jewish inhabitants. In Denmark, a journal for Jewish history and literature was founded in 1917. A. Cohen surveyed the position of the Jews in that kingdom in 1837. Altschul dealt with their history in the 17th cent.

The pioneer of the first Jewish immigrants to Sweden and founder of the community in Stockholm, in 1775, Aron Isaacs, was also the first historiographer of Swedish Jewry. His autobiography, written in Yiddish (published first in 1897 by the Society of Jewish Literature in Stockholm, later in the Yiddish original in Berlin, 1922, and in a German translation in Berlin, 1930), is a vivid narrative of the experiences of the first Jews who arrived in Sweden. H. Valentin is the author of a number of books on the history of the Jews in Sweden, of which *Judarnas historia i Sverige* (1924) deserves special attention. In 1927 there appeared a description of the tombstones of the Jewish cemetery in Stockholm.

The history of the Jews in Finland has been treated in various magazine articles, of which Hessen's article in the *Nowy Voskhod* (1913, Nos. 2 and 3) and Horwitz's article in the Hebrew journal *Hatoren* (1924) should be mentioned.

**6. The United States.** In 1888 there appeared *The Hebrews in America,* by Isaac Markens, and in 1893 *The Settlement of the Jews in North America,* by Charles P. Daly. In the same year, however, the American Jewish Historical Society was founded. The *Publications* of the Society (35 volumes or numbers up to 1939) brought to light a vast amount of documents, letters, records and research studies which laid the foundation for the history of North American Jewry. Among the chief contributors are to be mentioned Cyrus Adler, Albert M. Friedenberg, Leon Hühner, S. Oppenheim, Richard J. H. Gottheil, A. S. W. Rosenbach, Max Kohler, George Alexander Kohut, Herbert Friedenwald, David Philipson, Lee M. Friedman, Herbert Bloom. Adler's contributions to American Jewish history were appreciated by Kohut (*Publications of the American Jewish Historical Society,* No. 33). Albert M. Friedenberg published a survey on the Jews of America in 1654 to 1787 (*American Jewish Year Book,* vol. 28) and a series of articles on the same subject in the *American Hebrew* (vols. 100, 101 and 102). The following works are among the more noteworthy: Simon Wolf, *The American Jew as Patriot, Soldier and Citizen* (1895); Charles S. Bernheimer, *The Russian Jew in the United States* (1905); George Cohen, *The Jew in the Making of America* (1924); Lee J. Levinger, *History of the Jews in the United States* (1931); Peter Wiernik, *History of the Jews in America* (revised ed., 1931); Anita Libman Lebeson, *Jewish Pioneers in America, 1492-1848* (1931); S. Joseph, *Jewish Immigration into the United States from 1881 to 1910* (1914). There exist already numerous monographs on the Jews in various cities (Brooklyn, Chicago, Cincinnati, Cleveland, Philadelphia and others) which are cited in the literature on each city. One of the important aspects of the activities of the American Jewish Historical Society lies with its Foreign Archives Committee. Efforts have also been made to treat the history of American Jewish movements, institutions, organizations, and press.

**7. Canada.** A survey on the history of the Jews in Canada and their present conditions by M. Wolff appeared in the *American Jewish Year Book* (vol. 27). Benjamin G. Sack treated the history of the Jews in Canada in the collective volume *The Jew in Canada: A Complete Record of Canadian Jewry from the Days of the French Regime to the Present Time* (1926). In 1939 there appeared *Canada's Jews. A Social and Economic Study,* by Louis Rosenberg. In 1940 a *Canadian Jewish Year Book* began to be published, of which two volumes had appeared up to 1941; they also contain historical articles, biographies of Canadian Jewish leaders, and statistical developments.

**8. Latin America.** Jewish historiography in Latin America, including Mexico, Central America and South America, is only in its beginning. Jews have been connected with Latin American countries since their discovery. The first contribution to the subject was made by Moritz Kayserling, *Christopher Columbus and the Participation of the Jews in the Spanish and Portuguese Discoveries* (1894). There is still a controversy as to whether Columbus was of Jewish origin. The latest book on this question was written by the Spanish historian Madariaga (*Vida del muy magnifico Señor Don Cristobal Colon,* 1940). The *Publications of the American Jewish Historical Society* include a great number of sources and studies concerning Latin American countries, particularly Brazil, Mexico, Curaçao and other minor states. In recent years research has been started on the spot by Jewish scholars of those countries. In Buenos Aires, Argentina, the two leading Yiddish newspapers, *Di Presse* and *Di Yiddishe Zeitung,* brought out collective anniversary volumes on the fifty years of the history of the Jews in the republic (1938; 1940). Though the articles are partly written by amateurs, they furnish useful material. Boleslao Lewin wrote, in 1939, *El judio en la epoca colonial: Un aspecto de la historia rioplatense.* Earlier aspects were dealt with by Jose Monin in his *Los Judios en la America Española. 1492-1810* (1940), while Harry O. Sandberg's "The Jews of Latin America" (in *American Jewish Year Book,* 5678) presents a more popular survey of historical events leading up to present conditions. Joseph M. Corcos published, in 1897, *A Synopsis of the History of the Jews of Curaçao.* The journal *Judaica* (Buenos Aires) contains articles on the history of the Jews in the various Latin American countries.

**9. Palestine.** The participation of the Jews in the excavations in Palestine and in research on ancient Jewish history has been rather small, although the efforts made in recent years, particularly in connection with and under the auspices of the Hebrew University, Jerusalem, promise fruitful results. The period of the Second Temple and the Hellenistic epoch attracted the attention of a number of Jewish historians, including Jean Juster (*Les Juifs dans l'empire romain,* 1914); Joseph Klausner (*Yeshu Hanotzri* and *Historiah Yisraelith,* 2nd ed., 1924), Adolf Büchler (*Tobiaden und Oniaden,* 1899; *Political Leaders of Sepphoris,* 1909;

*Types of Jewish-Palestinian Piety,* 1922; *Studies in Sin and Atonement,* 1928); Solomon Zeitlin (*Megillath Taanith,* 1922; *History of the Second Jewish Commonwealth,* 1933; various studies on Josephus); Louis Finkelstein (*The Pharisees: The Sociological Background of their Faith,* 1938), Elias Bickermann (*Die Makkabäer,* 1935), and Bickermann and A. Tscherikower (*Hayehudim Vehayevanim Batekufah Hahellenistith,* 1931). The history of Palestine in the later periods down to modern times was studied in recent decades from various angles. A. M. Luncz collected old books and documents and elaborated them in his *Yerushalayim* (13 vols.). He performed pioneer work, compiled a vast number of studies, and set up a program for the historical societies in Palestine, which in 1941 were still actively performing research work. The journals *Kiryath Sefer, Tarbitz, Sinai* and especially *Zion* include a great number of contributions to Jewish historiography in Palestine.

**10. Other Countries of Asia.** The history of the Jews in Babylonia at the end of the ancient period and in the Middle Ages was treated by Salomon Funk, *Die Juden in Babylonien* (1902), and by J. Obermeyer, *Die Landschaft Babylonien im Zeitalter des Talmuds und des Gaonats* (1921). The discovery of the Genizah at Cairo led to renewed research in the history of the Geonim. Solomon Schechter, the discoverer of the Genizah, S. Poznanski, A. Marmorstein and Jacob Mann did meritorious work in that domain.

With reference to the Jews in Arabia, mention should be made of S. D. Margoliouth's *Relation between Arabs and Israelites Prior to the Rise of Islam* (1924) and of R. Leszynsky's *Die Juden in Arabien zur Zeit Mohammeds* (1910). The condition of the Jews in Yemen was elucidated by Y. D. Semach in his report *À travers les communautés israélites d'Orient* (1931).

On the Jews in Turkish Asia, Abraham Galanté published two volumes of his *Histoire des Juifs d'Anatolie* (1937-39).

There is no comprehensive history of the Jews in Iran. There are extant a number of descriptions of Jewish life by travelers. The history of Jewish literature in Iran (old Persia) was treated by Wilhelm Bacher.

The Beni Israel have found their own historian in the person of Haeem Samuel Kehimkar, who wrote *History of the Bene Israel of India* (1938).

Several historical books exist on the history of the Jews in China; the latest is that of S. M. Perlman, *History of the Jews in China* (1909).

**11. Africa.** L. Fuchs published in 1924 *Die Juden in Ägypten,* based on papyri finds. Jacob Mann's *The Jews in Egypt and in Palestine under the Fatimid Caliphs* (2 vols., 1920-22) presents a picture of the life and struggles of the Jews in a country where they had lived since the earliest days. On the history and present conditions of the Jews in the Northern African countries Nahum Slouschz wrote *Travels in North Africa* (1927). On Morocco we possess Toledano's *Ner Hamaarab* (1911). Sydney Mendelssohn compiled *The Jews of Africa especially in the 16th and 17th century* (1920). *A history of the Jews in South Africa from the Earliest Times to 1895* was written by Louis Herrman (London, 1930; Johannesburg, 1935). There exists a South African Jewish Historical Society.

**12. Australia.** In 1940 there appeared the first volume of the Australian Jewish Historical Society. H. Munz published a historical outline, *Jews in South Australia* (1936). In 1938 a group of Yiddish writers brought out an almanac (in Yiddish) which includes a number of articles on the history of the Jews in that dominion.

**B. General Works on Jewish History.** The Hebrew translation of the history of Graetz by S. P. Rabinowitz in eight volumes (1890-99) is valuable for the additions and annotations of the translator and of A. Harkavy. W. Jawetz, in 1894, started a general history of the Jews from an Orthodox point of view; it appeared in nine volumes in Hebrew, but was carried only up to the period of the Geonim. The *Doroth Harishonim* (3 vols., 1897, 1901 and 1906) of Isaac Halevy, another Orthodox scholar, can not be considered a continuous history. His followers performed useful historical research in the annuals of the Jüdisch-Literarische Gesellschaft in Frankfort (from 1903). Simon Dubnow, who from the 1890's on had been working on a comprehensive handbook of Jewish history (in Russian, 1896-97), came from a quite opposite quarter. He was a rationalist, a secular historian, a follower of the positivist school of Comte. The handbook was based on the books of Baeck and Brann and was continuously enlarged until it grew to a ten-volume work entitled the *World History of the Jewish People.* It was first issued in German (translated from the Russian manuscript) in 1925 to 1929 under the title *Weltgeschichte des jüdischen Volkes von seinen Uranfängen bis zur Gegenwart* (10 vols.). Dubnow's work was to a certain extent much more advanced than the history of Graetz. However, social and economic problems were touched only slightly, although a tremendous amount of work had been done in the years after Graetz in both these fields.

The question arises as to whether it is possible for one man to write the history of a people dispersed throughout the whole world and living under the most varied conditions. The question was practically raised among a group of historians in St. Petersburg in 1912 whether this task can be fulfilled by one man. They decided to issue a collective work. The first World War, however, frustrated the realization of their scheme. There appeared only one volume on Poland and Lithuania, some chapters on Russia (see under section IV, 4), and the *History of Ancient Israel* (1916), an adaptation of Rudolf Kittel's work. It is interesting to note that Gotthard Deutsch, noted Hebrew Union College professor (1859-1921), had a similar idea a few years earlier, at least regarding the collecting of material (cf. his plan for cooperative work in collecting material for encyclopedic studies in Jewish history and literature, *Central Conference of American Rabbis Year Book,* vols. 16 and 17). B. Dinaburg collected sources of Jewish history from the destruction of the First Temple to the Crusades and published them under the heading *Yisrael Bagolah* (1926). Similar publications were prepared before that; Adolf Neubauer wrote his *Medieval Jewish Chronicles* (vol. 1, 1887; vol. 2, 1895); Simon Bernfeld the *Sefer Hademaoth,* records on the persecutions of the Jews from 70 to 1785 (4 vols., 1924 to 1926); Moritz Steinschneider, a survey of the Hebrew historical literature up to the end of the

19th cent. (1905). Martin Philippson's *Neueste Geschichte des jüdischen Volkes* (3 vols.) covers the 19th cent. Salo W. Baron's *A Social and Religious History of the Jews* (3 vols., 1937) discusses the main problems of religious and economic developments from the earliest days; the third volume treats of sources.

**V. Contributions of Non-Jewish Scholars to Jewish Historiography.** Although research by non-Jewish scholars in the narrowest sense does not belong to Jewish historiography, our knowledge of Biblical and post-Biblical times has been extended by the application of the critical and evolutionary historical methods. Especially from that time on, the radicalism of a former epoch, based almost entirely on literary criticism, which was represented chiefly by Wellhausen, Renan and Stade, made way for a tendency which considers the political and cultural developments of the entire Near East, includes the results of excavations and takes into account chiefly the reliability of Biblical tradition. This style of work, initiated by H. Gunkel and Hugo Gressmann, has made possible representations of ancient Jewish history, such as those by E. Kittel and Lehmann-Haupt, which are closely connected with those of the Bible but remain scientifically unobjectionable in regard to their main features. Emil Schürer and Eduard Meyer especially are entitled to credit with regard to the history of the New Testament, the period from the rise of Hellenism to the Bar Kochba rebellion. The entire work, however, performed mostly by Protestants, nearly always shows the more or less obvious tendency to make Judaism appear simply a preparation for its superior, Christianity. Therefore the publications must almost entirely be used with caution. Several non-Jewish scholars may be mentioned, although it is often hard to draw an exact line between Old Testamentarians, historians and orientalists: Alt, Beer, Bell, Benzinger, Bertheau, Bertholet, Böhl, Budde, Buhl, Carlton, Caspari, Clay, Cook, Cornill, Cowley, Dalman, Delitzsch, Duncker, Erdmann, Ewald, Giesebrecht, Guthe, Herford, Hölscher, Hommel, Karge, Kuenen, Jeremias, Jirku, Landersdorfer, Lenormant, B. Luther, Macalister, Maspero, Meinhold, Merx, Nikel, Paton, Petrie, Procksch, Reuss, Schumacher, Schlatter, H. Schmidt, W. Robertson Smith, Soden, Stärck, Thomsen, Ungnad, Vincent, Wilke, Willrich, Winckler and Wood.

The first author who compiled a general history of the Jews long before Jost was the French Protestant divine Jacques Basnage; his *L'histoire des Juifs* (1706) begins at the point where Josephus stopped and goes to the beginning of the 18th cent. J. J. Schudt's *Jüdische Merckwürdigkeiten* (3 vols., 1714; new printing, Berlin, 1922) supplies invaluable material on folklore and on the history of the Frankfort Jews. The Danish writer Holberg (1684-1750) compiled a history from the period of the Bible up to his own day from a Christian standpoint; it contains a special chapter on the Jews in the countries of Northern Europe. In addition, the history of the Jews in various countries was written by Christian authors: D'Bloissiers Tovey (*Anglia Judaica,* 1738), Ulrich (*Sammlung jüdischer Geschichten in der Schweiz,* 1770), Aretin (*Geschichte der Juden in Bayern,* 1803), D. I. Jordan de Asso y del Rio and D. M. de Manuel y Rodriguez (*Discurso sobre el estado y condicion de los Judios en España,* 1771), Giovanni de Giovanni (*L'ebraismo nella Sicilia,* 1748). Hannah Adams, who was under the spell of the philo-Semitic Abbé Grégoire, compiled a *History of the Jews from the Destruction of Jerusalem to the 19th century* (1812). The British author Milman also wrote a *History of the Jews* (1830, 1863 and 1867). In the 19th cent. a number of highly valuable works by non-Jewish historians appeared which fostered the development of Jewish historiography: Beugnot, *Les Juifs d'Occident* (1824); Depping, *Les Juifs dans le Moyen-Âge* (1834); Stobbe, Otto, *Die Juden in Deutschland während des Mittelalters* (1866); Saige, *Les Juifs de Languedoc* (1881); Lagumina, *Codex diplomatico dei Giudei di Sicilia* (1884-95); Roscher, *Die Juden im Mittelalter, betrachtet vom Standpunkt der allgemeinen Handelspolitik* (1878); Fidel Fita, *Estudios Historicos* (2 vols., 1882-87) and *La España Hebraea* (2 vols., 1890-98); Amador de los Rios, José, *Historia social, política y religiosa de los judíos de España y Portugal* (3 vols., 1875-76); Scherer, J. E., *Die Rechtsverhältnisse der Juden in den deutsch-österreichischen Ländern* (1901); Tadeusz Czacki and S. Berschadski on Poland.

Contrary to the writings of the 18th cent., these authors were more or less objective in the exposition of Jewish historical developments. The picture changed in the 20th cent. Anti-Semitic writers have treated Jewish history from their angle. The German economist, Werner Sombart, accumulated many facts illustrating the part played by the Jews in modern capitalism, in the first volume of *Der moderne Kapitalismus* and in *Die Juden und das Wirtschaftsleben* (1911). However, he exaggerated this role of the Jews, which was shown in a number of books and essays composed by Jewish and non-Jewish authors. Besides this one-sidedness in the evaluation of economic factors, Sombart propounded the thesis that the Jewish religion was responsible for the capitalistic spirit among the Jews. In his later years Sombart ascribed the collapse of Germany after the first World War to the "Hebraic spirit" (see *Deutscher Sozialismus,* 1934) which, according to his early writings, greatly furthered the German economic expansion.

With the accession to power of the National Socialist Party (1933), Jewish history as a whole and the history of the Jews in Germany in particular had to be rewritten by German scientists. In 1936 a Department for Research on the Jewish Question was established at the Reich Institute for the History of the New Germany. Wilhelm Grau, the author of a doctoral dissertation, *Antisemitismus im späten Mittelalter: Das Ende der Regensburger Judengemeinde* (1934), became lecturer at the Department. In 1935 he wrote a prospectus for the constitution and aims of the Department, *Die Judenfrage als Aufgabe der neuen Geschichtsforschung.* The Department issues the *Forschungen,* four volumes of which had been published by 1941.

For historiography in the neighboring fields, see ANTI-SEMITISM; APOLOGISTS AND APOLOGETICS; ARCHEOLOGY, JEWISH; EDUCATION; JEWISH COMMUNITY AND COMMUNAL ORGANIZATION; JUDAISM; LITERATURE; MIGRATIONS OF THE JEWS; SOCIALISM; ZIONISM.

MARK WISCHNITZER.

***Lit.:*** Steinschneider, M., *Die Geschichtsliteratur der Juden* (1905); Neubauer, Adolf, *Medieval Jewish Chronicles,* introductions to vol. 1 (1887) and vol. 2 (1895); Bern-

feld, S., "Doreshe Reshummoth," *Hashiloah,* vol. 2; Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 4 (1926) 469 et seq.; vol. 5 (1927) 495; vol. 6 (1927) 453 et seq.; vol. 7 (1928) 509 et seq.; vol. 8 (1928) 495 et seq.; Roth, Cecil, *Magna Bibliotheca Anglo-Judaica. A Bibliographical Guide to Anglo-Jewish History* (revised ed., 1937); Rosenbach, A. S. W., "An American Jewish Bibliography," *Publications of the American Jewish Historical Society,* No. 30 (1926); Baron, Salo W., *Bibliography of Jewish Social Studies* (1941); Balaban, M., *Bibliografia historyi Zydów w Polsce i w krajach ościennych za lata 1900-1930;* Wischnitzer, Mark, "Systematic Bibliography of the History of the Jews in Poland and Lithuania," in vol. 1 of the *History of the Jewish People in Russia* (1914); idem, articles on historiography in *Yevreyskaya Enziklopedia,* vol. 8, and in *Encyclopaedia Judaica,* vol. 8 (1931); idem, in *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1927) 306 et seq.; article "Akty Istoritcheskiye," in *Yevreyskaya Enziklopedia,* vol. 1; article "Archive und Archivwesen," in *Encyclopaedia Judaica,* vol. 3 (1929); Täubler, Eugen, in *Mitteilungen des Gesamtarchivs,* vol. 3, p. 64 et seq.; Auerbach, M., " Jüdische Geschichtsschreibung im Mittelalter," *Jeshurun* (1927); Liber, M., "Cinquante ans d'études juives, *Revue des études juives,* vol. 89, p. 1 et seq.; Marx, Alexander, "Aims and Tasks of Jewish Historiography," *Publications of the American Jewish Historical Society,* No. 26 (1918); idem, "Societies for the Promotion of the Study of Jewish History," *ibid.,* No. 20 (1911); Margolis, Max L., "The Story of the Jew. A Study in the Writing of History," *Menorah Journal,* vol. 9 (1923); Elbogen, Ismar, "Von Graetz bis Dubnow," *Dubnow Festschrift* (1930); Meyer, Isidore S., "How Nazi Scholars Are Rewriting Jewish History," *Menorah Journal,* vol. 26; Weinryb, Bernard D., "Jewish History Nazified," *Contemporary Jewish Record,* vol. 4, No. 2 (April, 1941) 148-67.

**HISTORY.** Jewish history is generally divided into two periods, separated by the date 70 C.E., which marks the loss of national independence. Prior to that time the history of the Jews is fairly uniform; after that it diversifies into a number of strands, the situation of the Jews varying from country to country. The following are the main general periods of Jewish history:

1. **The Building of the Nation (about 1500 to 1000 B.C.E.).** The origins of Israel are to be descried only through a mass of legends in the early books of the Bible. Beginning with a number of patriarchal families and primitive tribes, the people passed through a period of subjection to Egypt, then invaded and successfully conquered Canaan, and gradually, under the pressure of war with their neighbors, were welded into a kingdom.

2. **The Period of the Kingdom (1000 to 586).** The beginnings of the kingdom were brilliant, through the conquests of David and the magnificence of Solomon; but after that came division and a losing fight against more powerful nations. The larger section of the nation disappeared before the Assyrians in the 8th cent.; a smaller group survived, to lose their independence to the Babylonians (586 B.C.E.).

3. **The Babylonian Exile (586 to 539).** The loss of national independence led to spiritual grandeur. Heeding the injunctions of the prophets which they had formerly disregarded, the Jews developed into a religious community.

4. **The Persian Period (539 to 331).** A restored center in Palestine developed the institution of the synagogue and gathered its sacred literature (Bible).

5. **The Greek Period (331 to 165).** The conquests of Alexander brought the Jews into contact with the ancient world, and they began to establish communities in Northern Africa and in Europe.

6. **The Hasmonean Period (165 to 37).** A new period of independence began with the successful revolt against the Syrian Greeks who had attempted to suppress Judaism. The Pharisaic movement developed democracy in Judaism and created new legislation to meet the conditions of the time.

7. **Loss of Independence (37 B.C.E. to 70 C.E.).** Internal dissensions brought Judea under the rule of Rome, at first nominally, then actually. The great revolt in 66 C.E. led to loss of national independence.

8. **The Mishnaic-Talmudic Period (70 to 500).** After a few sporadic revolts the people settled down to the status of a religious community. The teachers of the Law developed the legislation of the Talmud as a basis for Judaism. The triumph of Christianity in the 4th cent., however, proved to be the beginning of many centuries in which the Jews were the objects of persecution and discrimination.

9. **The Babylonian Center (400 to 1000).** As the Palestinian center declined because of Christian persecution, the Babylonian center advanced under Persian protection. With its exilarch as political leader and its Geonim as spiritual guides, it became the authoritative group in Judaism.

10. **The Arabic Period (628 to 1200).** The rise of Islam and the conquests made by the Arabs from Persia to Spain eventually stimulated the Jews to scientific studies and an interest in philosophy. Despite the Karaite schism, Judaism became unified, and the influence of Babylonia extended over all Jewry until the academies finally closed in the 11th cent.

11. **The Golden Age in Spain (950 to 1350).** The place of Babylonia was taken by the new Jewish center in Spain, which produced brilliant results in the form of philosophy, poetry and the codification of the law, in which it was aided by the Jews of Germany, France and Africa.

12. **The Era of Persecutions and Expulsions (1096 to 1492).** The Jews of Europe, who had enjoyed toleration since the 6th cent., were struck by persecutions beginning with the First Crusade (1096). They were forced to place themselves under the protection of the princes, who exploited them, and were compelled to turn to money-lending and other unpopular occupations. They were beset by false accusations, herded into ghettos, and forced to wear a distinctive badge. In the course of four centuries they were expelled from almost all Western and Central Europe.

13. **The Polish Center (1250 to 1772).** As a result of these persecutions, a new center developed in Poland where more favorable conditions prevailed until 1648, when the Chmielnicki massacres ushered in a wave of persecution and discrimination which increased until the end of the Polish Republic. The Jews in this period completed the codification of the Law and turned to mysticism and legalism.

14. **The Messianic Movements (1650 to 1750).** The despair of the Jews and their turn for mysticism led to blind belief in such pseudo-Messiahs as Sabbatai Zevi and his successors.

15. **The Revolt Against Tradition: Hasidism, Reform Judaism and the Haskalah (1740 on).**

In the 17th and 18th centuries the Jews had returned to Western Europe and had come under Russian rule. The revolt against the stagnant intellectualism into which Judaism had fallen was expressed in various ways: in a mystic way by Hasidism; in a desire to modernize religion, by Reform Judaism; in a desire to modernize Jewish life, by the Haskalah.

**16. Emancipation (1776 to 1917).** The growth of liberalism in the countries of the West led to the granting of equal rights to the Jews, beginning in the United States and culminating in Russia after the overthrow of the czars.

**17. Zionism (1880 on).** A sense of nationalism, as well as a desire to escape the persecutions to which the Jews were still subject, led to a movement to re-establish a national home in Palestine, in which Jews of all countries gradually joined.

**18. The American and Palestinian Centers (1880 on).** The slowness of emancipation, the opening of the Western Hemisphere, and persecutions in Russia led to new migrations, as a result of which the Jewish settlement in America, begun in the 17th cent., had reached 4,000,000 in the 20th, and Palestine, under Zionist auspices, became a new center of Jewish life.

**19. Anti-Semitic Reaction (1920 on).** Though anti-Semitism had begun as early as 1871, it was not until after the first World War, when disturbed political conditions fostered its growth, that it began to exercise its power. From 1920 on, and particularly after 1933, the situation of the Jews deteriorated until much of the gains of emancipation were wiped out. In 1941, while the Jews of America, England and a few other countries enjoyed liberty, their coreligionists in most of Europe were undergoing bitter sufferings.

SALIENT DATES IN JEWISH HISTORY.

B.C.E.

| | |
|---|---|
| About 1500 | Abraham migrates to Canaan. |
| About 1400 | Hebrews settle in Egypt. |
| About 1220 | The Exodus from Egypt. |
| About 1000 | Nation united under David. |
| 937 | Division of Solomon's kingdom into the Kingdoms of Israel and Judah. |
| 722 | Fall of Samaria and the end of the Kingdom of Israel. |
| 586 | Fall of Jerusalem and the deportation to Babylonia and the end of the Kingdom of Judah. |
| 538 | Beginning of the return from Babylonia to Palestine. |
| 445 | Reforms of Ezra and Nehemiah completed. |
| 331 | Palestine comes under Greek rule. |
| 300–100 | Bible is translated into Greek. |
| 168–142 | Recovery of Judean independence under the Maccabees. |

C.E.

| | |
|---|---|
| 6 | Judea comes under Roman rule. |
| 66–73 | Great War with Rome, the destruction of the Second Temple and the end of the Jewish state. |
| 132–35 | Final insurrection under Bar Kochba. |
| About 200 | Completion of the Mishnah. |
| 325 | Christianity becomes the official religion of the Roman empire; discriminatory laws against the Jews are initiated. |
| 359 | Hillel II establishes a permanent calendar; this symbolizes the passing of authority from the Palestinian patriarchate to the Babylonian teachers. |
| About 500 | Completion of the Talmud. |
| 589 | Beginning of the Gaonic era. |
| 594–604 | Pope Gregory the Great puts an end to the violent persecution of the Jews in Europe. |
| 636–715 | Arab conquests reunite the Jews from Persia to Spain under a single empire. |
| 767 | Beginning of the Karaite schism. |
| About 950 | Beginnings of the Golden Age in Spain and of Jewish philosophy. |
| 1038 | End of the Babylonian Gaonate; Spain becomes the leading Jewish center. |
| 1096 | The First Crusade, bringing massacres of Jews and forcing them to seek the protection of the emperor. |
| 1144 | First ritual murder accusation (Norwich, England). |
| 1146 | The Second Crusade. |
| 1171 | First Blood Accusation (Blois, France). |
| 1180 | Maimonides completes his code, the *Yad Hazakah* or *Mishneh Torah*. |
| 1215 | Lateran Council institutes the Jew badge. |
| 1247 | Pope Innocent IV issues a bull against the blood accusation; first recorded charge of host desecration (Beelitz, Brandenburg). |
| 1264 | Boleslav the Pious of Poland grants a charter to the Jews. |
| 1290 | Expulsion of the Jews from England. |
| 1348–49 | The Black Death leads to extensive persecution of the Jews of Germany, destroying many communities and causing an exodus to Poland. |
| 1391 | Excesses against the Jews in Spain, leading to the forced conversion of many of them. |
| 1394 | Expulsion of the Jews from France. |
| About 1475 | First Jewish books printed. |
| 1480 | Inquisition established in Spain. |
| 1492 | Expulsion of the Jews from Spain. |
| 1496–97 | Expulsion of the Jews from Portugal. |
| About 1565 | Joseph Caro completes the *Shulhan Aruch*. |
| 1581 | Holland grants the Jews full religious liberty. |
| 1624–25 | First Jewish community in America (Bahia, Brazil). |
| 1648 | Chmielnicki massacres in Poland. |
| 1654 | First settlement of the Jews in North America (New Amsterdam). |
| 1655–57 | Readmission of the Jews to England. |
| 1665–66 | Messianic movement of Sabbatai Zevi. |
| 1740 | Israel Baal Shem Tob founds the sect of Hasidim. |
| 1776 | The American Declaration of Independence enunciates the principle of human equality. |
| 1777–1809 | Moses Mendelssohn and his disciples translate the Bible into German. |
| 1782 | Joseph II of Austria issues his Patent of Toleration. |
| 1791 | Emancipation of the Jews of France. |
| 1804 | Establishment of a Pale of Settlement for Jews in Russia. |
| 1812 | Emancipation of the Jews of Prussia. |
| 1818 | Beginnings of the Reform Movement in Germany (Hamburg Temple). |
| 1824 | Beginnings of the Reform Movement in America (Charleston, S. C.). |
| 1828–80 | The Haskalah (Enlightenment) in Russia. |
| 1869 | Final emancipation of the Jews of Germany. |
| 1871 | Beginnings of the modern anti-Semitic movement. |
| 1878 | Treaty of Berlin establishes the status of the Jews of the Balkan states. |
| 1882 | Pogroms and enactment of the May Laws in Russia, resulting in an extensive emigration; first successful colonies established in Palestine. |
| 1897 | First Zionist Congress at Basel. |
| 1917 | Emancipation of the Jews of Russia; Balfour Declaration. |
| 1933–38 | Jews of Germany deprived of rights of citizenship and subject to extreme discrimination; attacks on synagogues. |
| 1938–41 | German conquests bring deprivations and discriminations to the Jews of Austria, Czechoslovakia, Hungary, Italy, Poland, Denmark, Norway, Holland, Belgium, France, Roumania, Bulgaria, Yugoslavia and Greece. |

SIMON COHEN.

**HITLER, ADOLF,** Führer and dictator of the Third Reich, b. Braunau, Austria, 1889. He was the son of an Austrian customs officer, Alois Schicklgruber, who in 1876 had assumed the name Hitler, which was the maiden name of his first wife.

The autobiographical report in Hitler's *Mein Kampf* misrepresents almost all the important facts of his early life. In particular, the account of his turning toward a radical anti-Semitic standpoint during his stay in Vienna (1909-13) gives a false idea of Hitler's early attitude toward the Jews. Although he observed the tactics of the anti-Semitic leaders Lüger and Schönerer and of other politicians, he was far from following anti-Semitic procedures in politics. He seems often to have dissented from them, but personally, he was the friend of some Jews.

The change came after Hitler enlisted in the German army during the first World War (1914-18). He had left Austria for Germany a year before the outbreak of the War. Having failed in peace time to obtain a position which satisfied his ambition, he built his hopes upon his military career, and preferred to remain as long as possible under the cover of the army. So he became converted to Pan-Germanism and its radical anti-Semitism. The end of the War intensified the anti-Semitism of the Pan-Germanists, who held the Jews especially responsible for the German defeat. Hitler then began to imitate the violent anti-Semites.

In this way, when the War ended and the revolution broke out, Hitler fervently embraced the cause of the counter revolution. He returned to Munich, his garrison, and was used by the political department of the Munich garrison command to agitate among the soldiers for a nationalistic counter revolution, to keep the officers informed concerning the political sentiments and activities of individual soldiers and civilians, and to report on political meetings and organizations. In September, 1919, Hitler was ordered to join the Deutsche Arbeiterpartei, which in 1920 became known as the Nationalsozialistische Deutsche Arbeiterpartei. Thus did the remnant of an organization, subsidized by the German annexionists during the War, become the instrument of Hitler's power. When Hitler joined this party his membership card was Number 7. Propaganda fabricated the myth, however, that the party, destined to have millions of members, was made up merely of six unimportant artisans before Hitler joined it. On the contrary, the military command considered the party very important because many fanatical nationalists and experienced agitators adhered to it.

Hitler became chief of propaganda of the party. Röhm, captain of the general staff of the Reichswehr in Munich, supplied him with the funds needed for an intensive propaganda campaign, he assigned to him a large number of soldiers, members of the party, and provided Hitler with a body guard known as the SA troops (Sturmabteilung), whose function it was to use brute force against political dissenters. Hitler was deemed by the Reichswehr to be the most suitable person for the purpose of winning the lower classes over to the side of the counter revolution.

From the beginning of his public agitation, Hitler professed violent anti-Semitism, although as late as July 3, 1920, Hitler, in a letter to an officer of the Reichswehr, had to clear away the doubt concerning the fervor of his anti-Semitism. In a speech of April

**Verordnung**
**über eine Sühneleiſtung der Juden deutſcher Staatsangehörigkeit.**
**Vom 12. November 1938.**

Die feindliche Haltung des Judentums gegenüber dem deutſchen Volk und Reich, die auch vor feigen Mordtaten nicht zurückſchreckt, erfordert entſchiedene Abwehr und harte Sühne.

Ich beſtimme daher auf Grund der Verordnung zur Durchführung des Vierjahresplans vom 18. Oktober 1936 (Reichsgeſetzbl. I S. 887) das Folgende:

§ 1

Den Juden deutſcher Staatsangehörigkeit in ihrer Geſamtheit wird die Zahlung einer Kontribution von 1000000000 Reichsmark an das Deutſche Reich auferlegt.

§ 2

Die Durchführungsbeſtimmungen erläßt der Reichsminiſter der Finanzen im Benehmen mit den beteiligten Reichsminiſtern.

Berlin, den 12. November 1938.

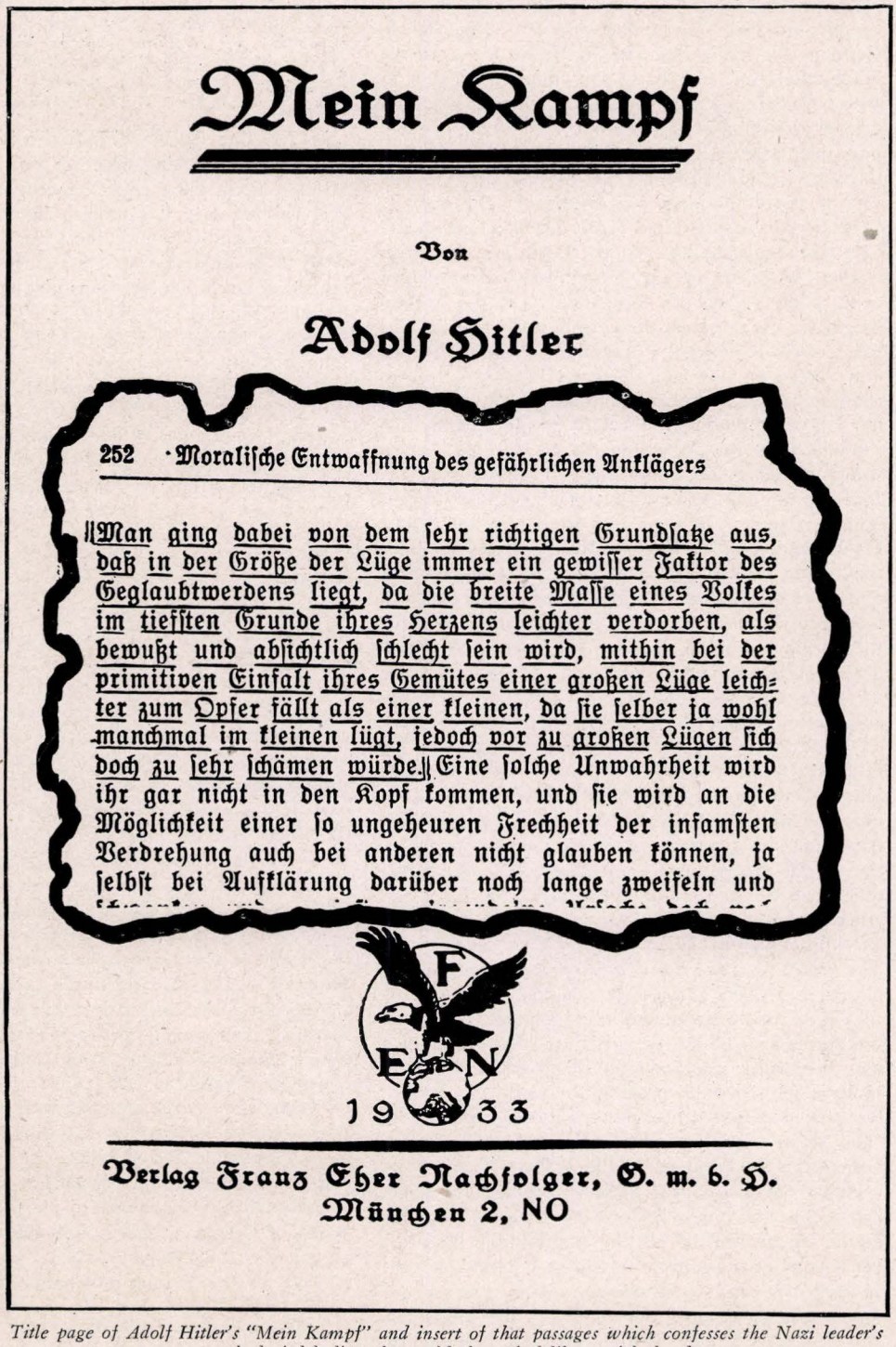
Der Beauftragte für den Vierjahresplan
Göring
Generalfeldmarſchall

Reichsgeſetzbl. 1938 I 415

*Adolf Hitler's official edict imposing a fine of one billion marks upon the Jews of Germany (Nov. 12, 1938*

12, 1922, he pretended that the German Jews had been interested in the German defeat and that the issue of the war meant a Jewish victory, the first step in the annihilation of the "Aryans." In April, 1923, he declared that the World War was caused only by the Jews of all countries conspiring against Aryan civilization, and that the class struggle was fomented by the Jews for the same purpose. Some weeks later, he jeered at the Weimar Republic as "the Paradise of Jews" who grow fat while the "Aryans" are starving. Constantly he repeated that democracy was a Jewish invention designed to prevent "Aryan" leadership, and he stigmatized Marxism as an instrument of Jewish world domination.

In *Mein Kampf,* which Hitler began to write in prison after the failure of his Putsch


Mein Kampf

Von

Adolf Hitler

252 · Moraliſche Entwaffnung des gefährlichen Anklägers

Man ging dabei von dem ſehr richtigen Grundſatze aus, daß in der Größe der Lüge immer ein gewiſſer Faktor des Geglaubtwerdens liegt, da die breite Maſſe eines Volkes im tiefſten Grunde ihres Herzens leichter verdorben, als bewußt und abſichtlich ſchlecht ſein wird, mithin bei der primitiven Einfalt ihres Gemütes einer großen Lüge leichter zum Opfer fällt als einer kleinen, da ſie ſelber ja wohl manchmal im kleinen lügt, jedoch vor zu großen Lügen ſich doch zu ſehr ſchämen würde. Eine ſolche Unwahrheit wird ihr gar nicht in den Kopf kommen, und ſie wird an die Möglichkeit einer ſo ungeheuren Frechheit der infamſten Verdrehung auch bei anderen nicht glauben können, ja ſelbſt bei Aufklärung darüber noch lange zweifeln und

1933

Verlag Franz Eher Nachfolger, G. m. b. H.
München 2, NO

*Title page of Adolf Hitler's "Mein Kampf" and insert of that passages which confesses the Nazi leader's method of deluding the world through deliberate falsehood*

(November 9, 1923), he resumed his tirades against the Jews, cursed by him as "the eternal parasitic fungus of mankind." He asserted that "the Jew is compelled to lie, just as the Northern man is compelled to look for warm clothing." But Hitler himself proclaims (*Mein Kampf,* Munich, 1933, pp. 252-53) "the very valid principle that inherent in the magnitude of the lie there is always a certain factor of credibility. For the vast masses of people . . . fall prey more readily to a big lie than to a little lie," and, in the same chapter, he expressly rejects truth as incompatible with the exigencies of propaganda. "Ruthless attack is evidence of right."

In spite of all his declarations of enmity against the Jews, Hitler, before he came to power, avoided expressing any definite intentions concerning the treatment of the Jews. Thus many German Jews who saw Hitler's government coming lulled themselves into se-

curity, hoping that he would differentiate between "good" and "bad" Jews or between Jews domiciled in Germany for many centuries and those Jews recently immigrated from the East. But upon his advent to power (January 30, 1933) Hitler immediately began his war of extermination against the Jews, including non-Jews who were descended from Jewish parents or from three Jewish grandparents. On April 1, 1933, a boycott of Jewish business was organized. On April 7, 1933, Jews were eliminated from all public offices, and later this regulation was applied also to private organizations. In April, 1935, Jewish children were excluded from public schools. In September, 1935, the Nuremberg laws excluded the Jews from citizenship in the Reich, forbade marriages as well as extra-marital relations between Jews and "Aryans," forbade Jews to conduct private enterprises or to obtain employment in any "Aryan" enterprise. Shehitah having already been prohibited in 1933, the importation of kosher meat was forbidden in December, 1935. In March, 1938, the Jewish communities lost their rights as public corporations. In July, 1938, Jews were forbidden to exercise the profession of agents, salesmen, property administrators and advisers in businesses. The assassination of a member of the German embassy in Paris by Herschel Grynspan in November, 1938, served as the pretext for the burning of more than 400 synagogues, the plundering of Jewish-owned stores and private homes, the throwing of thousands of Jews into concentration camps and the imposition of a billion-mark fine on the Jews.

Anti-Semitic propaganda, which paved the way for Hitler in Germany, was also utilized by him for similar purposes in foreign politics. To Hermann Rauschning he said: "Anti-Semitic propaganda in all countries is an almost indispensable medium for the extension of our political campaign. You will see how little time we shall need in order to upset the ideas and criteria of the whole world, simply and purely by attacking Judaism" (*The Voice of Destruction*, 236). The *Protocols of the Elders of Zion* had long been employed in Hitler's anti-Jewish agitation. However, by 1933 they were banned, and any quotation from them was forbidden. Hitler reserved their study to his own use. The rules laid down in the so-called *Protocols* Hitler employed as his program for world domination. But, for his purposes, he exempted provisionally certain "non-Aryan" peoples, such as the Hungarians, the Finns, even the Japanese and the Arabs.

Hitler has caused the Jews disabilities, expulsion, deprivation and bodily harm of an intensity and magnitude unequalled in all the post-Biblical centuries. He is equally antagonistic to Christian ideals of peace and security, and to democracy which permits free speech and guarantees the rights of the individual. All these ideals, along with Judaism, are based on an ethical code directly opposed to the propaganda he preaches. He can not reconcile them with his words or his deeds—he can only hate and try to destroy them.

HUGO BIEBER.

***Lit.:*** Hitler, Adolf, *Mein Kampf* (1939); Harand, Irene, *His Struggle* (1937); Van Loon, H. W., *Our Battle* (1938); Heiden, Konrad, *Hitler, A Biography* (1936); idem, *One Man Against Europe* (1939); Lewis, D. B. Wyndham, *The Hitler Cult* (1939); Olden, Rudolf, *Hitler* (1936); Steed, Henry Wickham, *Hitler, Whence and Whither?* (1937); Gunther, John, *Inside Europe* (1937); Teeling, William, *Know The Enemy* (1939); Loewenstein, Karl, *Hitler's Germany* (1940); Rauschning, Hermann, *The Revolution of Nihilism* (1939); idem, *Hitler Speaks* (1940); Mowrer, Edgar Ansel, *Germany Puts The Clock Back* (1939); Seton-Watson, Robert W., *Britain and the Dictators* (1938); Roberts, S. H., *The House That Hitler Built.*

**HITTITES** (Hebrew *Hitti*, also *Bene Heth*). Until the 19th cent. nothing whatever was known about the Hittites except what could be deduced from the Biblical references to this people. In the Pentateuch the Hittites appear as one of the tribes of Canaan which were to be dispossessed by Israel (thus *Ex.* 3:8, 17), but the frequent enumerations give no hint as to what part of Palestine they lived in. The Priestly source states that Hebron was occupied by the Hittites in the time of Abraham (*Gen.* 23:3). It is true that this is the latest source of the Pentateuch, but the tradition may well be correct, since the Tell el-Amarna Tablets have shown the antiquity of Hittite influence in Palestine, especially at Jerusalem (cf. *Ezek.* 16:3). In a number of passages outside the Pentateuch the land of the Hittites and the kings of the Hittites are mentioned in such a way as to place them on a parity with the Egyptians (*I Kings* 10:29; *II Kings* 7:6). *Josh.* 1:4 locates their land between Lebanon and the Euphrates, in this agreeing exactly with the usage in the later Assyrian inscriptions (after 1100 B.C.E.), where *mat Hatti* is Syria (sometimes extended to include Palestine).

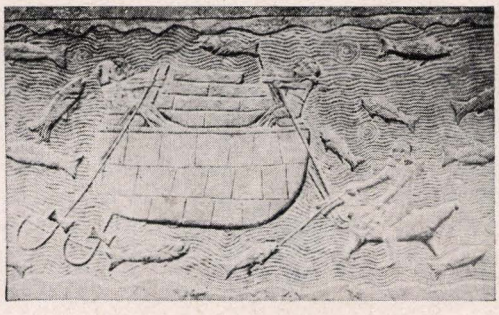
In 1876 Sayce combined the then scanty references to the Hittites which had been found in the Egyptian and Assyrian inscriptions with a group of ancient monuments scattered through Northern Syria, as well as through Southeastern and Central Asia Minor, frequently appearing with inscriptions in a hitherto undeciphered hieroglyphic script. Sayce also made an effort at decipherment, which he and others have often renewed since then, but only partial success has been attained, a few signs and words being intelligible, while the purport of the inscriptions and the nature of the language continues to elude the scholars. In 1907 Hugo Winckler discovered the archive of the great Hittite kings of Asia Minor at Boghazköi, ancient Hattusas, the capital of the Hittite empire, situated over a hundred miles east of Angora. This archive consisted entirely of clay tablets, written mainly in two languages, Accadian (Assyrian) and Cappadocian (the Nasi of the Hittites, but generally called cuneiform Hittite for convenience). In 1915 Hrozny successfully began the decipherment of cuneiform Hittite, a task which was carried to complete success by a group of German scholars, especially Friedrich, Götze and Forrer. This language (Nasi) was spoken in Cappadocia in the second millennium B.C.E., and was closely related to Luyya, the language of Southern Asia Minor, which is believed by some to be the tongue of the hieroglyphic Hittite inscriptions. Both languages are members of the Indo-European family of tongues, being most closely affiliated with Greek and Latin, but both have been profoundly influenced by mixture with the native non-Indo-European languages of Asia Minor.

The history of Asia Minor in the third millennium B.C.E. is still obscure, though we know that numerous Assyrian merchant colonies were then established there. The first Hittite empire was founded by Labarnas, about 1900 B.C.E.; it attained its culmination

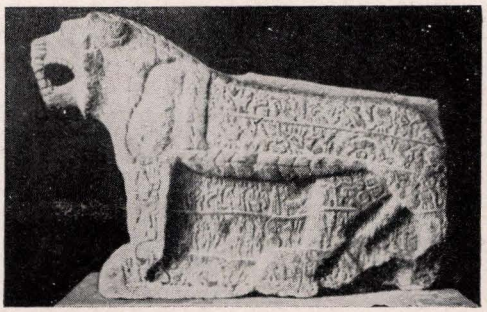
with the Hittite capture of Babylon by Murshilish I, an event which put an end to the dynasty of Hammurabi. The second Hittite empire was founded by Hattushil II, about the beginning of the 15th cent. B.C.E. About 1375 Shubbiluliuma reduced Mitanni, or Naharin, in Mesopotamia, as it was called by the Canaanites and Egyptians, to subjection, and pushed the frontiers of the Hittite empire as far as the Lebanon in Syria, a point from which subsequent Egyptian attacks were quite unable to dislodge them. For a century and a half Mount Lebanon remained the common boundary of the Hittite and Egyptian empires, a fact which was finally accepted by Ramses II, years after his defeat at Kadesh on the Orontes, and was embodied in the famous treaty with Hattushil III (about 1280 B.C.E.).

About 1200 B.C.E. the Hittite empire fell before the great Phrygian invasion; the invaders occupied most of the Hittite homeland, and the term "Hittite" belonged thereafter to the minor states of Syria and southeastern Cappadocia, most of which traced their origin back to a true Hittite source. The most important of these secondary Hittite states was Carchemish, where Shubbiluliuma placed his son Biashshi-ilish on the throne in the 14th cent. B.C.E.; it maintained its autonomy by judicious submission to Assyria until finally turned into an Assyrian province by Sargon (717 B.C.E.). From the 11th to the 8th centuries B.C.E. there is evidence of the gradual victory of the Aramean language over the "Hittite," a victory which went hand in hand with the Assyrianizing process. The last stand of the Hittites seems to have been made in Cilicia, in the 6th cent. B.C.E.

Hittite civilization, as revealed by the cuneiform inscriptions of Boghazköi and the monuments of Cappadocia and Northern Syria, was, in origin, entirely independent of the surrounding peoples, though strongly influenced by Babylonia, Assyria, and Hurri (later Mitanni). The Hittite religion was closely related to that of the Canaanites. A Hittite code of laws from the 14th cent. B.C.E. shows interesting similarities to Israelite law, and also great differences. The question of Hittite influence on the Hebrews, already detected in many points, is rendered even more important because of the supposed Hittite origin of the Jewish physical type, which plays such a role in anthropological literature. There is a tendency among scholars, however, to hold that the problem is much wider in its scope, and that the Hittites can not have played the dominant part ascribed to them.



*Representation of life among the ancient Hittites. From vestiges preserved in the British Museum*



*A Hittite lion from the palace gate at Marash*

From the earliest times the mountainous regions of Armenia, Asia Minor, and Kurdistan have been occupied by an extremely short-headed (hyperbrachycephalic), big-nosed branch of Alpine man, a branch often called Homo Tauricus. Migrations of peoples from this region into the fertile river valleys of Mesopotamia and Syria alternated with migrations into these same valleys from the south, which brought long-headed, straight-nosed Semites to mix with the northerners. The resulting fusion is represented by the Assyrians, Syrians, and to a considerable extent by the Jews, where long-heads alternate with short (broad)-heads, large curved noses with smaller straight ones. Since the first World War the researches of Ungnad and others, now carried on especially by Speiser, an American Jewish scholar, have proved that the most important northern element in this fusion is Hurrian (Biblical Horite), or Subarean, and not Hittite in the narrow sense at all. This conclusion is in part, however, only a change of nomenclature, since the historical and cultural line between Hurrians and Hittites is hard to draw, and the two peoples were closely related in many respects, despite their different origins.

WILLIAM F. ALBRIGHT.

*Lit.:* Garstang, John, *The Land of the Hittites* (1910); idem, *The Hittite Empire* (1929); Meyer, Eduard, *Reich und Kultur der Chetiter* (1914); Goetze, "Das Hethiter-Reich," *Der Alte Orient,* vol. 27, no. 2.

**HITZIG, FERDINAND,** *see* ITZIG FAMILY.

**HIVITES,** one of the traditional seven Canaanitish nations frequently mentioned in the Bible (cf. *Deut.* 7:1). According to *Josh.* 11:3; *Judges* 3:3 and *II Sam.* 24:7, the Hivites lived under the Lebanon and Mount Hermon and spread in the direction of Hamath. On the other hand, *Gen.* 34:2 places them further to the south, in Shechem, and *Josh.* 9:7 and 11:19 in Gibeon. One hypothesis connects the name with that of Eve (Hebrew *Havvah*). According to another hypothesis, however, the name Hivite is in the majority of, if not in all the cases in which it occurs in the Bible, a misreading for Horite. According to still a third hypothesis, the Hivites were closely related to the Greek Achaeans, and the two names were actually identical in origin. This hypothesis holds that the Hivites were that branch of this people which at a comparatively early date migrated into Western Asia, while the Achaeans migrated into Greece. The Hivites generally maintained friendly relations with Israel after the conquest of Palestine; according to *I Kings* 9:20-21, they were made Temple servants by Solomon.

*Lit.:* Täubler, in *Hebrew Union College Annual,* vol. 1 (1924) 115-19.

**HIWI AL-BALKHI,** freethinker, Biblical critic and exegete who lived in Balkh, Persia, at the end of the 9th cent. and was the author of a work in which he advanced 200 objections to the divine origin of the Bible. His views spread extensively among his Jewish coreligionists and stirred up violent polemics against him on the part not only of the Rabbinites, but also of the Karaites. His surname al-Balkhi was contemptuously altered at that time to al-Kalbi ("the dog-like"). Saadia Gaon wrote a special work against him in Arabic entitled *Kitab ar-Radd ala Hiwi al-Balkhi* (Reply to Hiwi al-Balkhi); large extracts from this work, in Hebrew, have been preserved. Hiwi's objections are known only through these and other refutations. He took pains to expose the contradictions which he believed were present in the Bible. He attempted to reconcile the miracles with the unalterable laws of nature. Thus he endeavored to explain the passage of the Red Sea on the basis of ebb and flood tide. He was perhaps influenced by Parsiism and by the rationalist Muslim sectarians. His name should probably be pronounced Hayawaihi.

*Lit.:* Poznanski, S., in *Hagoren* (1908; containing a list of all the previous literature); Davidson, I., *Saadia's Polemic against Hiwi Al-Balkhi* (1915); Stein, Edmund, in Klausner anniversary book (Hebrew; 1937) 210-25.

**HIYYA BAR ABBA, 1.** Palestinian Tanna of the 2nd cent.; he is often simply called Hiyya or Hiyya Rabbah ("the great"). He was a favorite pupil of Judah Hanasi (*Men.* 88b), and came from Kufri, in Babylonia. Hiyya was one of the leading teachers of the Law. He and his pupil Hoshaiah Rabbah continued the work of compiling the Tosefta which had been begun by Nehemiah, arranging the teachings and greatly adding to their number. This collection, which contained those sayings of the teachers which Judah Hanasi had not included in the Mishnah, proved to be of great importance for the discussions in the Talmud. Hiyya and Hoshaiah traveled extensively in order to collect material for the Tosefta. So great were Hiyya's teaching activity and reputation as an educator that he was credited with being one of the "restorers of the Torah" (*Suk.* 20a). Hiyya had two sons, Judah and Hezekiah, both of whom were noted teachers. There are numerous legends about them; thus it is told that once Elijah uncautiously admitted that if Hiyya and his two sons should pray together, the Messiah would come. The three teachers immediately made preparations to pray for the Messianic deliverance; but God, feeling that the time had not come for the Last Judgment, sent bears to disperse the meeting. The tomb of Hiyya and his sons is preserved in Galilee.

**2.** Palestinian Amora who lived in the 3rd cent. He came originally from Babylonia and was a pupil and colleague of Johanan bar Nappaha at Tiberias. He was extremely poor, but declined to collect the tithes which might have fallen to him as a member of a priestly family, and eventually went to Babylonia, where tithes were never collected.

*Lit.:* Bader, G., *The Jewish Spiritual Heroes,* vol. 1 (1940) 449-54.

**HLOHOVEC,** a city, formerly Galgoc in Hungary, known also by its German name of Freistadtl. It belonged to Czechoslovakia from 1919 to 1938, and has formed a part of autonomous Slovakia since 1938. The Jewish community of Galgoc was in existence as early as 1526, at the time of the Turkish conquest of Hungary. According to a document dating from 1694, there were protected Jews in Galgoc who traveled with a passport. The oldest tombstones in the Jewish cemetery of the township are from the 18th cent. The earliest known rabbis of the community were Kalman (about 1720-30) and Solomon (about 1730-40). Other rabbis and teachers of note are: Mordecai ben Enoch Judah Deutsch, author of *Mor Deror* (1740-76); Judah Löb ben Abraham Oppenheim, author of *Derech Olam Nitzhi* (Prague, 1807); Abraham Zevi Weinberger, author of *Pene Yitzhak* (Munkacs, 1892); Isaac Aaron Landsberg, who was well-known as rabbi of Nagyvárad; József Rosenfeld (1874-1914), author of *Atereth Tzebi* and of *Havvoth Yair;* Moses Schwarz. The community built its synagogue in 1830, and has a Yeshiva. The Jewish population of 2,600 in the year 1860 decreased to 800 in 1931. The anti-Semitic policy of Slovakia since 1938 has not tended toward an increase in the Jewish population.

**HOCHHEIMER, HENRY,** rabbi, b. Ansbach, Germany, 1818; d. Baltimore, 1912. Completing his education in 1845, he was compelled to flee Germany a few years later because of political activities. He came to the United States in 1849 and was made rabbi of the Nidche Israel (Baltimore Hebrew Congregation), the oldest in Baltimore. There he remained until 1859, when he resigned to accept the position of rabbi with the Fell's Point (Hebrew Friendship) Congregation. He was an able speaker, and many of his sermons and addresses were published in pamphlet form. He collaborated with Benjamin Szold in the revision of the prayer-book *Abodath Yisrael* (1871).

Lewis Hochheimer (b. Baltimore, 1853; d. Baltimore, 1929), his son, was admitted to the Baltimore bar, and rendered valuable social service to his native state. After acting for many years as president of the Society for the Prevention of Cruelty to Children, he published a work on the legal aspects of infant custody (1887). He was later active in the establishment of the Juvenile Court of Baltimore (1901). His most important contribution, however, was a digest of criminal procedure, which is one of Maryland's outstanding legal works, *Hochheimer's Criminal Law* (1899).

**HOCHMUTH, ÁBRAHÁM,** rabbi, b. Ban, Slovakia, 1816; d. Veszprém, Hungary, 1889. He studied at the Yeshivas of Vrbo, Nové Mesto and Nitra, but later he followed the irresistible attraction of secular learning, and, after graduating from high school, he studied philosophy in Pest and Prague. In the latter city he became a student of S. L. Rapoport in theology. In 1846 he was appointed principal of the newly founded Jewish school at Miskolc, Hungary, where, in 1850, he founded a private school. He was also rabbi at Kula and Ujverbász, and founded a school in each of these communities. In 1850 he became chief rabbi of Veszprém. He was one of the first rabbis to deliver sermons in Hungarian.

In 1868 Hochmuth took part in the Hungarian Jewish Congress, and in 1871 he was honored by the gov-

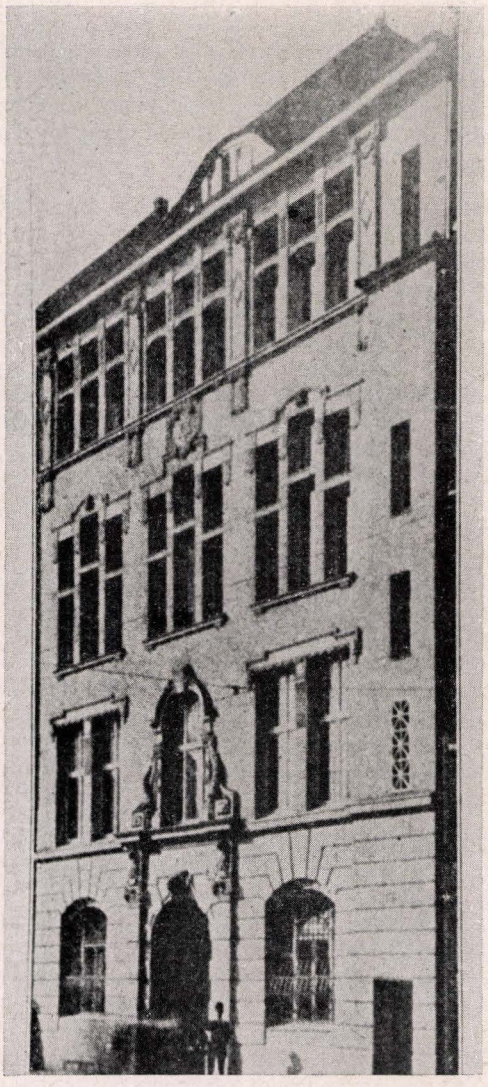
ernment for his achievements in the field of education. He was one of the prominent members of the board of the rabbinical seminary of Budapest. He contributed numerous articles and essays to *Ben Chananja* and to *Neuzeit*. His chief works were: *Die jüdische Schule in Ungarn wie sie ist und wie sie sein soll* (1851); *Leopold Löw als Theologe, Historiker und Publicist* (1871); *Rövid történeti vázlat a veszprémi Chevra Kadisa alakulásáról és fejlödéséröl* (1881); *Gottes Erkenntnis und Gottesverehrung als Lehr- und Handbuch zum Religionsunterrichte in Lehrerpreparandien* (1882); *Mózesi hit- és erkölcstan* (1886).

**HOCHSCHILD, MAURICIO,** Bolivian mining executive, b. Biblis, Germany, 1881. After taking his degree in mining engineering at the Freiburg School of Mines in Saxony, Hochschild began as a mining engineer with the Metallgesellschaft of Frankfort in 1905. Two years later he went to Australia, where he carried on the same work with the Philipp River Copper Company; in 1911 he organized his own firm in Chile. Branches were established first in Bolivia and Peru; the activities of Hochschild's firm eventually included operations in the leading South American countries. In 1941 the Hochschild companies carried on mining operations in silver, tin, zinc, lead and copper. Hochschild, who in 1941 lived in La Paz, Bolivia, wrote on South American economics and on various phases of mining for specialized magazines.

**HOCHSCHULE FÜR DIE WISSENSCHAFT DES JUDENTUMS,** rabbinical seminary founded at Berlin in 1870 at the instance of Moritz Lazarus and Moritz Mayer, and opened in 1872; from 1883 to 1922, and again since 1934, it had to be named Lehranstalt ("training school" instead of "academy") für die Wissenschaft des Judentums. Entirely independent of state, communal and synagogal authorities, the Hochschule was dedicated to the scholarly study of Judaism, and was open to all students, without distinction of creed or sex, who had attended or were attending a German university. Special students were admitted at the discretion of the teaching staff. The training of rabbis and theologians, originally its secondary task, gradually became its main function.

The support of the Hochschule was derived from the income of an endowment fund and monies furnished by a society of donors and contributors. It was governed by a board of directors elected by the society; this board appointed the faculty and administered the finances. The faculty annually selected a chairman from its ranks. The first professors were Abraham Geiger, David Cassel, Israel Lewy and Haim Steinthal; among the earliest students were Felix Adler, Emil G. Hirsch and Samuel Sale. Among the later teachers at the Hochschule were Pinkus Fritz Frankl, Joel Müller, Sigmund Maybaum, Martin Schreiner, Abraham Shalom Yahuda, Eduard Baneth, Eugen Täubler and Jacob Nahum Epstein. The philosopher Hermann Cohen gave lectures there during the last years of his life (1912-18). In 1933 the faculty consisted of Ismar Elbogen, Julius Guttmann, Leo Baeck, Harry Torczyner and Chanoch Albeck; Ismar Freund and F. Ollendorf were lecturers. Nearly all of them left Germany in the following years.

After the rise of the Nazis to power in 1933, with the resulting barring of Jews from universities, the Hochschule organized courses in the humanities which were conducted by the dismissed Jewish university professors (such as Fritz Kaufmann, later at Northwestern University in Illinois, and Franz Oppenheimer, later in Tokio); these attracted many persons who were not interested in purely Jewish studies. After the riots of November, 1938, the Hochschule was the only Jewish institution of higher learning which was allowed to continue its activities. In 1941 it was still functioning, with Leo Baeck as its guiding spirit.



*Façade of the Hochschule für die Wissenschaft des Judentums in Berlin*

The Hochschule is equipped with a library, which in 1941 had more than 60,000 volumes. From 1907 to 1915 the Hochschule published a series of studies entitled *Schriften der Lehranstalt für die Wissenschaft des Judentums*; in addition, the annual reports were accompanied by scholarly dissertations by the professors.

***Lit.:*** The annual reports of the Hochschule; *Die Lehranstalt für die Wissenschaft des Judentums in Berlin. Rückblick auf ihre ersten 25 Jahre (1872-97)* (1897); Elbogen and Höniger, *Festschrift zur Einweihung des eigenen Heims der Lehranstalt* (1907).

**HOCK, SIMON,** author and historian, b. Prague, 1815; d. Vienna, 1887. Hock collected an abundance of material on the history of the Jews in Prague. This material was published, with an introduction by David Kaufmann, under the title of *Die Familien Prags* (Frankfort, 1892).

**HODARA, MENAHEM,** Turkish dermatologist and author, b. Constantinople, 1869; d. Constantinople, 1926. At the age of twenty he received the diploma of the Turkish school of military medicine, and was immediately appointed physician of the Turkish naval hospital. The minister of the navy later sent him to Germany to study under the celebrated dermatologist Unna; subsequently he labored under the Viennese professors Capozi and Hébra, and in several of the hospitals of Paris.

Hodara's principal scientific works deal with salicylic acid, chrysophonic acid, the various kinds of pimples prevalent in the Orient, linear lichens, varicose ulcers, alopecy, chrysorobine, and the like. The most distinguished dermatologists of Europe have always had a high opinion of Hodara's works, and his name is to be found in the classical works, reviews, and theses of the science of dermatology. Hodara wrote his works in Turkish, French, and German, with all of which languages he was thoroughly acquainted. During the final years of his life, at his own request, he was placed on the retired list because of the state of his health; at that time he held the rank of colonel.

**HÓDMEZŐVÁSÁRHELY,** city in Csongrád county, Hungary, with a Jewish community of 1,300 out of a total population of 70,000 (1930). The oldest documents referring to the Jews of Hódmezővásárhely date from 1748. Falsely accused by their competitors, the Greek merchants, of having poisoned the wells of the farms, the Jews were forbidden to stay or do business in the town. The Jewish congregation and the Hebrah Kaddisha of Hódmezővásárhely were founded in 1829. There are Jewish tombstones of the year 1830 with Hungarian inscriptions which point to an early Magyarization. In 1831 the members of the Jewish community pledged themselves to send recruits to the army. In 1840 they employed their first rabbi, Abraham Grünhut, and bought a plot for a school. The first teacher of the school was Ignác Stern, the author of an essay on the *Zohar* (in *Ben Chananja*). The synagogue was dedicated in 1856 by Lipót Löw, chief rabbi of Szeged.

In 1867 the congregation reformed its statutes and reorganized its communal life. Secession was twice attempted by an Orthodox group, which was soon absorbed by the majority. In 1879 Lajos Seltmann became chief rabbi. He was the author of *Redak* (1896), of *Lule de Mistefinoh* (1898), and of a volume on woman in the Talmud, *A nő a talmudban* (1886). He published his articles in the Hebrew periodicals *Hayehudi* and *Otzar Hasifruth,* and his essays, chiefly on the legal aspects of marriage, were published in several responsa. The Hódmezővásárhely Jewish community gave soldiers to the national revolution of 1848, and to the Austro-Hungarian army in the first World War. Three of its members were executed during the Communist regime in 1919.

Foundations were made for Bikkur Holim (care of the sick) and Maskil Dal (aid to the poor) organizations, the latter of which functioned for several decades. Later, all social and charitable work was taken over by the Hebrah Kaddisha and sisterhood.

**HOFFER, ÁRMIN,** rabbi, b. Gyöngyös, Hungary, 1870. A student of the rabbinical seminary at Budapest from 1885 to 1895, he received his doctorate from the University of Budapest in 1894 and was ordained in 1896. In the same year he became chief rabbi of Szentes, Hungary. Since 1902 he has been chief rabbi of Veszprém, Hungary. He has been teaching liturgics and Talmud at the Rabbinical Seminary of Budapest since 1926, and has been ordinary professor of that institution since 1928. He wrote Talmudic treatises distinguished by depth and lucidity. One of his early works is *A Szentirás hermeneutikus normáiról* (1894), on hermeneutics in the Bible. The *Festschrift* issued by the Budapest rabbinical seminary in 1927 contains his treatise in Hebrew on declaring dead those who did not return from the war. Some of his later publications are "A halachikus törvénykönyvek Alfazi-ig" (*Magyar Zsidó Szemle,* 1934); on ritual questions (in Hebrew, *Magyar Zsidó Szemle,* 1938). He contributed also regularly to the Hebrew periodical *Hatzofeh Lehochmath Yisrael* (Budapest).

**HOFFHEIMER, HARRY MAX,** judge, b. Cincinnati, Ohio, 1868; d. Cincinnati, 1926. He completed his legal training in 1889 at the University of Cincinnati, after having studied at the Harvard Law School, and in the same year was elected to the Ohio General Assembly. In 1904 Governor Myron T. Herrick appointed him judge of the Superior Court in Cincinnati. He served in this position for almost fifteen years before retiring to resume his law practice. Hoffheimer was active in Jewish welfare work, and was also a member of the Board of Governors of the Hebrew Union College.

**HOFFMAN, CHARLES ISAIAH,** rabbi and editor, b. Philadelphia, 1864. He received a legal training at the University of Pennsylvania, but instead of practising this profession entered the Jewish Theological Seminary of America, in New York city, and was ordained in 1902. Since 1916 he has been rabbi of the Oheb Sholom Congregation in Newark, N. J. He is also editor of the *United Synagogue Recorder* and a founder of the *Jewish Exponent.* Hoffman was always interested in Jewish welfare work, having acted as secretary of the Association of Jewish Immigrants. He is also a contributor to the *Publications of the American Jewish Historical Society,* and a member of the American Academy for Jewish Research.

**HOFFMANN, CAMILL,** journalist and author, b. Prague, 1878. From 1902 to 1919 he was editor of the feuilleton section of the Vienna *Zeit* and *Dresdner Neueste Nachrichten.* For two years thereafter he served in the press division of the Prague ministerial cabinet, and in 1920 was appointed legation councillor and chief of press to the Czechoslovakian embassy in Berlin. Hoffmann wrote several volumes of lyric poetry, including *Adagio stiller Abende* (1902) and *Die Vase* (1911), translated into German works by Balzac and



*David Hoffmann*

Charles Louis Philippe, and edited German editions of some of the works of Thomas G. Masaryk and Eduard Benes, presidents of Czechoslovakia.

**HOFFMANN, DAVID,** scholar and pedagogue, b. Verbó, Hungary, 1843; d. Berlin, 1921. His early rabbinical training he received at the Yeshiva in Verbó, and then at Hildesheimer's rabbinical school in Eisenstadt; his doctor's degree from the University of Tübingen in 1870, the subject of his dissertation being *Mar Samuel, Rektor der jüdischen Akademie zu Nehardea in Babylonien.* From 1871 to 1873 he was instructor at the Jewish high school in Frankfort founded by Samson Raphael Hirsch. In 1873 he became an instructor at the rabbinical seminary at Berlin which had been founded by Israel Hildesheimer, and he taught there for forty-eight years. In 1890 he was made acting president of this institution, and in 1902, president.

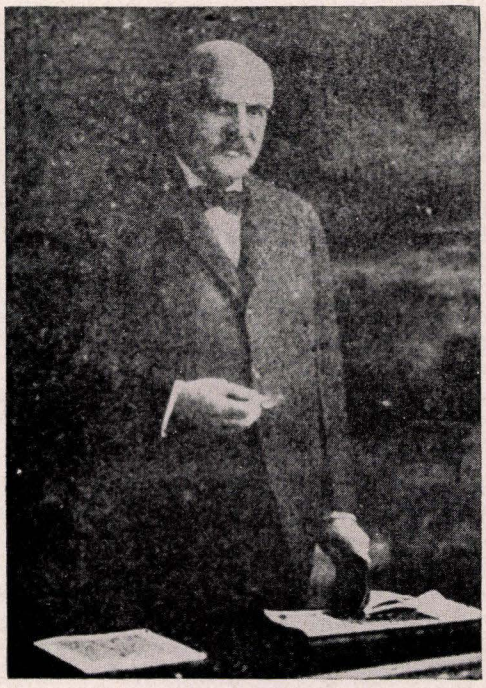
Hoffmann's scholarly works are written from the standpoint of strict Orthodoxy; in them he maintains the Mosaic authorship of the Pentateuch and believes literally in the doctrine of Revelation. His great service to this Orthodoxy was that he gave its teachings a scientific and critical basis. He was almost the only Jewish scholar of his day who devoted much time to Biblical criticism. He was a bitter opponent of the "higher criticism" of the Wellhausen school, and undertook to refute its conclusions in a number of works, such as *Abhandlungen über die pentateuchischen Gesetze* (1878) and *Die wichtigsten Instanzen gegen die Graf-Wellhausensche Hypothese* (in the reports of the seminary, 1874 et seq.). His commentary on *Leviticus* (1905-6), with its establishment of the value of the Tannaitic writings for the understanding of the Bible, was described by Joseph Halévy as the most profound contribution to the understanding of *Leviticus* since Rashi. His two most learned studies, dealing with the development of the Mishnaic literature, *Die erste Mischnah* (Berlin, 1882) and *Zur Einleitung in die halachischen Midraschim* (Berlin, 1888), continue to be valuable for the student. In his *Die Mechilta des Rabbi Simon ben Jochaj* (1900-3) he attempted to reconstruct this lost work by collating quotations from later sources; when, however, a manuscript was discovered the work was found to be of a different nature altogether. From 1876 to 1893 Hoffmann was one of the editors of the *Magazin für die Wissenschaft des Judentums,* to which he made a number of contributions, and from 1884 to 1895 he was editor of the *Israelitische Monatsschrift,* the literary supplement of the *Jüdische Presse.* In 1914, on the occasion of his seventieth birthday, a jubilee volume was issued which contained a list of his writings.

*Lit.: Jeschurun,* vol. 9, pp. 1-19; Ginzberg, L., *Students, Scholars and Saints* (1928) 252-62; illustrated supplement to the *Jüdisches Wochenblatt,* Shabuoth, 5684 (1924).

**HOFFMANN, JACOB,** rabbi, b. Papa, Hungary, 1881. He studied for the rabbinate in Pozsony (Pressburg), and received the Ph.D. degree from the University of Vienna. His first post was as rabbi with Congregation Montefiore in Vienna; later he was in Kostel, Czechoslovakia, and in Radautz, Austria. In 1923 he became chief rabbi of Frankfort, Germany, and from then until 1937 he served also as president and director of the rabbinical seminary in the city.

With the organization of the Reichsvertretung der Juden in Deutschland, after Hitler's rise to power in 1933, Hoffmann was made a member of the central committee, representing Orthodox German Jewry. He was also a leader in the Mizrahi movement and a member of the executive of the Palestine Foundation Fund. In 1937, following a term of imprisonment under the Nazis, Hoffmann was invited to head the rabbinical board of Jaffa and Tel-Aviv, in Palestine. But a trip to the United States in 1938 on behalf of German Jewry resulted in his being made the rabbi of Congregation Ohab Zedek in New York city; in 1941 he still held this post. He was also national vice-president of the Mizrahi Organization of America. Hoffmann was the author of *Die Bedeutung des Sabbath im jüdisch-religiösen Leben* (1912); *Eretz Israel und die gesetzestreuen Juden* (1920), and *Die Schicksalsfrage der deutschen Judenheit* (1930).

**HOFFMANN, NEHEMIA DOV,** author and journalist, b. near Kovno, Lithuania, 1860; d. Cape Town, South Africa, 1928. He published his first book, *Otzar Nehmad* (Desirable Treasure), a collection of essays on scientific subjects, translations from German and Russian journals, at Vilna in 1877, and his second book, *Hanosea* (The Traveler), in 1883. He contributed also to Hebrew and Yiddish journals. For a while he lived in New York city, where he was on the staff of the *Jewish Gazette.* In 1889 he arrived in South Africa, where he became the pioneer of the Jewish press. He imported type of the Hebrew alphabet, and in 1890 published at Johannesburg the first Yiddish journal, *Der Afrikaner Israelit.* Thereafter he started another weekly, *Haor,* in Cape Town, and, according to his own statement, he was responsible for thirteen different journals, one of which (*Kinereth*) was published in Hebrew. But none of his publications gained the support of the public. In 1916 he published in Yiddish an



*Nathan Hofheimer*

illustrated volume on the Jews in South Africa, and in 1920, *Das sudafrikanische Jahrbuch,* also illustrated.

**HOFHEIMER, NATHAN,** merchant and philanthropist, b. Buttenhausen, Germany, 1848; d. Atlantic City, N. J., 1921. He came to the United States in his eighteenth year and located in Kentucky. Engaging in the distillery business, within three years he owned a string of distilleries in the Blue Grass country. Upon his arrival in New York city in 1883, he became interested in the steel, wire, bicycle, celluloid, meters and tungsten lamp industries, in which he made and lost several fortunes. He later became a dominant factor in the promoting and upbuilding of the General Motors Corporation and Durant Motors, Incorporated. He made large contributions to the Denver Hospital for Consumptives and the Jewish Children's Home at Louisville, Ky., his philanthropic activities culminating in the establishment of the Nathan Hofheimer Foundation, incorporated in New York State in 1919, with a capital of two million dollars. The aims of the latter are "to collect, receive and maintain a fund or funds and apply the income thereof to the improvement of the living conditions of unfortunate persons within the territory of the United States of America." The beneficiaries of this fund include both Jewish and secular organizations and institutions. Lester, his son (b. Louisville, 1880; d. New York city, 1936), was president of the Nathan Hofheimer Foundation for a number of years until his death, and was associated with his father in many philanthropies.

**HOFJUDE,** *see* COURT JEW.

**HOFMANN, ISAAK LÖW** (Elder von Hofmannsthal), merchant, b. Prostibor, Bohemia, 1759; d. Vienna, 1849. His parents had emigrated from Bavaria and were very poor. Isaak Löw studied at Prague and became a tutor and bookkeeper in the house of a rich Jewish merchant, Joel Baruch. In 1788, when Joel Baruch moved to Vienna, Isaak Löw was made manager of his business. Isaak Löw received permission from the government to do business in Vienna (1789) and took the name of "Hofmann."

After the death of Joel Baruch, Hofmann became a partner in his firm and, finally (1794), was the sole owner. In 1796 he invested in the manufacture of silk and his firm was soon one of the leading houses of the empire.

Hofmann was very active in the communal affairs of the Jews of Vienna. He was most generous to Jewish scholars. In 1806 he was president of the Jewish community and its representative from 1812 until his death. He founded the Armenanstalt (Institute for the Poor) in 1822 and with Michael Lazar Biedermann helped build the Stadttempel (dedicated 1826), the first modern synagogue of the Viennese Jews.

In 1835 Hofmann was knighted by the emperor of Austria and became Elder von Hofmannsthal. His coat of arms showed the tables of the Decalogue.

IGNAZ HOFMANN (1807-1876), the eldest son of Isaak Löw, was a physician. He devoted himself to the care of the sick poor in the Allgemeines Krankenhaus (General Hospital) of Vienna and the Jewish Hospital. He was also president of the Jewish asylum for the deaf and dumb. Like his father, he was head of the Jewish community of Vienna. He wrote on medical subjects as well as a sketch of the life of Samuel Oppenheimer (about 1635-1703).

HUGO VON HOFMANNSTHAL (b. Vienna, 1874; d. Rodaun, Austria, 1929), neo-romantic poet, was the grandson of Isaak Löw. His father, Augustus, was a convert to Christianity and married a non-Jewess of German descent. Von Hofmannsthal became famous when still young for his polished lyrics and plays in verse (*Der Tor und Der Tod,* 1893; *Jedermann,* 1911). He also wrote libretti for Richard Strauss, the composer (*Elektra,* 1903; *Der Rosenkavalier,* 1911; *Ariadne auf Naxos,* 1912).

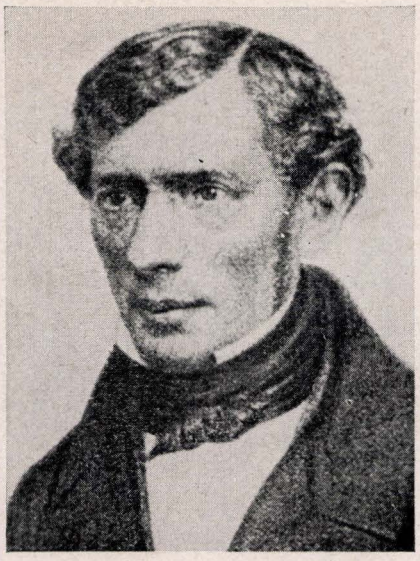
**HOFMANNSTHAL, HUGO VON,** *see* HOFMANN, ISAAK LÖW.

**HOFSTADTER, SAMUEL H.,** lawyer and judge, b. Cracow, Poland, 1894. He was admitted to the New York bar in 1916, and spent a number of years in private practice before becoming active in state politics. In 1925 he held his first elective position as a member of the New York State Assembly, and after completing a four-year term in the House at Albany, he was sent to the State Senate (1929-32). Since 1932 he has been a justice of the Supreme Court of New York State. Hofstadter, as special deputy attorney general (1922-24), successfully defended the constitutionality of the Kosher laws before the United States Supreme Court. Since 1930 he has been a member of the council of the Jewish Agency for Palestine.

**HOFSTEIN, DAVID,** Yiddish poet, b. Korostyshev, Ukraine, Russia, 1889. He passed the entrance examination to the University of Kiev, but was not admitted because of the numerus clausus; he then studied at the Psycho-Neurological Institute in St. Petersburg, and at the Institute of Commerce in Kiev.



*Samuel Hofstadter*



*Samuel Holdheim*

Hofstein wrote poetry at an early age, in Hebrew, in Ukrainian and in Russian. He made his debut in the Yiddish vernacular in 1917. Thenceforth he contributed widely to magazines and publications, and was an editor of the literary section of the Kultur Liga in Kiev. In Moscow he came into conflict with the authorities for signing his name to a protest against the suppression of Hebrew in the Soviet Union; he fled to Berlin, then went to Palestine and finally settled in Soviet Russia.

His books are: *Bei Vegen* (Kiev, 1919); *Roite Blieten* (Kiev, 1920); *Ginen Geveb* (Kiev, 1921); *Sunenshleifen* (Kiev, 1921); *Trauer* (Kiev, 1922); *Velger-Shteiner* (Kiev, 1922); *In Tovel fun Vent* (Berlin, 1923). In 1924 there appeared in Vilna an enlarged edition of his first book, including theretofore unpublished poems written in the decade 1912 to 1922. With another Soviet writer, F. Shames, he composed a book on poetics, *Literatur Kentniss* (2 vols., 1927-28), and in 1933 (Moscow) his *Freid fun Neiem Sein*.

**HOGLA,** *see* COLONIES, AGRICULTURAL.

**HOHE RABBI LÖW,** *see* LÖWE JUDAH BEN BEZALEL.

**HOHENEMS,** *see* TYROL.

**HOL HAMOED,** *see* HOLIDAYS.

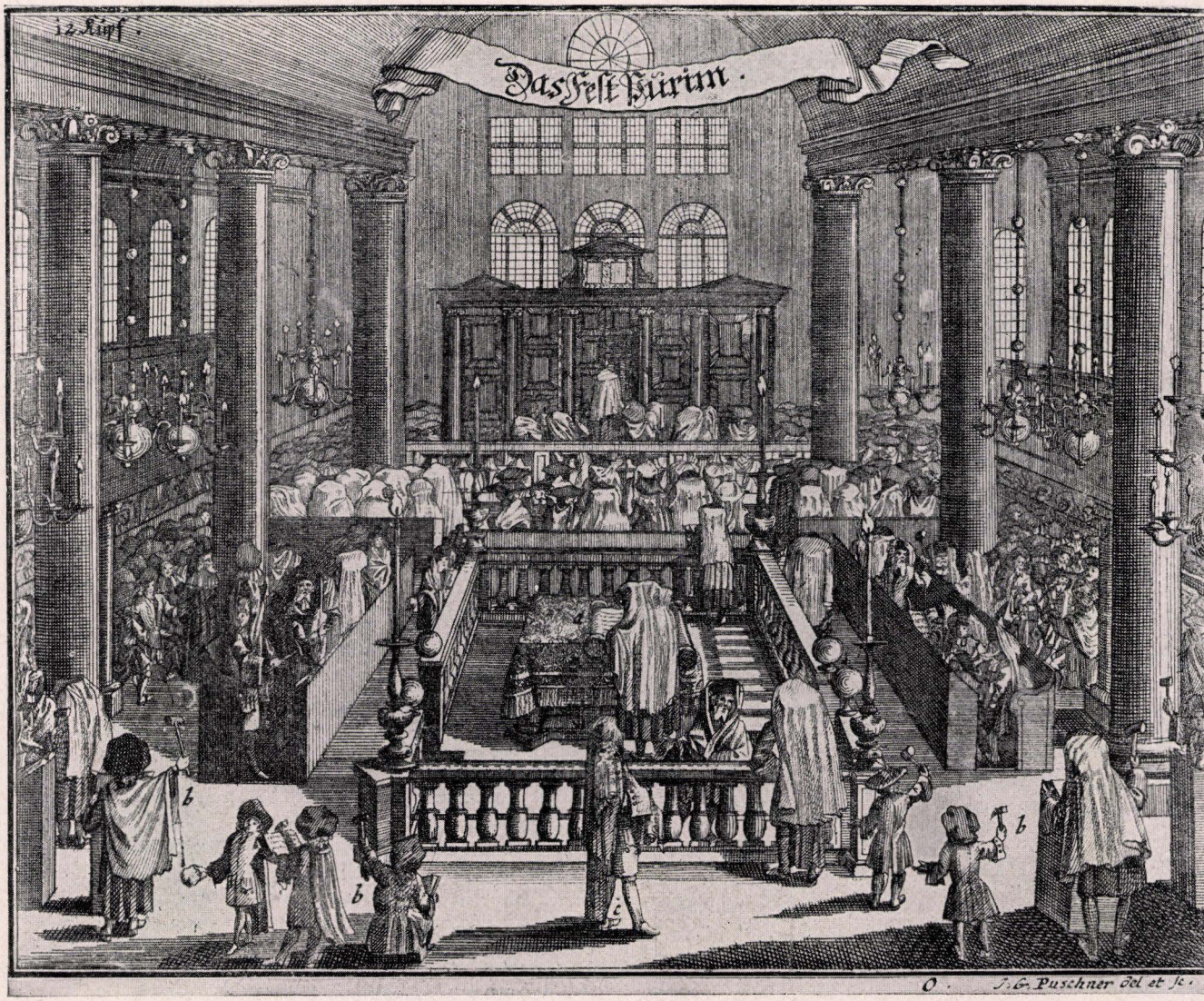
**HOLDHEIM, SAMUEL,** rabbi and leader in the Reform Movement, b. Kempen, Posen, Germany, 1806; d. Berlin, 1860. He received a thorough Talmudic training, and later studied at the Universities of Prague and Berlin. From 1836 to 1840 he was rabbi at Frankfort on Oder, where, in 1839, he wrote his *Gottesdienstliche Vorträge*, in which he set forth his conception that the rabbi was no longer to be merely a judge for legal and ritual questions, but a teacher and a preacher. In 1840 Holdheim was called to Schwerin as district rabbi, and shortly afterwards championed the cause of the Samburg Temple society, which had proposed a reformation in the ritual. He championed the cause of the Hamburg Temple, and in the course of the discussion, which involved a controversy with Samson Raphael Hirsch, Zacharias Frankel and Leopold Zunz, Holdheim declared that Judaism was purely a religion; he regarded the Jewish law of marriage and divorce as obsolete, and even was willing to abolish circumcision (*Die Autonomie der Rabbinen*, 1843). He participated actively in the rabbinical assemblies of 1844 to 1846.

In 1847 Holdheim received a call to the Berlin Reform congregation, and struck out boldly for radical reforms. He wrote a new prayer-book, substituted Sunday for the traditional Sabbath as the weekly day of rest, and abolished the observance of the second days of all Jewish holidays with the exception of Rosh Hashanah. He was subjected to bitter attacks for his reforms, and when he died suddenly in 1860, his enemies at first refused to permit his burial in that part of the cemetery reserved for rabbis. The violent attack of Graetz upon Holdheim, in which he calls him the greatest enemy of Judaism since Paul of Tarsus, is typical of the views of his enemies; actually Holdheim's influence on the German Jews was not large, but his reforms kept the members of his congregation from conversion to Christianity. He was a prolific writer; the best known of his works are three volumes of sermons and *Geschichte der Entstehung und Entwicklung der jüdischen Reformgemeinde in Berlin* (1857).

*Lit.:* Ritter, I. H., *Geschichte der jüdischen Reformation* (1865); Hirsch, Emil G., in Jewish Encyclopedia, vol. 6, pp. 437-39

**HOLEM,** *see* VOWELS, HEBREW.

**HOLIČ,** a city, formerly Holics of Hungary, which from 1919 to 1938 belonged to Czechoslovakia, and, since 1938, has been a part of Slovakia. Jews were settled in Holič as early as the end of the 16th cent. In 1678 there was a Jewish tax-farmer living in




*Purim in the synagogue. Reproduced from Kirchner's "Jüdisches Ceremoniell," Nuremberg, 1724*

Holič. In the early 18th cent. the Jews of Holič suffered greatly at the hands of their landlords, the counts Czobor, and of the Kurucz rebels. Some of them had to flee to Moravia, but in 1736 there were again forty Jewish families living in Holič under the protection of Baron Gudenus. In 1746 Emperor Francis, the consort of Maria Theresa, became their landlord, and their condition improved a great deal. They conducted trade between Moravia and Hungary, farmed butcher shops from various religious orders, and owned houses. Their rabbi in 1752 was Aaron Lebl. Other rabbis of distinction were: Jacob Moses (1765); Judah Dresnicz (1781); (at this time Aaron Freistadtl, the author of *Beth Aharon* (1786), was an assistant rabbi in Holič); Joseph Kuttenplan; Isaac Moses Puls; Baruch Abraham Austerlitz; J. H. Pollak.

**HOLIDAY PRAYERS,** *see* DIVINE SERVICE; LITURGY; PRAYER-BOOKS.

**HOLIDAYS** (*yamim tobim,* singular *yom tob,* corrupted in popular speech to Yontovim and Yontev). The Jewish holidays may be grouped under the following heads:

1. **Sabbath** and **New Moon** (Rosh Hodesh), both periodically recurring in the course of the year. The New Moon is still, and the Sabbath originally was, dependent upon the lunar cycle. Both date back to the nomadic period of Israel. Originally the New Moon was celebrated in the same way as the Sabbath; gradually it became less important, while the Sabbath became more and more a day of religion and humanity, of religious meditation and instruction, of peace and delight of the soul, and produced powerful and beneficent effects outside of Judaism.

2. **The Three Pilgrimage Festivals** (Shelosh Regalim), **Passover, Shabuoth** and **Sukkoth.** All three are harvest festivals and undoubtedly originated after Israel had entered Palestine. On these days pil-




*Rosh Hashanah. After an engraving from Bodenschatz' "Aufrichtig teutsch redender Hebräer," Bamberg, 1756*

grimages were made to the sacred places and sacrificial gifts were made in grateful acknowledgment of the blessings of the harvest. Two different feasts have been amalgamated to form Passover: one of them was a shepherds' feast which originated in the nomadic period, and the other was a feast of unleavened bread commemorating the spring harvest. All three pilgrimage festivals were later associated with great historical reminiscences which were intended to call forth strong religious emotions: Passover with the Exodus from Egypt, Shabuoth with the giving of the Torah at Mt. Sinai, and Sukkoth with the journey of the Hebrews





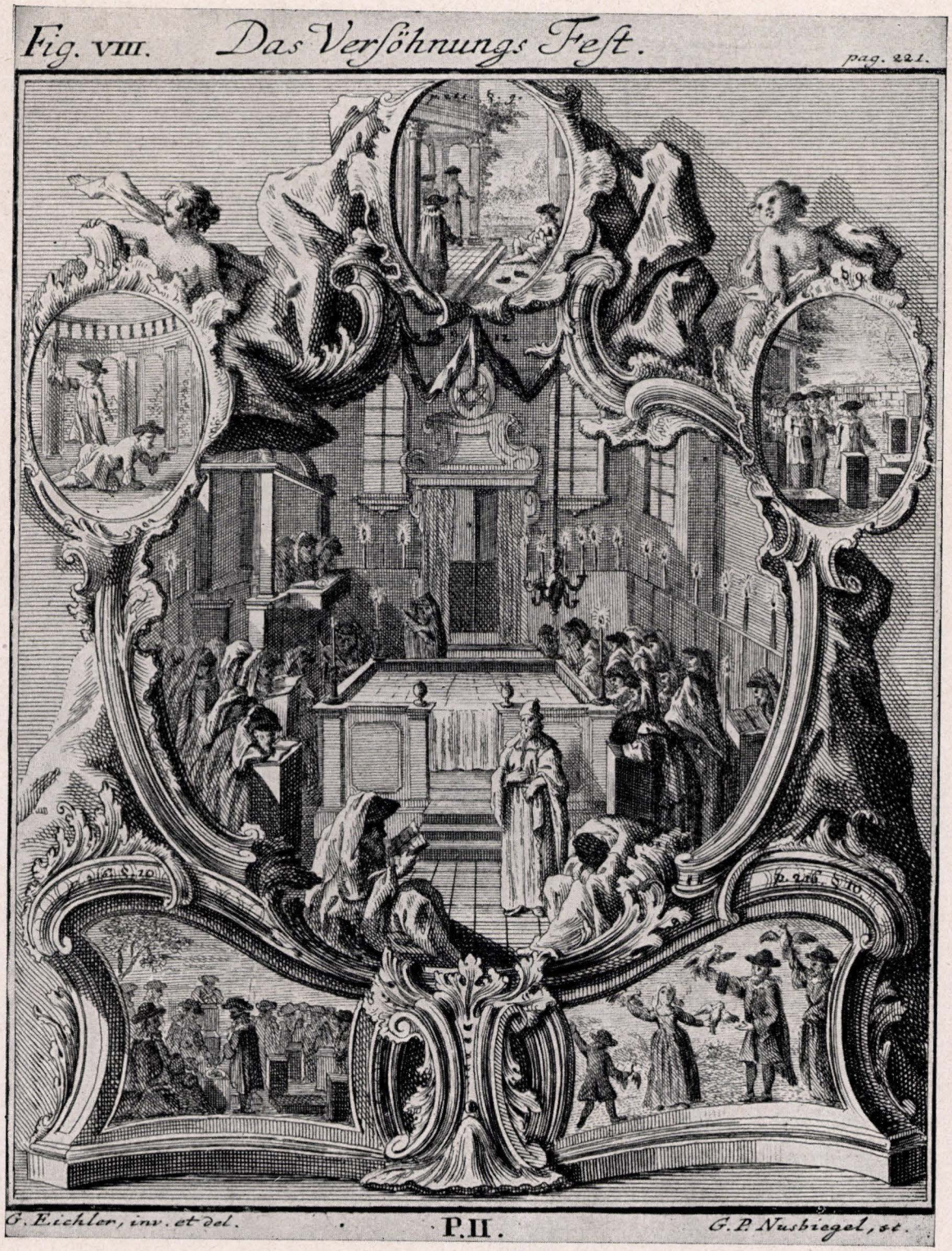






*Jewish holidays as represented in the early 18th century: (upper left) Shabuoth, with the giving of the Ten Commandments; (upper right) Sabbath, with the Habdalah wine and taper; (center left) Simhath Torah, with gifts to the children; (center right) Sukkoth, with the Lulab; (lower left and right), Purim, with dance and music.*






*Yom Kippur ceremonies as depicted in Bodenschatz' "Aufrichtig teutsch redender Hebräer," Bamberg, 1756*

through the desert. During the post-Exilic period, Sukkoth was further augmented or extended by the Feast of Conclusion (Shemini Atzereth) which followed immediately after.

**3. Holy Days of Penitence: Rosh Hashanah** (New Year) and **Yom Kippur** (Day of Atonement). These are pre-Exilic in origin and arose out of the developing feeling of religious and moral responsibility;



*Birkath Halebanah. From a woodcut in a Minhagim book printed at Amsterdam, 1723*

in the post-Exilic period they increased in importance and eventually became the climax of the religious year.

4. **Hanukah** and **Purim,** both post-Exilic semi-holidays. The former celebrates the deliverance of Judaism, and the latter, of the Jewish people, from the danger of persecution.

5. **Fifteenth of Ab, Fifteenth of Shebat** and **Lag Beomer,** three popular feasts dating from the time of the Second Temple. The first was the Feast of the Wood-Ingathering, when wood was brought for the altar; the second is the New Year for Trees. Lag Beomer, the thirty-third day of the period between Passover and Shabuoth (called the Omer period), is also worthy of note as a semi-holiday. Since it is a time of rejoicing, the prohibition against marriages during the rest of the Omer period is lifted for this day. Many reasons are advanced for its celebration.



*Purim players. From a woodcut illustration in "Birkath Hamazon," printed at Amsterdam, 1723*

One is that a plague among the disciples of Rabbi Akiba ceased on that day; it is therefore known also as the Scholars' Feast. Among the Cabalists, however, Lag Beomer is associated with the death of Simeon ben Yohai.

The Torah contains the laws for the observance of the Sabbath, the New Moon, the pilgrimage festivals and the High Holy Days. Reform Jews and Palestinian Jews follow the exact duration of each holiday as stated in the Torah; Orthodox Jews outside of Palestine add one day to each holiday, with the exception of Yom Kippur. (For the observance of two-day holidays, see the next article.)

The intermediate days of Passover and Sukkoth are observed as half-holidays (Hol Hamoed). In the Mishnah these intermediary days of the festivals of Passover and Sukkoth are referred to also as Moed (holiday). According to Talmudic law, on half-holidays one may do only such work as prevents damage and sustains life, yet no uniformity as regards these days is practised in Jewry. For the most part, any manner of work may be done thereon, although the Sephardim keep the prohibition of work on Hol Hamoed a little more strictly. Weddings are forbidden on Hol Hamoed, but betrothals may take place.

In the Eighteen Benedictions (Shemoneh Esreh) recited on Hol Hamoed, an additional prayer, called Yaaleh Veyabo, is inserted; on Hol Hamoed Pesach the half-Hallel is recited, and there is an Additional Service (Musaf) on these days. On the Sabbath occurring during Hol Hamoed, instead of the regular Torah and Haftarah portions, special sections are read; in many congregations the *Song of Songs* is read on Passover after the Morning Service on Hol Hamoed, and *Ecclesiastes* on Sukkoth. On the intermediate days of the festival of Tabernacles, after the Additional Service, there is a procession with the Lulab and Ethrog, in the course of which a Hoshana song is sung, expressing the idea of deliverance and based on *Ps.* 118:25 ("We beseech Thee, O Lord, save now!"). On the final day of Hol Hamoed Sukkoth seven processions are made with Lulab and Ethrog, and seven Hoshanas are sung. For this reason the seventh day of Sukkoth is called Hoshana Rabbah (the great Hoshana).

The earliest name for the festivals was *hag* (from a root meaning either to "dance" or to "make a pilgrimage"; in the early period the people danced around the altar); later, when the festivals received a fixed date, the term *mo'ed* ("fixed season") was preferred. The present term, *yom tob,* is first found in Talmudic times.

Full holidays are observed by abstaining from work, as on the Sabbath. However, certain activities forbidden on the Sabbath are permitted on the festivals, such as the kindling of fire, the preparation of food (with certain limitations), and the work of drawing and heating water necessary for washing the face, hands and feet; preparing water for bathing is forbidden. One may not use on a festival any utensil which has not been previously set apart for that purpose, nor prepare any food on a festival which is not intended for use on the festival itself, even though the day following should be the Sabbath. However, by means of a ritual device



*L'EXAMEN du LEVAIN &c.*

*A. La Maitresse de la maison, qui met du PAIN LEVE en divers endroits, afin que son Mari qui en fait la recherche en trouve.*



*Le REPAS de PAQUES. chez les JUIFS PORTUGAIS.*

*The search for leaven (top); the Passover meal as held by the Portuguese Jews. From B. Picart's engraving, 1725*



*Purim players*

known as Erub Tabshilin, it is possible to suspend the operation of this precept.

The holidays are intended to be joyous and religiously exalted, but not wanton. Hence they are distinguished through better food and drink, festive garments and the wearing of jewels. They are devoted to happy rejoicing as well as to worship and the study of Torah.

*See also:* ERUB; LITURGY; POSTPONEMENT; the articles on the individual holidays. MAX JOSEPH.

*Lit.:* Wellhausen, J., *Prolegomena;* Dembitz, L. N., *Jewish Services* (1898) index, under Festivals; Schauss, Hayim, *The Jewish Festivals* (1938); Rosenau, William, *The Jewish Holidays* (pamphlet, published jointly by the Union of American Hebrew Congregations and the Central Conference of American Rabbis); Idelsohn, A. Z., *The Ceremonies of Judaism* (1929).

**HOLIDAYS, SECOND DAY OF.** According to the instruction in the Torah, Shabuoth, Rosh Hashanah and Yom Kippur are one-day holidays; only the first and seventh days of Passover and the first and eighth days of Sukkoth are considered two-day holidays. With the exception of Yom Kippur, each of these holidays is observed for two days by Orthodox Jews; the additional day is known as the "second holiday of the Diaspora" (*yom tob sheni shel galuyyoth*).

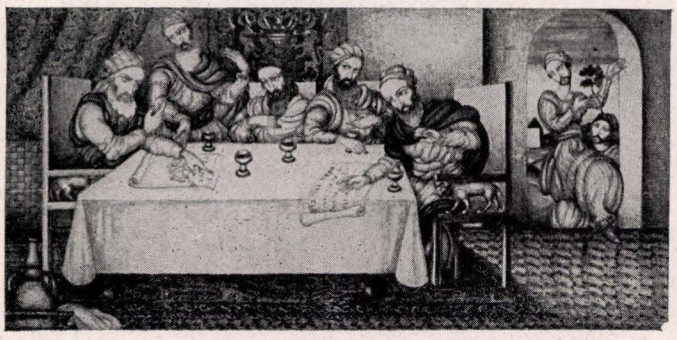
The reason given for the two-day holiday is as follows: originally the calendar was not fixed, but the beginning of the month was always proclaimed by the court after witnesses had testified to seeing the new moon. In order that Jews might observe the holidays at the proper time, messengers were sent out to notify the people of the proper day on which the month began. The Jews of the Diaspora, those who lived outside of and at some distance from Palestine, were prevented from learning at the right time the exact day on which the court announced the new moon; accordingly, since it was possible that the preceding month might have been either twenty-nine or thirty days, it became the custom outside of Palestine to observe two days, to allow for religious scruples. In case either possibility would prove to be the true one, the worshipper would be certain that the real holiday had been observed. This could not be done on Yom Kippur, however, because nobody wanted to fast for two successive days.

When Hillel II, about the middle of the 4th cent. C.E., renounced the privilege of the patriarchate to announce the new moon on the basis of direct observation and permitted the calendar to be automatically fixed by mathematics, all doubts were removed and the second holiday could have been eliminated. But the teachers of Palestine issued the warning: "Do not alter the customs of your fathers!" and the second holiday continued to be observed by Orthodox Jews until the present time; in Palestine, however, they observe only the first day. Reform Jews no longer observe the second day of the festivals, but follow the strict letter of the Torah.

The same laws apply to the second-day holiday as to the first. The only relaxation is in regard to burial; on the first holiday the necessary work must be performed by non-Jews, but on the second day this may be done by Jews.

*Lit.: Shulhan Aruch, Orah Hayim* 496, 526, 663, 666; *Yoreh Deah* 299.

**HOLINESS. 1. In the Bible.** The Hebrew word for holiness, *kedushah*, is derived from a stem which originally meant aloof or unapproachable, separation from the banal, the commonplace, the profane and sensual. From this original meaning, largely associated with the material and physical realm, *kedushah* evolved a spiritual connotation and a moral interpretation.



*The Passover meal in medieval days*

From the earliest Biblical account God was deemed holy in this twofold sense of the word. "Take off the shoes from off thy feet, for the ground whereon thou standest is holy" (*Ex.* 3:5). In Isaiah's vision (*Isa.* 6:1-5), while the "unapproachable" aspect of holiness is still present in that the faces of the seraphim are covered with wings, yet the ethical and spiritual interpretations are dominant; "holy, holy, holy is the Lord of hosts," hence "the whole earth is full of His glory." The Hebrew permits the possibility of translating this verse, "the fullness of the earth constitutes his glory," though this is by no means the accepted translation.

To Isaiah, holiness was the essence of the Deity as justice was to Amos and love to Hosea. This holiness, however, was not merely a theological attribute or a metaphysical concept but an ethical imperative and a moral demand. "Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that deal corruptly! They have forsaken the Lord, they have despised the Holy One of Israel." Holiness and ethical conduct are inseparable. Destruction will be meted out to those who "rejected the law of the Lord of hosts, and contemned the word of the Holy One of Israel" (*Isa.* 5:24). According to Isaiah, there are natural laws in the spiritual world, "wherefore thus saith the Holy One of Israel, because ye despise this word, and trust in oppression and perverseness, and stay thereon, therefore this iniquity shall be to you as a branch ready to fall" (*Isa.* 30:12-13). The unapproachableness of God because originally He was conceived of as a consuming fire (*Deut.* 4:24) was sublimated into the power that makes for righteousness; wickedness and corruption carry with them the seeds of their own undoing (see *Josh.* 24:19-20; *Isa.* 5:16; *Ps.* 90:3-5; *Lev.* 10:3).

Holiness in Judaism may be looked upon as the cardinal virtue, possibly the "summum bonum." If properly understood, it is *the* virtue *par excellence*, in that it includes all others, love, justice, mercy, kindness, fair dealing, moral and physical purity and deeds of beneficence.

*Leviticus* (chaps. 17 to 26) is called the "Holiness Code." The meaning of holiness is made abundantly clear in chap. 19. It runs the whole gamut of human life, "revering father and mother," turning away from idols, in the prohibition against "wholly reaping the corners of the field or gleaning the vineyard" but in "leaving them for the poor." Holiness is incompatible with theft, falsehood and perjury; it can not be found side by side with oppression of one's neighbor or withholding the wages of the hired servant. Holiness vanishes with cursing the deaf or putting a stumbling block before the blind. Holiness demands justice in the courts, equality of rich and poor before the law; it requires just balances and just weights; it repudiates tale-bearing, hatred of human beings and vengeance; it culminates in "thou shalt love thy neighbor as thyself." Holiness in Judaism is a summation of all the virtues. It is "imitatio Dei" as the methodology of a full and complete ethical life. Among the Phoenicians, there were lascivious priests and priestesses in the Astarte cult, called "Kedeshim" and "Kedeshat," or holy ones, which called for the unqualified condemnation of the prophets of Israel, for this was the antithesis of everything the Jew called holy.

There is no doubt that holiness began with certain "taboos" applied to *things* and was largely negative in its primitive aspects. The spiritual genius of the Jew was manifest both in the sublimation of this concept and also in the rapidity with which the evolution took place. Things first were simply taboo, then they became "holy" because they were excluded from common use (*I Sam.* 26:5) or associated with worship and God's dwelling place (*Ex.* 3:5; *Deut.* 23:15; *II Chron.* 8:11; *Micah* 1:2; *Hab.* 2:20; *Ps.* 47:9). The things that were offered as sacrifices were also regarded as "holy" (*Ex.* 30:35; 36:6; *I Sam.* 21:5; *Zech.* 14:20), as were the persons "set aside" from their fellows to serve in the sanctuary (*Lev.* 21:6-7; *I Chron.* 23:13; *Num.* 6:5 (the Nazirite) and *II Kings* 4:9 (the prophet).

Israel as "the holy people" plays no small part in the concept of holiness. They were to be aloof from, separated from idolatrous nations in order to follow the law of God. Israel was to be the priest people (*Ex.* 19:6) and by precept and example hasten the day when "the Lord shall be one, and His name one" (*Zech.* 14:9). To this end they must observe the dietary laws (*Ex.* 22:30; *Deut.* 14:21), refrain from intermarriage with the idolatrous nations (*Deut.* 7:2-6; *Mal.* 2:11; *Ezra* 6:21; 9:11-12) and from heathen methods of disfiguring the body (*Deut.* 14:1-2). The priests at times emphasized external signs and symbols of this holiness, while the prophets, with a deeper spiritual insight, gave the concept of holiness a loftier motivation and an ethical dynamic. To be holy is to accept an ethical obligation that is autonomous if not a categorical imperative. It was a kind of "noblesse oblige" which enveloped man with a sense of consecration for his high calling "to be holy because God is holy."

It is possible that Jews, who were in the minority since early days and were often persecuted because of it, found a defence mechanism in the sublimation of holiness and the subtle "revenge" of being superior to their oppressors. Such an interpretation is possible in statements found in rabbinic literature, such as "Rather be the persecuted than the persecutor." While there are passages in rabbinic literature pointing to the holiness of Israel as having made the people worthy of election (*Sifre* 94a), yet the connection between being chosen because they were persecuted is abundantly to be found (*Midrash Lev.* 27:6).

The idea of holiness was the keystone of Mosaic Judaism. In post-Exilic times it developed somewhat differently among the Sadducees and the Pharisees, the former emphasizing forms, externalities and gradations of holiness, while the latter stressed inner piety and spirituality. The Essenes also made piety the aim and motivation of life. Whereas the aristocratic Sadducees made holiness an accident of birth, the more democratic impulse in Jewish life was made manifest in the Pharisaic emphasis on holiness as possible for all and dependent on a sense of personal consecration. While holiness is attained only by God (*Yer. Ber.* 19:13a), man develops holiness by aspiring to be God-like and rising above the sensual life" (*Yoma* 39a). The supreme aim of Jewish life is sanctification of the commonplace through good works. The sanctification of God's name (*Kiddush Hashem*) combined the highest aspirations of life and even glorified martyrdom. It combined moderation, temperance and reason with all the virtues. Maimonides called that division of his *Yad Ha-*

*hazakah* which deals with conjugal life "Kedushah," or holiness; Nahmanides dealt with the same problem in his *Letter on Holiness.*

**2. In Rabbinic Literature.** The most frequently used name for the Deity in rabbinic literature is "the Holy One, praised be He" (*Hakadosh Baruch Hu*). For that reason human holiness is "Imitatio Dei" dependent upon acting in such a way as to become God-like (*Midrash Num.* 9:4 and 17:6). The law is a source of holiness. Israel is holy not because it is God's people, but becomes God's people when it is holy through obedience to God's laws (*Mechilta* 98a). "Holiness," said Dr. Solomon Schechter, "is the highest achievement of the Law and the deepest experience as well as the realization of righteousness. It is a composite of various aspects not easily definable, and at times seemingly contradictory. But diverging as the ideals of holiness may be in their application to practical life, they all originate in the conception of the kingdom, the central idea of Rabbinic theology, and in Israel's consciousness of its close relation to his God, the King" (*Some Aspects of Rabbinic Theology,* 199).

The usual term for holiness, *kedushah*, is held down largely within the limits of the law, while *hasiduth*, usually translated by "saintliness," not only reaches above and beyond legal requirements but creates the spiritual atmosphere for their revaluation and, at times, their transvaluation. The attributes of mercy, grace, forgiveness and loving kindness are all requirements of holiness and saintliness (*Mechilta* 37a; *Sab.* 133b; *Sifre* 85a; *Mechilta* 59a; *Midrash Gen.* 58:9; *Midrash Lev.* 35:3; *Yer. Bik.* 66c; *Aboth de Rabbi Nathan* 56a).

While *hasiduth* is a higher concept than *kedushah*, yet the latter, even in the sense of "separation" or "withdrawal," referred not to metaphysical remoteness but to withdrawal from things impure and defiling as incompatible with God's holiness. Foremost among these are idolatry, adultery (which includes all sexual immorality) and shedding of blood (*Mechilta* 63a; *Midrash Num.* 9:7; *Midrash Lev.* 26:6; *Midrash Lev.* 23 end). According to the rabbis, every transgression of Biblical laws tended to make man impure and therefore unholy, since it made the heart callous (*Yoma* 39a), while observance of the laws of the Torah so sensitized the spirit of man that attunement to holiness was easy and natural (*Mechilta* 98a; *Midrash Num.* 17:6). While obedience to the law sanctifies man and disobedience defiles him, the higher holiness (*hasiduth*) is characterized by a mystic joy in goodness as such without thought of the law and the reward for obedience thereto. Under its spell he does more than the law requires and finds his highest joy in the deed without thought of reward. No two of these find the same avenues of expression, but all seem to feel the joy and privilege of the Talmudic formula, "Sanctify thyself even in that which is permitted to thee" (*Sifre* 95a; *Yeb.* 20a).

Rabbi Eliezer, of Worms, who takes this saying as the motto to one of his chapters on the *Regulations of Hasiduth*, comments upon it to the effect: "Sanctify thyself and thy thoughts, reflect upon the unity (of God, and think of) whom thou art serving, who (it is that) observes thee, who (it is that) knows thy deeds, and who (it is) to whom thou wilt return. . . . Hence be (in ritual questions) stringent with thyself and lenient toward others. . . . The Torah in certain cases made concessions to the weakness of the flesh (hence the law can not always be taken as the supreme standard of conduct). Take no oath even for the truth. . . . Keep thee from every wicked thing (*Deut.* 23:11) which means, among others, not to think of things impure" (introduction to the *Rokeah* of Rabbi Eliezer of Worms, quoted by Schechter in *Some Aspects of Rabbinic Theology*, 210). Hasiduth, therefore, was the corrective of the law.

The following is typical: "We have heard that it is written, 'Thou shalt not kill,' and should imagine that the prohibition is confined to actual murder. But there are also other kinds of shedding blood, as, for instance, putting a man to shame in public, which causes his blood to leave his face. Hence to cause this feeling is as bad as murder, hence he who is guilty of it, loses his share in the world to come" (*B. M.* 59a). "In like manner it is written, 'Thou shalt not commit adultery,' but, according to *Job* (24:15), 'The eye also of the adulterer waiteth for twilight' teaches us that an unchaste look is also to be considered adultery; and the verse 'that ye seek not after your own heart and your own eyes, after which ye used to go a whoring' (*Num.* 15:39) teaches us that an unchaste look or even an unchaste thought is also to be regarded as adultery" (*Midrash Lev.* 23:11).

In like manner, failing to give to the poor was considered idolatry (*Keth.* 68a; *A. Z.* 17b; *B. B.* 10a), theft (*Prov.* 22:22) and murder (*Taan.* 21a and *Sanh.* 35a). The distinction between the legal and the moral, the conventionally good and the really good person is graphically portrayed in the story of Rabbah Bar bar Hana. He carried on a litigation with carriers who, during their work, broke a cask of wine. Whereupon he took away their clothes; the workers brought complaint against him to Rab, who said to him, "Give back the clothes to the workers." Rabbah then asked, "Is this the law?" "Yes," he said, "it is the law of goodness" (*Prov.* 2:20) (*B. M.* 83a).

In Judaism holiness is the highest achievement of the law, its purpose and its fruition. It is a means of worshipping by striving to become like "the Holy One." The theological and metaphysical aspects of holiness are never permitted to obscure the ethical and moral demands which are implicit in all its variations and ramifications. LOUIS L. MANN.

*Lit.:* The articles on the subject in Hastings, *Dictionary of the Bible,* and the encyclopedias of Hamburger and Cheyne-Black; Lazarus, M., *Ethics of Judaism;* Schechter, S., *Some Aspects of Rabbinic Theology* (1909).

**HOLINESS CODE,** name given by Bible critics to a group of ethical and ritual laws in the Pentateuch supplemented by exhortations and motivated by a pronouncement declaring that the holy Yahveh is the God of Israel (*Lev.* 19:2; 20:7, 8, 26; and other passages). According to Bible criticism, *Lev.* 17 to 26 is the Holiness Code.

**1. Identification.** The name was first suggested by Klostermann ("Beiträge zur Entstehungsgeschichte des Pentateuchs," *Zeitschrift für die gesamte lutherische Theologie und Kirche,* Leipzig, 1877, p. 401 et seq.), and was quickly adopted by Biblical scholars. In scientific writings, the Holiness Code is designated as *H* or *Ph.* The latter symbol signifies that the Holiness Code

has been incorporated into the Priestly Code (*P*), one of the underlying codes of the Pentateuch, and is now regarded as one of its component parts.

While *Lev.* 17 to 26 is generally regarded as the Holiness Code, scientific investigation proves that this is not altogether correct. In the first place, it is exceedingly doubtful whether everything in chaps. 17 to 26 belongs to *H*. Most Bible scholars hold that numerous passages of varying length, taken chiefly from *P*, were inserted into this section by the priestly redactors (*RP*) (cf. Carpenter and Harford, *Composition of the Hexateuch,* 272; Eissfeldt, *Einleitung in das Alte Testament,* 271). Moreover, it is quite likely that certain passages, now scattered in other sections of the Pentateuch, were taken from *H*. Thus Carpenter (Carpenter and Harford, *ibid.,* 275), Driver (*Introduction to the Literature of the Old Testament,* 1913, p. 59), Morgenstern, as well as numerous older Biblical scholars are inclined to regard *Ex.* 31:13; *Num.* 15:38-41 and a few other verses as integral to the *H* code. Eissfeldt (*ibid.,* 269) also admits the likelihood of this, even though he declares that it is impossible to bring sufficient proof to *establish* the theory that the above-cited verses belong to *H*, because of *P*'s careful editing of these sections of the Pentateuch.

Finally, it should be noted that *H* is not a unified document written at any one time. Carpenter (*ibid.,* 272) points out many repetitions: (1) *Lev.* 19:3b, 30; 26:2, all dealing with the commandment to observe the Sabbath. (2) 19:4 and 26:1, both warning against idol-worship. (3) What to leave for the poor is enumerated in 19:9, and repeated in 23:22. (4) The law against eating anything with blood is given in 17:10-14 and again in 19:26. (5) The punishment for murder is stated both in 24:17 and in 24:21. Moreover, there is a conflict as to when a peace-offering may be eaten (19:6 versus 22:30). Nor is there complete agreement on the subject of forbidden marriages and sexual relationships as ordered in 18:6-18 and 20:10-21.

Morgenstern consequently divides the Holiness Code into $H_1$ and $H_2$. A few characteristic phrases in chaps. 18 and 20 will serve to illustrate the logic of this position. In *Lev.* 18:9, we have the statement: "The nakedness of thy sister . . . thou shalt not uncover." It should be observed that at this level of legislation, no punishment is provided in case of violation. In 20:17b, however, it is written ". . . he hath uncovered his sister's nakedness; *he shall bear his iniquity.*" Here we have the same law above with the significant provision of the penalty in case of violation. Now the exact nature of the punishment is apparently indefinite; at least it is clearly implied that it is not to be imposed by a human agency. Nevertheless, it is a long step beyond the simple prohibition. It indicates an acceptance of the principle of individual responsibility first clearly enunciated and explained by Ezekiel after the destruction of the Temple in 586 B.C.E. (cf. Morgenstern, "Book of the Covenant," part 3, *Hebrew Union College Annual,* vols. 8-9, p. 6 et seq.). It is obvious that the legislation in chap. 20 is later than that in chap. 18. Consequently, if we regard the material of chap. 18 as $H_1$, it follows that its parallel in chap. 20 must be the later $H_2$.

There is a third level of legislation included in chap. 20, which is still later and can not be regarded as *H*. In 20:17a there is repeated the law prohibiting marriage between brother and sister. It reads: "And if a man shall take his sister . . . and see her nakedness, . . . it is a shameful thing; and they shall be cut off in the sight of the children of their people." The significant difference lies in the penalty. No longer are the offenders left to God's punishment, which, while regarded as certain, was nevertheless likely to be delayed. At this stage of legislation, the provision is apparently made for state execution of criminals. As Morgenstern (*ibidem*) explains, this penalty was invoked to keep the land in which Yahveh was conceived to be dwelling free from the defiling presence of incestuous people. Since the concept of Yahveh's dwelling in the Temple originated in post-Exilic times and became official only with the promulgation of *P*, the law quoted in *Lev.* 20:17a must of necessity belong to *P* and not to *H*.

Hence it may be concluded that *H* is not a unit and has at least two distinct strata, $H_1$ and $H_2$, respectively, with some indications of even further editorial stratification. Furthermore, *H* is not limited to *Lev.* 17 to 26, nor is all of chaps. 17 to 26 part of the Holiness Code.

**2. Contents.** According to Morgenstern's unpublished notes, the earliest stratum of *H* is largely included in *Lev.* 18:1-18; 19:1-18, 32-36; 23:9-22; 25:1-7, 18-22; 26:1-9, 36-39. $H_1$, as thus outlined, lists the prohibited marriages without mentioning penalties. Evidently, the authors expected ready compliance and assumed, like most of the pre-Exilic prophets, that Israel as a whole was held responsible for the proper performance of the laws. The code also repeats most of the commandments of the Decalogue in scattered verses in chap. 19, and supplements these *Debarim* (direct prohibitions) with ethical injunctions (*Mitzvoth*) to care for the poor, the helpless and the strangers and to be fair and just to all. In chaps. 23 and 25, we have the calendar of the various festivals which are based on the seasons and do not as yet have specific dates. (For a full discussion of the *H* calendar, see Morgenstern, "Supplementary Studies in the Calendars of Ancient Israel," *Hebrew Union College Annual,* vol. 10, p. 29 et seq.) Finally, in chap. 26 we have the famous hortatory passage, similar to that of the Deuteronomist (*Deut.* 28), promising perfect happiness in case of obedience, but threatening complete destruction should Israel prove recalcitrant.

The later stratum, $H_2$, opens with the commandment to have all cattle slaughtered at the central sanctuary (*Lev.* 17:1-5), as peace offerings. In case of violation the penalty is: "that man shall be cut off from among his people," a punishment which seems to mean that the sinner and his entire family are doomed to a premature death. Like the penalty "he shall bear his sin," this punishment also is to be inflicted by God and not by man (cf. Morgenstern, "The Book of the Covenant," part 3, p. 33 et seq.). Only later on did "cut off" come to mean excommunication. It is apparent that the purposes of the law were to encourage Yahveh worship (verse 6) and to prevent the eating of blood. The latter offense was also made punishable by "cutting off" (verse 14).

Additional laws dealing with sacrifices and other ritualistic practices are propounded in 19:5-8, 19, 23-32

and parts of chap. 22. However, the main attention is given to keeping the people holy. Accordingly, lustful sexual acts and marriage between close relatives are prohibited under the penalty of being "cut off," "bearing one's sin," or "being childless." Furthermore, specific ethical conduct in dealings with slaves, strangers and neighbors is strongly enjoined (25:8-10, 14-18, 23-55). This section is supplemented with hortatory passages calling upon Israel as a whole to be holy because Yahveh is holy or simply because Yahveh is their God (18:4, 5, 21, 30; 20:7, 8, 26; 24:22; 25:38, 55; 26:2). If the people obey, all will be well. Should they, however, prove recalcitrant, then they will be visited with terrible destruction and exile (18:3-5, 24-30; 20:22-26; 26:10-11, 15, 26-32, 43).

The contents as well as the language of the Holiness Code show a close affinity with the book of *Ezekiel*, as has been noted by every Biblical scholar.

Carpenter and Harford (*ibid.*, 277-83) supply a long and detailed list of linguistic, ideological and legislative similarities which have led earlier students of the Bible to declare that Ezekiel himself was the author of *H*. However, this theory has been rejected by later scholars, including Carpenter himself. For *H* contains numerous expressions, especially in chap. 26, which were apparently quite unknown or deliberately avoided by Ezekiel (Carpenter and Harford, *ibid.*, 283). Besides, neither *H* nor the book of *Ezekiel* may be regarded as a unit, the work of any one author. Hence the only likely conclusion which may be drawn from the many parallels between *Ezekiel* and the Holiness Code is that both were composed at approximately the same time, and perhaps that the one reacted upon the other to a certain extent, though which upon which it is difficult to determine with certainty.

**3. Place and Time of Composition.** There is no distinct statement pointing to place, time or authorship of the Holiness Code other than *Lev.* 26:46, which declares: "These are the statutes and ordinances and laws, which the Lord made between Him and the children of Israel in Mount Sinai by the hand of Moses." Obviously the verse has no historic validity and is in all likelihood a late editorial effort to link this legislation with Moses on Sinai. A satisfactory conclusion as to place, time and authorship can not be arrived at without a study of the contents.

An indication of the time of the composition of the earlier stratum of *H* is the likeness of *Lev.* 26 and *Deut.* 28. That *H* is later than *D* (the Deuteronomic Code) is in some degree supported by comparing the legislation for honest measures in *Lev.* 19:35-26 with *Deut.* 25:13-15. The *D* code refers only to weights and measures, while the *H* code also considers the meteyard and makes specific mention of such measures as the *'ephah* and the *hin*. This elaboration points to a later time. Furthermore, the term *hin* occurs only in *Ezekiel* and the Holiness Code besides in *P*, and indicates that the time of its composition was probably Exilic or post-Exilic. Furthermore, the Decalogue of *H* points to a later origin than that of *D*.

A second clue for the dating is the apparent affinity of *H* with *Ezekiel*, previously mentioned (cf. *Lev.* 18:8 with *Ezek.* 22:10; *Lev.* 19:13 with *Ezek.* 18:7; 22:29; *Lev.* 19:15 with *Ezek.* 18:8; 33:15; *Lev.* 26:3 with *Ezek.* 20:18, 19, 21; *Lev.* 26:4-6 with *Ezek.* 34:25-27; *Lev.* 26:9 with *Ezek.* 16:62; 36:10, 11; *Lev.* 26:12 with *Ezek.* 11:20; 36:28; 37:27-28; cf. Carpenter and Harford, *ibid.*, 277 et seq.). Thirdly, the legislation for the Sabbatical year (*Lev.* 25:1-7), as well as the provisions for the festivals, stress the agricultural aspect. This suggests that at the time of the composition of *H*, the land was peaceful and the people not too poor to give the priests their due and even to permit their fields to lie fallow every seventh year. Furthermore, the greatest blessing which the people wanted at that time was, "I will give your rains in their season, and the land shall yield her produce, and the trees of the field shall yield their fruit" (*Lev.* 26:4). Such a peaceful agricultural environment could not have come until after the effects of the Babylonian invasion (586 B.C.E.) had worn off. This attention to the laws governing the Sabbatical year, which have always been applied to Palestine only, leads to the conclusion that *H* was composed in Palestine and not in Babylonia.

On the other hand, the failure to mention the Temple or Temple offerings throughout this earlier stratum of *H* establishes the fact that it was written before the rebuilding of the second Temple. Consequently, Morgenstern (*The Calendars of Ancient Israel*, 38) sets the date of *H* between 539 and 516 B.C.E. As there is nothing in the code suggesting a Babylonian background, and because the agricultural interests point to Palestine, it is reasonable to conclude that *H* was written in Palestine.

The dating of $H_2$ is a much simpler matter. According to *Lev.* 17:3-7, all cattle used for food must be considered as sacrifices, and may be slaughtered only at the central sanctuary. Evidently then the Temple must have been in existence. Furthermore, the Jewish community must have been very small and compact to be able to carry out this injunction. (Here again there is proof that *H* is Palestinian in origin.) This picture fits the Palestinian Jews in the period immediately following the rebuilding of the second Temple. Morgenstern therefore sets the date of $H_2$ between 516 and 485 B.C.E.

Other scholars do not differentiate between $H_1$ and $H_2$. Their conclusions with regard to the time of the composition of *H* do not vary too widely. Oesterley and Robinson (*Introduction to the Books of the Old Testament*, 60 et seq.) insist on an earlier date; they believe that *H* minus *Lev.* 17 precedes the *D* code and shows the influence of Isaiah's stress on holiness. However, the consensus of scholarly opinion is against them. Eissfeldt (*ibid.*, 276) believes that *H* was composed about the middle of the 6th cent. B.C.E. Steuernagel (*Lehrbuch der Einleitung in das Alte Testament*, 245) and Bewer (*Literature of the Old Testament*, 184) set the date at approximately 570 B.C.E. Carpenter (Carpenter and Harford, *ibid.*, 284) is somewhat in doubt whether *H* precedes or follows *Ezekiel*, but feels that the weight of evidence is in favor of its following *Ezekiel*, and therefore places *H* in the 6th cent. B.C.E. This conclusion seems to be the most acceptable to present-day Bible scholars.

*See also:* DECALOGUE; LEVITICUS; PRIESTLY CODE.

MORDECAI I. SOLOFF.

***Lit.:*** Bewer, Julius, *Literature of the Old Testament*, chap. 12; Carpenter and Harford, *Composition of the Hexateuch*, 268-84; Driver, S. R., *Introduction to the Literature*




*Title page of the first Dutch Haggadah, engraved in 1695*

*of the Old Testament* (1913) 47-59; Eissfeldt, *Einleitung in das Alte Testament,* 258-76; Morgenstern, Julian, "The Book of the Covenant," part 3, *Hebrew Union College Annual,* vols. 8-9, p. 1 et seq.; idem, "Supplementary Studies in the Calendar of Ancient Israel," *Hebrew Union College Annual,* vol. 10, p. 1 et seq.; Oesterley, W. O. E., and Robinson, T. H., *An Introduction to the Books of the Old Testament,* 52 et seq., 60 et seq.; Steuernagel, *Lehrbuch der Einleitung in das Alte Testament,* 242-46; Woods, "Hexateuch," in Hastings, James, *Dictionary of the Bible,* vol. 2, p. 374.

**HOLITSCHER, ARTUR,** writer, b. Budapest, Hungary, 1869. His travels took him across the continents of Europe, Asia and America. He considered Berlin as his home, and wrote for a number of German daily newspapers. His book *Amerika heute und morgen* (1912) was greatly acclaimed, and was followed in 1918 by *Das amerikanische Gesicht.* In 1920 he wrote *Drei Monate in Sowietrussland,* and in 1922 *Reise durch das jüdische Palästina* and *Gesang in Palästina.* These writings reveal much enthusiasm for the collective way of living. His novels are *Leidende Menschen* and *Weisse Liebe.* He also wrote some plays, such as *Das andere Ufer* and *Der Golem.* His *Erinnerungen eines Rebellen* (1926), *Mein Leben in dieser Zeit* (1929) and *Ein Mensch ganz frei* (1931) are autobiographical. Other writings of his on contemporary subjects are *Es geschah in Moskau* (1929), its suite, *Es geschieht in Berlin* (1931), and *Die Verwandlung der U.S.A.* (1930).

Holitscher, like other Jewish writers, did not publish any books in Germany after 1932. After 1933, Holitscher left Germany and lived in Switzerland.

**HOLLAENDERSKI, LEON** (Löb ben David), scholar and author, b. Wisztyniec, province of Suwalki, Poland, 1808; d. Paris, 1878. He founded the first printing and lithographing establishment in Suwalki. In 1843 he was denounced as a supporter of the Polish liberation movement and fled to Paris, where he was active among the Polish political refugees and sought to call attention to the plight of the Polish Jews under the Russian regime. His literary achievements established him as a philosopher, historian and bibliographer. In his *Les Israélites en Pologne* (Paris, 1846), one of the first systematic works in its field, he developed a project of improvement of the status of the Jews, in which, among other things, those Jews who refused to become assimilated were to be denied the right to protection under Polish law. He was violently attacked for this view by the Christian scholar Berschadski. His other works include: *Céline la nièce de l'abbé* (1832); *Dix-huit siècles de préjugés chrétiens* (1869); *Dictionnaire universel français-hébreu; L'example,* an essay on morals; an apologetic work *Israél et sa vocation.*

**HOLLAND.** Table of Contents:

1. Jewish Settlements during the Middle Ages.
2. Marrano Colonies until the End of the 16th Century.
3. The Period of the United States of The Netherlands.
   a. Portuguese Communities from 1590 to 1795.
   b. High German Communities from 1635 to 1795.
   c. Economic Importance of the Portuguese and High German Jews until 1795.
   d. Religious, Cultural and Intellectual Life until 1795.
4. The French Period, from 1795 to 1813.
5. From 1815 to May 15, 1940.
   a. Economic and Civic Importance of the Jews.
   b. Dutch Jews in Literature, Art, and Journalism.
   c. Statistics.
   d. Internal Life.
   e. Reaction to Events in Germany since 1933.
6. From May 15, 1940, to 1941.

**1. Jewish Settlements during the Middle Ages.** There is no evidence that Jewish settlements existed before the 13th cent. in the area subsequently known as Holland or the Kingdom of the Netherlands. For many centuries Dutch provinces under counts and dukes were a part of the German empire. The earliest records concerning the Jews in any of these provinces are connected with the county of Holland and the county of Friesland. In 1306 and 1321 Count William of Holland accepted exiled French Jews in Hennagau and in Holland. The testamentary prescription of Henry III of Brabant (1261) is supposed to have ordered all Jews who were there in large numbers to be expelled also from the Dutch Brabant of the North. Only those Jews were excepted who were willing to conduct trade as other merchants did, without accepting interest.

Aleidis, widow of Henry III, received from Thomas Aquinas an answer to her inquiry to the effect that the Jews could not retain what they had acquired from others through usury and that the duchess herself was also not permitted to retain such money; the sovereigns might take all possessions from the Jews provided that they were left what they needed in order to exist. Despite these restrictions, conditions affecting the Jews

in Brabant were not unfavorable during the time of Aleidis (1261-74), the long regime of her son, John I (1261-94), and of his son, John II (1294-1312). Furthermore, the Jews who were driven out of England in 1290 and out of France in 1306 were welcomed in Brabant.

In Overijssel a few Jewish capitalists are mentioned in 1332. The one extant medieval letter of protection for Jews in Holland comes from Overijssel and is dated 1347. In the province of Limburg there are no records of Jews during the 13th cent. Jews from Roermonde, however, are mentioned as owners of houses in nearby Cologne in the records for 1275 to 1279, 1282, and 1394. Jews seem to have lived especially in Gelderland. Jews from Arnhem, capital of Gelderland, are mentioned in Cologne about 1200 to 1235. Duke Reinhold II of Gelderland (1326-43) was granted by Emperor Louis of Bavaria the privilege of allowing Jews to settle in his land, which privilege he executed in 1340. On the other hand, the duke attached the wealth of the Jews and drove them out of Goor and Odenzaal in the bishopric of Utrecht which had been pawned to him. There were other Jewish settlements in Gelderland, especially at Nijmegen. Jews from Nijmegen are mentioned in Cologne in 1335, 1392, 1414 and 1418. There is also mention in Cologne, about 1270, of a Jew from Heerlen. About 1255 or 1256 there was a Jewish cemetery in Thienen, in the southern part of The Netherlands.

When, in 1349, the Black Death occurred and the Flagellants roamed the land, misfortune struck the Jews, too. The Jews were persecuted in the county of Holland and in the duchy of Brabant. Furthermore, Jews were martyred in Sittard, Süsteren and Hasselt in the county of Limburg; in the bishopric of Utrecht; in Arnhem, Nijmegen and Zutphen in Gelderland; in Deventer, Kampen and Zwolle in Overijssel. The count of Holland, during the time of the Black Death, gave his tax collector in Zealand written permission to kill the Jews. In Vucht they were burned despite attempts at defending themselves. Duke Reinhold III of Gelderland took possession of all notes of credit in the hands of Jews.

Despite these catastrophes which had befallen the Jews, there are records of them again in these provinces in the very next century. A Jew from Gelderland was, in 1443, given safe transit through Heusden. After 1451 Jews in Arnhem and the rest of Gelderland had to wear a Jew-badge on their outermost garment. Jews were driven out of Utrecht again in 1444. In general, however, Jews were to be found especially in Gelderland until the days of the stadholder, the Duke of Alva (1567-73). The occupations of the Jews in Holland were similar to those of the Jews in Germany. They were active in the money trade, but also as physicians. There are, however, no records of scientific achievements by Jews during this period.

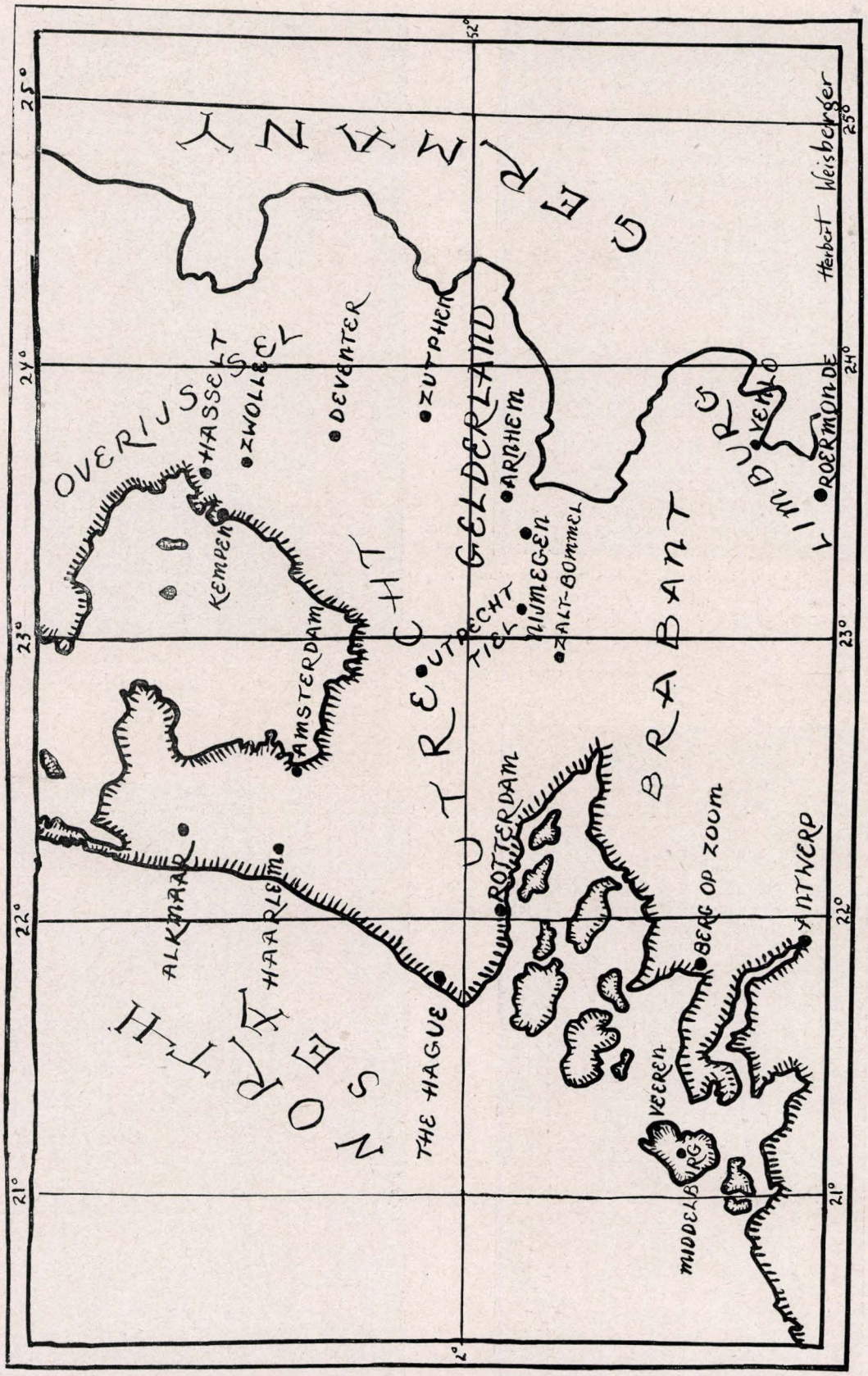
**2. Marrano Colonies Until the End of the 16th Century.** Shortly after the expulsion of the Jews from Spain and Portugal, there began a steady stream of Marrano immigrants to the Netherlands. They came mainly to Antwerp, the center of world commerce in the 16th cent., and also to Holland. Some of them came as transients, others to make permanent settlement there.

In 1498 Marranos accompanying a load of sugar arrived at Arnemuiden. Berg op Zoom, Middelburg, Olissingen and Veeren also had commercial connections with the Portuguese and therefore attracted Marranos. The Marranos were engaged in large-scale commerce, and they received grants of liberties and privileges, including letters patent and their own jurisdiction. They arrived at Zealand with every ship. Those who remained in Holland assimilated quickly. The Marranos who openly returned to Judaism, however, had to emigrate further, since they were compelled to conceal their faith in The Netherlands, which were part of the empire of Charles V. On March 30, 1526, Emperor Charles V permitted the Marranos to remain in The Netherlands for thirty days. With the help of government officials for whom this condition became a fruitful source of income, the Marranos were allowed to remain longer.

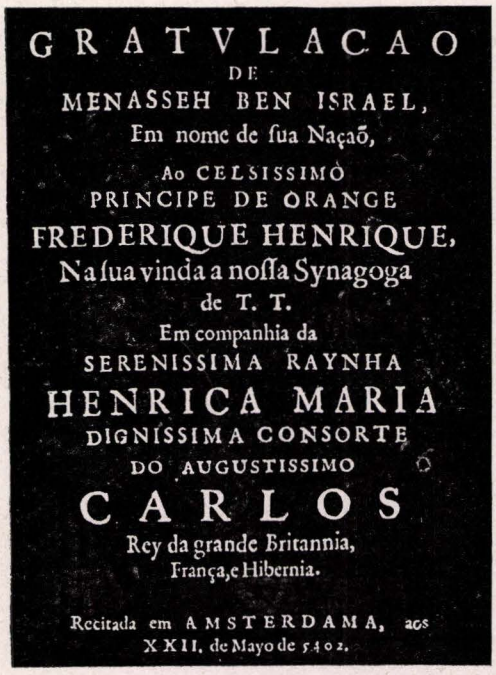
Those Marranos who did not look upon The Netherlands as a land of transit and were willing to remain Christians petitioned Charles V, on February 15, 1537, to allow greater numbers of Marranos to come to Antwerp and The Netherlands. On February 27, 1537, he agreed, and the great stream of Marranos into The Netherlands began. Middelburg, Berg op Zoom and other cities gave them grants of privileges in 1538 and 1539. In January, 1540, however, a ship arrived in Zealand with about one hundred Marranos whom the greedy tax collector Sandelijn arrested and denounced as secret Jews before the court of the Inquisition in Brussels. Two of the new arrivals were burned at the stake in Middelburg; the others were freed. On May 7, 1545, the Marranos aboard a ship sailing for Italy were arrested.

In a decree of December 16, 1541, Charles V had distinguished between faithful Catholic Marranos and Marranos practising Judaism. The latter, known as Crypto-Jews, were to be reported immediately to the authorities. In renewing this edict on June 25, 1544, the emperor ordered active measures to be taken against Jews and Crypto-Jews. On July 17, 1549, Charles V withdrew his former grant of privilege allowing the Neo-Christians to remain in The Netherlands. All Neo-Christians who had arrived from Portugal during the previous six years were ordered to leave The Netherlands within one month under penalty of death. On May 30, 1550, the emperor extended this edict to apply to all Marranos.

The expulsion of the Marranos incited the regent of the Netherlands, Margaret of Parma, and the Duke of Alva to undertake action against the old German Jewish settlements in Gelderland. The council of the city of Nijmegen had just made an agreement with several Jewish families concerning the right to settle there, when on August 4, 1544, the regent ordered the council to permit no Jews to reside in that city. The same edict was announced in Utrecht on January 20, 1546. It held also for those Jews in Roermonde, Venlo, Zalt-Bommel and Zutphen who were bankers. The action against the Jews was repeated by the Duke of Alva in 1569 and 1570. German Jews, including the Jewish physician Joest Zwitser, were forever banned from Limburg, Utrecht and Gelderland. In January, 1570, the stadholder of Gelderland ordered the city of Arnhem to place under arrest all Jews who were still




*A map of Holland in the Middle Ages showing communities then inhabited by Jews*


GRATVLACAO
DE
MENASSEH BEN ISRAEL,
Em nome de ſua Naçaõ,
Ao CELSISSIMO
PRINCIPE DE ORANGE
FREDERIQUE HENRIQUE,
Na ſua vinda a noſſa Synagoga
de T. T.
Em companhia da
SERENISSIMA RAYNHA
HENRICA MARIA
DIGNISSIMA CONSORTE
DO AUGUSTISSIMO
CARLOS
Rey da grande Britannia,
França, e Hibernia.
Recitada em AMSTERDAMA, aos
XXII. de Mayo de 5402.

*Title page of a welcoming address to Prince Frederik Hendrik on the occasion of his visit to the Portuguese synagogue at Amsterdam in 1642*

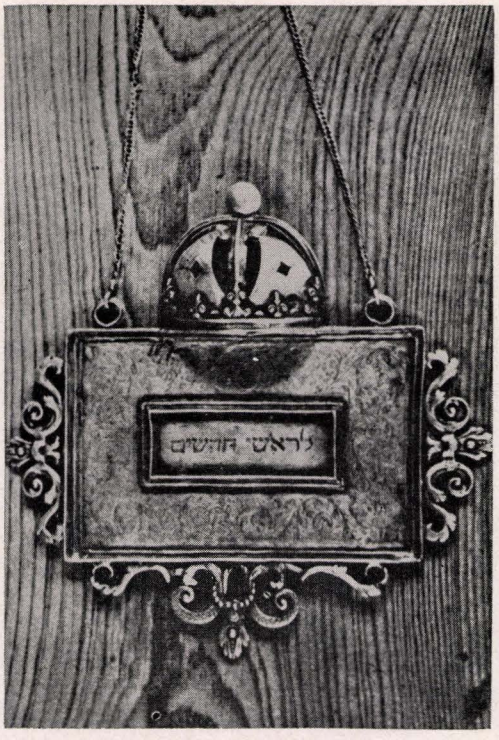



*Only known copy of a Minhagim book printed on the printing press of Manasseh ben Israel in 1636*

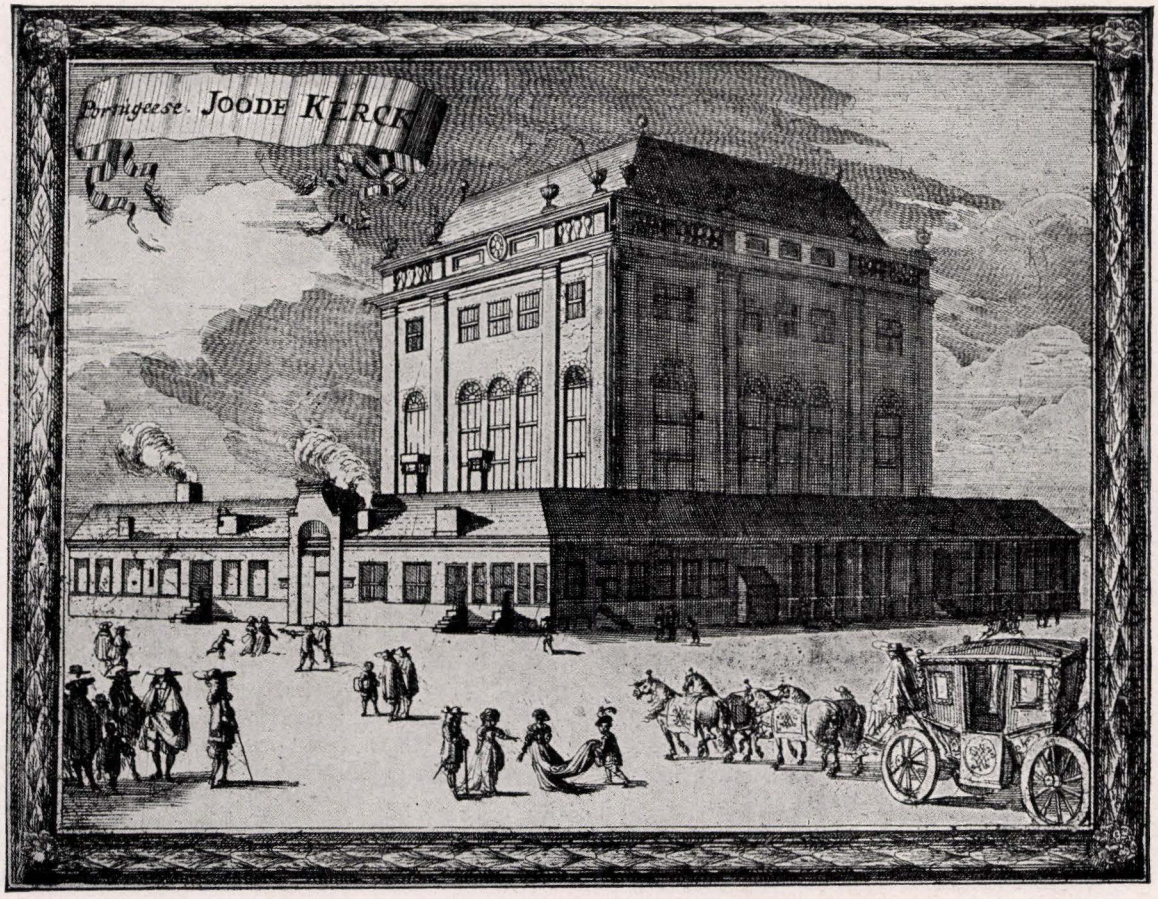
(Illustrations on this page are photostatic reproductions)




*Title page of the Bible printed by Joseph ben Abraham Athias in 1661. It was his finest work*




*A Torah shield presented (1612) by Jacob Tirado to the Portuguese synagogue at Amsterdam*




*A contemporary engraving of the 17th century Portuguese synagogue at Amsterdam*

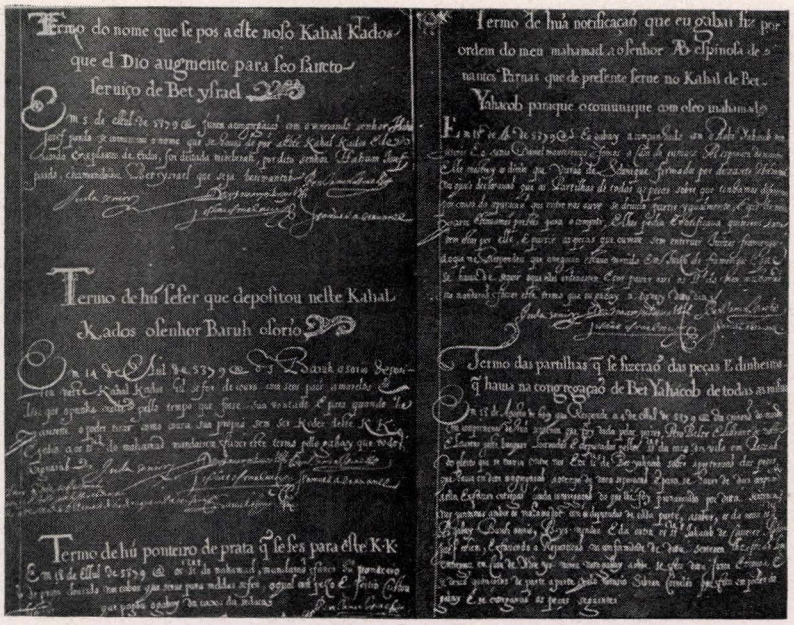
there and to seize their possessions. All Jews, including the physicians, were driven out of Heeringen, Tiel, Vageningen and Hasselt in Overijssel.

Even during the rebellion against Spain the fate of the Portuguese Jews did not change. Although Middelburg had been won by William the Silent in 1574, that city was not yet prepared, in 1578, to accept Portuguese merchants as Jews. However, when the states-general, upon petition by the Antwerp Marranos, granted passes of safety to Portuguese merchants on October 22, 1577, the previously described decrees of Charles V and Philip II against the Marranos became invalid.

In 1579 the Utrecht Union changed conditions entirely and created a united Netherlands. Many Portuguese merchants left Antwerp since Portugal had been conquered by Spain in 1580. On June 19, 1581, the Portuguese merchants in the northern part of The Netherlands were given a second assurance of safety. All the conditions of the first assurance of safety in 1577 were confirmed and two items were added. Protection was extended not only to those Portuguese who were already in The Netherlands but also to those who were to come later, for the authorities saw advantages in the expansion of commerce and the strengthening of commercial connections through the Portuguese Marranos. They were permitted to emigrate unhindered with family and fortune at any time. In this way Portuguese and native merchants were placed on an equal footing.

In 1585 Antwerp was recovered by Spain after a long siege, and a great exodus of Marranos from the city followed. Spain, however, continued to carry on its commercial dealings officially through the Portuguese Marrano business houses. Their petition to the state of Zealand secured for the Marranos, on April 2, 1587, a new document of security (*sauvegarde*). It was in the main a repetition of the general regulations and it protected especially the trade of the Portuguese in Zealand. In other states of the united Netherlands they were not to carry on trade until they had secured special permission from the respective state. This was effected by means of the general ruling of the states-general in its act of February 11, 1588.

**3. The Period of the United States of the Netherlands. a. Portuguese Communities from 1590 to 1795.** The first traces of a Marrano colony in Amsterdam are to be found about 1590. The story of the arrival of the Marranos in Amsterdam, the city which was to succeed Antwerp as the center of world trade, is romantic. In 1592 the eight-year-old Raphael Cardozo came with his parents. In 1596 the Pimentel family arrived. In 1598 there came Francisco Mendes Medeiros and Jacob Tirado, founder of the first community, which was called Beth Jacob after him. With the arrival of Rabbi Moses Uri Halevi from Emden



*Two important pages from the Book of Resolutions (Takkanoth) of the Beth Israel Congregation, 1619*

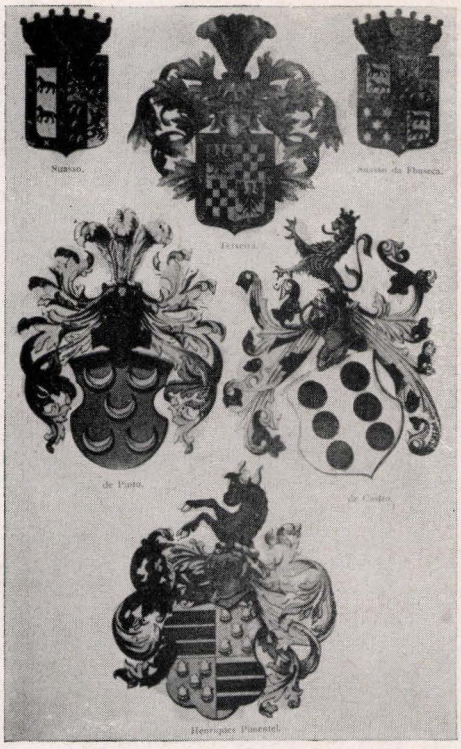
in 1602, the second part of the history of the Marrano colony in Amsterdam began.

Upon Rabbi Halevi's petition, the Portuguese Jews were granted permission, on May 16, 1604, to settle in Alkmaar as citizens. The first Jewish cemetery in Holland had been opened with the permission of the states-general in Groet, near Schoorl, in 1602. The Portuguese Jews in Alkmaar were granted not only the right of residence but also freedom of worship. Haarlem's grant of privileges to the Portuguese Jews on November 10, 1605, was also very favorable. They were given civil rights, freedom of trade, the right to buy themselves free of sentry duty, and other easements. They were also granted the right to organize a Jewish community under the jurisdiction of their own leaders who were responsible to the city. After fifty families were settled they could have a synagogue and a Jewish burial place under the protection of the city. All degrading medieval badges and regulations were declared null and void. They were not compelled to appear before the courts on the Sabbath and on holy days. The printing of Hebrew books was free of censorship. Shehitah (Jewish ritual slaughtering) was permitted to them. The Marranos were not to be persecuted because of their former adherence to the Catholic Church.

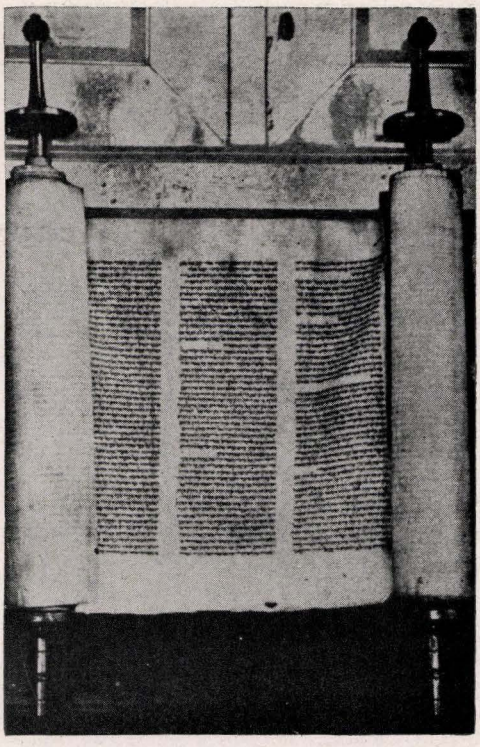
No community was founded in Haarlem, however, because the necessary number of families was lacking. The real significance of the Haarlem document on the Jews rests in its grants of equal civil rights and its model regulation of Jewish community conditions. Other Dutch cities vied with one another for the admission of the Marranos. After an earlier unsuccessful attempt, Rotterdam representatives began again to negotiate with the Marranos from Antwerp to settle in their city on August 14, 1610. Rotterdam granted the Portuguese merchants the same rights as they had in Antwerp, with the addition of freedom of worship. Most of the conditions of the Haarlem document on the Jews were taken over, but the number of families necessary for the founding of a community was wisely lowered to thirty. Although freedom of conscience in every form was granted the Marranos and they were to be protected from the persecution of the Inquisition, their religious services had to be carried on quietly, and Christians were not to be permitted to attend. The Marranos were exempt from the performance of sentry duty.

The Rotterdam document on the Jews is important not only because the Marranos were granted favorable conditions, but more especially because they made actual use of them. In 1612 they acquired a small burial place. Some Marrano families settled also in Alkmaar (mentioned above), but the Marrano colony there lasted only ten years. Amsterdam was able to attract the Marranos not so much by means of advantageous privileges as through liberal practices. Even as late as 1680, however, the Jewish community appealed to the states-general for protection against the machinations of the Inquisition. The first congregation in Amsterdam, Beth Jacob, was founded in 1606; the second, Neve Shalom, in 1608; but the Marranos were refused by the burgomasters, in 1608, the right to acquire a burial place. Although the number of Marrano families in Amsterdam increased to 100 by 1610, in 1612 the burgomasters did not allow them to build the projected synagogue. Not until 1614 did the burgomasters permit the two Marrano congregations in Amsterdam to acquire a burial place in Ouderkerk, near the city.

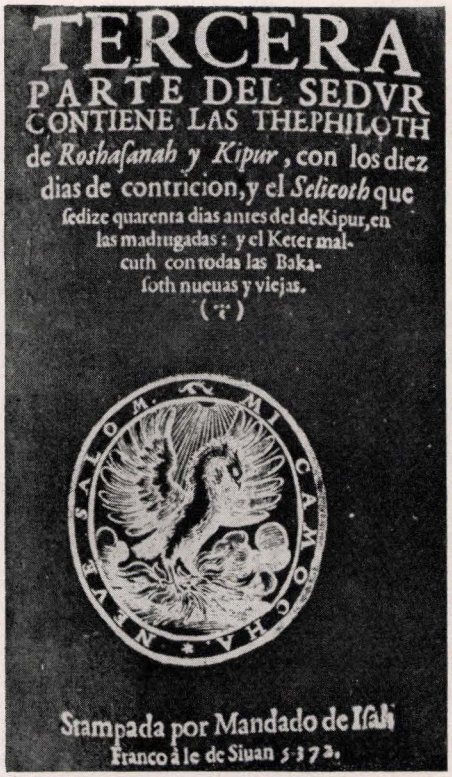
The number of Marranos in Amsterdam continued to grow, so that in 1617 to 1618 a third community was founded. The growing number of Marranos, however, caused the states-general in 1615 to order the famous legal scholar and statesman, Hugo Grotius (1583-1645), to draw up a plan for a law regulating the Jews. Although his plan compared favorably with all contemporaneous laws affecting the Jews, had his plan been implemented by the states-general, the human rights of the Jew in Holland would have been affected.



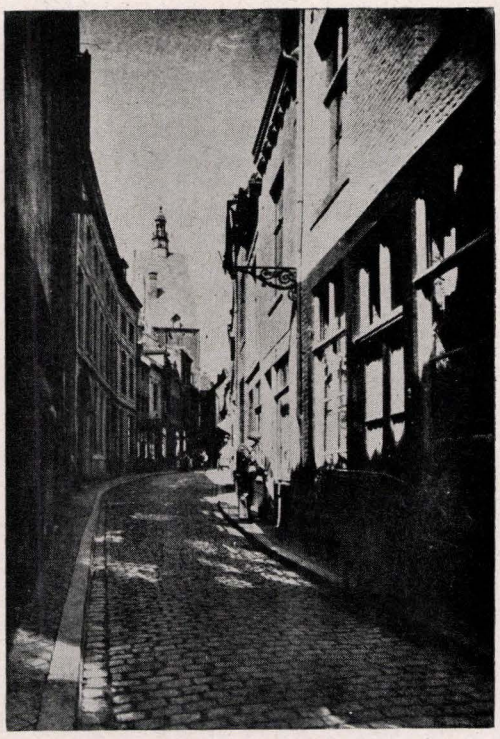
*Coats of arms of noted Dutch families: (top, l. to r.) Suasso, Teixeira, Suasso da Fonseca; (center, l. to r.) de Pinto, de Castro; (bottom) Pimentel*



*Scroll of the Law, presumably handed down by Uri Halevi, now in the possession of the Portuguese Jewish community of Amsterdam*




*Title page (with emblem) of a prayer-book for the High Holy Days printed in Holland in 1612*



*The Jewish quarter in Maastricht, Holland*



*Samuel de Leão Benavante*



*Solomon Salem*



*Jacob Sasportas*



*Jacob Judah Leon (Templo)*

The states-general decided, on December 13, 1619, however, not to enact Jewish legislation but left to each state complete sovereignty in matters of the Jews as well as other inhabitants. All medieval regulations degrading to the Jews were lifted. On July 12, 1657, the states-general declared the Jewish nation subjects of the state; although this decision in reality referred only to trade relations with Spain and Portugal, it became definitive for the legal status of Jews in Holland.

In Amsterdam a further important step was taken which became the model for other Marrano communities. The three communities of Amsterdam were united on April 3, 1639. The first head of the community was David Osorio; its first rabbinical collegium (Hachamim) was made up of Saul Levi Morteira, David Pardo, Manasseh ben Israel and Isaac Aboab da Fonseca. The name of the community was Talmud Torah. Its Maamad, or governing body, ruled with stiff discipline the religious behavior and conduct of the members of the community. Its first synagogue stood in the Houtgracht from 1639 to 1675. The Portuguese community of Amsterdam numbered, in 1651, some 400 Jewish families possessing about 300 houses. The construction of a large synagogue was pressingly necessary. After much planning it was consecrated on August 2, 1675.

In the first half of the 18th cent. Marranos were still coming to Amsterdam to return to Judaism; in 1765 a twenty-four-year-old man from Lisbon was circumcised. In other Dutch cities Portuguese communities were developing. On March 4, 1647, the city of Rotterdam again invited Portuguese Jews to settle there, and promised them the same advantages and liberties granted the Jews in Amsterdam. After an adventurous trip from Antwerp, the most respected and richest Marrano family, de Pinto, reached Rotterdam in 1647. After the de Pinto family moved to Amsterdam (1668), only a Portuguese community in Rotterdam remained.

In the 1640's several Portuguese Jews settled in Maarsen, situated on the Vecht. Their occupation was the silk industry. The church council in Maarsen complained to the Utrecht states deputies about Jewish worship in 1653 and 1655, with the result that it was rescinded and remained forbidden. On the other side of the bridge, however, in Nieuw-Maarsen, the Jewish religion was taught; not until 1664 was Jewish worship allowed implicitly. Until 1675 no Portuguese Jewish congregation was permitted to be in Utrecht. After 1680 they were allowed to hold public worship in the open country (i.e. Maarsen).

In 1655 Portuguese Jews were allowed to settle in Amersfort. In 1661 they came to Kampen, where they were permitted to build a synagogue as the community developed, but not near a church or on a main highway. Two Portuguese Jews took with covered heads the oath of citizens in Amersfort on December 2, 1661. In the middle of the 17th cent. there were Portuguese Jews also in Naarden. In Overijssel, Portuguese Jews lived in the cities of Hasselt, Steinwijk and Zwolle. Monikendam, like Hasselt and Kampen, tried to attract Jews by offering freedom of worship.

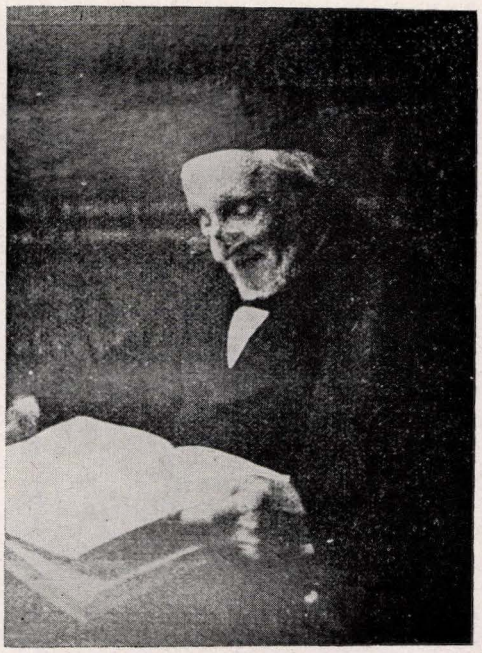
The most important development after Amsterdam was the Portuguese community in the capital city, The Hague ('s Gravenhage). From 1609 on the Jewish ambassador of the Sultan of Morocco, Samuel Palache, lived there. When he died in 1616 he was buried there with great ceremony. The Portuguese physician, Bueno Joseph Boeno, was in The Hague at the deathbed of Prince Maurice of Nassau. Between 1650 and 1670 many highly respected Portuguese Jewish families migrated to The Hague. The de Pinto family finally settled there in 1703. In 1709 the community Honen-Dal was officially organized there. In 1711 the synagogue was removed to the "Voorhout bij de Nieuwe Uitleg"; in 1726 a new synagogue was erected on the Prinzessengracht in the style of Louis XIV by the court architect, Daniel Marot.

**b. High German Communities from 1635 to 1795.** The second group of Dutch Jews was made up of migrants from Germany, the so-called Ashkenazim. From the beginning of the 17th cent. they continued to come from Germany. They were not rich, but also not without means. They sought and found, above all in Amsterdam, a place of freedom. In September, 1635, they celebrated their first services on the New Year and the Day of Atonement. At first the German Jews in Amsterdam were taken into the Portuguese community. By 1639, however, they elected for the first time their own chief rabbi, Moses ben Jacob Weil. In 1642 they bought a burial place, and in 1668 they founded a Hebrah. After 1647 the High German Jewish community was independent.

A third group was composed of Polish refugees. They fled from the persecutions in the Ukraine, and in 1655 and 1656 they arrived via the Baltic Sea in miserable and poverty-stricken condition. A part of them was sent further to South Germany (whose inhabitants are called High Germans, because this region is the highest above sea level). One of these Polish



*Isaac Orobio de Castro*



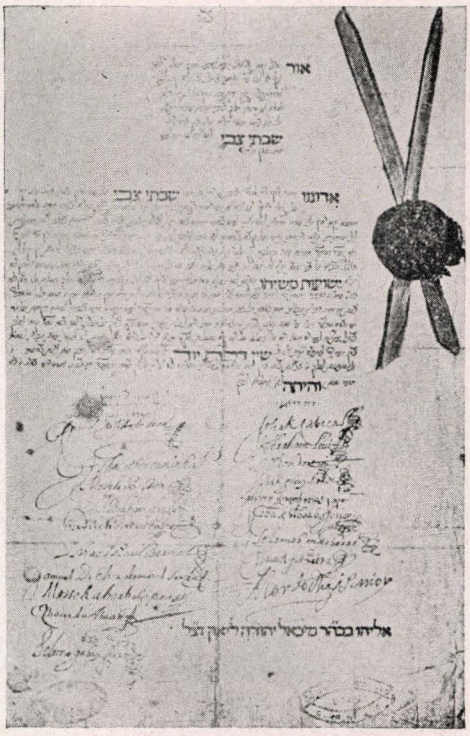
*David Montezinos*



*Isaac Aboab da Fonseca*



*Solomon Ayllon*



*Letter sent to Sabbatai Zevi by his followers in Holland, about the year 1666, expressing loyalty to him*

refugees was Rabbi Moses Ribkes of Vilna. Those who remained in Amsterdam founded a separate community in 1660, which was combined in 1673 with the High German community at the direction of the burgomasters of Amsterdam.

The High German community grew so quickly that in 1649 a total of 230 Jews attended services. An important milestone was passed when the great synagogue was dedicated on March 25, 1675. The further growth of the community was marked by the fact that, soon afterwards, space had to be provided for additional smaller synagogues; the fourth synagogue was located in the Beth Hamidrash (school). In 1685 the slaughterhouse bought in 1672 was replaced. In 1714 a new burial place was purchased on the Hoogendijk on der Dienen (op Zeeburg); in 1722 it was enlarged. The last enlargement was in 1871.

With the cooperation of the Portuguese community, regulations were created in 1711 for the High German Jewish community. They contained 113 articles and formed the first printed set of regulations for the community. From then on the High German community bore the same name as the Portuguese community, Talmud Torah. The office of the notables which had existed from 1641 was eliminated. The school which had been erected in 1660 was renamed Ets Hayim. The regulations of 1737 did much to preserve the unity and traditional character of the German group. In 1752 a new synagogue was dedicated, and in 1777 the third and smaller synagogue was enlarged.

The Portuguese communities constituted a firm legal precedent for admitting the High German Jews into the villages and cities of the land. Even as late as the latter part of the 17th cent. the German Jewish communities were merely appendages of the Portuguese



*Ephraim Bueno*

Jewish communities. Not until the 18th cent. did they achieve an independent position and importance. From the 18th cent. on, there were Jewish communities or individual Jewish families in Overijssel, Groningen, Gelderland, Zealand, Friesland, Drenthe, Brabant and Limburg. However, the Jews were not allowed to practice their religion or carry on trade everywhere. Attacks were made upon them by the synod of Gelderland, in 1672 to 1682, which sought to drive them into the church. There were only a few Jews in the province of Zutphen. The bishopric cities of Deventer and Maastricht turned away the High German Jews. As late as 1693 in Arnhem and 1712 and 1746 in Gouda, Jews were denied civil rights. No German Jews were permitted to settle in Utrecht before 1789.

Not until the second half of the 18th cent. were synagogue buildings of any size built by German Jews, e.g. in Zwolle. Mention must be made of High German communities outside of Amsterdam, especially that of Rotterdam where, in 1674, twenty-five High German Jewish families lived and the monumental synagogue on the de Bompges was erected in 1725. In The Hague, a High German community blossomed in the shadow of the Portuguese community and after 1748 attained separate distinction. Among the German families living in The Hague, those of Alexander Pollak (Zuskind Pos) and Tobias Boas, the Dutch Rothschild of the 18th cent., are outstanding. The most eminent Jewish center in the eastern part of Holland was Zwolle. The old Jewish center of Nijmegen became important through the settlement there of Lehman Gompertz in 1665. This family secured protection and the right of residence in all the cities of Gelderland. In 1744 its members, together with Tobias Boas, tried to intervene in favor of the Bohemian Jews who were to be expelled by Maria Theresa. The Parnasim (trustees) of Amsterdam, Rotterdam and 's Gravenhage also took up the matter with the states-general and were successful. There were a great many small Jewish communities in Holland at the time, for example in Naarden, Maarsen, Delft, Dordrecht, and in Leyden, the oldest university town in Holland.

From the very beginning the relationship of the Jews to the stadholders was good, and it remained unchanged until the end of the republic (1795). This was made manifest especially in the regular visits of the stadholders after 1642 to the Portuguese synagogue and later to the great High German synagogue. The relations of Tobias Boas (d. 1782) were especially friendly with the stadholder and the states-general. There was joyous participation on the part of the Jews of Holland when Prince William IV became ruler in 1747. In the fourth war with England, Jews served in the Dutch navy. When William V had to leave The Hague on account of internal disorders, he stayed for a time at the home of Benjamin Cohen in Amersfort. When the states-general deposed William V, the Jews, who belonged to the prince's party, became involved in the conflict between the latter and the patriots. The Parnasim of Amsterdam emphatically warned the Jewish population most strongly, on May 31, 1787, not to become involved in the political struggle. The situation was not without danger for the Jews. The synagogue and the Jewish quarter had to be watched. In 1787 Prussian troops entered Amsterdam and Prince William V withdrew. As a sign of his gratitude for the loyalty of the Jews, he visited the Portuguese and the High German synagogues for the second time on September 2, 1788.

**c. Economic Importance of the Portuguese and High German Jews until 1795.** The Jews made significant contributions to the economic growth of Holland in the 17th and 18th centuries, and especially to the importance of Amsterdam as the greatest city of international trade in the 17th cent. It was for good reason that the Dutch cities, above all Amsterdam, made every effort to attract the Portuguese Marranos. It was not without cause that Manasseh ben Israel found it necessary, in 1655, to assure the Dutch ambassador in London that his attempt to bring the Jews to England did not concern the Jews in Holland, but only the victims of the Inquisition in Spain and Portugal. The Portuguese Jews were engaged in large-scale commerce with Venice, Genoa, Leghorn, Spain, Portugal and Brazil, especially trade in sugar, rare woods, tobacco, and gems. It was not until the middle of the 17th cent., however, that they attained a leading position in Amsterdam.



*Samuel Sarphati*



*Aaron Rodrigues Pereira*

The following is an analysis of their wealth. In the oldest registers of the Bank of Amsterdam, of the 731 depositors in 1609, only twenty-four were Portuguese Jews; of 708 in 1611, there were only twenty-eight. Among the 320 holders of large accounts there were only ten Jews. The number of depositors in the Bank of Amsterdam was:

| *Year* | *Depositors* | *Portuguese Jews* |
|---|---|---|
| 1609 | 731 | 24 |
| 1611 | 708 | 28 |
| 1612 | 754 | 43 |
| 1615 | 850 | 57 |
| 1620 | 1,202 | 106 |
| 1625 | 1,301 | 76 |
| 1627 | 1,312 | 92 |
| 1631 | 1,348 | 89 |
| 1641 | 1,508 | 89 |
| 1646 | 1,579 | 126 |
| 1651 | 1,875 | 197 |
| 1661 | 2,102 | 243 |
| 1674 | 2,031 | 265 |

Of the sum of 3,000,000 gulden raised for the West India Company, eighteen Portuguese Jews contributed 36,000. Among the 685 persons in Amsterdam paying the highest taxes on fortunes of 25,000 gulden or more in 1631, there were only six Portuguese Jews; in the second group there were only fifteen. Thus of the 1,500 wealthy persons in Amsterdam in 1631, only twenty-one were Jews. The richest was Bento Osorio. In 1658 there were only eleven names of Jews among

the major stockholders in the West India Company; in 1674, out of 111, there were only eight with a total sum of not more than 250,000 gulden.

Little is known about the percentage of stock of the East India Company in the hands of Jews in the middle of the 17th cent. In the second half of the 17th cent., however, a great change took place. In 1646 thirteen Jews had large accounts with the Amsterdam Bank. Bento Osorio, who until then had been the richest and largest merchant, had to give up his first place to Jacob Furtado and Jan de Pas and Company. In 1674 the wealth of the Jews was appreciably higher than in 1631. Among the 245 Portuguese Jews, six possessed more than 100,000 gulden. Antonio Lopez Suasso was mentioned as the richest, with 231,000 gulden. In comparison with the Christian merchants, the amount of money in the possession of 245 Portuguese Jews, 3,621,800 out of a total of 158,582,000 gulden, was not particularly high.

In the 18th cent. the Sephardim engaged in stocks and shares. Their foreign trade with France, Spain, Italy, the Levant and the West Indies at the end of the 18th cent. was still considerable, as the address lists show. Moreover, they played a significant role as purveyors of war goods (proveditors). The most famous of them was Antonio Avares Machado, who served the stadholder William III at the end of the 17th cent. When William III went to England to assume the British throne, Isaac Lopez Suasso granted him a long-term loan of two million gulden without interest. Before 1650 only an occasional Jew was to be found among the speculators and brokers; later, however, Portuguese Jews had the lion's share of stock holdings. After the close of the 17th cent., Suasso, Teixeira and de Pinto were the largest holders of stocks in the country. Of the forty-one signers of a stock certificate of 1764, thirty-six or thirty-seven names are those of Portuguese Jews. At the time of William III in 1683, Amsterdam Jews apparently traded on the Amsterdam stock exchange.

Many Portuguese Jews owned extensive properties. When David de Pinto died in 1751, he left an estate of not less than 802,000 gulden. In addition to his house on the Judenbreedstraat, he possessed an artistically furnished country home at Tulpenburg on the Amstel. He and his son Isaac de Pinto played an important part in Dutch politics during the reign of William IV. David de Pinto was the chief stock holder in the East India Company. Isaac de Pinto was not only the grand seigneur, on friendly terms with David Hume and other intellectuals of his times; he became known also through his polemic against Voltaire, and wrote against materialism and on the rebellion of the English colonies in America. A noted economist, he wrote *Reflexoes politicas* (1748). His most important work was the *Traité de la circulation et du crédit,* which Sombart called the Song of Songs of the system of public debt and property. The first book on stock exchange trading to appear in Amsterdam, *Confusion des Confusions,* was written in 1688 by a Portuguese Jew, Joseph de la Vega, who lived in the city.

At the time of de Pinto (d. 1787) many Portuguese Jews in real estate and finance became purveyors of war goods; many were landlords. Nevertheless, poverty was widespread among the Portuguese Jews, as Isaac de Pinto described in a memorandum of 1748. In 1761 the house of de Pinto had to suspend payments. In 1770 the economic decline of the Portuguese Jews in Amsterdam began.

The business activities of the Ashkenazim began to become important in 1670. In the 17th cent. they were money changers and middlemen, and the number of them allowed to do business was increased by the burgomasters in 1668 from twelve to eighteen. They were active in the silk industry, the tobacco trade, the diamond trade and in the retail businesses. They bought the goods of the East India Company. After the discovery of the diamond fields in Brazil they became the recognized importers of Brazilian diamonds. A list dated 1742 mentions twenty-three Jewish jewelers. Among the wealthy Jewish inhabitants of Amsterdam in 1742 there were a Jewish printer and nine Jewish bookdealers. Since only the guilds of the middlemen, pharmacists, physicians and bookdealers admitted Jews in limited numbers, special permission had to be secured from the burgomasters for the Jews to trade in goods imported from the colonies, retail goods, tobacco and meat in 1668, and in cotton goods and tapestry later in the 18th cent.

The Portuguese Jews were engaged mainly in foreign trade; the Ashkenazim during the 18th cent., on the other hand, visited the Leipzig fair to buy Silesian linen and the Frankfort fair to buy woollen cloth. Their money trade was also considerable; there were among the Ashkenazim, in 1749, seventy-seven specie handlers; in 1742 there were forty money changers. In 1674, eleven German Jews were numbered among the wealthy. The richest was Ruben Gomperz. Three German Jews in 1674 had accounts in the Bank of Amsterdam. There were 552 Portuguese and German Jews who had an income in 1742 of at least 800 gulden; three of these German Jews had incomes of more than 5,000 gulden. On the other hand, twenty-two Portuguese Jews had incomes of between 5,000 and 10,000 gulden, and nine had incomes of between 10,000 and 50,000 gulden.

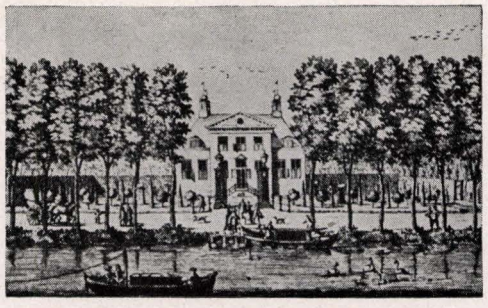
Jewish trading companies played an important economic role in various parts of Holland during the 18th cent., for example in Zwolle (about 1720), Overijssel, Gelderland and Groningen. Jews were rarely numbered among the bankers. Tobias Boas was an exception; he was commissioned by the states-general in 1750 to share with another person in one public loan to the amount of 1,000,000 gulden, and in another of 8,000,000 gulden to half the amount. Another exception was the case of Benjamin and Alexander Cohen, who participated in a 5,000,000-gulden Prussian loan in 1793. These men were among the most outstanding Ashkenazim. The number of Jewish exchange brokers admitted to the stock exchange officially was about fifty in the middle of the 18th cent.; about twice as many were admitted unofficially. The number of Jewish stockbrokers was also very small; they were not leading figures on the stock exchange. Portuguese and German Jews did much to develop several industries, especially the diamond industry and the inland cultivation of tobacco. On the flat lands the German Jews helped to develop house-to-house and market trading.

The Portuguese Jews played an important economic role in the development of the Dutch colonies in America. In Brazil, under Portuguese Jews, there had been important Jewish settlements since the 16th cent., but it was only after the Dutch had made conquests there in 1624 that these settlements really prospered. The outstanding Jewish community was at Pernambuco. The Brazilian Marranos fostered the cultivation of and trade in sugar. Maurice of Nassau, who was governor until 1644, granted the Marranos freedom of worship; many of them, therefore, came to Brazil. At the beginning of 1640 Manasseh ben Israel decided to emigrate to Brazil, but in 1642 Rabbi Isaac Aboab da Fonseca of Amsterdam and Moses Raphael d'Aguilar finally did arrive there with 200 Jews from Amsterdam. They remained there until Brazil was acquired by Portugal (1654). Portuguese Jews owned plantations.

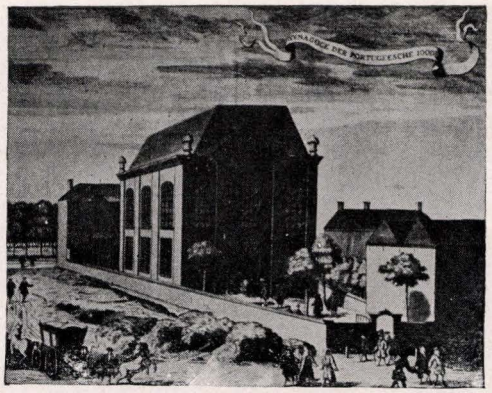
In the other Dutch colonies in North and South America, the Dutch Jews were engaged mainly in fur and tobacco trading. Jews had settled on the island of Curaçao about 1650. They were active not only in agriculture but also in trading with Newport and New York. A synagogue was built there in 1690, and by 1750 a total of 2,000 Jews lived in Curaçao. Groups of Jews migrated from Brazil to Essequebo and Cayenne in 1658. New Jewish settlers came there from Zealand, Holland, in 1676.

Surinam was the most important Dutch colony. In 1668, eighteen Portuguese Jews owned six plantations there. According to a statement of the governor in 1684, the Jews were among the best colonists; they were willing, industrious, peaceful and honest. By 1730 there were 400 plantations in Surinam, 115 of which were in the hands of Jews. In 1684 sugar exports amounted to 3,468,917 Amsterdam pounds; in 1731 they amounted to 21,680,000 pounds. Tobacco, cocoa, coffee and cotton, in addition to sugar, were raised in Surinam and exported. In 1788 an important book appeared in Paramaribo entitled *Essai historique sur la colonie de Surinam avec l'histoire de la nation juive portugaise et allemande y etablie*. . . . It was inspired by the German work of Christian Wilhelm von Dohm *On The Civic Improvement Of The Jews* (1781), and, like that work, it hoped to gain for Jews full civil rights. It was written mostly by David Nassy (1740-1806).

By 1670 the economic decline of the Amsterdam Jews can be recognized. In 1772 to 1773 the crisis made conditions still worse, and the war against England almost ruined the Dutch East India Company, in which Jews held many shares. The French period led to the total ruin of the Jews' trade in goods.



*Harteveld, home of David Mendes da Silva on the Vecht*



*Portuguese synagogue in The Hague*

**d. Religious, Cultural and Intellectual Life until 1795.** The return of the Marranos to Judaism in a free Holland signified the casting off of the oppressive shackles imposed by the Inquisition. The building of Jewish communities meant necessarily submission to old relationships and new disciplines, of many of which the Marranos imagined that they had become free. This explains somewhat the manysidedness of Jewish cultural life that was characteristic of Holland. On the other hand, it was the reason for the strict religious and moral discipline which the community and its Maamad demanded of its members under threat of the ban, that is, exclusion from the Jewish community if a member refused to submit completely to the Jewish law and to the regulations of the Maamad.

It was certainly no glorious page in the history of the Jewish community in Amsterdam when in 1623 they placed the curse of the ban upon the head of Uriel d'Acosta, who had already been excommunicated for heresy in Hamburg and Venice. It was an even blacker day in the history of Dutch Jewry when, on July 27, 1656, Baruch Spinoza was expelled from the Amsterdam Jewish community. Nevertheless, the tragedy of Spinoza, like that of his predecessor d'Acosta, was basically the tragedy of all Jewry at the time. For Dutch Jewry had been narrowed too much to allow freedom of activity to freethinkers in its midst. Yet the spiritual tendency of the Portuguese Jews was relatively liberal, at least until the middle of the 17th cent., embracing the first generation of rabbis. Saul Levi Morteira was a philosophical adherent of Maimonides, and Manasseh ben Israel was a humanist, master of ten languages, who had contacts with great intellectuals of his time.

Toward the end of the 17th cent., some time after the Hacham Morteira had died in 1660, a strong Cabalistic tendency came to the fore, and the philosophical trend receded. It was not strange then that the movement of Sabbatai Zevi made a great impression in Amsterdam. At the time, Rabbi Sasportas reported, "Amsterdam heaved and seethed." Respected representatives of the Jewish community, for example, Abraham Pereira, Isaac Naar, and Benjamin Mussafia, joined the movement. A letter of homage was sent by several Portuguese Yeshivas to the pseudo-Messiah shortly after he became converted to Mohammedanism (1666). Naturally there were many strong opponents of the movement, as there were later of Nehemiah Hayyun, who came to Amsterdam about 1713.

The first Talmud Torah of the Portuguese Jews was founded in 1599; several others followed. In 1637 the Ets Hayim was founded in order to enable advanced students of theology to continue their studies. The Hacham Ayllon brought this institution to particular prosperity. In 1669 the Yeshiva (Academia) de los Pintos, which had been founded in Rotterdam by Abraham and David Immanuel de Pinto, was moved to Amsterdam. The Hebrew presses in Holland were of great significance for Jewish cultural life. Manasseh ben Israel founded the first Hebrew book-printing office in Amsterdam in 1626. Twenty years later Emanuel Benveniste and still later Joseph Athias also founded book-publishing houses. The cultural production of the Portuguese Jews, chiefly in Spanish and Portuguese, was quite diversified. Among the Portuguese Jews were philosophers and moralists, translators, apologists and Halachists. The chief rabbis, Saul Levi Morteira, David Pardo, Manasseh ben Israel, Isaac Aboab, Dr. Isaac Naar, Moses Raphael d'Aguilar, Solomon de Oliveira, Jacob Sasportas, Solomon Ayllon, David Israel Athias, Isaac Hayim Abendana, Solomon Salem, Shalom David Hakohen d'Azevedo and his son David, were almost all writers.

There were many poets. Jacob Israel Belmonte (d. 1629) sang of the sufferings of his brothers under the Inquisition. Some of the others were David Abenatar Melo, Paulo de Pina, David Jessurun, Abraham (Diego) Gomez Silveyra, Jonah Abarbanel, David Sarfati de Pina, Antonio Enriquez Gomez, Miguel de Barrios (1625-1701), who publicly returned to Judaism in Leghorn, Moses ben Mordecai Zacuto (b. Amsterdam, 1625), and Joseph Penso Felix de la Vega, who in 1668 composed a Hebrew drama in Spanish form. Moses Hayim Luzzatto (1707-47), of Padua, had been placed under the ban in 1734, but found spiritual freedom in Amsterdam; here he became the father of modern Hebrew poetry, and in 1743 wrote the allegorical drama *Layesharim Tehillah*. Isaac Cohen Belinfante (d. 1780) and David Franco Mendes (1713-92) were among Luzzatto's most talented students. Jacob Abendana (1630-95) was one of the many Jewish philologists.

There was great need for Spanish translations of the prayer-book, the Bible and the important works of Jewish literature. Dr. Ephraim Bueno, together with Abraham Sarfati, published in Spanish in 1627 the daily prayer-book, through the printing establishment of Manasseh ben Israel. This was the first book printed in Amsterdam. The Pentateuch, the *Kuzari* of Judah Halevi, Baḥya ibn Pakuda's *Duties of the Heart* and other works of Jewish moral literature were translated into Spanish. The collected sermons of Saul Levi Morteira were edited and published by his students in 1645. Dr. Samuel da Silva published, in 1623, a tractate on immortality in answer to Uriel d'Acosta. Among the apologists were Moses Raphael d'Aguilar, Orobio de Castro (1620-87), and Jacob de Andrade Velosinos of Pernambuco, who settled in Amsterdam. Moses Hayim Luzzatto published in 1740 in Amsterdam his *Mesillath Yesharim*, a handbook of ethics. The most active Cabalists were Alfonso (Abraham) de Herrera, an adherent of Lurian mysticism, and Daniel Levi de Barrios. Moses Chages and Jacob Sasportas were among authors opposing Sabbatianism in their works.

The most eminent personage in the stream of cultural strivings of Portuguese Jews was Manasseh ben Israel (1604-57). In him were combined the poet, translator, Cabalist, apologist, philosopher and historian. As was customary in his times, he compiled much out of the works of others. Yet he won a lasting place in history for his political efforts to take to England the Portuguese Jews who were being persecuted by the Inquisition. Most of the rabbis who have already been mentioned contributed some Halachic works. The seminary Ets Hayim had an important part in the cultural life of Amsterdam Jewry. After 1728 the questions and answers of those studying at the great Yeshiva in the field of Halachah were published under the title of *Peri Etz Hayim* (Fruits of the Tree of Life).

The creative activities of the Portuguese Jews were not exhausted in such literary pursuits. Among them there were also cartographers, explorers and artists. Jacob Judah Leon, for example (1603-71), completed in Middelburg, in the year 1642 a model of the Temple of Solomon. Moreover, there were many Jewish physicians. Many of the Portuguese physicians of the 17th cent. studied at Spanish, Portuguese and French universities. Jews could study medicine at all the Dutch universities, even in Utrecht, where Jews were not permitted to settle between 1720 and 1789. In Amsterdam, Jewish physicians took a special oath. As late as 1796, during the time of the Batavian Republic, the Collegium Medicum recommended that all Jewish students who matriculated were to have their Jewishness indicated after their names. The social status of the Jewish physician in the middle of the 18th cent. is disclosed by the fact that only three of the fifteen in Amsterdam had an income of more than 3,000 gulden; the remainder averaged about 2,000 gulden. The most outstanding Jewish physicians were Joseph Bueno, who was at the deathbed of Prince Maurice in 1625, and was appointed to the Collegium Medicum in 1637; Abraham Zacuto (b. Lisbon, 1575; d. Amsterdam, 1642); Jacob Bueno (b. Salamanca, 1607; d. Amsterdam, 1661); Ephraim Hezekiah Bueno (d. 1665); Isaac de Rocamora (b. Valencia), who was at one time father confessor to the Infanta Maria and was converted to Judaism in Amsterdam in 1643 (d. 1684); his son Solomon and many members of his family studied medicine in Leyden between 1645 and 1749; Jacob de Pas (b. Malaga, 1630); Isaac Orobio de Castro (b. Braganza, 1620; d. Amsterdam, 1687), who was also a scholar, poet and polemicist; his son Moses; David Aboab; David de Pina; three members of the family de Meza; Abraham de Vries; Hartog Alex von Embden; Jacob de Leon Arons. Most of the Jewish physicians resided in Amsterdam. In The Hague there was Dr. de Prado (1698); in Hengo, Dr. Marcus Pool (1754); in Zwolle, Dr. Joseph Moses Bendien and Dr. Nunez de Favarez of Bayonne (1777); in Amersfort, Moses de Fortis (1729) and Joel Levi (1743).

Many of the physicians were engaged in other activities. Some had literary pursuits; others were occupied with Hebrew book-printing and founded book-publishing societies; there were those, too, who were rabbis, translators and Parnasim.

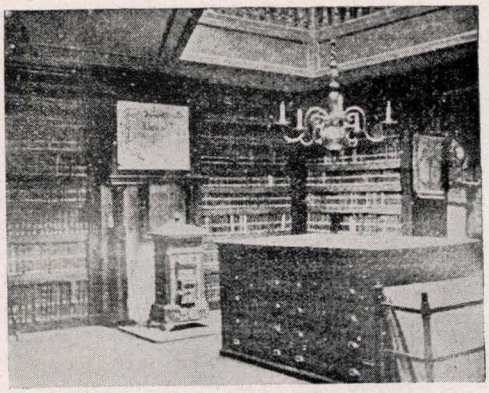
Surgeons occupied a place in the 17th and 18th centuries quite different from that of the physician who

had been educated in medicine at a university. They had their own guild to which Jews were not freely admitted. Before 1674 only a few Jews, such as Isaac Rodrigues and Abraham Abarbanel, were able to build a reputation in this field. After 1674 two Jewish surgeons appear to have been permitted to practice in Amsterdam. In 1741 there were only five Jewish as compared to 123 Christian pharmacists. The income of these pharmacists was estimated at from 2,000 to 2,500 gulden. In 1795, in Amsterdam, there were thirteen Jewish pharmacists; three were German Jews.

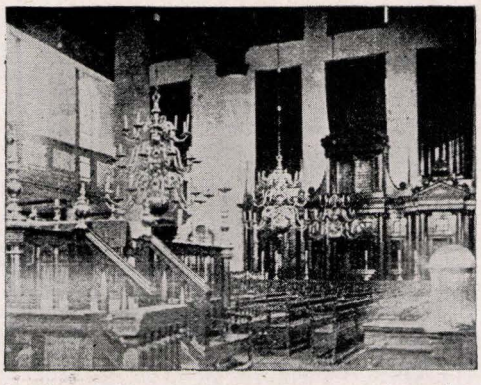
The intellectual writings of the German Jews were not so diversified as were those of the Portuguese Jews. They were restricted mainly to Halachic practices and to Judeo-German writings. The language of these writings was Judeo-German interspersed with Hollandisms. The chief rabbis of the German Jewish communities who gained repute in the field of the Halachah were Moses ben Jacobo Weil, Isaac ben Joshua Emrich, Abraham ben Joshua, David ben Aryeh Leib Lida, Saul ben Aryeh Leib (Löwenstamm), Löb Harif, Aryeh Löw ben David of Kalisch, Abraham Berliner, Eleazar ben Samuel of Brody, David Lida (1680-83), his grandson, Saul Löwenstamm (1755-90), who was one of the most popular chief rabbis of Amsterdam, and the chief rabbi of Rotterdam, Aryeh Leib Breslau (1781-1809).

In 1661 the printing firm of Joseph Athias in Amsterdam published *Beer Hagolah* by the Polish refugee Moses Ribkes, of Vilna. The Enlightenment of the Mendelssohnian period exerted influence upon Amsterdam Jewry. Mendelssohn's disciple, Solomon Joel Dubno, lived in Amsterdam between 1767 and 1772. He published there the *Alim Literufo,* and after the death of Mendelssohn he returned again from Germany to Amsterdam. Naphtali Hirz, son of Judah Löb Ullmann, wrote under the name of Hartog Ullman. He published in Amsterdam in 1769 two philosophical works in Dutch which were filled with the spirit of the Enlightenment. In 1781 he published another work in Hebrew. Many school books were also produced.

The rich Judeo-German literature was made up in part of translations and in part of original works. The Bible translation of Jekuthiel ben Isaac Blitz (1676-79) is most noteworthy. In an appendix to the translation there is a detailed polemic against Christian dogma. The translation, to which Hollandisms lent a strong



*Library of the Portuguese Jewish Seminary Ets Hayim in Amsterdam*



*Interior of the Portuguese synagogue at Amsterdam*

local color, was criticized unfavorably by many, including Mendelssohn. A similar work, a Judeo-German Bible translation by Joseph Witzenhausen, was published by Joseph Athias in 1678. The value of this translation was demonstrated by its inclusion in German type in the *Biblia Pentapla* (Wandsbeck, 1711). A third Bible translation was made by Hirz Levi Rofe, but included only the Pentateuch, the Haftaroth and the Megilloth (the Five Scrolls). Furthermore, works of Jewish and of world literature, for example Boccaccio, were translated into Judeo-German.

The most important original Judeo-German work was the history by Menahem ben Solomon Halevi Amelander. This was a continuation of the *Josippon,* which ends with the destruction of the Second Temple (70). By using Jewish and non-Jewish sources he brought the history up to 1740, and treated also the history of the Jews of Germany, Poland, and The Netherlands. This work was continued by other authors down to 1786, and it was translated into Dutch in 1855. Like the Jewish court factors in Germany, so, too, in Holland, the Boas family in The Hague, the Cohen family in Amersfort, and the Gompertz family in Nijmegen fostered Jewish literature and acted as patrons to Jewish writers.

The spiritual imprint of the Portuguese and the German Jews upon the intellectual and cultural life of Holland in the 17th and 18th centuries was not slight. It is clearly seen in the paintings of Rembrandt and his successors; in these artistic Dutch creations the representation of Jewish personalities and the use of Jewish motifs were not uncommon.

**4. The French Period, from 1795 to 1813.** The Jews of Holland were greatly grieved when the country was conquered by the French in 1795 and the reigning House of Orange was deposed. But the inclusion of Holland, as the Batavian Republic, within the sphere of influence of the French Republic actually brought the Jews that which they had not been able to attain under the well-disposed Orange rulers—civic equality, the full right to vote and to be elected to state and city offices. The struggle for complete civic equality in Holland originated with a group of Jews who, even before the French conquest, had founded the "Felix Libertate" club in 1790; its aim was to make effective in Holland the rights of man which had been proclaimed by the French Revolution. Accordingly, when the Batavian Republic came into being in 1795, it issued a declaration which assured to the adherents of

all religions full civic equality; the Jews who were members of the "Felix Libertate" took part, under the leadership of Moses Solomon Asser (1754-1828), in the general demonstration in celebration of the declaration and in the planting of the tree of liberty in Holland.

The Orthodox Jews were strongly opposed to civic equality. Possessing the privilege of self-government, their Parnasim saw in civic emancipation a threat to rights which they had previously exercised over their communities, as well as a danger to the continuance of the previous autonomy of the Jewish community and of independent Jewish life. The heads of the Amsterdam community refused to have the proclamation of the declaration of the rights of man put before the synagogue, as the enlightened elements had demanded; their reason was that this was contrary to the Jewish law. Thereupon the adherents of emancipation put up manifestoes of protest in the synagogues and houses of prayer. The opponents of emancipation also boycotted the elections to the first Dutch national assembly, so that no Jewish deputy was elected to it, even in Amsterdam with its 20,000 Jews. However, they naturally could not prevent the adherents of emancipation, the Jewish members of the "Felix Libertate" club, both Ashkenazim and Sephardim, from presenting a petition to the national assembly, asking for specific legal recognition of the equality of the Jews in Holland. This petition was accompanied by several memorials giving the basis for the claim of equality.

In August, 1796, the national assembly took up the discussion of this petition. After an eight-day debate, in which the friends and opponents of emancipation attacked one another violently, a decree was issued, on September 2, 1796, which granted to the Jews "all such rights as citizens of the Batavian Republic as they desired to make use of." The French ambassador, Noël, was largely influential in securing the passage of this legislation, as was also J. Hahn, a member of the national assembly.

With this measure, the entrance of the Jews of Holland into the corporate body of the state was *de jure* completed. When new elections for the national assembly of the Batavian Republic took place in 1797, two Jews, Bromet and de Lemon, the first Jewish deputies in Europe, were elected to it, and soon afterwards, in 1798, Moses Solomon Asser was appointed a member of the legislative council of the republic. His son, Carl Asser (1780-1836), and his friend, Jonas Daniel Meyer, were the first Jewish attorneys to practice law in the Batavian Republic.

Nevertheless, it was some time before the equality of the Jews was really made effective in social and cultural life. This development received its final impetus only when Napoleon, in 1806, changed the Batavian Republic into a kingdom of Holland under his brother Louis Bonaparte. Then for the first time, through the efforts of the new ruler, who was well-disposed toward the Jews, the oath *more Judaico* was abolished, and the weekly market in certain cities was changed from Saturday to Monday out of respect for the Sabbath day of the Jews.

At the sessions of the Paris Sanhedrin, convened by Napoleon in 1807, the Amsterdam Jewish congregation Adath Jeshurun was represented by a deputation of three members. The "Infamous Decree" issued by Napoleon in 1808 had no effect on legislation in Holland. However, the year 1808 saw the introduction of the French consistorial system into the Jewish communities of Holland. Until then the community life, which possessed autonomy under the direction of Maamidim, or presiding officers, a joint board of Parnasim, or elders, and Hachamim, or rabbis, had suffered greatly because of the dissension between the Sephardim and the Ashkenazim. The new system endeavored to unite all the communities under a central consistory. However, the results of the change were not very effective; the old antagonism between Sephardim and Ashkenazim continued, and a new one arose between the Liberals and the Orthodox—the Liberal congregation Adath Jeshurun was founded by the proponents of Jewish equality—so that the work of the consistory was limited to the execution of various commissions given it by the government. These included, in 1809, the creation of a body of troops composed entirely of Jews, which was approved and recognized by King Louis Bonaparte and placed under the command of Jewish officers. This corps, which owed its creation to the fact that various battalions of the civic militia of Holland were unwilling to admit Jews, had but a brief existence, for as early as 1810 Holland was incorporated into the French empire, and the Jewish soldiers were taken into the French army. In 1814 the consistorial system was abolished, and the Jews reorganized themselves as Ashkenazic and Sephardic communities.

From the economic point of view, the beginning of the 19th cent. led to the worsening of the condition of the Jews in Holland. The continental system introduced by Napoleon for the purpose of eliminating England's trade led in The Netherlands, as in the other countries of Continental Europe, to a severe damaging of general commerce and trade; and this resulted in especially perceptible consequences as far as the Jews were concerned, because they had important commercial relations with England. What followed was that the Jews' economic status kept constantly declining, and the Jewish wholesale merchants of the beginning of the 17th and of the 18th cent. were replaced, in the course of time, by petty traders and dealers. In only one field of the economic life did the Jews manage to retain the position which they had acquired: the field of diamond-trade and diamond-cutting which continued to remain the domain of the Jews.

**5. From 1815 to May 15, 1940. a. Economic and Civic Importance of the Jews.** In 1815 the kingdom of The Netherlands again became an independent state, under the rule of the house of Orange, with William I as its head. The new Orange kings resumed their policy of favor toward the Jews. The civic rights attained by the Jews during the French Revolution were actually fully realized after the end of French dominion. Their position throughout Holland remained, on the whole, extraordinarily favorable up to the year 1940. Even though certain sections of the population were not animated by friendly feelings toward the Jews, officially little anti-Semitism was perceptible. The anti-Semitic movement of the 19th cent. in neighboring Germany did not influence Hol-

land in the least. The history of the Dutch Jews in the 19th cent. is characterized by the synthesis of Dutch culture and of traditional Judaism. They offered their contributions in all fields of life of Holland, in politics, science, art, literature and economy, to no small degree.

In 1815 the well-known jurist Jonas Daniel Meyer was made secretary of the commission for drawing up a new constitution. Michael Hendrik Godefroi (1813-82) became minister of justice in 1860; he was the first Jew in Holland to attain to such high position. Godefroi labored for the emancipation of the Jews in other European countries. Jewish statesmen in Holland in the 19th and 20th centuries include: van Raalte, minister of justice; the state councillors Professor Tobias Michael Carel Asser (1838-1913), the greatest authority in Holland in the field of international law and the winner of the Nobel Peace Prize in 1911, D. Josephus Jitta, Professor J. Oppenheim, and I. Limburg, who in 1931 was a member of the state council; in 1931 there were three Jews in the Dutch senate, the Liberal S. van den Berg and the Socialist leaders M. Mendels and Henri Polak. The following were members of the lower chamber of the Dutch Parliament: I. H. J. Vos, G. van den Bergh, D. J. Wynkoop, and Frau B. Bakker-Nort. In 1930 three Jews were members of the municipal council of Amsterdam. Jews played an important role also at the universities of Holland, since from their ranks there came a large number of scholars and scientists who enriched learning and scientific life in the country.

**b. Dutch Jews in Literature, Art and Journalism.** In the field of jurisprudence mention has already been made of the Asser family. In medicine the physiologists van Deen and Hartog-Jacob Hamburger, both of Groningen, are outstanding. Abraham Hartog Israels, of Amsterdam, was one of the founders of the history of medicine. Internal medicine was represented by Samuel Siegmund Rosenstein, of Groningen and Leyden (diseases of the kidneys), Albert Abrahams Hejmans van der Bergh, of Groningen and Utrecht, and medicinal chemistry by Isidor Snapper of Amsterdam. August Wertheim-Salomonson, of Amsterdam, was an eminent neuropathologist. J. de Bruin, of Amsterdam, was outstanding in the treatment of children's diseases, and Charles Emil Benjamin, of Groningen, in that of rhinology.

In literature the following Dutch Jews distinguished themselves: Hermann Heijermans (1864-1924), author and poet; Israel Querido, who described Amsterdam folk life and also the ancient Orient; Samuel Goudsmit; Siegfried Emanuel van Praag; Jacob Israel de Haan; Herman van den Bergh; Victor E. van Vriesland, M. H. van Campen; Maurits Dekker, Emanuel Querido (pseudonym, Joost Mendes), Marianne Philips, Jacob Hiegentlich, Benno Stokvis, and the woman novelist Carry van Bruggen de Haan (1881-1932), a master of psychological and social problems.

The greatest artist, next to Rembrandt, whom Holland produced was Jozef Israels (1824-1911). Other eminent Dutch Jewish artists were Israels' son Isaac Israels, Martin Monnickendam, Eduard Frankfort, Maurits de Groot, and Benjamin Prins. Present-day Dutch Jewish artists include David Schulman, Marinus van Raalte, Bueno de Mesquita, Garf, Laguna, S. L. Schwarz and his wife Else Berg, Paul Citroen (formerly of Berlin), and the woman artist Franken. Noted Dutch Jewish graphic artists include Joseph Teixeira de Mattos, A. Loeb (originally of Germany), and Samuel Jessurun de Mesquita (who flourished at the beginning of the 20th cent.). R. Mogendorff, Jo Spier, Nelly Bodenheim and Léon Holman were illustrators. The sculptors Joseph Mendes da Costa, Johann G. Wertheim and Jaap Kaas and the architects M. de Klerk, Harry Elte (noted especially for designing synagogues), and Staal (designer of the new building of the Joodsche Invalide in Amsterdam), achieved fame in their respective fields. Lea Halpern attained to renown in ceramics. The Portuguese Jew Samuel Sarphati performed meritorious service for the city of Amsterdam.

The influence of Jews in Dutch journalism declined after the 1920's. By way of contrast, their importance for commerce and for the economic life of the country increased. In the various branches of commerce the proportion of Jews engaged was three Jews to one of the general population of the country. In particular, the establishments for the cutting of diamonds, as well as the diamond industry and the diamond trade, were almost entirely in their hands. In the year 1906, out of every thousand employed Jews, 268 were diamond-cutters, and out of every thousand employed non-Jews, only twenty-six. The diamond-cutting factories of the Ascher firm were especially well-known. The Jews were prominent in other industries as well; the Dutch artistic silk industry was founded by J. C. Hartog. The pearl industry owes its development to van den Bergh and Hartog. In the field of trade the Jews attained prominence through the founding of large department stores. In addition to those individual wealthy Dutch Jews and families there was a considerable Jewish proletariat in Holland.

**Music.** Dutch Jews prominent in music included Albert van Raalte, director of the Dutch radio orchestra of the AVRO; the composer and choir director Sem Dresden; S. H. Englander, Amsterdam choir leader; Leon Rudelsheim; Sam Swaap; Jo Juda; the violinists Herman Leydersdorff and Alexander Moskowsky; the cellist Max Orobio de Castro; the harpist Rosa Spier; the historians of music E. H. Enthoven and Julius Heyman; and the music critics Paul F. Sanders and Bertus van Lier (the latter a half-Jew), both also composers.

**Theatre.** Eminent Dutch Jewish playwrights included Hermann Heijermans and Israel Querido (already mentioned as authors), L. J. Cohen van Delft, and Meijer de Hond. Noted actors of the past were Louis Bouwmeester (1842-1925) and his father Louis Rosenveldt and his sister Mann-Bouwmeester, Judels and Frau Pauvels-van Biene. Well-known 20th cent. Dutch Jewish actors included Louis de Bree, Fie Carelsen, Louis Davids, Fritz Hirsch, Esther de Boer-van Rijk, Cor Ruys, Alex Saalborn, Hermann Schwab, Silvain Poons, and Louis de Vries.

**c. Statistics.** In the course of the 19th cent. the number of Ashkenazic Jews increased considerably, while that of the Sephardic Jews declined. As a result of the persecutions in Russia in the 1880's, a large stream of Jewish families flowed from Eastern Europe to the seaport of Rotterdam; some of these reemigrated to the United States, and some of them remained in

Holland. The following figures are worthy of citation:

| *Year* | *Number of Jews* | |
|---|---|---|
| | *Sephardim* | *Ashkenazim* |
| 1795 | about 40,000 | |
| 1840 | about 52,000 | |
| 1850 | 3,372 | 59,238 |
| 1881 | about 82,000 | |
| 1899 | 104,000 | |
| December 31, 1930 | 5,186 (total, 111,917) | 106,731 (out of a total population of 7,920,388, or 1.41 per cent) |
| about 1940 | 156,817 | |

| *Date* | *City* | *Number of Jews* |
|---|---|---|
| December 31, 1930 | Amsterdam | 65,523 (including 4,547 Portuguese Jews) 8.65% of the total pop. |
| December 31, 1930 | The Hague | 10,224 = 2.34% " " " |
| December 31, 1930 | Rotterdam | 10,357 = 1.76% " " " |
| December 31, 1930 | Groningen | 2,398 = 2.28% " " " |

As in the rest of Western Europe, the trend was constantly from smaller towns and cities to large cities.

The kings of Holland more than once participated directly in the organization of Jewish communal affairs, and gave their attention to the building up of the Jewish school system. In 1817, the Hoofdcomissie tot de Zaken der Israelieten (Chief Commission for the Affairs of the Israelites), in Amsterdam, appointed by the king and placed under the ministry, was given charge of Jewish communal affairs; the appointment of this commission represented the first new regulation of Jewish communal affairs in the kingdom of The Netherlands. In 1848 the separation of church and state became the law of the land, and this necessitated changes in the Jewish communal organization. In 1850 attempts were made to reform the organization; when these failed, the government renewed the old consistorial (central commission) system which had been abandoned as early as 1848. Finally, in 1870, the Centrale Comissie tot de Allgemeine Zaken von het Nederlandsch-Israelietisch Kerkgenootschap (Central Commission for the General Affairs of the Dutch Israelite Church Union) displaced the consistory as the highest administrative and representative organ of the Jewish communities. This Central Commission administered all the Jewish communities in the country, with the exception of the two Sephardic communities in Amsterdam and The Hague, until the German Nazi invasion of May, 1940. The state had granted subventions to the communities, and had retained a general right of supervision. The affairs of the individual communities were regulated according to the statutes of the Kerkgenootschap (Church Union), the last time on March 25, 1917. Within the limitations imposed by these statutes, each Jewish community was administered independently. At the head of the communities of each province stood a chief rabbi. The Portuguese Jews of the country, who had their own communities only in Amsterdam and in The Hague, were organized in a special church union.

**d. Internal Life.** The internal life of the Jewry of Holland is characterized by the fact that the Orthodox group is officially in the majority and preponderant, although a large part of the Jews of Holland are far from believing in and practising the traditional views and customs of Orthodox Judaism. The Liberal Jewish congregation Adath Jeshurun, which was founded in Amsterdam at the end of the 18th cent., dissolved soon after. In the decade from 1930 to 1940 a Liberal Jewish congregation existed in Amsterdam. Orthodox Judaism had its main support in the rabbinical seminary known as the Nederlandsch Israelietisch Seminarium, founded in 1834 and reorganized by the Amsterdam chief rabbi Joseph Hirsch Dünner. Dünner was also the founder of several Jewish social organizations. His successor (1917) was A. S. Onderweiser (d. 1934). In 1941 L. Saarlouis was chief rabbi of Amsterdam. The Zionist movement (the Zionist Organization of Holland celebrated its fortieth annual conference in 1939), which numbered from the very beginning only a small but unusually enthusiastic group of members in Holland, succeeded, in the two decades from 1920 to 1940, in attracting a not inconsiderable number of Jewish youths into its fold. If the Keren Hayesod (Palestine Foundation Fund) be taken as the criterion for the spread of Zionism, the sum of £84,132 was contributed from Holland out of the total of £4,252,575 during the period from April 1, 1921, to September, 1930, i.e. fourteen shillings for each Dutch Jew. Considerable work was achieved by the associations known as the Joodsche Vrouwenraden (social and cultural).

Jewish scholarly and scientific work was carried on under the auspices of the cultural group Toeleth (1815-25), established under the influence of the Meassefim and among whose members were S. I. Mulder (1792-1862) and G. I. Polak (1803-69). These two and Mose Leman (1785-1822) were responsible for the translation of the Bible and of the prayer-book into Dutch. Later, M. Roest created the periodicals *Joodsch letterkundige Bijdragen* (1867-68) and *Israelietisch Letterbode* (1875-89) to foster Jewish knowledge. The focus of Jewish scholarly and scientific undertakings in Holland during 1900 to 1940 was the Genootschap voor de Joodsche Wetenschap, in whose founding the historian S. Seeligmann had a large share. A considerable role in the nurture of Jewish learning in The Netherlands was played by the Rosenthaliana, a Jewish library founded by Baron Rosenthal and which forms a subdivision of the Amsterdam University Library, by the library of the Portuguese rabbinical seminary, and by that of the Nederlandsch Israelietisch Seminarium.

The first Yiddish newspaper in Holland, the *Amsteldame Courant*, first made its appearance in Amsterdam in 1686 to 1687. The central organ of the Jews of The Netherlands and their illustrated weekly, *Das Neue Israelitische Wochenblatt*, celebrated the seventy-fifth year of publication in 1939. Two Jewish weekly periodicals appeared in Rotterdam, one Zionist and the other the organ of the Agudath Israel organization. The Mizrahi published a monthly. Other periodicals published by the Jews of Holland included the *Centraalblad voor Israelieten in Nederland*, *De Joodsche Wachter*, and *De Vrijdagavond*.

**e. Reaction to Events in Germany since 1933.** The rise of the National Socialist movement in Germany had considerable effect in Holland. In Holland, too, there was formed a small but active National Socialist movement which stood in close relations with Germany. With the Nazis' coming to power in 1933



*German Jewish refugees in Holland prior to 1940*

and the beginning of the systematic persecution of the Jews in Germany, the government of Holland admitted refugees who, in the course of the year 1933 alone, numbered some 6,000 or 7,000; many of these reemigrated to other countries. In the sessions of the League of Nations the Dutch delegation advocated the establishment of an international organization for the regulation of refugee relief and aid (December 5, 1933, the appointment of the International High Commission for Refugees). Furthermore, the Dutch government assisted the collection of funds for the benefit of the German Jewish refugees. On September 14, 1933, the Dutch parliament adopted a law forbidding the wearing of uniforms by political organizations and also restricting the number of foreign students admitted to the universities of Holland. In the fall of 1933, under the auspices of the Hilfskomitee voor byzondere joodsche Belangen (Relief Committee for Special Jewish Needs), with its headquarters in Amsterdam, the project was begun of settling Jewish refugees in agricultural communities in the Wieringermeer Polder, on land reclaimed from the Zuyder Zee.

The Christian population gave many signs of its sympathy for the persecuted Jews. On May 18, 1934, the lower house of parliament adopted a law which made all instigation to class, racial or religious hatred an act subject to penalty. In contrast to the provisions of the Nuremberg Laws, a Dutch court, on June 26, 1936, declared that a Dutch Jew might marry an Aryan woman, even if the German authorities declined to issue a marriage license; it stated that the German law was not valid in Holland. Furthermore, the Universities of Leyden, Groningen and Amsterdam refused to participate in the 550th anniversary celebration of the founding of the University of Heidelberg.

On March 4, 1936, a Dutch court sentenced an anti-Semitic propagandist to one hundred days' imprisonment or a fine of 300 gulden. On July 27, 1936, the inter-faith Comité van Waakzaamheid van anti-nationalsocialistische Intellectuelen was founded, which, regardless of the political views of its members, undertook the cultural combatting of National Socialism and issued a number of writings against that cultural danger.

The throng of refugees pressing into Holland became steadily greater. Although the government undertook measures for the exclusion from Holland of anti-Semitic pamphlets and books originating in Germany, it came to the conclusion that it had to guard against the admission of an excessive number of refugees. Foreign attorneys were no longer permitted to appear before Dutch courts; in particular, it was decreed, on March 25, 1938, for the purpose of restricting the number of refugees admitted from Austria and Germany, that only those who had a certificate valid for two months and were entitled to return to Germany and Austria were to be permitted to stay in Holland. For a temporary residence the possession of twenty-five pounds was made a prerequisite, and for permanent residence in Holland the possession of the sum of 10,000 gulden. A decree of the minister of justice to the effect that refugees, whether rich or not, were not desired in Holland was put into force beginning with March 1, 1938. Only in case of danger of life could a refugee appeal to the minister of justice. On the other hand, demands were made in the Dutch parliament, on April 22, 1938, that the government proceed against Nazi propaganda; and the rector of the University of Leyden issued a sharp statement against the anti-Semitic agitations among the student body and threatened to expel or proceed legally against students guilty of such acts. On June 30, 1938, despite the attacks of anti-Semites, the Dutch Senate naturalized a number of Jewish refugees.

The government expressed its approval of the Evian conference, and appointed a committee of three to attend as representatives of Holland. Although refugees from Germany had set up clothing factories in Holland—an industry greatly to the advantage of Dutch economy—more than thirty German and Aus-

trian refugees were expelled from the country on October 10, 1938. The expulsion of Polish Jews from Germany at the end of October led to activity on the part of the World Union of Polish Jews in Holland.

The frightful attacks on the Jews in Germany made on November 10, 1938, with their concomitant destruction of numerous synagogues and of other Jewish-owned property and the sending of thousands of German Jews to concentration camps, led to varied effects in Holland. The activities of the Jewish relief committee were intensified. Eminent Jews expressed their desire of solving the refugee problem through the founding of an international colonization fund, and raised the sum of 100,000 gulden for this purpose on a single day. Above all, the Dutch relief and aid organizations advocated the opening of the Dutch borders and the general admission of all refugees. At the initiative of the University of Amsterdam, one hundred law schools in all parts of the world protested against the treatment of the Jews in Germany. The Christian population of Holland also participated in the collection of funds for the benefit of refugee relief. The government of Holland protested against the destruction of Dutch Jewish business houses in Berlin, Cologne and Aix-la-Chapelle (Aachen), and demanded compensation. The Dutch premier promised that stringent measures would be taken against anti-Jewish agitation in Holland.

The border between Germany and Holland was opened for about a month; between November 10 and December 4, 1938, about 4,000 refugees crossed the Dutch border and were admitted to the country, including a large number of Jewish children. The maintenance of the refugees required the expenditure of more than two million gulden. However, on December 19, 1938, all Jewish refugees from Germany who had entered Holland illegally were taken into custody, brought to two special camps, and on December 25, 1938, the decree was issued that all refugees who attempted to enter the country illegally were to be expelled at once. Despite all efforts to the contrary, the government adhered to this position; Jewish refugees from Germany who did not possess visas were returned to Germany, as at the end of August, despite their desperate resistance.

For the rest, the Dutch government exerted the most far-reaching efforts in behalf of the sheltering and care of the refugees from Germany within Holland; their number amounted to about 22,000 by the spring of 1939. In August, 1939, there were seven camps for refugees in existence. In the last quarter of the year 1939 the government set up a refugee camp for 3,000 persons in Westenbock, near the German border. Furthermore, the government of Holland negotiated with England, France, Denmark, Belgium and Switzerland with reference to the admission of Jewish refugees.

When, at the beginning of January, 1939, shots were alleged to have been fired at the German embassy in The Hague and at the house of the German consul general in Amsterdam, and the Jews of Germany were thrown into the greatest excitement, fearing a renewal of the attacks and destruction of November 10, 1938, the Dutch government had the German embassy and the German consulates guarded and thus restored order. Its attitude toward Nazi agitation in Holland remained unchanged, despite the constant increase of such propaganda, with the result that at the end of 1939 a number of Jewish leaders secured an audience before the minister of justice in order to protest against it. On May 5, 1939, the minister of justice introduced a bill for the protection of the Jews and of other portions of the population against agitation and propaganda carried on in the press. In May, 1939, six Nazis who had actively attacked Jews were arrested, and on December 7, 1939, the police of The Hague confiscated an anti-Semitic newspaper. On September 17, 1939, for the first time, a Jewish army chaplain was appointed by the Dutch authorities.

The kindly and benevolent attitude of the Dutch royal house toward the Jews likewise remained unchanged. On February 25, 1939, Queen Wilhelmina awarded to Dr. Pollak, the Socialist leader and president of the association of diamond-cutters, the order of the Dutch lion on the occasion of his seventieth birthday. However, the pressure of the National Socialist movement became constantly greater. In June, 1939, the Nazi party controlled three out of the forty-five seats in the city council of Amsterdam; in February, 1940, two seats in the Dutch upper house, and four in the Dutch lower house. As late as at the end of February, 1940, twenty-four members of the Dutch Nazi party were arrested, accused of the violation of the law of 1938 which forbade membership in organizations of a military character. The Dutch Nazi party was supported from Germany. In February, 1940, sixteen Nazi spies, dressed like Jewish refugees and even circumcised, came from Germany to Holland armed with Jewish certificates.

On May 14, 1940, Holland fell before the invading German forces. Soon thereafter persecution, trouble and sufferings began for Holland and for its Jewish inhabitants as well as for the approximately 23,000 Jewish refugees who were living there.

**6. From May 15, 1940, to 1941.** Countless thousands of Dutch Jews and Jewish refugees sought to escape the Nazi disaster by fleeing to England and France. However, only a very few succeeded, with the result that a wave of despair set in, leading to many suicides. In addition, there were many murders committed by the German authorities. Thus, for example, Abraham Ascher, an eighty-year-old eminent Dutch Jewish leader, and head of the international diamond concern which bears his name, as well as two of his sons, were executed for alleged anti-Nazi activity.

The first decree issued by the German Reich commissar in Holland provided for the transfer to concentration camps of all Jewish refugees who had immigrated into the land from 1933 on and for the confiscation of their property. On the other hand, Polish Jews who had been compelled to perform forced labor service in Germany in May, 1940, were ordered to be shipped to Holland in order to repair and remove the devastation and the ruins caused by the German invasion and by the bombings of the Dutch cities by the Nazi forces. Many refugees from the interior regions of Holland came to Amsterdam, with the result that an epidemic broke out there.

Under the leadership of the Dutch Nazis, prepara-

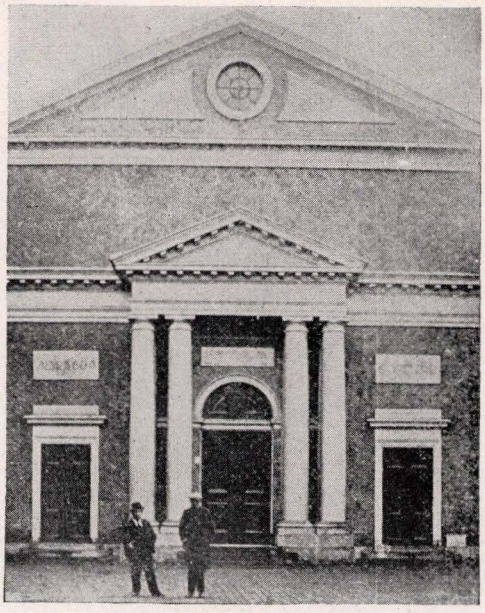
tions were made for the introduction of German anti-Jewish legislation. In 1941 a region reserved for Jews only (a Jewish reservation, similar to that set up in Lublin, Poland) was planned by the Nazi authorities in control of Holland. All Jewish communal organizations in Amsterdam, Rotterdam and The Hague were closed by the Gestapo (German secret police). Jewish old age homes and orphan asylums were confiscated by the German authorities, including the Jewish home for the aged in Amsterdam, one of the best of its kind. One of the finest buildings belonging to the Jewish community of The Hague was taken over by the Germans and converted into a house of ill-fame for soldiers. Streets with Jewish names were renamed.

However, it was not until the beginning of October, 1940, that anti-Jewish legislation began to be passed and enforced. At that time the German Reich commissar decreed that no Jew, half-Jew or quarter-Jew might hold a position of any kind in any public office or in any state-controlled school, with the exception of the Jewish schools. These selfsame restrictions were extended to apply also to "Aryans" married to Jewesses, half-Jewesses or quarter-Jewesses. All these classes of persons were thereupon dismissed from all state, semi-official and municipal positions. At the end of October, the Reich commissar ordered the registration of all Jewish enterprises or of enterprises in which Jews had a predominant share or control. The law valid in Germany laid down the definition as to who was to be considered a Jew. At the beginning of January, 1941, all Jews were forbidden to attend the motion picture theatres, and at the end of that month all Jews in Amsterdam were excluded from better-class restaurants.

On January 11, 1941, Dutch firms were ordered to discharge all Jewish employees. A decree of January 14, 1941, ordered all Jews to register within six weeks. Registration of Jews in Dutch universities was prohibited by order of the Reich Commissioner on February 17, 1941. The old Jewish section of Amsterdam (around Waterloo Square), in which 50,000 Jews resided, was isolated from the rest of the city by Nazi sentries; Christians were herded out of the section (February, 1941). At the same time, a Jewish Community Council on the Polish model was set up by the Nazis. The settlers of the Jewish Refugee Agricultural Settlement, in the Wieringermeer Polder in the Zuider Sea area, were expelled and their buildings confiscated (January 14, 1941).

The elimination of Jews from the economic life of the country was continuing in 1941. The Reich Commissioner decreed that in order to prevent fictitious sales no Jewish establishments might be sold or leased without his permission (March 13, 1941). A decree by the same authority, barring Jewish actors, technicians and directors from the theatre and film industry, was reported on April 21, 1941. As in other countries under Nazi occupation, ghettoization was pursued.

The possible introduction of racial laws was foretold by the establishment of an office to investigate racial, Jewish and Dutch problems (April 16, 1941). The contemporary exclusion of Dutch Jews from labor service was announced on May 26, 1941. A stricter enforcement of the anti-Jewish laws was ordered by the Reich Commissioner on May 18, 1941, following which the



*Synagogue of the Netherlands congregation at The Hague*

Gestapo began a new wave of arrests (June 25, 1941). At the same time, Jewish property was confiscated and Jewish-owned farmland was ordered surrendered by September 2, 1941. Jews in the provincial areas were ordered to report daily to the local police (June 18, 1941). Up to June, 1941, over 20,000 commercial Jewish-owned enterprises had been appropriately "Aryanized" by the Nazi authorities. The Jews were excluded from public parks and zoos, restaurants, saloons, coffee houses, hotels, *pensions,* sleeping cars and restaurant cars, theaters, cabarets, motion picture theatres, concerts, libraries and the like (September 20, 1941).

On the other hand, it may be asserted with definiteness that the population of Holland, by and large, remained true to its previous principles of democracy, hospitality and friendliness, and opposed mute yet dogged resistance to the Nazi movement. At the end of October, 1940, the Protestant churches of The Netherlands protested strenuously to the Reich commissar against the anti-Jewish measures adopted by the Nazi authorities. Similarly, students of the University of Delft, in November, 1940, protested against the discharge of a Jewish professor, with the result that the German authorities closed the university. Similar events led to the closing of the University of Leyden. In 1941 persecutions of Jews still continued.

ADOLF KOBER.

***Lit.:*** Winkler-Prins, A., *Allgemeene Encyclopaedie* (1937); *American Jewish Year Book,* vols. 34 to 42 (1932-40); Bloom, Herbert I., *The Economic Activities of the Jews of Amsterdam in the Seventeenth and Eighteenth Centuries* (1937); Brugmans, H., and Frank, A., *Geschiedenis der Joden in Nederland* (1940; covering the period up to 1795; cf. also additional literature cited there, pp. 772-84); Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 6 (1927) §§47-49; vol. 7 (1928) §§6-9, 56-58; vol. 8 (1928) §§8, 24; vol. 9 (1929) 280-81; Fischer, J., "Jews in Modern Medicine," *Medical Leaves,* vol. 3, No. 1 (1940) 29-35; Kaufmann, David, and Freudenthal, Max, *Die Familie Gomperz* (1907); Kober, Adolf, *Grundbuch des Kölner Judenviertels* (1920); Seeligmann, S., "Die Juden in Holland, Eine Charakteristik," *D. Simonsen Festschrift* (1923).

**HOLLÄNDER, FELIX,** author and novelist, brother of Gustav and Victor, b. Leobschütz, Silesia, Germany, 1867; d. Berlin, 1931. In his *Unser Haus* (1911) he depicts his own youth and the life of the Jewish middle class in the last few decades of the 19th cent. His novel *Der Weg des Thomas Truck* (2 vols., 1902) attracted attention for its literary worth. In a group of later works he dealt chiefly with Berlin society. Holländer gave evidence of great talent as a narrator; some of his novels were published in periodicals with wide circulation, such as *Die Briefe des Fräulein Brandt* (1918) and *Der Demütige und die Sängerin.* His *Salomons Schwiegertochter* treats the problem of intermarriage. Other works include *Jesus und Judas* (Berlin, 1895) and *Lebendiges Theater* (Berlin, 1932).

Holländer was associated with Max Reinhardt in the production of plays and in the management of the Deutsches Theater at Berlin; before this, generally in collaboration with other authors, he had attempted to give stage productions of his tragi-comedy *Ackermann* (with Lothar Schmidt) and of his play *Die heilige Ehe* (with Hans Land).

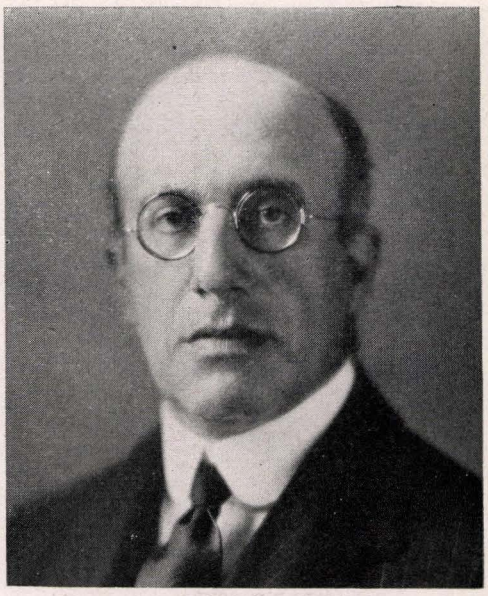
**HOLLANDER, FELIX CHARLES,** merchant, b. Birmingham, England, 1875. In 1894 he went to South Africa, where he became prominent in communal life, serving as mayor of Durban from 1910 to 1913, as justice of the peace, as a member of the Executive Council of the Natal Provincial Parliament (1910-24 and 1927-40), as chairman of the Natal Fisheries Board (1915-24), and as the Natal representative on the South African Fisheries Survey Commission. From 1908 to 1926 he was president of the Durban Hebrew Congregation. In 1933 he was a member of the Royal Commission on Provincial Finances.

Hollander was elected senator for Natal in 1939. He is an authority on municipal and provincial affairs.

**HOLLÄNDER, GUSTAV,** violinist, b. Leobschütz, Silesia, Germany, 1855; d. Berlin, 1915. He studied at the Conservatorium in Leipzig, and was a pupil of Joachim in Berlin. He began his career as chamber musician at the Court Opera in Berlin, where he also organized concerts of chamber music with Xaver Scharwenka and Heinrich Grünfeld. A concert tour across Austria with the coloratura soprano Carlotta Patti won him a reputation as a virtuoso. In 1881 he became concert-master of the Gürzenich concerts, and subsequently instructor at the Conservatorium, in Cologne.



*Gustav Holländer*



*Jacob H. Hollander*

There he became second, and later, as a successor to Japha, first violinist in the "Professoren String Quartet." In 1884 he became first concert-master of the municipal theatre of Cologne. From 1895 on he was director of the Stern Conservatorium in Berlin, which thrived greatly under his guidance. He remained faithful to the string quartet in Berlin, and organized the "Hollander Quartet," of which he was first violinist. He composed works for violin, including four concertos.

Holländer was a brother of the conductor Victor Holländer and of the novelist Felix Holländer.

ALEXIS HOLLÄNDER (b. Ratibor, Silesia, Germany, 1840; d. Berlin, 1924), pianist, brother of Gustav, studied at the University of Berlin and at the Royal Academy of Arts from 1858 to 1861. Later he took lessons in composition from Carl Böhmer, and gave piano recitals, setting himself to popularize Robert Schumann, who, at that time, had not yet won general recognition. In 1861 he became piano teacher at Kullak's Academy in Berlin. From 1870 to 1902 he was conductor of the Cäcilienverein, and had great merit in producing the oratorios and choral compositions of such contemporary musicians as Brahms, Bruch, Cesar Franck and Rubinstein. He edited Schumann's compositions for the piano.

**HOLLANDER, JACOB H.,** political economist and author, b. Baltimore, 1871; d. Baltimore, 1940. In 1897, three years after he had received his Ph.D. degree from Johns Hopkins University, he was appointed secretary of the American Bimetallic Commission named by Congress to meet with delegations of other nations. After teaching for a while at Amherst College, he accepted an appointment at Johns Hopkins in 1895, where he eventually became head of the department of economics. He was constantly called upon for advice by federal and state executives. President William McKinley appointed him treasurer of Puerto Rico's new government (1900). In this capacity, he drew up a revenue system which was subsequently known as the Hollander Law and which still served that island in 1941. In 1905 President Theodore Roosevelt sent him

to Santo Domingo as special commissioner to investigate the public debt. Hollander wrote a number of books on economic problems, frequently with a sociological approach. Among his works are *The Abolition of Poverty* (1914) and *Want and Plenty* (1932). He was president of the American Economic Association, an arbitrator in some major labor controversies, and a contributor of articles to the *Publications of the American Jewish Historical Society*.

**HOLLANDER, LEE M.,** authority on the Germanic languages, b. Baltimore, 1880. After receiving his early education in Frankfort, Germany, he took his A.B. degree at Johns Hopkins University in 1901 and his Ph.D. degree in 1905. This was followed by further study in Munich, Leipzig and Oslo. From 1907 to 1910 Hollander was an instructor in German at the University of Michigan, and from 1911 to 1919 an instructor in German and Scandinavian at the University of Wisconsin. He became assistant professor in Germanic languages at the University of Texas in 1921, and full professor in 1935.

Most of Hollander's published works consisted of translations from and studies of the Scandinavian; he was the author of *Selections from Sören Kierkegaard* (1923); *Poetic Edda* (1927) and *Old Norse Poems* (1936). In addition, he was the co-author of *Legends of Denmark* (1917), and the translator of plays by Björnson, Drachmann and Einarson. He was a director of the Society for the Advancement of Scandinavian Studies.

**HOLLÄNDER, LEÓ,** *see* HOLLÄNDER, MARCUS.

**HOLLÄNDER, LUDWIG,** attorney, and a director of the Central-Verein Deutscher Staatsbürger Jüdischen Glaubens, b. Berlin, 1877; d. Berlin, 1936. In 1909 he founded the periodical *Im Deutschen Reich* (*Central-Verein-Zeitung* after 1922), and in 1919, under the auspices of the Central-Verein, he established the Philo Verlag, which aimed especially at the creation of a literature against anti-Semitism. Holländer occupied himself mainly with the sociological and psychological attitude of the Jews of Germany to their environment. He published the results of his studies in a number of essays and in his *Deutsch-Jüdische Probleme der Gegenwart* (1928).

*Lit.:* Special edition of the *K. C.-Blätter,* in honor of Holländer's fiftieth birthday (1927).

**HOLLÄNDER, MARCUS,** communal leader, b. Tarnopol, Poland, about 1760; place and date of death unknown. He was the first Jew to settle in Eperjes, Sáros county, Hungary. A businessman, he soon rose to a position of considerable wealth and influence. In 1806 he called a convention of the Jews of Sáros county, who elected him their head or prefect (*rosh medinah*). He used his influence with the court chancery and the Pozsony (Pressburg) diet to protect the interests of his coreligionists. When the Jews of Hungary were to be deprived of the right of trading in wine and farming land, Holländer took up their cause for them. On another occasion he paid the full amount of a special tax which was levied on the Jews of Sáros county.

LEÓ HOLLÄNDER (b. Eperjes, Hungary, 1806; d. Eperjes, 1887) was a son of Marcus Holländer. He studied law, but abandoned his studies because the legal career was not open to Jews. In 1830 he became an assistant, and later successor, to his father in his quality of Jewish prefect of Sáros county. He took the initiative in the fight of the Jews for emancipation, and headed a Jewish delegation to the Pozsony diet of 1840, where debates on emancipation took place. He also encouraged the Jews to do their part in becoming full-fledged citizens of Hungary by adopting the language and general standard of education of the country.

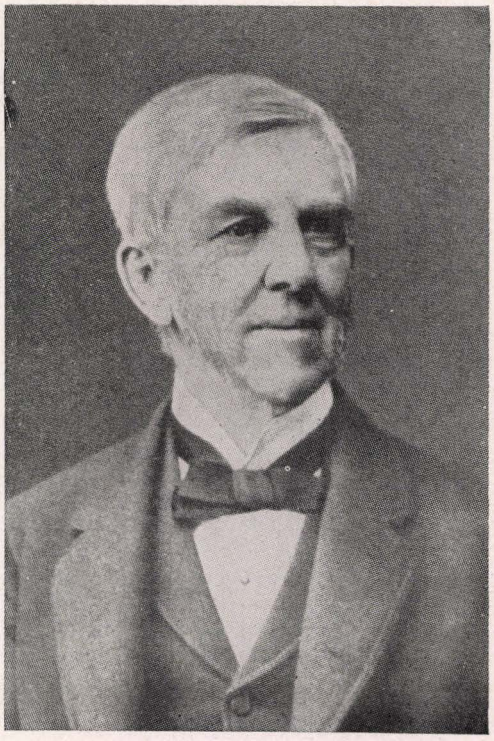
He joined the Hungarian troops in their fight for the independence of Hungary in 1848, and was made by Kossuth war commissioner-in-chief with the rank of major. He was in charge of army supplies and accommodation, and headed a section of the *honvéd* (national insurgent) ministry. As a rebel against Habsburg domination, he had to retire from public life in the decade following the capitulation of the *honvéd* army, but when, in the early 1860's, emancipation again became the topic of the day, he took part in several conferences preparing the enactment of the law. He was a venerable figure and temporary president at the national Jewish congress of 1868 to 1869, and became president of the congregation of Eperjes. He did much for Jewish communal and religious life in Sáros county. He also took part in the founding of the rabbinical seminary of Budapest.

**HOLLÄNDER, VICTOR,** conductor and composer, brother of Felix and of Gustav, b. Leobschütz, Silesia, Germany, 1866. He was at first conductor at the Neuesoperntheater in Berlin in 1908, and for twelve years after that at the Metropoltheater. He composed many pleasing and tuneful operettas performed throughout Germany before the World War, as well as in London, including *The Bay of Morocco* (1894), *Der Sonnenvogel* (1907) and *Der Regimentspapa* (1914). He also composed two operas (*Trilby* and *San Lin*), as well as piano pieces and songs. After 1934, Holländer resided in Hollywood, California, where he did work for the films.

**HOLLE KREISH,** a ceremony prevalent in some parts of Europe, especially in France, Holland and Southern and Western Germany, and in some families in the United States that have migrated from these regions. It consists of children forming a circle around the cradle of an infant girl and repeating a verse, which usually runs, "Holle Kreish, Holle Kreish, how shall the child be named? She shall be named N. . . ." According to Landau and Perles the name and the custom are derived from the German peasant superstition of the demon Holle, who was wont, like Lilith, to assail newly born infants; the circle is often employed in folk magic to ward off evil spirits. Formerly the ceremony was in vogue for both boys and girls; later it was generally invoked only in the case of girls, as boys are named at the time of circumcision. In some places the ceremony is given a more religious coloring by reading passages from *Leviticus* in Hebrew, or laying the book under the head of the child.

**HÖLLRIEGEL, ARNOLD** (pseudonym), *see* BERMANN, RICHARD ARNOLD.

**HOLLZER, HARRY AARON,** judge, b. New York city, 1880. After being admitted to the California bar in 1902, he established a private law practice



*Oliver Wendell Holmes*

in San Francisco. He remained in that city until 1909, when he moved to Los Angeles. In 1924 he was appointed justice of the Supreme Court for Los Angeles County, and served until 1932. Since 1931 he has been acting as United States District Judge in California. Hollzer is active in Jewish organizational life. He is director of the Western Regional Conference of the National Council of Jewish Federations and Welfare Funds and president of the United Jewish Community of California.

**HOLMAN, NAT,** basketball player and coach, b. New York city, 1896. Both as a player with the famed "Original Celtics" and other professional teams, and as coach of the College of the City of New York teams since 1918, he was recognized as the outstanding basketball figure in the United States.

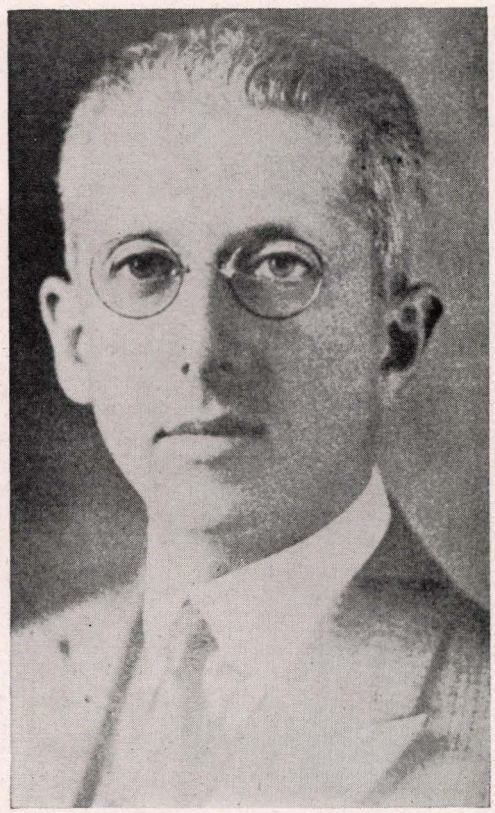
A product of New York's Lower East Side, Holman was a star on the basketball, soccer and baseball teams at the High School of Commerce. Making physical education his life work, he graduated from the Savage School of Physical Education in 1917. Following a period in the Navy during the first World War, he became a professional basketball player and coach. From 1917 to 1921 he played on teams in Newark, South Norwalk, Bridgeport, New York, Scranton and Germantown, earning a reputation as the greatest player of his day. In 1921, he joined the "Original Celtics," after which that team, from 1921 to 1928, became the wonder-team of basketball. After the Celtics were broken up in 1928 because they were too good for competition, he organized and captained the Hakoah team, and later played with Syracuse and Chicago until he retired as an active player in 1933.

He was the youngest college basketball coach in the country when he became coach of the College of the City of New York team in 1918, at the age of twenty-two. In the intervening years, his teams were consistently in the forefront, and he was universally regarded by sports writers as the "Knute Rockne of basketball." Among the famous young Jews who became stars under his coaching at City College are Barney Sedran, Moe Spahn, Lou Spindell, Milt and Jack Trupin, Sam Winograd, Pete Berenson, Moe Goldman, Joe Davidoff, Leo Klauber, Pincus Match, Jack Nadel, Julius and Morris Raskin, Abe Weissbrodt, Lou Wishevitz and George Feigin. Holman is the author of two books on basketball, *Scientific Basketball* (1922) and *Winning Basketball* (1935).

Holman is also an instructor in hygiene at City College. He lectured on basketball at many leading colleges for a number of years, was director of physical education at the 92nd Street Y.M.H.A., New York, and in 1941 was the athletic director of A.Z.A., the junior order of the B'nai B'rith.

**HOLMES, OLIVER WENDELL,** non-Jewish American author and physician, b. Cambridge, Mass., 1809; d. Boston, 1894. In 1830 Holmes' first verse appeared—"Old Ironsides," published in the *Boston Daily Advertiser.*

He took his medical degree at Harvard in 1836, after preparatory work in Boston and two years in the hospitals of Paris. In 1836, also, his first volume of verse, *Poems,* was published. He was appointed professor of anatomy and physiology at Harvard in 1847, and until 1853 was also the dean of the medical school,



*Harry A. Hollzer*



*Peter Paul Rubens' conception of "Judith After the Slaying of Holophernes." From a painting in the Braunschweig Museum*

but at the same time wrote numerous poems, essays and books.

In many of his poems, Holmes' deep knowledge of the Bible was evident. It was in one of the pieces in *Over the Teacups* (1890), however, that the positive thinking which he had done about Jews was openly expressed. In a discussion purporting to be a reply to questions asked him, Holmes lays the prejudice against the Jews to the inability of Christian civilization to practise modesty and civility. The presence of the Jews, he says, is a "perpetual lesson" to teach modesty and civility. He condemns the Calvinist spirit as being "savagely exclusive," and his Unitarian convictions evoke a call for rationalization and humanization, to prove that there "are many mansions in God's earthly house." This call he issues to Judaism as well as to Christianity, and he presents Benjamin Disraeli and Sir Moses Montefiore as examples of Jewish illustriousness.

*Lit.:* Silverman, Joseph, "Oliver Wendell Holmes, A Modern Prophet," *Menorah Monthly,* Dec., 1894, pp. 326-31.

**HOLOPHERNES,** a legendary figure of the apocryphal book of *Judith* in which he is the chief captain of the army of Nebuchadrezzar (*Judith* 2:4); according to the book, he was beheaded in his sleep by Judith, the heroine, during the siege of Bethulia. In the Midrash in one place he is "king of Javan," and in another place Nebuchadrezzar himself. The name is of Persian origin; but there is nothing in historical records to establish his identity.

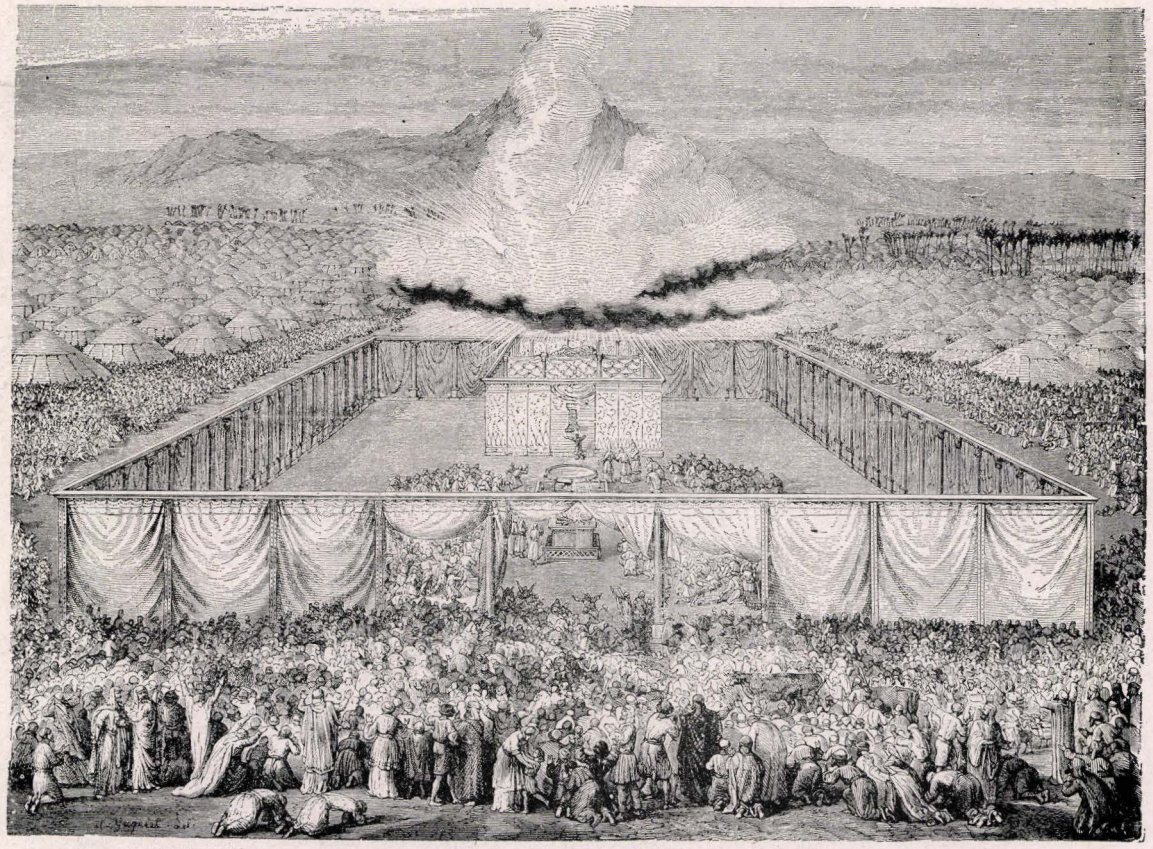
The historical prototype of Holophernes may have been his namesake, one of the generals of Artaxerxes Ochus during the wars against Phoenicia and Egypt (about 350 B.C.E.). Another theory connects him with Orophernes, king of the Cappadocians and friend of Demetrius Soter (158 B.C.E.).

*See also:* JUDITH.

**HOLY CITY,** *see* JERUSALEM.

**HOLY DAYS,** *see* HOLIDAYS.

**HOLY GHOST,** in Christian theology, the Third Person of the Trinity. In the New Testament it is



*The Holy of Holies in the Tabernacle in the wilderness, prototype of the similar shrine in the Temple at Jerusalem. From Fuerst's "Pracht-Bibel"*

mentioned frequently; thus it descends in the form of a dove when Jesus was baptized (*Luke* 3:22), was the agent of the immaculate conception of Mary (*Matt.* 1:18 and parallels), and is mentioned as the source of inspiration of the prophets, of the saints, and in particular of the leaders of the Christian church after the death of Jesus. It was therefore in some sense equated with the authority of the church, and perhaps for this reason the "sin against the Holy Ghost" was regarded as the unpardonable sin (*Matt.* 12:31 and parallels). The idea of the Holy Ghost is a development out of the Jewish ideas of inspiration (Ruah Hakodesh) and of the divine presence (Shekinah).

*See also:* RUAH HAKODESH; SHEKINAH.

**HOLY OF HOLIES** (*ḳedosh haḳedoshim; debir*), in the wilderness sanctuary, the Tabernacle, as well as in the Temple of Solomon, the place which, according to tradition, concealed the sacred ark together with the two tablets of the covenant. The Holy of Holies of the Tabernacle, described in *Ex.* 26:33-37, in a passage belonging to the Priestly Code which, according to modern Biblical scholars, is a late writing and does not describe actual historical conditions and institutions, but rather reflects the ideas and hopes of the post-Exilic theocracy, was separated from the "Holy" by a veil. In the Temple of Solomon it occupied a third of the entire building, forming a cube-shaped space fifteen metres square at the extreme western end of the building, opposite the main entrance. The Holy of Holies probably represents a development from the sacred cave of primitive Semitic religion (cf. *Ex.* 33:21-22; *I Kings* 19:9-13), one of the oldest forms of sanctuary among the Semites. In time a building would be erected for ritual purposes in front of the sacred cave, and thus the general plan of West-Semitic temples seems to have evolved with the holy of holies at the extreme rear. Probably under Phoenician influence this form of temple, together with other elements of Semitic religion, drifted to Greece at a relatively early date. In consequence many ancient Greek temples had an adyton, the most sacred section, at the extreme rear of the edifice, generally known as *megaron*, a name obviously borrowed from the Semitic word for cave (Hebrew *me'arah*). *Debir* itself probably meant originally "the place in the rear (of the temple)," then secondarily, "the place of oracle."

*Lit.:* The various works on Biblical archeology and history of religion of Israel; Morgenstern, Julian, in *Journal of the American Oriental Society,* vol. 38 (1918) 125-39; idem, in *Hebrew Union College Annual,* vol. 4 (1927) 1-139.

**HOLY LAND,** *see* PALESTINE.

**HOLY PLACES IN PALESTINE.** Palestine is a holy land not only for Judaism and Christianity, but also for the Moslems, who have many of the traditions of both Jews and Christians. Among the shrines of the Mohammedans, they include the supposed tomb of Moses and the mosque of Hebron over the cave of Machpelah. Indeed, the name for Jerusalem among the Arabs is Al-Kuds, meaning The Holy.

For the Jews, the principal place of pilgrimage now



*The Wailing Wall Commission of Inquiry hearing the Jewish delegation (July, 1930) led by Chief Rabbi Benzion Uziel (extreme right) of Tel-Aviv*

is the Wailing Wall, which includes part of the wall of Herod's Temple in Jerusalem. The Wailing Wall, however, adjoins a holy place of the Mohammedans (the Harem esh Sherif). Quarreling by the Mohammedans over their alleged rights here was the spark that set off the Arab outbreak of 1929 in which about 130 Jews lost their lives. An ordinance of the Palestinian government in 1930, defining the respective rights of Jews and Moslems, pleased neither but ended the controversy.

The holy places of the Christians in Palestine have been the cause of much bloodshed. Helena, the mother of Constantine the Great, visiting Palestine in 326, found the sites most sacred to Christianity, and an ever-increasing stream of pilgrims followed her. Early in the course of the rise of Mohammedanism, Jerusalem was captured (637), but the Arab conquerors were generally tolerant. In 1010, however, a fanatical caliph destroyed the Church of the Sepulchre. When the Turks, ruder than the Arabs, captured Jerusalem in 1071, the indignities and hardships suffered by the Christian pilgrims were one of the causes for the Crusades. Beginning in 1096, these attempts to take the Christian holy places from the Mohammedan infidels were to continue for about two centuries.

Disputes and conflicts about holy places in Palestine were not only between Christians and Moslems, but also between the creeds and sects of Christians, principally between Roman Catholics and the Orthodox or Greek Catholics. As late as 1854 their conflicting claims formed the pretext for the Crimean War, with Napoleon III as champion of the Western church against the czar.

The Zionists have always recognized that the rights of Christians and Moslems to their holy places in Palestine are inviolable (Zionist memorandum to the Council of the League of Nations, 1922; memorandum of the Jewish Agency for Palestine, 1936). The British Palestine Mandate, moreover, obligates the mandatory power to protect the existing rights to the holy places (article 13). The Mandate also provided for a commission (article 14) to adjudicate differences as to Christian holy places, but up to 1941 no such commission had been appointed.

*See also:* MACHPELAH; RACHEL, TOMB OF; WAILING WALL.

**HOLY SCRIPTURES, HOLY WRIT,** *see* BIBLE.

**HOLY SPIRIT,** *see* RUAH HAKODESH.

**HOLZSCHUHER, JOHANN FRIEDRICH SIEGMUND VON** (pseudonym Itzig Feitel Stern), non-Jewish judge and author, b. Nuremberg, Bavaria, 1796; d. 1861. After completing his studies, he was active in the courts of Ansbach, Pleinfeld, Gräfenberg, Feuchtwangen, Altdorf and other towns in Franconia, where he became acquainted with the life of the Jews. When, in the 1820's, anti-Jewish feeling rose sharply, Holzschuher began his literary activities, stimulated by Hilarius' *Judenkirschen*. In parables, stories, farcical poems and anecdotes, which he wrote under the pen name of Itzig Feitel Stern, he presented a distorted picture of the Jews. By means of Jewish wit, which he tried to imitate, he attempted to fight against the Jews, to ridicule them, and to deprive them of their livelihood, by "uncovering their trickery." He was so adroit in imitating the Jews that some of his works were regarded as those of the Jew "Itzig Feitel Stern." Some of his writings were translated into Dutch. The titles of his works also have a Jewish tinge, such as *Das Schabbes-Gärtel für unsere Leut* (1833) and *Drei Gedichter vun e grausser Baal Chochme der Gojim mit Name Friedrich vun Schiller für Lamden und Amharazim rausgieben vun Itzig Feitel Stern* (1827). The real name of the author remained unknown for a long time; not until 1928 was his literary testament, in which Holzschuher enumerated his works, found and published.

*Lit.:* Weinryb, B., "Itzig Feitel Stern, ein bayrisch-fränkischer Antisemit des 19. Jahrhunderts," *Bayerische Israelitische Gemeindezeitung*, vol. 7, No. 16 (1931) 252-53; Göhring, L. "Itzig Feitel Stern," *Zeitschrift für Bücherfreunde* (1928) 114-20.

**HOMBERG, HERZ,** pedagogue, b. Lieben, near Prague, 1749; d. Lieben, 1841. After receiving a traditional education he left his home, and from 1779 to 1782 lived as tutor in the home of Moses Mendelssohn, who aided him considerably and for whose *Biur* commentary to the Scriptures he revised several chapters of *Deuteronomy*. Attracted by the political and social reforms of Emperor Joseph II of Austria, he went to Vienna and Görz, taught at the newly erected Jewish school in Trieste, and was the first Jew in Prague to pass the state teachers' examination.

Joseph II, in accordance with his endeavor to bring the Jews into closer accord with the imperial subjects (*den kaiserlichen Untertanen am wenigsten schädlich zu machen*), established military recruiting. Moreover, he set up German-Jewish schools, and Jews were not to be given the right to marry until they had acquired a knowledge of German. In 1787 Homberg was appointed chief supervisor of these schools in Galicia, with a seat and a voice in the highest board of education, the Ostgalizischer Studienkommissionskonsenz. He rapidly established 107 schools and a teachers' seminary, which was connected with the Lemberg "Normal School." Though introduced by force and conducted by means of intrigues, these schools had no effect on the cultural development of the Jews of Galicia. An imperial decree of June 26, 1806, abolished this experiment, after even the power of three emperors had proved to be too weak to carry it out against the unanimous opposition of the Jews. Homberg, who had no understanding whatsoever of the molding influence of historical conditions, was likewise not equal to the task.

His hatred for Talmudic Judaism, increased by his failure, led him to make dangerous denunciations; he wanted to remove not only the rabbis, but to destroy all rabbinical writings. Due to a number of questionable financial dealings and to his participation in the proceeds of the candle tax, it became impossible for Homberg to reside in Galicia; he fled to Vienna, where he became censor and wrote a school book, *Imre Shefer*, which was followed by other religious and moralizing school books, such as *Ben Yakkir* and *Bene Zion*. In the latter book he favored the introduction of compulsory "marriage examinations" on the ground that at that time "ritual marriages," i.e. religious marriages not recognized by the state, had reached 90 per cent in Galicia. From 1816 to 1841 Homberg lived in Prague as commissioner, entrusted with the inspection of the Jewish schools. His four sons were baptized during his lifetime.

***Lit.:*** Klausner, Joseph, *Historiyah shel Hasifruth Haibrith Hahadashah,* vol. 1 (1930) 186-98; Balaban, in *Jahrbuch für Jüdische Geschichte und Literatur* (1916); Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 8 (1928).

**HOMEL** (Humia in Jewish sources), city in southwestern (White) Russia, with a population, in 1940, of 86,500, of which 38,060, or 44 per cent, were Jews. The exact date of Jewish settlement in Homel is unknown, but Jews came there soon after the Lithuanian occupation (1537). At the time of Chmielnicki (1648) it was a fortified town where about 1,500 Jews found refuge. They were delivered to the Cossacks by the



*Herz Homberg*

Poles, for a consideration of 1,200 florins; all but a few, who embraced Christianity, were massacred. In 1665, when Homel again became Polish, the baptized Jews returned to their faith. In 1755 the Jewish community had 658 members. In 1903, when the Jews comprised 56 per cent of the 46,500 total population, a pogrom occurred during which twenty-five Jews were killed and more than half of the Jewish population fled.

In the 20th cent. Homel became the third most important city of White Russia. Before the first World War, the Jews were engaged in trade and industry; after the revolution, many turned to agriculture.

**HOMEM, ANTONIO,** Marrano scholar and martyr, known as the *Praeceptor infelix*, b. Coimbra, Portugal, 1564; d. Lisbon, Portugal, 1624. Homem's mother, Isabel Nuñes de Almeida, came of an old Christian family, and under her tutelage, as well as under Jesuit direction, he had a thorough Christian upbringing. On his father's side, however, he was the grandson of Moses Boino, a Jewish merchant and physician of Oporto, who was converted in 1497, and this influence seems to have stirred Jewish feeling in Homem.

In 1614, he was appointed professor of canon law at the university in Coimbra, where he had first been made instructor in 1592. From 1599 on, as the result of services which he rendered during the Great Plague, Homem had a church benefice, took orders and became a deacon. His fame as a preacher and confessor spread, and he wrote several treatises, extant in manuscript, on canon law.

Yet during all this time he was the leader of a group of Marranos, who worshipped in a hidden synagogue and among whom were several of the leading scholars at the university. The services at which Homem was "rabbi" were, like most Marrano services of the period, far removed from the regular Jewish ritual. A sermon

which he preached on the Day of Atonement in 1615 is known to have contained the statement that when complete adherence to the Jewish law is impossible, it suffices to keep in mind those commandments which can not be safely observed.

Homem was arrested by the Inquisition in 1619. For almost five years he was held as a heretic, and was finally garrotted at an auto da fé in May, 1624. His corpse was burned. It was afterward reported that the New Christians formed a secret fraternity in his memory.

*Lit.:* Roth, Cecil, *The History of the Marranos* (1932) 151-53, 170.

**HOMICIDE,** *see* BLOOD REVENGE; MURDER.

**HOMILETICS** (Hebrew, *derash*, *midrash*, etc.), the interpretation of the Scriptures for the purpose of preaching, as well as the structure of the sermon, and the means by which it presents religious subjects. It was early developed in Judaism as the result of the adoption of a definite group of Scriptures which it was the purpose of the people to study and stems from this and from prophetic oratory, from which it is to be distinguished by less appeal to inspiration and more to logical thinking and analogies drawn from life. The first Jewish sermons were probably preached in the time of the Second Temple, and the importance of homiletics throughout the entire Talmudic period is evident from the numerous extracts of preaching that have been preserved. In fact, much of the non-legal part of the Talmud, as well as the bulk of the Midrash collections, is a "reader's digest" of Jewish homiletics.

The earliest Jewish works on homiletics were the *En Hakore* of Joseph ibn Shemtob (about 1450) and the *Nofeth Tzufim* of Messer Leone, both composed in Italy. Since the 19th cent. there have been numerous other works in Europe and the United States, as well as volumes of sermons, the most important being Zunz' *Gottesdienstliche Vorträge* and S. Maybaum's comprehensive *Jüdische Homiletik*.

*See also:* PREACHING; SERMON.

**HOND, MEIJER DE,** rabbi and author, b. Amsterdam, The Netherlands, 1882. Rabbi of the Amsterdam community from 1904 on, he founded Bezalel, the first Jewish youth organization in Holland, and wrote many plays to inspire interest in Jewish life and its problems among the Jewish youth. Many of them were successfully staged, the most important being: *Yom Kippur, Rabbi Akiba, König David, Heilig Licht, Seideravond*, and *Priester*. From 1905 to 1914 he edited *Libanon*, a monthly magazine.

**HONDURAS,** a Central American republic of 1,000,000 inhabitants, most of them Indians with an admixture of Spanish blood. No accurate figures are available regarding the Jewish population, but estimates vary from 100 to 250. Although there were doubtless isolated Jewish merchants in Honduras prior to 1920, it was in that year that the first trickle of Jewish immigration began. The first arrivals came not directly from Europe, but were Polish, Roumanian and Lithuanian Jews who had been unable to establish themselves successfully in Mexico, Peru and Chile.

Reports to the Yiddish press in Poland by these settlers were so rosy that there was talk of a mass Jewish migration to Honduras. Only five Jewish families from Poland actually went to Honduras in 1928, settling in the capital city, Tegucigalpa. All these settlers took up peddling and soon scattered to other cities. These pioneers, their friends and kinfolk who followed them, plus a few refugees, make up what is Honduran Jewry. In 1941 there were neither synagogues nor communal institutions, but on Rosh Hashanah all Jewish residents of San Pedro, Puerto Cortez, Tela and La Ceiba who could possibly do so met in Tegucigalpa for high holiday services.

In 1935, the Honduran government indicated to the League of Nations High Commissioner for German Refugees that it would be willing to welcome German Jewish scientists and educators, but there is no record that any were admitted. Four years later, in fact, the Honduran consulate in Prague announced that the entry of Jews, negroes and gypsies was forbidden.

**HONDURAS, BRITISH,** a British colony in Central America, located north of Honduras and south of Yucatan. Its population of 56,000 in 1941 was almost entirely native, with a sprinkling of British officials and traders. In January, 1939, W. E. Simnett, editor of the British magazine *Crown Colonist*, in a letter to the London *Spectator*, suggested that the colony, which is about the size of Palestine, be transformed into a Jewish state under the joint protection of Great Britain and the United States. Shortly thereafter, the British authorities barred eighty-three Jewish refugees who had arrived at Belize, the capital city, and closed the entire country to Jewish immigration. At that time about seventy-five Jews were reported to be in British Honduras.

In 1940 the Refugee Economic Corporation reached an agreement with the British Colonial Office for the establishment of an industrial refugee project in the foothills of the Maya Mountains. The Corporation undertook to finance the removal of the world-famous Weisz-Budapest peasant handicraft industry to British Honduras as an economic base for the new colony. The colonial office permitted the entry of any refugees who had left Germany, Austria and Czechoslovakia prior to the outbreak of the War. Five hundred were to be settled in the first year, provided that 85 per cent of them were living in England, France or neutral countries. The rest could come from Budapest.

An objection from the republic of Guatemala, claiming ownership of the Cayo district which was to be the site of the colony, failed to halt the project. By the end of December, 1940, the first eighty houses had been completed at Erictown, where the cooperative industrial colony was to be started.

**HONEL,** a Jew of Pozsony (Pressburg), Hungary, who lived in the 14th cent. under King Lajos the Great (1342-82). Profiting from the confusion caused by a fire, a citizen of Pozsony by the name of Kudleb, with his kin, pillaged Honel's house, sealed it, took possession of it, and held Honel's wife a prisoner. The city council of Pozsony refused to give satisfaction to Honel, who appealed to the king. Lajos, although the

first ruler of Hungary to expel the Jews and gravely curtail their rights, delegated the "judge of all the Jews," Master Simon, and another high dignitary of the court to investigate the matter. On receiving their report, he held council with the representatives of the church and the barons of the country, and ordered that Kudleb and his accomplices should be imprisoned and should give satisfaction to Honel. A copy of the royal sentence was deposited with the chapter at Pozsony, and the chapter and Pozsony county each had to send a commissioner to see to it that the sentence was carried out to the letter by the recalcitrant citizens of Pozsony.

**HONEY.** Honey is described in the Bible as a sweet substance used for sugar, which was then unknown; it is not necessarily bee-honey. Josephus gave this name to the liquid which exuded from the palms of Jericho (*Jewish War*, book 4, chap. 8, section 3); as such, it probably is the palm-oil mentioned by Herodotus (1:193). Some authorities connect *debash*, the Hebrew word for honey, with the Arabian "Dibs," a raisin product, which is even now exported from Syria, while others identify *debash* with the juice of the tamarisk.

All sorts of honey are designated as pure food, fit to be brought to the Temple (*II Chron.* 31:5). The Mishnah specifically designates bee-honey and hornet-honey as pure food, even if the insects themselves are unfit for food (*Mach.* 6:4). It was believed that the bees collected the ready product from the flowers and only transported it in their bodies. Bee-honey, however, was not offered for sacrifice, because of its fermenting properties (*Lev.* 2:11).

Frequent mention in the Mishnah and Talmud of the use of honey points to bee-keeping as a well-known industry; but all Biblical references to bee-honey must be interpreted as meaning the honey of wild bees that dwelt in the clefts of the rock (*Ps.* 81:17), in the woods (*I Sam.* 14:25), and even in the carcasses of dead animals (*Judges* 14:8). Bee-keeping was hardly known in Palestine before the Greeks.

Honey was one of the articles exported to Tyre (*Ezek.* 27:17); it was brought, together with other provisions, to David in exile (*II Sam.* 17:29); it was one of the two main articles of food in the diet of John the Baptist (*Mark* 1:6). According to the Talmud, it is one of the seven healing substances (*Ber.* 44b); its sweetness is one-sixteenth that of *manna* (*Ber.* 57b). Manna itself is called either bread or honey (*Yoma* 75b).

If honey was known early as one of the choice products of Palestine (*Gen.* 43:11), the expression "a land flowing with milk and honey" (*Ex.* 3:8 and in many other Biblical passages) must be interpreted merely as a poetic figure used to describe the abundance of the Promised Land. Ancient authors (Ovid, *Metamorphoses* 1:112-13) and modern folk-lore often speak of rivers of milk and honey as a symbol of abundance. When Rab-shakeh, the ambassador of Sennacherib, attempted to persuade the people of Jerusalem to surrender (*II Kings* 18:32), he promised them "a land like your own . . . of honey." Honey is a symbol of the benefits bestowed by God (*Ezek.* 16:13, 19); a godless man is denied the sight of the flowing streams of honey (*Job* 20:17). The sweetness of wisdom is compared to that of honey (*Prov.* 24:13); however, according to *Proverbs*, too much of a good thing may be disastrous, as overeating of honey is (25:16).

There is not much honey produced in Palestine now; but efforts are being made to promote bee-keeping among the colonists. ANATOL SAFANOV.

**HONI HAMEAGGEL** ("Honi the circle-drawer"), a pious man of the 1st cent. B.C.E., who became famous for his alleged miracles. According to legend, he received his name through an incident which occurred during a season of drought; when all prayers for rain went unanswered, Honi succeeded in bringing rainfall by drawing a circle on the ground and swearing to remain within it until the rain would come (*Taan.* 3:8; *Taan.* 23ab; *Megillath Taanith*, chap. 12). He is also the hero of a legend which has many parallels in folk-lore, as in the stories of Frederick Barbarossa and Rip Van Winkle. He is said to have slept for seventy years, after which he appeared among men as an unknown (*Taan. ibid.*). Josephus gives the following account of his death: During the civil war between Aristobulus II and his brother Hyrcanus II (65 B.C.E.), the soldiers of the latter commanded Honi to pronounce a curse upon the enemies whom they were besieging. He replied with a prayer that God would not listen to the hostile prayers of either side, whereupon the enraged mob stoned him to death (*Antiquities*, book 14, chap. 2, section 1).

***Lit.:*** Schürer, E., *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi*, 4th ed., vol. 1 (1901) 293 et seq.; Goldin, H., *Book of Legends*, vol. 3, pp. 88-98; Malter, *Tractate Taanith of the Babylonian Talmud*, 135, 167-75.

**HONIGMAN, ALBERT,** journalist, b. Jassy, Roumania, 1872. He began his journalistic career in his native town, but soon moved to Bucharest, where he was a steady contributor to the important Roumanian democratic newspapers *Adeverul* and *Dimineatza*; from 1919 to 1938 he was editor of the *Lupta*. Honigman was one of the best-known political journalists in Roumania, and fought constantly for better government, and for the emancipation of the Jews. Tempestuous by nature, he often exposed himself to attacks on the part of the opposition press and anti-Semitic agitators, but defended himself with a courage which won the respect even of his adversaries. After the Goga regime closed the profession of journalism to Jews in 1938, Honigman retired, and in 1941 was living in Bucharest.

**HONIGMAN, DAVID,** author and railroad executive, b. Kempen, Germany, 1821; d. Breslau, Germany, 1885. As a youth he contributed important political articles to the journal *Zur Judenfrage* and to the periodical *Der Israelit des Neunzehnten Jahrhunderts*. He came to Leipzig in 1869, and helped organize the Deutsch-Israelitischer Gemeindebund and the Verein Israelitischer Lehrer in Schlesien und Polen. He supported the proposals for the reform of Judaism advanced by Abraham Geiger. In Breslau he served as general secretary of the Upper Silesian Railroad and as civil judge of the Jewish community. An ardent worker for the cause of Jewish emancipation, he wrote several books on this subject, including: *Herr Geheimrat Wohlfahrt und die Juden*, and his memoirs, *Das*

*gute Recht der preussischen Juden.* He wrote also novels dealing with Jewish life, and some poetry.

**HONOR** (Hebrew, *ḳabod*). According to the Bible, man was created "in the image of God"; as such he is the bearer of all that is of the highest ethical and moral value in the world, and as such God has "crowned him with glory and honor" (*Ps.* 8:6). Honor comes to man from God, and also from the possession and exercise of wisdom and useful human knowledge. Man is in duty bound to show honor to God, to parents, to duly elected or appointed judges, elders, and public officials, to one's fellow men, to the aged (*Lev.* 19:32), to the Sabbath day ordained by God as a day of rest (*Ex.* 20:8-11; *Deut.* 5:12-15), and, in general, to all one's neighbors and fellow humans.

The Torah urges upon man to show honor on all occasions to all human beings, regardless of their nation or creed. This moral recommendation applies not only to the servant in his relations with his master, and to the citizen or subject in relation to ruler or king, but also to honor among equals and to those inferior in wealth, education or social position. According to the Jewish view, one's personal honor and dignity and the honor and dignity of his fellow men are almost as sacred and precious as is life itself. Indeed, honor is regarded as a priceless possession of man, far more valuable than material possessions. It includes personal dignity and integrity, self-respect, and a good reputation, and one best honors oneself through moral purity and decency, self-reliance, working for a living, being dependent on the charity of none, and through personal cleanliness and regard for one's appearance.

Biblical and rabbinic literature contain frequent injunctions not to asperse another's honor or dignity through slander (*Lev.* 19:16; *Ps.* 15:1-3), false testimony (*Ex.* 20:13), evil reports (*Ex.* 23:1), and malicious gossip (*Lev.* 19:16). *Proverbs* in particular contains many recommendations of honor as among the highest human qualities and as a fine course of conduct in life; such passages include *Prov.* 11:16; 15:33 and 18:12 (which urge humility as a prerequisite to honor); 20:3; 21:21; 22:4; 31:25 (expressive of the honor due a virtuous wife who is a true helpmeet of her husband). According to *Prov.* 13:18, one who accepts reproof or criticism in the proper spirit will be honored.

According to the fifth commandment (*Ex.* 20:12; *Deut.* 5:16), the honoring of one's father and mother is one of the supreme duties of man. The duty to honor one's parents is taken as an axiom, and long life is hinted at as a reward, although no punishment is specified for the breaking of this commandment, and although, according to other passages, a son who despises or shows disrespect to his parents is deserving of death. Respect and honor shown by son to father take the form of the former's standing in the latter's presence, deferring to his wishes, never occupying the father's seat, and supporting him in his later years if he requires such aid.

Throughout rabbinic literature, each person is urged to defend his fellow man from malicious gossip and slander, and to judge his motives and deeds from the most charitable point of view possible (*Aboth* 1:6); for, in honoring one's fellow men, one honors also God, their Maker. It is characteristic also of the honorable and upright man that he honors those who are sincerely religious and God-fearing (*Ps.* 15:4). One's pupils, one's wife, one's children, and the assemblies and legislative bodies of one's country are also deserving of honor.

In *Aboth* 2:15, Eliezer ben Hyrcanus recommends that the honor of one's fellow men be as dear to one as his own honor; in *Aboth* 4:15 Eleazar ben Shammua issued the famous dictum to the effect that the honor of one's pupil should be as dear to one as one's own honor, that of one's colleague as great as the fear of one's teacher, and the fear of one's teacher as the fear of Heaven (God). Ben Zoma declared that one who shows honor to his fellow creatures is himself worthy of honor (*Aboth* 4:1), in keeping with the Biblical maxim that God honors those who honor Him and lightly esteems those who despise Him (*I Sam.* 2:30). *Ber.* 43b and *B.M.* 59a state that it would be better for a man to be cast into a fiery furnace than to humiliate one's fellow man publicly, and *B.M.* 58a that one who insults one's neighbor openly is guilty of an action almost as base as murder. *Meg.* 28a and *Midrash Gen.* 1 declare that one who strives to attain to honor through the humiliation of one's fellow creatures is not worthy of receiving a share in the future world. *Ber.* 19b considers regard for the honor of one's fellow man as so important that it is permitted to violate a law of the Torah in order to keep the latter's honor intact and inviolate.

The Talmud also stresses the idea that honor ought to be paid to the Torah and to teachers of the Torah (*Sab.* 114a; *Kid.* 32b). Frequent mention is made in rabbinic writings of the "crown of the Law" (*ḳether torah*), but in *Aboth* 4:17 the *ḳether shem tob* ("crown of a good name") is stressed as the highest human value.

ABRAHAM I. SHINEDLING.

*Lit.:* Meyerowitz, Arthur, *Social Ethics of the Jews* (1935) 52-58; Abrahams, Israel, *Jewish Life in the Middle Ages* (1896) 123-24.

**HONOR, LEO LAZARUS,** educator, b. Volhynia, Russia, 1894. He was brought to the United States at the age of seven. He took his A.B. degree at the College of the City of New York in 1914 and his Ph.D. degree at Columbia University in 1926.

In 1916, with his appointment as instructor at the Teachers Institute of the Jewish Theological Seminary in New York city, Honor began a career in the field of Jewish education in America, during which he made important contributions toward the professional training of personnel and toward methodology in the teaching of Jewish history.

Honor remained at the Teachers Institute until 1929; from 1919 to 1929 he served also as registrar. During his incumbency, new standards were set up for the training of teachers and principals in Jewish religious schools and for the pursuit of advanced Hebrew studies by academic youth; these standards were later adopted by Jewish teachers' training schools in other cities. Honor helped organize the Israel Friedlaender Classes and the Seminary College of Jewish Studies at the Jewish Theological Seminary. In 1921 to 1922 and again between 1924 and 1926, he was director of the personnel department of the Bureau of Jewish Education in New York city, and in 1928 to 1929

he was also lecturer in the Religious Education Department at Teachers' College, Columbia University.

Called to Chicago in 1929, Honor was made director of the College of Jewish Studies and also executive director of the Bureau of Jewish Education in that city in 1934. Under his supervision the College of Jewish Studies became one of the outstanding institutions of its kind in the country. There, as earlier in the organizing of the Israel Friedlaender classes, Honor wielded much influence in the non-professional Jewish education of Jewish youth and adults.

To the field of instruction in Jewish history Honor brought new direction and a humanizing influence through emphasis on the social, economic and cultural aspects of Jewish life. To the school curriculum he contributed the cycle method of teaching Jewish history, which was his special field in pedagogy from the first days of his affiliation with Jewish education in America. Honor was instructor of Jewish history at the Graduate School for Jewish Social Work from 1925 to 1928.

Honor wrote much in both Hebrew and English on various phases of Jewish history and Jewish education. His most important work in this field is *Sennacherib's Invasion of Palestine* (1926). He was a departmental editor of *Jewish Education*, a contributing editor of *The Reconstructionist*, and is a contributor to the *Universal Jewish Encyclopedia*. He organized and was first president of the National Council for Jewish Education (1924), was (1941) on the American Committee for the Department of Education at the Hebrew University, and held executive positions with many other cultural societies. ISRAEL S. CHIPKIN.

**HONORIUS III** (pope), *see* PAPAL BULLS.

**HOOGSTRATEN, JAKOB VAN,** Dominican prior and inquisitor, b. Hoogstraeten, Belgium, 1460; d. Cologne, Germany, 1527. Both as professor of theology at the University of Cologne from 1496 on and as chief inquisitor of the archbishoprics of Cologne, Mayence, and Trèves from 1507 on, he worked for the destruction of the Talmud and of all other Jewish writings. When Johann Reuchlin wrote his *Augenspiegel* (1511) in defense of the slandered Jewish writings, Hoogstraten accused him of heresy before the court of Mayence and threatened to burn all copies of the *Augenspiegel* (September 15, 1513). The latter was averted by means of a last-minute decree of Archbishop Uriel of Mayence. Upon Reuchlin's appeal to Pope Leo X, the bishop of Speyer, appointed by the pope to settle the question, rendered a decision in Reuchlin's favor (March 29, 1514). Then Hoogstraten appealed to the pope, and the decision was reversed (1520). The dispute was finally settled in Reuchlin's favor by the Lateran Council. Hoogstraten as well as his supporters were derided in the famous *Epistolae Obscurorum Virorum* (1515) and in other writings. He was the author of a number of writings directed against Luther, whom he considered the most dangerous enemy of the church because of his proposed reforms and whose works he ordered burned in 1519.

***Lit.:*** Graetz, H., *History of the Jews,* vol. 4 (1927) 424, 437, 441-55; *Catholic Encyclopedia,* vol. 7, pp. 464-65; Geiger, Ludwig, *Johann Reuchlin.*

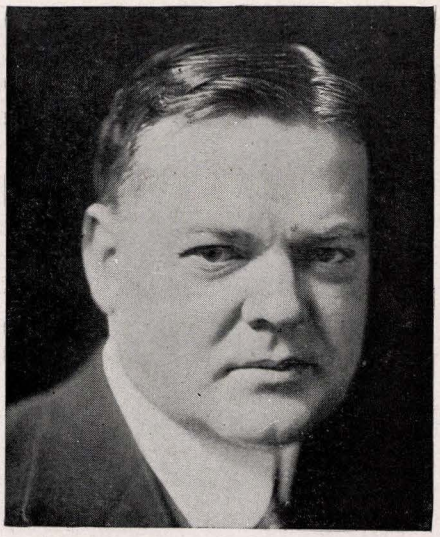
**HOOK, SYDNEY,** professor and author, b. New York city, 1902. In 1927 he received a doctorate degree from Columbia University, where he was a fellow in philosophy during his final year. After completing his graduate work, he was awarded a Guggenheim fellowship for advanced study in Germany and Russia (1927-28), and, upon his return to the United States, was appointed instructor of philosophy at Columbia University. Since 1930 he has been connected with New York University as associate professor and chairman of the department of philosophy. Hook began his philosophical career as a follower of the Marxist school, but has subsequently considerably modified his position. He is author of *Towards the Understanding of Karl Marx* (1933), *From Hegel to Marx* (1936), *John Dewey—An Intellectual Portrait* (1939), and *Reason, Social Myths and Democracy* (1940).

**HOOVER, HERBERT CLARK,** thirty-first president of the United States, b. West Branch, Iowa, 1874. Originally a mining engineer, when the first World War broke out in 1914 he became chairman of the American Relief Committee in London; the next year he directed relief work in Belgium, where he remained until 1919. From 1917 on he was also United States food administrator for the warring countries and remained in this position to take full charge of the feeding of the populations of Germany and Russia during the post-War famine which struck these countries.

While carrying on this relief work, Hoover encountered the outbreak of pogroms in Poland. On April 5, 1919, thirty-seven Jews were executed in Pinsk, after having been rounded up during a meeting at which they were discussing the distribution of Passover flour from America. Hoover, directing relief work from Paris, was so shocked by this wantonness that Ignace Paderewski, then premier of Poland, came to call on him. Paderewski's charge that the Jews were all Communists did not satisfy Hoover, and his polite sternness finally made Paderewski write President Woodrow Wilson, who was also in Paris, requesting that an American commission be sent to investigate the reported anti-Jewish excesses in Poland. Later that same year Hoover addressed a convention of the Polish National Committee in the United States, and blamed the Poles for the racial conflicts in Poland, reminding them that the Jews had been kept from agricultural, industrial and intellectual life, and forced to become middlemen.

During Hoover's term as president, from 1929 to 1933, the economic depression forced him to press for the stoppage of all immigration on the assumption that this would cut down the number of unemployed. However, he remained an opponent of the "national origins" clause in the immigration bill, by which Jews were then adversely affected, since the date chosen as the basis for the quotas was one in which immigration was preponderantly from Germany and the northern countries. Ultimately this clause proved beneficial to the Jews, because many German refugees were thus enabled to enter the country after 1933. In 1932 he appointed Benjamin N. Cardozo to the United States Supreme Court.

The emergency period during the war which be-



*Herbert Hoover*

gan in 1939 found Hoover an isolationist, but still an outspoken defender of an aggressively democratic attitude within the United States itself.

***Lit.:*** Bernstein, Herman, *Herbert Hoover* (1928); Strauss, Lewis, Jr., "Herbert C. Hoover and the Jews of Eastern Europe," *American Hebrew*, April 23, 1920, pp. 747, 759.

**HOPHAL,** *see* HEBREW LANGUAGE.

**HOPHNI,** son of the high priest Eli (*I Sam.* 2:12-17), who, together with his brother Phinehas, was killed in a disastrous battle between the Israelites and the Philistines (*I Sam.* 4:11). The death of both Hophni and Phinehas shocked their aged father and caused his death; and thus the high priestly lineage of the family of Ithamar was wiped out (*I Chron.* 24:1-2).

Hophni and Phinehas are portrayed in the Bible as base sons who abused their priestly office for their own selfish gain but who could not be removed, because of Eli's weakness, although the entire people complained to Eli of the misdeeds committed by them. Therefore tradition regarded their destruction in battle, Eli's sudden death, the loss of the Ark of the Covenant to the enemy, and the end of the high priesthood in this line as divine punishment for the deterioration of the priesthood.

**HORACE,** *see* ROMAN WRITERS ON JEWS.

**HORAYOTH** ("decisions," "teachings"), the tenth and last tractate of the division of the Mishnah called Nezikin. A tractate of the same name and content is to be found also in the Tosefta as well as in the Babylonian and Palestinian Talmuds. In the Mishnah, Horayoth consists of three chapters, in the Tosefta of two. It deals with religious and legal decisions which were made erroneously and with the sin offerings which then had to be brought. For the Bible (*Lev.* 4) differentiates between the various kinds of sacrifices which are to be brought by a private individual, by the high priest, by the Prince (Nasi), and by a whole community, and the Mishnah explains these differences.

Chapter 1: If the court rendered a wrong decision, and a man violated a law on the ground of it, then the transgressor is free, and the court must bring a sin offering (communal offering). If the one concerned, however, was capable of making decisions himself and, despite this fact, acted according to the erroneous judgment of the court, then he is guilty because he relied on the court. If the court decided to abolish completely a Biblical law, if, for example, it held that the law of the Sabbath is not in the Torah, then the court is blameless, but he who acted in accordance with this judgment himself bears the responsibility, because the erroneousness of the court's decision is apparent.

Chapter 2: This chapter deals with the sacrifices which the high priest had to bring when he rendered a wrong decision and acted accordingly; it treats also of the differences which obtain, in the following of a wrong decision, between the court, the high priest, the Prince, and a private individual.

Chapter 3: This chapter deals with the regulations regarding the sin offering of a retired high priest or Prince, and regarding the differences between the various classes of high priests. It concludes with a classification of people according to their descent and their dignity: priest, Levite, Israelite, Mamzer (bastard), Nathin (Temple slave), proselyte, freedman, slave. However, if the bastard is a scholar and the high priest an ignoramus (Am Haaretz), then the learned bastard takes precedence over the ignorant high priest.

The tractate Horayoth in the Tosefta is more in the nature of a commentary. The tractate in the Gemara of the Babylonian Talmud contains but little Haggadah; there is, however, an enumeration of the causes which easily lead one to forget everything which has been learned (*Hor.* 13b), and of the things which are useful and not useful for study.

**HORE-BELISHA, LESLIE,** British government official, b. London, 1893. His father was Jacob Isaac Belisha, member of an old Portuguese Jewish family. An infant when his widowed mother married Sir Charles F. A. Hore, Leslie later added the name of his stepfather to his father's name.

Hore-Belisha was educated at Oxford, Heidelberg and the Sorbonne. Enlisting in 1914 when the first World War broke out, he fought through the four years of it and came out with the rank of major. After a career in both law and journalism, Hore-Belisha was elected to Parliament in 1923 on the Liberal ticket. His first government post came in 1931, when he was named Parliamentary secretary to the Board of Trade. In the following year he was made financial secretary to the Treasury, in which post he remained for two years. Then he became Minister of Transport, and in 1937 was made Secretary of State for War.

As Secretary of State for War in the years during which Great Britain was preparing for the conflict with Hitler Germany, Hore-Belisha stirred the country with his innovations. As Minister of Transport he had already gained recognition by instituting a spectacular system of traffic guides known as Belisha Beacons; the same disregard for tradition dominated his

attitude in the war ministry. He reconstructed the army system by making it possible for ordinary privates to rise to officer's rank, thus undermining the "old school tie" system of advancement in the army, which had been the object of derision from liberal ranks for many years. Within a short time, also, Hore-Belisha reorganized the top ranks of army leadership, advancing younger generals to be chiefs of staff. When the war finally broke out in 1939, he had a mechanized army of nineteen divisions ready to send to France.

In January, 1940, however, an internal Cabinet crisis forced his resignation. The reasons for his resignation were never clarified. Charges that the resignation was a necessary gesture, a prelude to a peace move, were proved false, because the effort to continue the struggle against Germany moved ahead at an increased tempo. Subsequent events proved that Hore-Belisha's political suggestions were not always as farsighted as his reorganization of the army had been. He had urged British intervention in Finland in 1939, a step which would have drawn a large fighting force off for action against Russia, which subsequently became an important ally. Hore-Belisha was still in temporary retirement from important official positions in 1941.

The Belisha connection with Jewish activities in Britain was sustained fully by Hore-Belisha. He was an elder of the Spanish and Portuguese Synagogue and one of its representatives on the British Board of Jewish Deputies.

*Lit.:* Audax, *Men in Our Time,* 144-58.

**HOREB,** name of the mountain of the revelation always used (instead of Sinai) in *Deuteronomy,* with the exception of *Deut.* 33:2, and in the Elohist Code (cf. Holzinger, *Einleitung in den Hexateuch,* 182). It is used also in the books of *Kings* (thus *I Kings* 8:9; 19:8) and in *Mal.* 3:22; *Ps.* 106:19; *II Chron.* 5:10. According to *Ex.* 19:1-2, Horeb was situated in the vicinity of Rephidim. According to later tradition, it was a steep granite mountain in the northern part of the Sinai Peninsula, now called er-Ras, west of the Catherine monastery, whereas Sinai is the name given to the entire mountain-range; cf. *Midrash Ex.* 3:1.

**HORITES,** the original inhabitants of Seir (*Gen.* 36:20-30), who were living there in the time of Abraham (*Gen.* 14:6) but were driven out by the Edomites (*Deut.* 2:12, 22). Their dispossession was doubtless a gradual process. The Egyptian designation *Haru* (though this is used in a general sense for the southern part of Canaan) may correspond to the Hebrew *Hori.* If this is true, the usual interpretation of the name as "cave-dwellers" (from Hebrew *hor,* "cave") can not be maintained. The Horites would have received their name from the name of the district. According to Winkler, they were an Aryan people. However, the names of the Horites recorded in *Gen.* 36:20-30 have a thoroughly Semitic character.

Some investigators (cf. *American Schools of Oriental Research Annual,* vol. 6, pp. 75-92) tend to connect the Horites with a people known as Hurrians, who occupied an important position in Syria and Mesopotamia early in the second millennium B.C.E.



*Leslie Hore-Belisha*

**HORN** (Hebrew *keren;* Greek *keras;* Latin, *cornu*). The horn was an important symbolic object in relatively primitive stages of religion. In many ancient religions, for example the Babylonian, Hittite, Phoenician, Egyptian, and Greek, the deities are frequently represented as wearing horns, both in statuary and in myth. Even rivers were personified by gods represented as having horns. Often the horns worn by the gods were the vestiges of the earlier form of the totem gods. Horns symbolized power, probably deriving from the fact that various species of animals, such as the bull, ox, goat and ram, butted with their horns.

In the Stone and Bronze Ages, man employed horns as weapons and implements. It was natural to attribute a similar use of horns to the deity. Thus the horn or horned animal became the symbol of strength. In *Num.* 23:22 God is described by Balaam as having a similar effect upon Israel as the horns of a wild-ox, and *Deut.* 33:17 describes the tribe of Joseph as having the horns of the wild-ox with which he will gore all peoples. This constitutes one meaning of "horn," namely, as symbolizing strength. Moreover, in the Bible, "lifting up (or "exalting") the horn" of a people or of an individual indicated victory or pride. "Breaking the horn" or "cutting off the horn" meant the contrary (*I Sam.* 2:1, 10). God is a "horn of salvation" or He lifts up for his people a horn of salvation (*Ps.* 18:2; *I Kings* 22:11). In *Dan.* 7:7-24, horns represent kings and their power. Among the Babylonians, Assyrians and Egyptians, a head-dress consisting of horns was worn by the rulers. Among

primitive peoples, priests and medicine men occasionally wore horns. Following a misinterpretation of the Hebrew word *karan* ("sent forth beams") in *Ex.* 34:29-30, 35, where the skin of Moses is described, as being derived from the word *keren* ("horn"), the notion arose that Moses' face had horns. Michelangelo's and other great painters' representations of Moses continued this conception. Among both the Egyptians and the Greeks there were horned gods and heroes.

In Hebrew as in other mythology, it is common to find demons represented as being with horns, for example the "Seirim" (satyrs; *Lev.* 17:7; *II Chron.* 11:15; *Isa.* 13:21; 34:14). The devil was popularly conceived among early Christians as having horns and a goat-like face, probably due to the fusion of the devil with the goat-shaped spirit of the field, Pan or Faunus. Hebrew altars had projections at each corner called "horns of the altar" (*Ex.* 27:2; *Jer.* 17:1; *Ezek.* 43:20), upon which the blood of the sacrifices offered at the consecration of the priests and as a sin offering was sprinkled. These altar horns were found even by Sellin in excavations at Tell Taanak, and are explained in part as having been ornamentally developed hooks upon which sacrificial animals were bound (cf. *Ps.* 118:27), as well as artistic vestiges of the skulls of the sacrificial animals which were originally placed on the altar. Other conjectures are that they were symbols of those animals or of the original animal divinities (totemism). When a criminal sought asylum at the altar, he would seize it by the horns (*I Kings* 2:28; cf. *Ex.* 21:14).

Horns were employed as musical instruments both for ordinary as well as for ritual purposes. Thus the ram's horn known as the Shofar was blown for military purposes (*Josh.* 6:5, 13, 16). The ram's horn which played such an important role in the sacrifice of Isaac (*Gen.* 22:13) is associated in part by tradition (*R.H.* 16ab) with the blowing of the ram's horn on Rosh Hashanah. The Bible commands the blowing of the *keren hayobel* (horn of jubilee), and Rosh Hashanah is known as the *yom teru'ah* ("a day of blowing the horn"; cf. *Lev.* 23:24; *Num.* 29:1).

Since at least the Talmudic period, in addition to blowing the Shofar on Rosh Hashanah, it was blown also during the month preceding it (Elul), as well as at the conclusion of the Day of Atonement. In ancient Israel it was used also as a signal of danger (*Amos* 3:6) and of alarm (*Ezek.* 33:3), as well as for the anointing of kings (*II Sam.* 15:10), for the proclaiming of the law (*Ex.* 19:19) and as a signal for battle or for the cessation of battle (*II Sam.* 2:28).

WALTER DUCAT.

*Lit.:* Elsworthy, *Horns of Honour* (1900); Hastings, James, edit., *Dictionary of the Bible,* vol. 2; idem, edit., *Encyclopaedia of Religion and Ethics,* vol. 6 (1922) 791-96; Kohlbach, B., "Das Widderhorn," *Zeitschrift des Vereins für Volkskunde* (1916) 115; Scheftelowitz, "Das Hörnermotiv in den Religionen," *Archiv für Religionswissenschaft,* vol. 15; Eberharter, A., *Das Horn im Kult des Alten Testaments* (1927); Fuhrmann, Ernst, *Das Tier in der Religion* (1922).

**HORN (EDUARD), EDE,** *see* EINHORN, IGNATZ.

**HORNBOSTEL, ERICH VON,** musicologist, b. Vienna, 1877; d. Cambridge, England, 1935. He



*Henry Horner*

was a student of philosophy at the Universities of Heidelberg and Vienna, receiving his doctorate at the latter in 1900. He made a special study of psychology and musical science, becoming an assistant of Stumpf at the Psychological Institute in Berlin in 1905. In 1906, he came to the United States to do research in Indian music. In 1917, he became professor at the University of Berlin, and from 1906 to 1933 he was director of the phonograph archives in Berlin. He was an authority on the music of different races, publishing his findings in the *Sammelbände für die vergleichende Wissenschaft* beginning with 1922. In 1922 he edited a collection of phonograph records devoted to the music of the Orient. In 1933, because he was of Jewish descent, he was compelled to flee from Nazi Germany and to find a new home in England.

**HORNER, HENRY,** governor of Illinois, b. Chicago, 1878; d. Winnetka, Ill., 1940. The family was established in Chicago in 1841 by Horner's grandfather who came from Bavaria as a pioneer settler, and was one of the earliest Jews in that city. Horner attended the Chicago public schools, and in 1898 graduated from Kent College of Law (Lake Forest, Ill.). In that year he established a legal practice with Frank Whitney, son of Henry C. Whitney, who had been an intimate friend of Abraham Lincoln.

Horner first ran for public office in 1914, when he was elected probate judge of Cook County, Ill., and was reelected for four successive terms, each time with an increased majority. When he resigned in 1932 to assume the governorship of the state, he had served on the bench for eighteen years. As judge he introduced numerous changes in probate procedures. One of his more important and widely adopted innovations was the Horner Plan for handling the estates

of war veterans without legal costs to the beneficiaries. His was the "busiest court in the world." Judge Horner had sixty-five assistants under him.

In 1932 Horner was elected governor of Illinois, receiving the largest vote which had ever before been given to a gubernatorial candidate in that state. During his 1932 to 1936 term he introduced the state sales tax as a means of raising funds to meet growing unemployment needs and an expanding public school program. He was elected for a second term in 1936, being the first Democrat since 1870 to accomplish this. His bitterest foe was the Kelly-Nash Chicago Democratic machine, but he emerged with a clear victory over what he called "arrogant bossism" when he won his party's gubernatorial primary in 1936. Throughout his career as governor, Horner fought corrupt machine politics, supported the New Deal, and after his death, brought on unmistakably by overwork, he was called "a martyr to good government."

Horner's early association with the Whitneys led to a consuming interest in the life of Abraham Lincoln. He gathered one of the world's greatest Lincoln libraries, consisting of over 6,000 volumes, manuscripts, and letters. Many Lincolniana students, including Carl Sandburg, made valuable use of this collection. In 1933 he presented it to the Illinois State Historical Library.

Despite his extraordinarily active career Governor Horner found time for Jewish affairs, being a leader of various philanthropic organizations. He was connected with the National Conference of Jewish Social Welfare, and with the Jewish Charities of Chicago. He also served as president and director of the Young Men's Jewish Charities of Chicago and was an honorary chairman of the Joint Distribution Committee.

FABIAN LINDEN.

*Lit.:* *American Jewish Year Book,* vol. 43 (1941-42) 399-406; *Fortune,* Aug., 1936; *Time,* March 18, 1940.

**HORODEZKY, SAMUEL ABBA,** Hebrew author, b. Malin, province of Kiev, Russia, 1871. He is descended in a direct line from Rabbi Israel Baal Shemtob (BeShT), the founder of Hasidism. Left an orphan as a child, he wore Hasidic garb until he was seventeen years old, and shortly thereafter acquaintanceship with the works of Abraham Mapu and Perez Smolenskin induced in him a critical spirit. His first book of discourses, *Imre Shefer* (Odessa, 1893), is still under the ban of the Orthodox. From 1895 on he wrote monographs on great rabbis, which appeared in collected form under the title *Lekoroth Harabbanuth* (Warsaw, 1910). His main scholarly endeavors, however, are in the field of Hasidism, which he defends against Rabbinism on the one hand and against modern movements in Judaism on the other. He viewed Hasidism as a Judaism *sui generis.*

Horodezky's various treatises about Hasidism and its creators are collected in his four-volume work *Hahasiduth Vehahasidim* (2 vols., Berlin, 1922; 2nd ed., Tel-Aviv, 1928). He likewise republished important texts of the Hasidic literature, for instance *Sefer Shibhe HaBeShT* (1922, after Kopy's first edition of 1814), and published sketches of Hasidic masters (*Torath Rabbi Nachman Mibrazlav Vesihothav; Torath Hamaggid Mimesiritz Vesihothav,* 1923).



*Aaron Horovitz*

Another book of his is *Torath Hakabbalah shel Rabbi Mosheh Cordovero* (1924). In 1898 he founded a Hebrew publication for the science of Judaism, *Hagoren,* the last volume of which (No. 10) appeared in 1928 at Berlin, where Horodezky lived for a number of years. His German works are: *Rabbi Nachman von Brazlaw* (1910); *Mystisch-religiöse Strömungen unter den Juden in Polen im 16.-18. Jahrhundert* (1914); *Religiöse Strömungen im Judentum* (1920). Some of his writings on Hasidism appeared also in Yiddish and in Russian. There is also a translation of his monographs in English called *Leaders of Hassidism* (London, 1928), by Maria Horodezky-Magazanik.

*Lit.:* Dünaburg, in *Haaretz* (1921), No. 680; *Israelitisches Wochenblatt für die Schweiz* (1921), No. 37; Simhoni, in *Hatekufah,* vol. 12, cols. 480-82.

**HOROVITZ,** a widely disseminated Jewish family name, derived from the Bohemian town Horoviče, from which this Levite family appears to have emigrated in the 15th cent. The first of the family to adopt this surname was Isaiah ben Moses Halevi Horowitz. The name is variously spelled also Horwitz, Horovitz, Horovic, Horovicz, Hurwitz, Urwicz, Harrwitz and Hourwitz; Russian forms are Gorwitz, Gurwicz and Gurewicz.

*Lit.:* Friedberg, *Toledoth Mishpahath Hurwitz;* Horodezky, in *Hatekufah,* vols. 22, 24 and 25.

**HOROVITZ, AARON,** manufacturer and civic official, b. Botoshani, Roumania. He came to Canada in 1910 and became a manufacturer in Cornwall, a town on the St. Lawrence, in the province of Ontario. He was elected a member of the city council in 1926 and mayor in 1930. He served as mayor for seven consecutive terms (1930-37). After his first administration he was returned to office by acclamation, the first Jew ever to have been so elected in Canada.

As mayor, Horovitz was instrumental in bringing several large industrial plants to Cornwall. He was outstanding in having a new arena built, among other civic improvements. He was vice-president of the Roose-

velt International Bridge, linking Canada to the United States, and presided at the opening (1934). He was also chairman of the finance committee of the Cornwall General Hospital and vice-chairman of the St. Lawrence Sanitarium.

Horovitz was active in Jewish communal affairs. He was president of Congregation Beth-El in Cornwall for many years, and was still serving in that capacity in 1941. He was chairman of the Cornwall committee of the Canadian Jewish Congress, and member, National Council, Zionist Organization of America.

**HOROVITZ, HAYIM ARYEH** (Leibusch), chief rabbi of Cracow, b. Brody, Galicia, about 1850; d. Cracow, Poland, 1904. He was a skillful community organizer, and Cracow is indebted to him for a number of philanthropic and cultural institutions. He wrote two volumes of responsa, *Hayye Aryeh* (Cracow, 1890) and *Tikkun Erubin* (Cracow, 1887). In 1903 he issued a call for a general rabbinical assembly at Cracow, in which more than fifty rabbis of all countries, including Sephardic rabbis, participated. The proceedings of this convention were published in the pamphlet *Der erste allgemeine Rabbinerkongress in Krakau.*

**HOROVITZ, ISAIAH HALEVI** (generally surnamed SHeLoH, from the initials of his chief work), Cabalist, rabbi and author, b. Prague, about 1555; d. Safed, Palestine, about 1628. He was a celebrated Talmudic authority, and occupied rabbinical positions in some of the most important Jewish centers, such as Posen, Cracow, Frankfort (1606-14) and Prague (1614-21). He then went to Jerusalem, where he and a number of the notables of the community were cast into prison by an oppressive pasha. Escaping, he went to Safed, where he joined a group of Lurian Cabalists and spent the remainder of his life in that city and in Tiberias.

It was in Palestine that he completed his chief work, *Shene Luhoth Haberith* (The Two Tables of the Covenant, an allusion to *Deut.* 9:15). It is an encyclopedic work replete with mystical directions and ethical admonitions; it deals with all phases of Jewish life from the Cabalistic point of view. The author borrowed freely from the writings of his predecessors, including De Vidas, Cordovero and Isaac Luria; the section dealing with Midrash Rabboth is taken from the treatise of Abraham ben Solomon Akra, without giving credit. The work, which was first published by his son, Sheftel Horovitz, rabbi of Posen (Amsterdam, 1649), with a supplement of his own, *Vave Haammudim,* became immensely popular by reason of its clear exposition, its agreeable manner of presentation and its mystic views. It was called "the holy Sheloh" and was regarded in its time as the most important of books written for religious edification; it was frequently reprinted in whole or in part. Horovitz wrote also a book of prayers, *Shaar Hashamayim* (Amsterdam, 1717), which was extremely popular, and which became the model for later works of the same kind.

*Lit.:* Horovitz, Marcus, *Frankfurter Rabbiner,* vol. 1 (1883) 41-44, 58-60; Conforte, D., *Kore Hadoroth* (1846) 47b; Azulai, H. J. D., *Shem Hagedolim* (1930); Dubnow, S., *History of the Jews in Russia and Poland,* vol. 1, p. 135.

**HOROVITZ, JAKOB,** rabbi and teacher at the pedagogical academy in Frankfort, son of Marcus, b. Lauenburg, Germany, 1873; d. Arnhem, The Netherlands, 1939. He was one of the leaders of Orthodox Jewry in Germany, deputy chairman (vice-president) of the Allgemeiner Deutscher Rabbinerverband, a director of Ahduth, and a member of the council of the Preussischer Landesverband Jüdischer Gemeinden. He brought about the establishment of the Central Institute for Jewish Charities at Frankfort and the National Association for Jewish Charities for Hesse and Hesse-Nassau. In 1938 he became an exile from Germany, settling in Arnhem. He wrote: *Untersuchungen zu Platons und Philons Lehre von der Weltschöpfung* (1900); *Babel und Bibel* (1904); *Auge um Auge, Zahn um Zahn* (1912); *Heber Ir* (1915); *Die Josephserzählung* (1921); *Goethe, Friedrich Delitzsch und das Zehnwort.*

**HOROVITZ, JOSEPH,** authority on Semitic and Mohammedan philology, son of Marcus, b. Lauenburg, Germany, 1874; d. Frankfort, Germany, 1931. He studied at the Universities of Marburg and Berlin, where he conducted lectures in 1902. In 1906 he became professor of Arabic at the Mohammedan Anglo-Oriental College at Aligarh, India. From 1909 on he was government epigraphist for Moslem inscriptions, in India. In 1914 he was called to the newly-founded University of Frankfort, Germany, where he was associate professor of Semitic philology until his death. Besides articles in philological periodicals, he published a number of investigations on the Koran, of which his *Koran-Untersuchungen* (1926) is especially important. He further wrote a study of the origin of the *Arabian Nights Tales,* and a biography of Mohammed. He was a member of the board of directors of the Hebrew University in Jerusalem, and director of the Oriental Institute.

**HOROVITZ, LAZAR** (Eleazar Horowitz), rabbi and Talmudist, b. Floss, Bavaria, Germany, 1803; d. Vöslau, Austria, 1868. A disciple of Moses Sofer of Pressburg, he was called as rabbi to Vienna while still young, and served there until his death. Since the Jews of Vienna had no corporate rights until the year 1848, Horovitz was permitted to bear the title merely of supervisor of the ritual up to that date.

In 1828 Horovitz founded the Vienna Talmud Torah, and in 1835 the Shas Hebrah. He had a decided Orthodox point of view on all questions of Jewish ritual, although he made many concessions to the spirit of the times, especially for the purpose of promoting peace within the Jewish community. His opinions on the Jewish doctrine of the Messiah (he rejected a personal Messiah) gave Israel Hildesheimer, who was then in Eisenstadt, occasion for a protest in which 156 other rabbis participated, but this dispute was of brief duration. Horovitz was an acknowledged Talmudic authority, as is attested by the many ritual questions which were submitted to him. In addition to articles in various Hebrew periodicals and an introduction to his grandfather's work *Heker Halachah* (Vienna, 1838), Horovitz wrote a book of responsa, *Yad Eleazar* (The Hand of Eleazar; published in Vienna, 1870, by his sons).

**HOROVITZ, MARCUS,** communal worker and author, b. Ladány, Hungary, 1844; d. Frankfort, Germany, 1910. A descendant of a family of Talmudic scholars, Horovitz studied in the Eisenstadt Yeshiva under Israel Hildesheimer, attended the Pressburg Gymnasium at his advice, and in 1871 graduated from the University of Tübingen, his thesis being a work on Rabbi Johanan bar Nappaha. In the same year he became rabbi in Lauenburg, Pomerania, in 1874 at Gnesen, and in 1878 of the Orthodox congregation of Frankfort.

Deep-rooted antagonisms and disputes antedating his appointment as well as the opposition of Samson Raphael Hirsch, who advocated secession from the ranks of Orthodoxy, rendered his position as rabbi in Frankfort extremely difficult. Yet his personality and scholarship enabled him to prevail and to exert a decisive influence in all matters concerning the life of the Jewish community. Hence Horovitz became one of the leaders of German Jewry. He was co-founder and director of the Deutscher Rabbinerverband and of the Verband Gesetzestreuer Rabbiner, of the Verband der Deutschen Juden, of the Hilfsverein der Deutschen Juden, of the Palestinian aid society Lemaan Zion, and found time not only for scientific work, but also for interdenominational activities which resulted in much public good. Even outside of Germany he was known as an outstanding rabbinic authority.

Horovitz's works include: *Matteh Levi* (The Staff, or Tribe, of Levi; 1891), a work dealing with problems of the rabbinical marriage law; *Frankfurter Rabbinen* (four parts, 1882-85); *Jüdische Ärzte in Frankfurt* (1886); *Die Wohltätigkeitspflege bei den Juden im Alten Testament* (1896); *Zur Statistik der jüdischen Bevölkerung im alten Frankfurt* (1896); *Die Frankfurter Rabbinerversammlung vom Jahre 1603* (1897); and *Die Inschriften des alten Friedhofes der israelitischen Gemeinde zu Frankfurt* (1901).

**HOROVITZ, SAMUEL, EDLER VON,** Galician business man and communal leader, b. 1836; d. 1925. For a long time he was considered the wealthiest man in Galicia and played an important role as a landowner and industrial leader. From 1906 to 1918 he was president of the Lemberg Chamber of Commerce and Industry. He founded a free loan office for Jewish tradesmen, aided in the philanthropic work of the Baron de Hirsch Fund activities in Galicia, and was the head of a number of charitable and cultural institutions. From 1888 to 1903 he was president of the Lemberg Jewish community, later serving as vice-president. He was active in charities after the first World War, giving, for instance, a large sum for the establishment of a rabbinical seminary in Lemberg. He was elevated to the nobility in 1896.

**HOROVITZ, SAUL,** Talmudic and Midrashic scholar, and educator, b. Czanto, Hungary, 1859; d. Breslau, Germany, 1921. At an early age he gained recognition in the Talmudic academies of Poland and Hungary. It was not until he was eighteen that he began his secular education. In 1880 he entered the Jüdisch-Theologisches Seminar at Breslau, graduating in 1884. He was then rabbi in Bielsko, Poland, for about ten years, during which time he was a close friend of Solomon Joachim Halberstamm. In 1896 he became instructor in Jewish philosophy and homiletics at the Breslau seminary; in 1917 he succeeded his teacher Israel Lewy as seminary rabbi.



*Marcus Horovitz*

Throughout his life Horovitz's inclination was towards Talmudic study; in this he followed the philological and critical method. He devoted a number of treatises to questions of textual criticism and investigation of the sources. He then, with great acumen, restored the text of the lost old *Midrash Sifre Zuta* by collating quotations, and furnished it with notes (1910). The last years of his life were devoted to the compilation and revision of the Halachic Midrashim for the *Corpus Tannaiticum* published by the Gesellschaft zur Förderung der Wissenschaft des Judentums, the third volume of which, *Sifre to Numbers,* appeared in 1917. At his death the manuscript of *Sifre to Deuteronomy* and of the *Mechilta* was nearly completed. Spurred on by his position as teacher at the Breslau seminary, he devoted himself earnestly to the study of the Jewish philosophy of the Middle Ages. In 1898 he began an elaborate study, *Die Psychologie bei den jüdischen Religionsphilosophen des Mittelalters von Saadia bis Maimuni,* a work of which he completed all but the last parts. In addition to the valuable contributions which they thus made to the comprehension of the theory of cognition and the conception of prophecy held by the Jewish philosophers, his writings are of great value because of their thorough investigation of the Arabic and Greek sources. The latter are handled in special studies, such as *Über den Einfluss der griechischen Skepsis auf die Entwicklung der Philosophie bei den Arabern.*

Horovitz contributed also to the *Monatsschrift für Geschichte und Wissenschaft des Judentums,* to the

*Zeitschrift der Deutschen Morgenländischen Gesellschaft,* and to Hebrew periodicals.

***Lit.:*** Elbogen, Ismar, in *Allgemeine Zeitung des Judentums* (1921) 91-92.

**HOROWITZ,** for names not found under Horowitz, *see* HOROVITZ, HORWITZ.

**HOROWITZ, FRANK,** painter, b. Odessa, Russia, 1889. He came to the United States in 1905, and began his study at the Graphic Sketch Club in Philadelphia. In 1915 he was offered a scholarship to the School of Industrial Art, Philadelphia, and in the following year was given a similar award to study at the Pennsylvania Academy of Fine Arts, which subsequently sponsored his first show (1927). He has exhibited also at the Brooklyn Museum, at the Roerich Museum, New York city, and at the Fogg Museum at Harvard University. In 1927 he exhibited portraits of twenty-five well-known American Jewish writers, and in the following year the Joint Distribution Committee sent him to Russia to do sketches in the Jewish colonies of that country. His other paintings include *Street Scene in New York, Harbor in Provincetown, Rocks and Waves,* and *Bottles and Fruits.*

**HOROWITZ, ISRAEL A.,** chessmaster, editor of *The Chess Review* since 1933, b. Brooklyn, N. Y., 1907. He learned the game of chess as a child, and early displayed unusual skill. In 1928, he graduated from New York University, of whose chess team he was captain, and distinguished himself in tournaments at the Manhattan Chess Club of the Metropolitan Chess League. Joining the United States Chess Team in 1931, Horowitz played for the team at an international chess tournament held at Prague, Czechoslovakia, in that year, and at a similar tournament at Warsaw, Poland, in 1935; in the 1931 tournament he achieved a score of 74 per cent, defeating Przepiorka of Poland in the final round to give the American team the victory, and in the 1935 tournament 81 per cent, the latter being the second highest individual score ever recorded by an American competitor.



*Leopold Horowitz*

In 1936, Horowitz won first place at the American Chess Federation Congress in Philadelphia, at which all the great American chessmasters, except Samuel Reshevsky and Reuben Fine, participated. In 1937, he was a member of the American team which won first place at Stockholm, Sweden, winning second prize. In 1938, Horowitz was co-holder, with Isaac Kashdan, of the national chess title, for which play was held at Boston. In 1939, at New York city, he finished third, after Fine and Reshevsky. In 1941, Horowitz played a sixteen-game match with Reshevsky, the title-holder, for the chess championship of the United States, being defeated by Reshevsky in three games and drawing the remaining games.

Horowitz is noted as a skillful simultaneous and "rapid-transit" chess player, being credited with taking only ten seconds for a move. From 1930 to 1940 he undertook five transcontinental good-will chess tours for the purpose of popularizing the game of chess, in the course of which he played games in cities in many sections of the United States.

**HOROWITZ, LEOPOLD,** painter, b. Rozgony, Czechoslovakia, 1838; d. Vienna, 1917. He was a well-known genre and portrait painter, whose works were exhibited at the Vienna World Exposition (1873) and at the Berlin International Exposition (1891) and were awarded medals on both occasions. His productions appeared in Paris (1860-69), Warsaw (1869-93), and Vienna (1893-1917). Among his patrons was Emperor Francis Joseph, of Austria-Hungary, of whom he made several portraits. One of his prize-winning paintings is *The Ninth of Ab.* Some of his other pictures are *Prayers in a Polish Synagogue, The Polish Tutor,* and *The Harmless War.*

**HOROWITZ, LOUIS J.,** builder, b. Czestochowa, Poland, 1875. He received some training at the University of Czestochowa, and came to the United States at the age of seventeen. In 1903 he was given a minor position with the Thompson Starrett Construction Company, of New York city, and after a few years of distinguished work, and followed by successive promotions, became president of the company (1910). He continued in this position until he retired in 1934.

During his active years Horowitz was instrumental in the construction of many famous buildings throughout the country, among them the Woolworth and the Equitable buildings, and the Roosevelt and Waldorf-Astoria hotels. In the first World War period he directed tank construction for the War Department. A generous philanthropist, he established, together with his wife, the Louis J. and Mary E. Horowitz Foundation (1922), dedicated to educational and charitable purposes.

**HOROWITZ, MOSES HALEVI,** Yiddish playwright, b. Stanislawów, Galicia, 1844; d. New York

city, 1910. He studied Talmud during his childhood, then familiarized himself with Hebrew and secular culture. At the age of eighteen he moved to Jassy, Roumania, where he taught Hebrew and later, in 1871, published the short-lived newspaper *Timpul* (Time), in both Hebrew and Roumanian. From Jassy he went to Bucharest, where he was principal of a Yiddish school for a short period. Here he is also said to have been temporarily converted to Christianity. In 1878 Horowitz opened a playhouse of his own in Bucharest with his dramatization of Linetzki's novel, *Dos Polishe Yingel* (The Polish Boy). After a career checkered with success and failure in Roumania, Galicia, Vienna, Budapest, Constantinople, and London, Horowitz arrived in New York city in 1886.

In New York he produced his play *Tisa Eslar,* the only Yiddish play ever written which took two evenings to perform. The production of Horowitz's *Shloime Hamelech* introduced to the American Yiddish theatre the opera genre which was to be so important in its development. Horowitz is credited with eighty-nine plays whose plots he freely borrowed from German and Roumanian plays. His published works included: *Die Lieder fun Kurzi* (1896); *Etalyohu* (1903); *Bet David* (1904).

***Lit.:*** Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 1 (1926) cols. 822-26; Gorin, B., *Geshichte fun Yiddishen Theater,* vol. 2, pp. 82-86, 155, 162-64.

**HOROWITZ, PHINEHAS BEN ZEBI HALEVI,** rabbi and Pilpulist, b. Czortkow, Poland, 1730; d. Frankfort, Germany, 1805. In 1760 he became rabbi at Witkowo, then at Lachowice, where he achieved renown despite the town's obscurity, and in 1771 he was called to the rabbinate of Frankfort, a flourishing center of Jewish learning at that time. Although an exponent of casuistry, he adhered to Hasidism and was willing to acknowledge himself a disciple of Baer of Meseritz. In 1782 Horowitz delivered an oration denouncing Moses Mendelssohn's translation of the Bible into German. In the course of time he grew more liberal, and approved of Wolf Heidenheim's translation of the Mahzor. He wrote: *Haflaah,* comprising *Kethubah* (1st ed., Offenbach, 1787), *Hamaknch* (1st ed., Offenbach, 1801), novellae (notes) on *Kethuboth* and *Kiddushin,* respectively, and novellae to a number of other Talmudic tractates; *Nethiboth Lashebeth* (Lemberg, 1838); *Gibeath Phinehas,* a collection of responsa; and *Panim Yafoth,* a homiletical commentary on the Pentateuch (1st ed., Ostrog, 1824).

***Lit.:*** Friedberg, *Toledoth Mishpahath Hurwitz,* 13-15; Horovitz, Marcus, *Frankfurter Rabbiner,* part 4, p. 24 et seq.; Nepi, G., and Ghirondi, M., *Toledoth Gedole Yisrael* (1853) 295.

**HOROWITZ, VLADIMIR,** pianist, b. Kiev, Russia, 1904. He attended the Kiev conservatory and studied under Felix Blumenfeld. Beginning his concert career at the age of six, he was already a pianist of international renown when he first appeared in the United States in 1928, playing with the Philharmonic Symphony Orchestra under the direction of Thomas Beecham.

It was immediately perceptible that an artist of exceptional qualities had appeared. This was at a time when there had been a considerable revolution as between the so-called "romantic" piano style of the 19th cent. and the "modern" and somewhat smaller proportioned pianistic tendencies of the 20th. Some saw in this change only the effect of modern thought in its reaction against the "romantic" and sometimes theatrical style of piano playing which had been one of the manifestations of the earlier period. Others pointed to the fact that, perhaps because of the intellectual tendencies of the later epoch, or merely through



*Louis J. Horowitz*




*Vladimir Horowitz*

accident for which no cultural currents were responsible, the pianists who were capable of interpreting in the grand manner were becoming constantly fewer. The days of Liszt and Rubinstein were past. Their kingly accents echoed in the noble and rhapsodic art of a Paderewski or the grand lines of the performances of a Joseph Hofmann or Serge Rachmaninoff, or the still existent prowess of the aging Siloti. But the pianists of the rising generation who could walk in such shoes were so few as to be practically non-existent.

Horowitz's debut in the United States, when he played the Tschaikowsky Concerto in B-flat minor, demonstrated that so far, at least, as qualities of virtuosity and dramatic fire were concerned, he was capable of upholding the great tradition. He immediately gained a position of much popularity and prestige in the United States which, the records appear to indicate, was the continuation of his former European triumphs. At the same time, in the making of his programs and the choice of music which he elected to play, he showed that his aims and tendencies went much farther and deeper than those of the master of merely sensational effects. His style appeared to be undergoing a change. For a time, and probably because of serious illness and resultant loss of strength, he gave evidence of increasing meticulousness rather than a growth in poetry or grandeur of utterance. In due course, however, this stage was left behind, and Horowitz constantly extended his capacities and his horizon as an interpreter. In late seasons, the sculptured line and virility of his performances, for example of Brahms' *Piano Concerti,* have been those of the finest musicianship, adorned by the wealth of color, the sense of form and the physical resources of one of the, if not the, most gifted piano virtuosos of his generation. And there is continual growth. There is the versatility of style which makes the performance of a small Chopin *Mazurka* as significant for qualities of art as the delivery of some heaven-storming composition for the piano and the instruments of the orchestra. There is the careful cultivation of singing tone and clarity and proportion, adorned by fine shades of coloring and a musicianship which earnestly seeks as its final goal penetration to the innermost secret of a work of art.

Horowitz is married to Wanda Toscanini, daughter of the noted composer. OLIN DOWNES.

**HORSCHETZKY, MÓRIC,** physician and philologist, b. Bidsow, Bohemia, 1777; d. Nagykanizsa, Hungary, 1859. His childhood was devoted to the study of the Talmud, but later he went to Vienna to study philosophy and medicine. After graduating as a doctor of medicine in 1811, Horschetzky settled in Nagykanizsa, Hungary. A man of means, he was the physician of the poor, and carried on medical and philological research. He also supervised and directed the Jewish schools of Nagykanizsa. In 1845 he became a member of the Hungarian Academy of Arts and Sciences. He contributed articles on Jewish philology and archeology to the *Orient, Allgemeine Zeitung des Judentums,* and *Ben Chananja.* He published *Dreizehntes Buch der jüdischen Antiquitäten des Flavius Josephus* (1843).

**HORWITZ, ARON,** educator, b. Strelno, Posen, 1812; d. Berlin, 1881. From 1838 to 1840 he was a teacher in the school of the Jewish community of Danzig, and in 1845 instituted in Berlin a Jewish high school for boys which functioned until 1850. Later he was director of the boys' school of the Jewish community of Berlin. For decades after his death this was popularly known as the "Horwitz School." From 1859 on he was director of the Jewish school for teachers. He published, together with Moritz Steinschneider: *Imre Binah,* a book of proverbs for Jewish schools; *Hebräische Lesefibel* (15th ed., 1898); *Grundriss der deutschen Grammatik.* He published collections of his poems, of which his *Predigtlieder* are best known, since they were adopted into the prayer-books of the newer synagogues in Berlin.

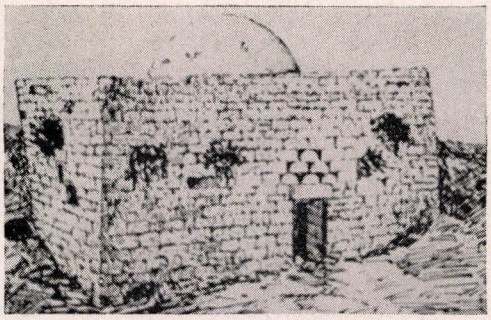
***Lit.:*** Holzman, *Geschichte der jüdischen Lehrer-Bildungsanstalt in Berlin,* 74-118; Gutmann, in *Festschrift zur Feier des hundertjährigen Bestehens der Knabenschule der jüdischen Gemeinde in Berlin,* 58-74.

**HORWITZ, BERNARD,** English chess expert, b. Grand Duchy of Mecklenburg, 1807; d. London, 1885. He was one of the seven experts of the Berlin group, called the Pleiades, because they were a "cluster of seven stars," in 1830, and distinguished himself in many tournaments in England during the period 1845 to 1862. His well-known theories are expounded in *Chess Studies or End Games* (1851), written in collaboration with J. Kling; in *Chess Player* (4 vols., 1851-53); and in *Chess Studies and End Games, Systematically Arranged* (1884).

**HORWITZ, JONATHAN PHINEAS,** physician, b. Baltimore, 1822; d. 1904. He was educated at the University of Maryland, and received a medical degree from the Jefferson Medical College at Philadelphia. He began a long career of government service in 1847, when he was appointed assistant surgeon in the United States Navy. During the Mexican War he was in charge of the Naval Hospital at Tobasco. When the Civil War began, Horwitz was assigned to the United States Bureau of Medicine and Surgery as assistant, and discharged his duties with such efficiency that he was commended by a unanimous vote of Congress. In 1865 he was made chief of the Bureau, and in this position supervised the adjustment of all pensions granted to the wounded and to the beneficiaries of those killed in battle. Horwitz was appointed medical director of the Bureau in 1873. He was also instrumental in the construction of the Naval Hospital in Philadelphia.

JONAS HORWITZ (date of birth unknown; d. Baltimore, 1852), his father, graduated from the University of Pennsylvania Medical School in 1815. During the Mexican War he enlisted as surgeon to a volunteer corps of Baltimore Jews. He was also a linguist.

**HOS, DOV,** Zionist labor leader, b. Orsha, district of Mohilev, Russia, 1894; d. Palestine, 1941. He received an elementary schooling in Russia, and at the age of twelve went to Palestine, where he studied at the Herzlia Gymnasium in Tel-Aviv, later studying at the Universities of Vienna and London. In 1913 to 1914 he worked in the Dagania commune, and when the first World War broke out he was drafted in the Turkish army, where he served until 1917,



*Traditional tomb of the prophet Hosea at Safed*

reaching the rank of lieutenant. When the British occupied Palestine, he was released from the army and immediately helped in the formation of the Jewish Legion. He went to Egypt with the Legionnaires, achieving the rank of sergeant-major.

When the Legion was demobilized in 1919, he returned to his activities in the Palestine labor movement, participating in the founding of the Ahduth Haabodah party, and in 1920, the Histadruth Haobedim. Thenceforth he devoted himself to the cause of Jewish labor in Palestine. He was one of the founders of Solel Boneh, the Histadruth cooperative contracting society. In Berlin, he helped form the League for Labor Palestine, and in London he was the emissary of the Histadruth and of the Poale Zion, and represented Palestine labor at many conferences of the British Labor Party and of the British Empire as well as of the International Federation of Trade Unions, seeking international labor support for Zionism.

Hos was elected a member of the Tel-Aviv municipal council in 1925, and in 1936 was elected vice-mayor of the all-Jewish city, which post he held until his death. He was a member of the secretariat of the Histadruth Haobedim, and visited the United States on its behalf in 1927 to 1928.

Hos stressed the need for adequate Jewish self-defense, and was instrumental in developing the Hapoel sports organization. He was one of the central figures in the Haganah (self-defense movement).

In 1941 the first gliding school for Jewish aviators in Palestine, at Givath Hamoreh, was named after Hos.

**HOSCHANDER, JACOB,** Biblical archeologist and Assyriologist, b. Teschen, Austria, 1874; d. New York city, 1933. He was educated at the Hungarian Yeshivas of Nagymagyar, Dunaszerdahely and Pozsony (Pressburg), and he studied also at the Yeshiva of Frankfort. He attended the German universities of Marburg and Berlin, the latter conferring upon him the Ph.D. degree in 1904. He then continued his oriental studies in the British Museum. In 1909, Hoschander came to the United States, and was appointed fellow at Dropsie College, where, in 1910, he became instructor in the department of cognate languages. He delivered weekly lectures on the archeology, canon and exegesis of the Bible at the Jewish Theological Seminary of America, in New York city, and in 1923 he was appointed by the Seminary to the chair of the Sabato Morais Professorship of Biblical Literature and Exegesis. Hoschander wrote *Esther in the Light of History* (1923), and *Survey of Recent Biblical Literature,* published in installments in the *Jewish Quarterly Review.* His *The Priests and Prophets* was published posthumously in 1938.

**HÖSCHEL, ABRAHAM JOSHUA** (the "Apter Rav"), Hasidic Zaddik, b. Poland, 1765; d. Miedzibozh, Podolia, 1825. He served as rabbi at Opatov, was in Jassy about 1820, and spent his last years in Miedzibozh. He wrote two books, *Torath Emeth* (Law of Truth) and *Oheb Yisrael* (Lover of Israel). The title of the latter book is said to be derived from a title given to him personally for his sympathy and kindliness. Höschel believed firmly in the doctrine of the transmigration of souls, and that he himself had been a high priest and King Saul in former incarnations. He is even said to have made a change in reading the prayer in the Abodah service on Yom Kippur; when he came to the phrase, "And thus would he (the high priest) say," he read instead, "And thus would *I* say." EDWARD HERBERT.

**HOSEA,** the son of Beeri, a prophet who flourished in ancient Israel during the period extending from approximately 750 to 735 B.C.E. The structure of his book indicates that his writings were set down during two periods of his life. The first (chaps. 1 to 3) reflects the calm and prosperous period of the reign of Jeroboam II, the great conqueror-administrator of the dynasty of Jehu, who expanded the boundaries of Israel and developed such power as it had not known since the days of Solomon. The second reflects the misrule and anarchy that followed upon the death of Jeroboam II, when the political fortunes of the kingdom began to decline until its final destruction in 722 to 721 B.C.E.

While little is known of the personal life of Hosea aside from his tragic marital experience, indicated in the biographical passages (1:2-9; 2:1-3; 3:1-5), his book reveals much concerning the religious, political and social conditions of his time. Early in his career, Hosea probably had discerned beneath the placid surface of the national life the ravages which had been wrought in the religious and moral life of the people when they adopted the cult of Baal as the mode of worship of their ancestral deity. He also recognized the increasing power of a new class of wealthy landowners



*An illuminated page (15th cent.) from the Book of Hosea. Formerly in the State Library in Berlin*

and traders, and of the corrupt priestly and governing classes whose predatory practices resulted in the social injustices of his time. And, toward the end of his prophetic career, he observed the consuming decay in national life which accompanied a rapid succession of political intrigues and regicides, that brought five kings to the throne of Israel within an interval of ten years. It was in this ten-year period that the second section of his book (chaps. 4 to 14) was written.

With the death of Jeroboam's successor, Zechariah, who was murdered by Shallum after a reign of only six months, the reign of the dynasty of Jehu came to an end. At the end of one month, Shallum was assassinated by Menahem, who reigned but seven years, mainly because he submitted to vassalage under Tiglath-pileser III of Assyria, paying a tribute of 1,000 talents of silver, probably annually (*II Kings* 15:17-19). At the same time, other factions in the kingdom sought the support of Egypt (*Hosea* 7:11; 9:16; 11:5). Political and religious anarchy prevailed in the land, while social unrest revealed itself in many directions (4:2; 6:8; 12:12; 6:7-9; 7:5-7; 9:15). Menahem's son, Pekahiah, had ruled only two years when he was assassinated by the agents of Pekah, the commander of his army (*II Kings* 15:25), who as king followed a policy of opposition to Assyria which ultimately resulted in the destruction of the Northern Kingdom by the Assyrians.

Hosea denounces the corruption of his day as "the spirit of harlotry" which has caused the people to err and made them "to go astray from God" (2:4-12). This "spirit of harlotry," by which he meant the moral corruption of the individuals and of the people as a whole, manifests itself in the religious, the social and the political relationships of the national life. According to Hosea, to whose mind religion, social well-being and politics are all interconnected, corruption pervades every aspect of life because the people have no true conception of the real nature of God, or of His desires for men. To Hosea, God is a moral Being who desires "mercy and not sacrifice, and the knowledge of God rather than burnt-offerings" (6:6). This concept was at total variance with the common conception of the day, in which the god was conceived of as the lord (*ba'al*) or husband (*'ish*) of the land which, in turn, was conceived of as the mother of its inhabitants, who regarded themselves as children of the deity. The deity was thought of as "the husband of the worshipping nationality or mother land." Hosea, while he did not reject this conception, went beyond it, lifting "the conception of the marriage relation of God and people out of the nature-sphere to which it originally belonged, into the moral sphere, and gives it developments of surprizing depth and tenderness."

His own unhappy marital experience was the source of inspiration through which Hosea reinterpreted the relationship of God and Israel as being of a moral nature. Hosea had married a certain Gomer who proved unfaithful to him. Early in their married life she bore him a son whom he named Jezreel, by which he intended the son to be a "walking sermon" concerning the fall of the house of Jehu, whose corruption he believed would lead thereto, a just reward for the violence with which Jehu had wrested the throne at Jezreel from the house of Omri (*II Kings* 9 to 10; note especially 9:10, 30-37). Later, Gomer bore Hosea a daughter, whom the prophet, perhaps aware of Gomer's unfaithfulness, called "Lo-ruhamah" ("not loved"). A third child, a son, he named "Lo-ammi" ("not my kin"), as if certain that he was not the child's father. In the course of time, Gomer either left Hosea or was driven from his house, and became a harlot or, possibly, the slave-wife of another man. Hosea's love for her was so great, however, that he brought her back into his house. But before living again with her in conjugal union, he kept her solitary for a period in the hope that she might repent of her sin and thus, chastened, become purified and again worthy of his great love for her.

In the light of this experience Hosea arrived at his conception of the relationship between God and Israel. God loves Israel, as Hosea loved his wife. God is bound to Israel in moral union, in ethical obligation. This union may be temporarily broken by moral defection, as the union of Gomer and Hosea had been interrupted by her moral lapse. Nevertheless, God is willing, yes eager, to take Israel back, as Hosea took back Gomer, because He knows that once Israel comprehends the nature of His love, Israel will conquer the evil tendencies which caused its estrangement from God. Israel is cast off only temporarily—as a chastisement, rather than as a punishment (paralleled by Gomer's period of restraint). But God's love will regenerate Israel, and restore the nation once more in ethical union with Him. Cleansed and restored by the power of God's love, Israel will forsake its evil ways forever, even as Hosea's redeeming love had won Gomer from her false lovers. Then Israel and God will be reunited, "betrothed unto Him forever": "Yea, I will betroth thee unto Me in righteousness, and in justice, and in loving kindness, and in compassion. And I will betroth thee unto Me in faithfulness; and thou shalt know the Lord" (2:21-22). For just as Hosea's love followed Gomer in her period of degradation and unhappiness, so God will follow Israel into exile (2:16), until the people responds to His love by returning to the moral life and renews its former relationship with Him by adhering to His moral law.

This surpassing faith in God's redeeming love leads Hosea to his conviction that Israel, surely to be led into exile, will ultimately be restored. In exile, the people will repent of the sins which estranged them from God. No longer will they "seek other gods," for they will have desisted from the practice of the Canaanitish cult, and with that they will correct their immoral way of life and reject the policy of reliance upon other nations through political alliances, rather than upon God. The summation of Hosea's argument is found in the confession of Israel's sins (14:2-9), and in Israel's recognition that in God "the fatherless findeth mercy" (14:4).

God is a God of fatherly love, Who is to be known by aspiring to know Him. And this knowledge of God gives one the power to overcome evil and to overpower the "spirit of harlotry"—of vice and corruption—which estranges one from Him. This recognition of the moral relationship between man and God is the basis of the good life.

Hosea's condemnation of the religious, moral and political life of his people was more than a mere pro-

test against certain practices prevalent among his contemporaries. What Hosea condemned was Israel's unconscious acceptance of, and submission to, the whole process of Canaanization, in which they were not merely worshipping Canaanite Baalim under the name of Yahveh, but, especially, were adopting the vices and practicing the injustices inherent in the pagan view of the world and in the social organization which followed therefrom.

In this process, Hosea perceived the simple, highly moral, clan-society of Israel transformed into the complex highly immoral urban society of the Canaanites. Wallis brilliantly points out that in this process the "Baal-problem" is "inseparable from the problem of social justice." It was the new economic structure with its taxation burdens and debt pressure especially upon the poorer freemen that Hosea visualized in his declaration (2:18), "And it shall be at that day, saith the Lord, that thou shalt call me Ishi (Hebrew, "my husband"), and shalt call Me no more Baali (Amorite, "my master"—implying the relationship of owner, or landlord)." It is thus that the prophet expresses his opposition to and detestation of the aristocracy of wealthy landowners and entrepreneurs who, together with the rulers and priests, not only exploited the people but also worshipped the God of Israel as a sort of magnified Baal.

It was these upper classes, the product of the process of assimilation into Canaanite civilization, whom Hosea (as did Amos before him) condemned as responsible for the prevalent social injustices (4:2) and political insecurity (10:1-7; 8:1-4). On the other hand, there were the dispossessed, the "poor and needy," as Amos called them, whose cause Hosea championed. Thus, Baalism, in its political and economic, as well as its religious, aspects, became the practical philosophy and religion of the ruling classes of the state, while primitive Yahvism remained, rather incoherently, the religion of the poorer, oppressed classes.

It should be pointed out that during the progress of this process of Canaanization, the memory of the primitive Hebrew "God of justice (*mishpat*)" persisted; not, however, as the God of the wealthy ruling classes, but as the symbol of rebellion against the very injustices practised by them. Thus it was that in Israel, in contrast with the other nations, where the gods were regarded as being on the side of the wealthy, God was the very basis of politico-religious revolt.

When the significance of the Yahveh-Baal conflict is understood in the framework of this social change, the significance of Hosea as a prophet and in the history of the development of the God-idea in Israel is enhanced. For although Hosea, like his predecessor Amos, is vitally concerned over the social injustice of his day; and while he, as Amos also did, denounces the cult as a wholly unsatisfactory substitute for righteousness, he is the first to *attack* the cult as a *misconception and misrepresentation of God* (4:12a, 17; 8:6; 14:3). Thus, also, he attacks the leaders of the people, who encourage the practice of the cult, as being ignorant of God's nature (4:6; 6:6) and, therefore, responsible for the immorality of the people (4:14) and for the social chaos and political corruption which can not but lead them to destruction (1:4-17; 5:13; 7:8-12; 8:8-10; 12:1-3a; 14:2-4).

It was Hosea's aim to turn the people to repentance in order that, by coming to a realization of God's nature, they might again be restored to him in the harmonious relationship of love. They would have to suffer for their wilful ignorance of God, by destruction and captivity (Gomer's period of harlotry). But the discipline (Gomer's period of restraint, chastening, repentance) would serve to bring wayward Israel to the proper knowledge of God Who, out of His abiding love for them, would restore them once more to their land, and to oneness with Him. The people not loved (Lo-ruhamah) would now be loved once more, and the people rejected (Lo-ammi) would again become acceptable as His people. They would again become worthy of His love (2:18-22).

Jewish tradition, in recognition of the principle of Hosea that the moral relationship between man and God is the basis of the good life, has included the passage 2:21-22 in the traditional marriage ceremony. Similarly, its recognition of Hosea's principle that confession of sin is the first step toward reconciliation with God led to the designation of 14:2-10, "Return, O Israel, unto the Lord, thy God," as the prophetical lesson for the Sabbath of Repentance (the Sabbath between Rosh Hashanah and Yom Kippur).

SOLOMON LANDMAN.

***Lit.:*** *The International Critical Commentary; The Cambridge Bible;* Hastings, James, *Dictionary of the Bible;* Smith, G. A., *The Book of the Twelve Prophets,* vol. 2; Buttenwieser, Moses, *The Prophets of Israel* (1914); Wallis, Louis, *God and the Social Process;* Smith, W. R., *The Prophets of Israel.*

**HOSHAIAH RABBAH,** Palestinian Amora who lived about 200 C.E., first in Sepphoris, Galilee (Palestine), and later in Caesarea. He studied under Bar Kappara and Rabbi Hiyya, and assimilated their methods of instruction. Because of his participation in the Baraitha collection launched by Rabbi Hiyya, he rose to a position of commanding importance among scholars. His opinions are found in the Tosefta, the Talmud and other collected works. Because of his ability to explain the Mishnah, Hoshaiah was sometimes called the "father of the Mishnah." The authorship of the Midrash to *Genesis* was sometimes wrongly attributed to him because his name was found at its beginning. He was possessed of independence of mind and moral courage. He dared to overrule Beth Shammai and Beth Hillel concerning offerings brought on the thrice yearly pilgrimages to the Temple. He also decided against the standard weights and measures as held by Johanan to be traditional from the Sinaitic period. In addition to his importance as a legalist, he made many Haggadic comments which are found mainly in the Midrash Rabbah.

There is considerable parallelism between the views of Hoshaiah Rabbah and those of the Jewish philosopher Philo. It is believed that he derived them from a devotee of Philo, the church father Origen, with whom Hoshaiah appears to have been in contact. Indeed, the Talmud indicates that Hoshaiah was in close touch with many of the early Christians at Caesarea. Hoshaiah's fame attracted many students, some from far distant regions. Among his pupils was Johanan bar Nappaha, from whom the plan of the Talmud Yerushalmi was derived. Talmudic statements

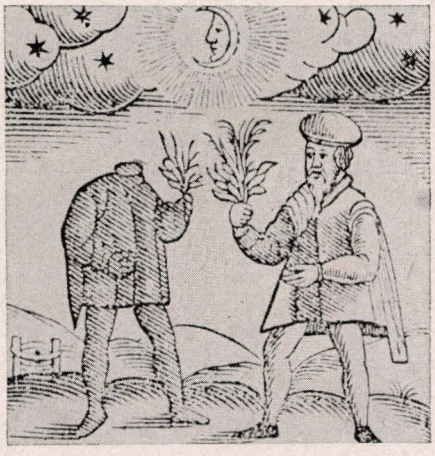
indicate that Hoshaiah possessed a gracious and endearing personality.

***Lit.:*** Halevy, Isaac, *Doroth Harishonim*, vol. 2 (1901) 253-58; Bacher, "The Church Father Origen, and Rabbi Hoshaya," *Jewish Quarterly Review*, vol. 3 (1891) 357-60.

**HOSHANA RABBAH.** Hoshana Rabbah, the twenty-first day of Tishri, which is the seventh day of the Sukkoth festival and the last of its intermediate days (Hol Hamoed), has been of special significance since Biblical times. Talmudic sources (*Suk.* 43b-45a; *Yer. Suk.* 4) relate that on every day of the Sukkoth festival there was a procession around the altar in the Temple, each person holding in his hands the four plants, Lulab, Ethrog, myrtle, and willow, bound together. While circling the altar they would chant in unison, "We beseech Thee, O Lord, save now! We beseech Thee, O Lord, make us now to prosper" (*Ps.* 118:25), and "I and he, save now." On Hoshana Rabbah, however, the people would first march joyfully to Motza (about thirty minutes' distance from Jerusalem), where they would cut many willow branches, and then return to the Temple, where they decorated the altar with them. After making seven circuits around the altar they would beat a small bunch of willow-sprigs against the ground. Hoshana Rabbah was considered so important that when the calendar was fixed by the Patriarch Hillel II (about 350 C.E.), one of its main provisions was that Hoshana Rabbah should never fall on a Saturday (*Yer. Suk.* 4:1). According to some, this custom of beating the willow-sprigs is of Sinaitic origin, while according to others, it originated in the time of the Prophets, either as a general practice, or as a practice of the few (*Sirach* 50:12; *Otzar Hageonim* and RABN to *Suk.* 43b-45a).

In the Gaonic period these circuits were repeated at the afternoon service (*Hilchoth Gedoloth*, Berlin ed., p. 173). The willow was the symbol of the fruitfulness of rain, for tradition held that on the next day (Shemini Atzereth) the amount of rain to be sent to the earth for the ensuing year was determined (*R.H.* 1:2). The seven circuits recall God's mercies at the time when the wall of Jericho collapsed after it had been circled seven times (*Yer. Suk.* 4:3).

In later and in modern times the custom is to take the Scrolls out of the Ark, and make seven circuits,



*Hoshanoth. From an illustration in a Minhagim book printed (1662) at Amsterdam*



*Hoshana song used by Ashkenazic congregations about the year 1800*

singing short liturgical litanies, which are called "Hoshanoth." This is why the day is referred to as "Hoshana Rabbah," or "the day of many Hoshanoth," although originally the day was known as "the day of willow-sprigs." The word "Hosanna," which is found six times in the New Testament, where it is used to denote a cry of admiration and jubilation, is based upon this usage. After the seven circuits are completed, the bundle of the four plants is put aside, and while the verse "The messenger announces good tidings" is repeated three times, a bundle of the willow-sprigs is beaten a few times against the floor or against a bench.

The Hoshanah songs in the Ashkenazic ritual are mainly by Eleazar Hakalir, and they rank among his most beautiful compositions. Joseph ibn Abitur, Joseph Bonfils and Menahem ben Machir also composed Hoshanoth. Many of these are acrostical in form, with opening or closing by-words or refrains. Saadia Gaon and other Geonim wrote Hoshanoth (*Monatsschrift für Geschichte und Wissenschaft des Judentums*, vol. 37, pp. 506-17). Legend relates that Hai Gaon was accustomed to go to Jerusalem on every Hoshana Rabbah, where the priests would make the circuits around the Mount of Olives (*Sefer Hasidim*, p. 169). The seven circuits were in honor of Abraham, Isaac, Jacob, Moses, Aaron, Phinehas, and David.

The *Zohar* (*Gen.* 220a; *Lev.* 31b-32a) has popularized the conception of Hoshana Rabbah as a "day of judgment," when the decrees decided by God on Yom Kippur for every individual commence to take effect. According to a Midrash cited by Isaac Tyrnau in his *Minhagim* (under Hoshana Rabbah), God promised Abraham that if his children had not been forgiven on Yom Kippur, they would have an opportunity until Hoshana Rabbah to repent and be forgiven. However, from the *Midrash Hagadol* to *Leviticus* (p. 586, lines 13-16), and from the *Zohar* to *Leviticus* (p. 32a) which reads, "on this day [Hoshana Rabbah] . . . Israel . . . enters into their blessings," it would seem that Hoshana Rabbah has a significance independent of that of Yom Kippur. For while on Yom Kippur one's fate for the ensuing year is sealed insofar as punishments for past misdeeds are concerned, the extent of the blessings which will fall to one's lot is not determined until Hoshana Rabbah, after God has had an opportunity to observe how wholeheartedly one has carried out the commandments relative to the Sukkoth festival, and to what extent he deserves to be rewarded.

A logical explanation of the importance of this day is offered by Mordecai Jaffe (*Lebush* to *Shulhan Aruch*,

*Orah Hayim,* section 664). He points out that, according to the Bible, the appointed day of judgment is the first day of the first month of the solar year. But as the Jewish calendar is based upon the lunar year, with an intercalated month at least every three years, and as there is a discrepancy of about ten days and twenty hours between the solar and the lunar year, the first day of the first solar month may fall either on the tenth day of the month, which is Yom Kippur, or on the twenty-first day of the month, which is Hoshana Rabbah. In an obscure passage, the Talmud compares Rosh Hashanah to Hoshana Rabbah (*Yer. R.H.* 4:1).

Some see a connection between the fact that one of the famous prophecies of Haggai took place on Hoshana Rabbah (*Haggai* 2:1) and the report that Haggai was one of the prophets who instituted the custom of the "willow-sprigs" (*Rashi* to *Suk.* 44a). Others see a reference to the importance of this day in *Midrash Psalms* (edit. Buber, p. 128), in *Hul.* 83a, and in the Midrashim to *Lev.* 23:40.

Since the time of Abudraham, many Jews have observed the custom of remaining awake the night of Hoshana Rabbah, spending the time in study and in reciting the "Tikkun," which contains selections from the Bible, Talmud, and *Zohar,* as well as special prayers. Unpaid pledges to charity are usually paid on this day (*Sefer Hasidim,* 227). Although some were accustomed to fast on Hoshana Rabbah, this practice was forbidden by Simon ben Zemah Duran (*Responsa,* vol. 3, no. 160), because fasting is not permitted on the intermediate holidays (*Yer. Taan.* 2:12). In honor of the sanctity of the day, candles are often lit and ritual baths are taken as on Yom Kippur, and the Kittel is worn over the Sabbath clothes. Some congregations include sections from the Yom Kippur liturgy, as the general plan of the prayers is somewhat changed in order to conform with the sanctity of the day (*Hamanhig,* under Hoshana Rabbah).

Many interesting superstitions and customs have arisen in connection with Hoshana Rabbah. The oldest and most famous of these is that if one looks at his reflection on the night of Hoshana Rabbah and if one's head is missing from the reflected shadow, one will not live out the year, unless he repents and is then visited by a severe illness. The root of this superstition is found in the *Zohar* (*Lev.* 104a), and is mentioned in detail by the Rokeach (paragraph 221), by Nahmanides and *Bahya* to *Num.* 14:19, and by *Kol Bo* (section 52). A variation of this superstition is that if one looks at his reflection in a dish of well-water and if the eyes and the mouth of the reflection are closed, one will not live out the year (*Ziyyuni,* 1876 ed., p. 62a). These superstitions were already decried by Moses Isserles (16th cent.) and they were ridiculed by Rabbi Jacob Ettlinger (*Bikkure Yaakob* 664:1). Since the 13th cent. it has been customary for pious Jews to save the willow-sprigs after they are beaten, and use them as fuel to heat the oven in which the Passover Matzoth are baked. These used willow-sprigs, when placed in a secluded spot in the home, were supposed to banish fear and make for a sense of security (*Tanya Rabbathi,* section 86). It was also a popular superstition that the souls of the dead would come out of their graves to pray on Hoshana Rabbah night (*Sefer Hasidim,* 378).

The Hasidim were accustomed to make merry on Hoshana Rabbah. A superstition among some was to the effect that if the used willow-sprigs were boiled, the resulting liquid would be a potion which would heal internal diseases, and if the liquid were applied to wounds, it would help them heal more quickly.

HIRSCHEL REVEL.

**HOSHANOTH,** *see* HOSHANA RABBAH.

**HOSHEA,** son of Elah and the last king of Israel, who ruled in Samaria for about nine years (733 to 724 B.C.E.). He ascended the throne after conspiring against and slaying Pekah, his predecessor (*II Kings* 15:30). Since Hoshea had led the pro-Assyrian party, Tiglath-pileser, the Assyrian ruler, rewarded him by raising him to the throne, first, however, exacting guarantees of payment of yearly tribute and of loyalty. On the death of Tiglath-pileser, the hope of liberation from Assyrian power was renewed in Israel, particularly with the promise of Egyptian aid. *II Kings* 17:4 describes a rebellion and treasonable correspondence with So, king of Egypt, who is probably identified with the Sibu or Sibe of Sargon's inscriptions. Although the exact status of Sibu is obscure, Hoshea broke into open rebellion in 725 or 724 B.C.E. Shalmaneser swiftly marched into Palestine. Hoshea was captured and imprisoned, but Samaria held out for three more years until conquered by Sargon II; Shalmaneser had died before victory was gained.

In the Biblical account, Hoshea is mentioned as evil in the eyes of the Lord, although not as sinful as are his predecessors (*II Kings* 17:2). References to Hoshea's reign are found in *Hosea* 11 to 14 and *Isa.* 28.

**HOSPITALITY** (Hebrew, *hachnasath 'orehim*), the practice of friendship to strangers, one of the leading principles of Jewish life and learning. The first example of it is in *Gen.* 18:1-8, when Abraham invites three strangers into his home and offers them the utmost courtesy. Lot, Abraham's nephew, was ready to endanger his life and the honor of his daughters rather than violate the rules of hospitality (*Gen.* 19:7-23). When Eliezer went as an emissary of Abraham to seek a wife for Isaac, Laban, Rebekah's brother, offered him welcome (*Gen.* 24:30-31). Later, when Jacob, Isaac's son, went to seek a wife for himself, Laban welcomed him as well (*Gen.* 29).

Reuel was angry with Zipporah and his other daughters for not having invited Moses to their home (*Ex.* 2:20). There is one instance, however, in which a violation of hospitality is told without condemnation. Sisera, the captain of Jabin's army, was welcomed by Jael, and promised safety by her, but was killed by her own hand (*Judges* 4:17-24). This was a case, however, in which the well-being of Israel as a whole was concerned.

Nabal was stricken with death for having failed to offer hospitality to David's men (*I Sam.* 25:1-38). On the other hand, David repaid a courtesy which Barzillai had extended to his men (*II Sam.* 17:27-29) with a courtesy to Barzillai's servant Chimham (*II Sam.* 19:32-40).

The prophets, speaking at a time which was already marked by the attributes of a complicated social order, had to draw a connection between hospitality and

charity; in their period hospitality was no longer always a courtesy between equals, but a beneficence to the impoverished. Isaiah (*Isa.* 58:7-8) brought hospitality and charity into close relationship, and promised reward for their practice. The failure to share possessions and to help others was deemed an iniquity by Jeremiah (*Jer.* 5:28-29). In enumerating his own fidelities to the word of God, Job offered his record of hospitality (*Job* 31:32).

In the Talmud the connection between hospitality and charity continues, and dominates the references to it; the behavior toward guests in general comes under the rules of decorum. Dimi said that hospitality was more important than going early to the synagogue, and Judah declared that it was greater than receiving the word of God (*Sab.* 127a). As always in the Talmud, consideration for scholarship was particularly commendable. The person who feeds a scholar and shares his wealth with a scholar merits an especially great reward (*Ber.* 63b).

The practice of open house included hospitality of all kinds. In Jerusalem a flag in front of the door of a house indicated that the meal was ready and guests were welcome. The removal of the flag meant that the meal was finished and that guests should refrain from entering (*B.B.* 93b). Specific references to hospitality as practised and praised by the rabbis in the Talmud are too numerous to mention; it is known, however, that the rabbis kept open house in their own homes. In some instances they sent out scouts to fetch guests to their meals, and sat down at the table surrounded by as many as a hundred guests; not only food, but instruction, was meted out to them. *Aboth* 1:5 quotes Jose ben Johanan as saying: "Let thy house be open wide; let the poor be members of thy household."

Charity as an aspect of hospitality became even more paramount during the Middle Ages, when impoverishment was widespread, and the restrictions of ghetto life forced neighborly living. At this time Jews traveling from place to place in an effort to earn a livelihood and wandering students became the responsibilities of Jewish communities. A form of organization was developed whereby the itinerants were able to obtain food and lodging with cards distributed by the community, and paid for by the community. Some time before this the custom of opening the door during the Seder ceremony had been established. Commonly misinterpreted as a gesture intended for the Messiah, it is really a signal of open house to any wanderer. But as the Middle Ages passed into modern times, communal hospitality, rather than individual practice, became more common. The Frankfort and other ghettos provided special hospitals for Jews who were strangers and who happened to fall sick while traveling. Institutions of this kind, and the distribution of cards for food and lodging, were the origin of the modern *hachnasath 'orehim*. In 19th and 20th cent. Eastern Europe, however, the practice of individual hospitality for Talmudic scholars and students who were away from home remained in force. In some American university cities, the Jewish community arranges for invitations to Friday night meals in Jewish homes for visiting Jewish students, as well as for invitations to the Seder on Passover. Such invitations are extended also by Jewish communities and by individuals to Jewish soldiers stationed in nearby camps.

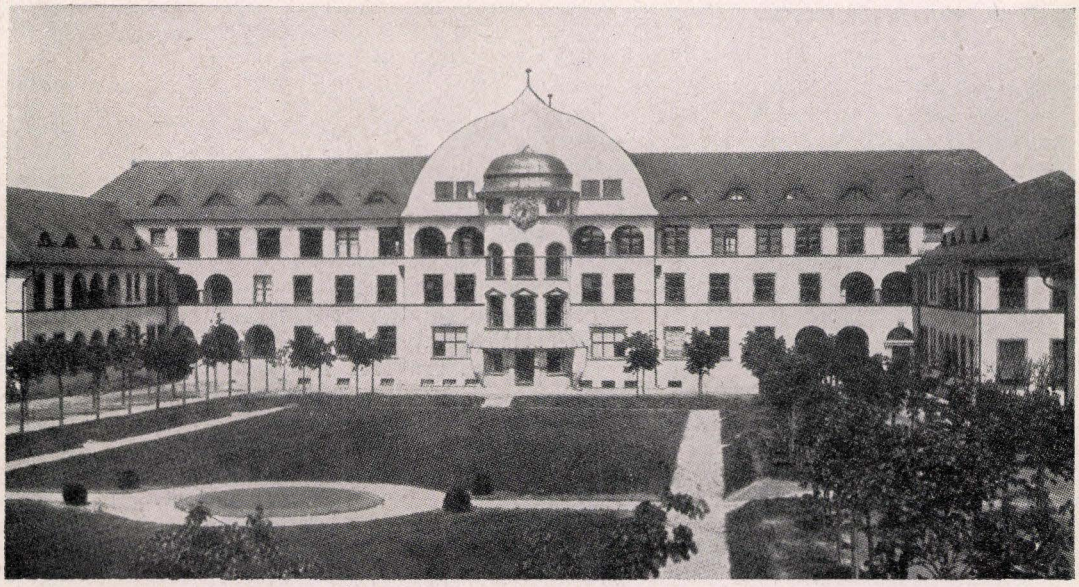
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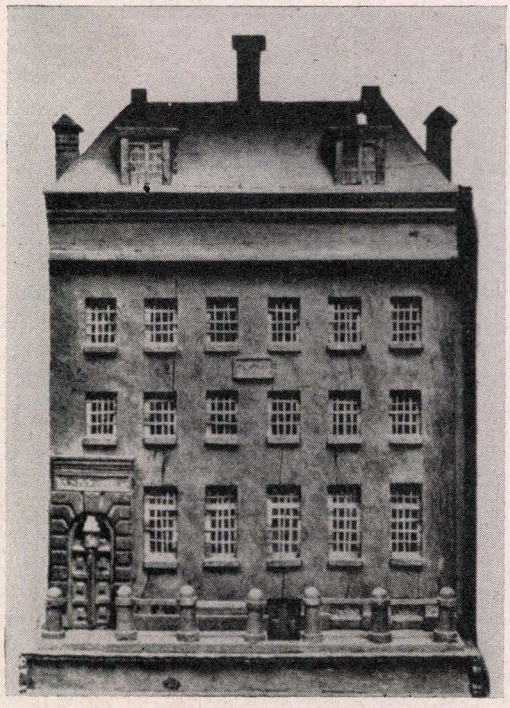
**HOSPITALS, JEWISH.** The hospital as an institution in which the sick or injured are given medical or surgical care gradually and naturally developed from the ministrations to the ill in their homes and lodging houses. "Visiting the sick" (*bikkur holim*) by friends and members of the community is a very old and prescribed form of benevolence, suggested in the Bible (*II Kings* 8:29; 13:14; 20:12) and specifically mentioned by Ben Sira (*Sirach* 7:35). "Attendance on the sufferers from disease or bodily weakness was one of the most conspicuous duties which Jews of all times included under the general head of charity," Israel Abrahams notes (*Jewish Life in the Middle Ages*, 353). The line of demarcation between the physician and the layman in early days was not always finely drawn, and the visitor sometimes acted as the practitioner. In any case, in Biblical days, the ill were treated in their homes (*Ex.* 21:18-19). It is doubtful that there were any Jewish hospitals in ancient times, although "the house set apart" in which the leprous king Uzziah (Azariah) passed his last years (*II Kings* 15:5; *II Chron.* 26:21), has been thought by some investigators to have been an infirmary (so, for example, David Cassel in his *Offener Brief eines Juden an Herrn Professor Dr. Virchow*, 1869).

Probably the Jewish hospital came into being, as did the Christian institution, as a function of the public inn. The name, hospital, indicates its origin (from the Latin *hospes*, guest). Frequently mentioned in the Talmud is the *pundok* or *achsanya*, an inn built on the highroad to offer shelter and food to the poor traveler and the homeless. It is only logical to suppose that transients who became ill were billeted in these quarters. The early synagogues also provided shelter as well as food to the wayfarers.

Kaufmann Kohler adduced evidence to show that the Jewish hospice of this type is as old as or older than the Christian institution. "The fact is that St. Jerome, who was instrumental in the founding of the first sick house in Rome and of the first inn for the poor stranger in Ostia through the agency of Fabiolus, a wealthy Roman convert to Christianity, expressly writes that he is happy to see 'a branch of Abraham's terebinth transplanted from the East.' That is to say, he acknowledges that he is not the originator, but a mere follower; and in referring to Abraham, who, according to rabbinical tradition, built, under the oak at Hebron and the terebinth of Beersheba, an inn for strangers—he implicitly gives credit to the Jews for having been the first hospital builders. This *hospice* or Strangers' Inn was open alike for the homeless and the sick who needed shelter. And what was the name given by the Jews to the sick house and old people's home? *Hekdesh* is the term—a term used by the Essenes when they took their property and gave it to the poor, as was done afterwards by the early Christians" (*Historical Development of Jewish Charity*, 1903).

The reason that the communal inns which are mentioned in the Talmud are not referred to again until





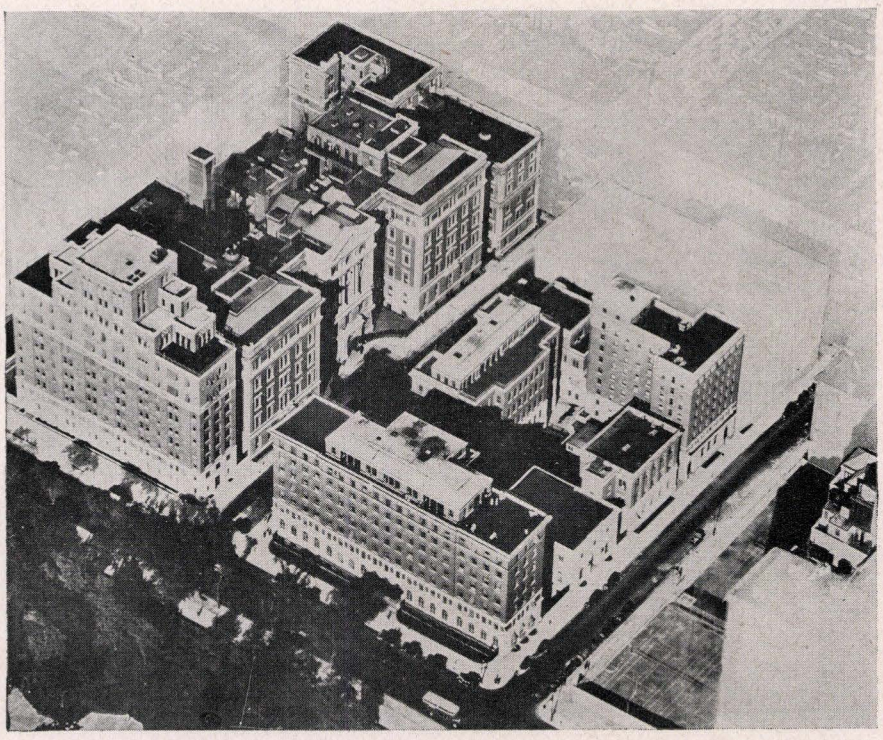
*The Jewish Hospital (above) at Frankfort on Main; (left) the Jewish Hospital at Amsterdam, built at about 1840*



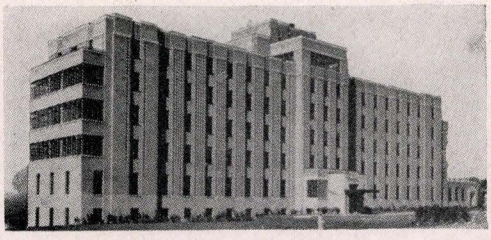
*A nook in the Jewish Hospital at Brooklyn, the murals for which were suggested by Mrs. Franklin D. Roosevelt (standing). Photograph by courtesy of Max Abelman*

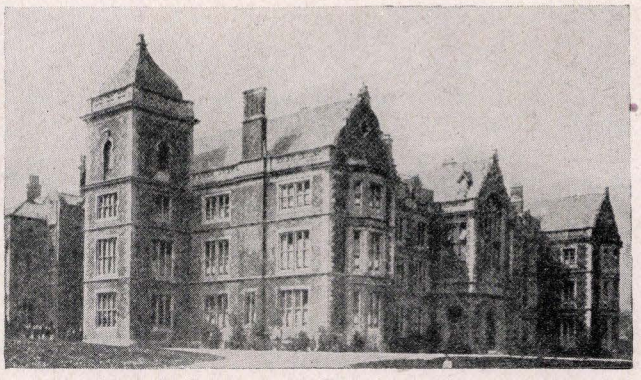


*A classroom at the National Jewish Hospital, Denver, where tuberculous patients receive special vocational guidance*

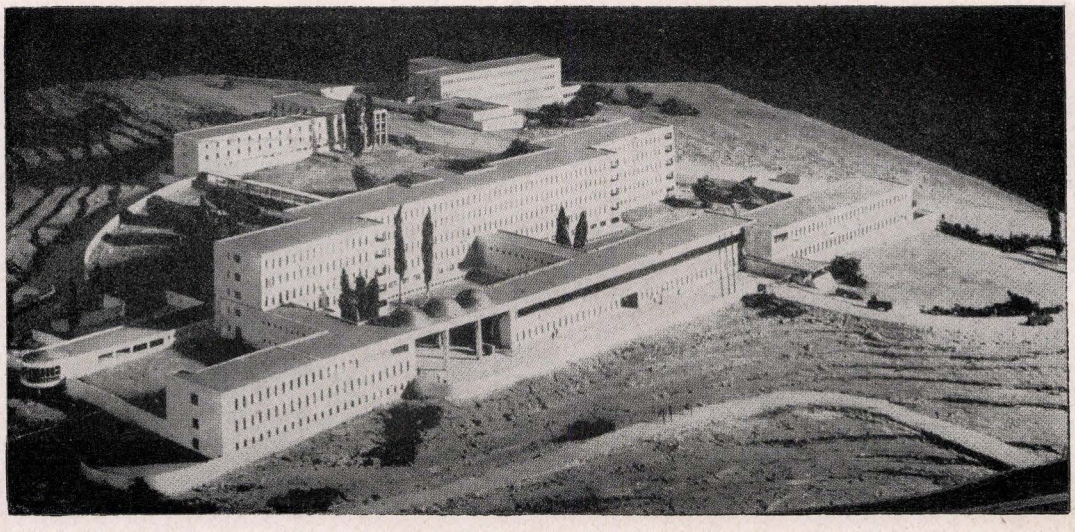


*An airplane view (right) of Mt. Sinai Hospital in New York; (below) the Jewish Hospital at Montreal, Canada*





*Jews' Hospital and Orphan Asylum (right) at London, built in 1795; (below) the Rothschild-Hadassah-University Hospital on Mount Scopus, Jerusalem, Palestine*



the 11th and 12th centuries is probably due to the fact that with the Crusades the number of homeless Jews greatly increased, and therefore, the Jews' Inn became a necessity (Abrahams, *ibid.*, 338). K. Baas has compiled an extensive list of the Jewish hospitals of the Middle Ages ("Jüdische Hospitäler im Mittelalter," *Monatsschrift für Geschichte und Wissenschaft des Judentums*, 1911, p. 746).

After listing the various instances of the *hekdesh*, Baas concludes "that in the Middle Ages the *hekdesh* is contemporary with the *'hospitium'* (German, *Selhaus*), and that it was an inn for foreign Jews who needed such a house on account of family disruption. Among such strangers who were not citizens of the city or of the community, but who were guests, there may often have been sick people, so that sick Jews had to be treated in the 'hospital.' When there was a large influx of Jews, it may have developed that the hospital (in the sense of house for the sick) was divorced from the *hekdesh* (in the sense of the inn)—a development which seems to have taken place at the end of the Middle Ages at the earliest, even at the beginning of modern times, perhaps."

While the *hekdesh* undoubtedly served as an infirmary for the transients who found shelter within its walls, it is improbable that it operated as a communal institution where the sick of the locality went for treatment. Funds for the support of the *hekdesh* as well as for the indigent ill were obtained from the community as a whole, from the members of the benevolent society (*hebrah*) or from charity boxes, which were placed in homes and synagogues. The benevolent societies were called into being by the persecutions and the Crusades, and by the various epidemics which devastated Europe.

The transformation of the *hekdesh* into the hospital in the modern sense was gradual. The Jewish community of Berlin was supporting a small hospital by the middle of the 16th cent., and hospitals are definitely referred to in Rome in 1656. The Beth Holim of London, which is an asylum for the aged as well as for the sick, dates from 1743, and the Krankenhaus of Berlin from 1753. The Jews of Paris were content with a medical attendant attached to the *hebrah* who visited the sick in their homes until 1836, when the first Jewish hospital in France was founded.

With the modern period the work of creating Jewish hospitals grew. In the 17th and 18th centuries hospitals were erected in many centers where Jews lived. It becomes difficult to keep account of them, particularly in the latter years of the 19th and in the 20th centuries. In the United States alone there were in 1941 not less than sixty-four Jewish hospitals, and hundreds of organizations for attending the sick (*American Jewish Year Book*, vol. 32, p. 202). Some of these hospitals are foremost of their kind in this country. They gave over four million days' care to Jewish and non-Jewish sick in 1940 (*Yearbook of Jewish Social Work*, June, 1940). Besides the hospitals, there are many Jewish clinics and out-patient departments. Approximately one-half of the care given by general hospitals under Jewish auspices is on a free basis. About 40 per cent of the patients in the general hospitals are non-Jewish. More non-Jewish than Jewish patients are treated in the clinics. The upward trend is marked in the volume of services of general hospitals and clinics under Jewish auspices. Between 1929 and 1939 the number of days' care given in the hospitals increased over 25 per cent; patients served, over 40 per cent. Bed capacity went up almost 10 per cent between 1932 and 1939. More services were given in 1939 by dispensaries and in out-patient departments than in any previous year. Although there are many general hospitals, there are no Jewish institutions for the care of the mentally ill; and in 1941 there existed but one large private Jewish hospital for chronic diseases in the country, the Montefiore Hospital for Chronic Disease, in New York city, organized in 1884. The first Jewish hospital in the United States supported by Jewish funds which did not limit its clientele to Jewish patients exclusively was founded at Cincinnati in 1845.

Hospitals under Jewish auspices were established both as a philanthropic endeavor for the benefit of the general community, and also in order to satisfy certain Jewish needs. The Jewish hospitals could provide kosher food; otherwise the patients who observed the dietary laws might find it difficult or impossible to obtain ritually acceptable nourishment. The Jewish interne and physician on the staff could be given opportunities in the Jewish institutions. The Jewish hospital, moreover, is an expression of good will and amity toward the Christians, who are not only invited as patients, but are often engaged as internes, staff-doctors, superintendents and officers.

The majority of the hospitals have a dispensary service, clinics of various kinds, and libraries; a number have district service, sending their physicians to the homes of the indigent ill. Many have training schools for nurses; some supervise nurses' settlements. Jews have paid particular attention to the fight against tuberculosis. Fourteen hospitals for the tuberculous provided a total of over 580,000 days' care given in 1939, of which over 60 per cent was free service. Special maternity hospitals, such as the one in Newark, N. J., and that in Brooklyn, N. Y., are also provided in other cities. New York city has a home for convalescent crippled children and a special hospital for joint diseases.

Jewish hospitals are found in many parts of the world, including Tunis, Smyrna, Constantinople, and Salonika. There are three in England; there were thirty in Germany before Hitler; there were 112 in Russia before the first World War (Cohen, Israel, *Jewish Life in Modern Times*, 73). There was only one Jewish hospital in France (in Paris) before 1940.

Much attention has been given to health in Palestine. The greatest proportion of the medical accomplishments is due to the work of the Hadassah Medical Organization, whose purpose is to provide curative and preventive services to the Jewish and non-Jewish population of Palestine. At the outset, the principal purpose of the organization was to establish a chain of hospitals to serve the needs of the community and to provide good medical and nursing service. It established and still maintains four hospitals, one each in Jerusalem, Tel-Aviv, Haifa and Safed, and a nurses' training school in Jerusalem.

Another philanthropic institution of great importance is the OZE (a name formed from the initials of its Russian name, *Obshchestvo Zdorovje Evreev*, and meaning Society for the Promotion of Health among Jews). The OZE was organized to preserve the health among the Jews of Poland, Lithuania, Latvia and Roumania. It has supported hospitals, medical consultation centers, dispensaries, and dental institutions.

DAVID JACOBSON.

**HOST DESECRATION.** In the Middle Ages, and in many places even up to recent times, the Jews were often accused of desecrating, out of hatred for the Christians, the hosts (Eucharistic wafers) which they were believed either to have stolen or to have bought from Christian thieves. These hosts, it was asserted, they desecrated by treading them under foot, stabbing them, or subjecting them to ridicule. To this accusation there was sometimes added the claim that the "desecrated" hosts had performed miracles, especially that they had bled like living bodies.

This crime, which was falsely ascribed to the Jews, must have appeared all the more scandalous to the Christian population because the Catholic church teaches its adherents to reverence the body of Christ in the bread of the Lord's supper (the host). The accusation thus accorded well with the old reproach concerning the crucifixion of Jesus by the Jews, and was intended to bring plainly before the eyes of the people that even after the lapse of centuries the Jews still desired to torture the body of Christ.

Often, too, it had the purpose of showing a real miracle to the people who were not sufficiently credulous concerning the individual dogmas and miracles. It found fertile soil in the fact that the Jews, as pawnbrokers and money-lenders, would occasionally take church vessels of noble metals as pledges, until a rabbinical conference, perhaps soon after the second crusade, decided that no Jew was to buy crucifixes, church vessels, or similar articles, because such an act might result in danger to all the Jews. Physical evidence that made the accusation of host desecration plausible was furnished apparently by the red spots that often appeared on the hosts when they were kept for a long time; these red spots were really nothing more than fungous growths.

It is not easy to determine when the accusation of host desecration was first made against the Jews. Stobbe, contrary to Zunz and Depping, who think that this accusation began as early as the 11th cent., contends that this calumniation was "invented" at the very end of the 13th cent. But it may be noted that similar accusations were made even before this time. Thus, for instance, Gregory of Tours reports that a Jew scourged a stolen image of Christ until blood flowed forth from it. The accusation of host desecration was usually made in connection with the charge of ritual murder.

As far as there are historical data bearing on the subject, a persecution of the Jews on the ground of the fable of host desecration can be proved to have taken place in Beelitz, Brandenburg, as early as 1247 and at Paris in 1290. In the same century particularly violent persecutions of the Jews broke out in connection with this accusation in Franconia and Bavaria.



*Representation of host desecration at Sternberg in 1492. From a contemporaneous sketch published at Lübeck*

For in 1298 the Jews of Röttingen, Franconia, were accused of stealing a host and pounding it to pieces in a mortar until blood flowed from it. This induced a nobleman named Rindfleisch to inaugurate a persecution of the Jews to which all the Jewish communities in Bavaria, with the exception of those in Regensburg and Augsburg, fell victims and which extended over Franconia and Bavaria as far as Austria. The massacre of the Jews in Deggendorf in 1337, which was followed by tragic consequences in Bavaria, Bohemia, Moravia, and Austria, was likewise caused by the accusation that the Jews had acted irreverently toward the host. In 1399 the charge of host desecration was preferred in Posen against thirteen Jews, and all of them were burned to death.

In 1404 the Jews in Salzburg and Hallein met with the same fate, due to the same pretext. In 1408 the accusation of host desecration was made against the Jews in Segovia, Spain, and the Jews were tortured and murdered, among them Don Meir Algeadez, the personal physician of King Henry III of Castile. In 1420, after an unsuccessful attempt to use three drowned Christian boys as evidence against the Jews of Vienna, the wife of the sacristan of St. Laurenz church in Enns, Upper Austria, was accused of having stolen and sold hosts to a rich Jew named Israel, who then sent them to the Jews in and outside of Austria. This time the accusation resulted in the imprisonment of many of the Jews in Austria for a year; many committed suicide in prison; more than 200 were burned alive in Vienna on March 12, 1421; and many Jewish children were torn from their parents and forcibly baptized. Archduke Albrecht V forbade the Jews to remain in Austria (Vienna Gezerah), and all their property was confiscated.

The Franciscan friar Johann Capistrano's sermons against the Jews in the 15th cent. owed their bloody success principally to the fact that he accused one of the most respectable Jews in Breslau of having desecrated a host. Thus in Silesia many Jews were killed,

forty-one were burned alive in Breslau alone on June 2, 1453, and all the rest, after their children had been forcibly taken from them and baptized, had their property confiscated and were expelled from the country. In 1478 the accusation of host desecration was repeated with a similar effect in Passau, and in 1492 in Sternberg, Mecklenburg. In 1496, principally on account of the agitations of the Dominicans, who brought various charges, especially that of host desecration, against them, the Jews were expelled from Styria, Carinthia, and Carniola. In 1498, on the ground of the same accusation, the Jews were expelled from Salzburg and Nuremberg. In 1510 the Jews of Brandenburg were accused of having desecrated the host, and on July 19th of that year thirty-eight of them were burned alive in Berlin.

During the entire 16th, 17th and 18th centuries likewise the accusation that the Jews desecrated the host was constantly revived. Thus in 1554 the papal legate Lippomano, who had been sent to Poland to combat the Reformation, set in motion a charge of host desecration. A servant girl was accused of having stolen a host from the Dominican church in Sochaczev, under the pretext of receiving holy communion, and of having sold it to the Jews. The Jews, it was alleged, had pierced it until blood flowed from it. For this alleged offense a number of Jews were sentenced to death. Although King Sigismund August refused to confirm this sentence of death on the ground that he was not fool enough to believe in bleeding hosts, the bishop of Chelm forged a royal letter and had the sentence hurriedly executed on three of the Jews. Greatly enraged at this judicial murder, the king decreed in the Diet at Warsaw in 1557 that in the future, in the case of any accusation of ritual murder or of desecration of the host brought against the Jews, the right of jurisdiction belonged exclusively to the Sejm. In the 17th cent. the accusation of host desecration was only occasionally made, thus, for instance, against the Portuguese Marranos. When a costly ciborium (vessel in which the host is kept) was stolen from a church and the host thrown away in Lisbon in 1672, several Marranos were imprisoned and tortured, until the thief was proved to be a Christian.

With increasing enlightenment, the belief in bleeding hosts and the charges of its desecration by the Jews became less frequent. Nevertheless, even in the 19th cent. the accusation of host desecration played a role in opposition to the Jews. In the Damascus Affair of 1840 the old fairy-tale was brought out of the anti-Jewish arsenal in connection with the charge of ritual murder. For the purpose of inflaming the populace, an old monkish book of lies purporting to be able to prove from the Jews' literature that this outrage had actually been perpetrated against the host by the Jews was translated into Arabic. In general, however, the accusation of host desecration has lost, in opposition waged against Jews and Judaism, the importance which was still attributed to it at the beginning of the modern era in the writings of Pfefferkorn, Johann Eck, Alfonso de Spina, and Eisenmenger.

To the many accusations of host desecration there was often added the statement that the pierced hosts had bled. This apparent formation of blood is explained by the fact that fungi forming colored matter had settled on the host. The bacillus prodigiosus (miracle-working bacillus), itself colorless, which grows on bread, potatoes, agar, food gelatine, and other foodstuffs when the oxygen of the air has access to it, forms a blood-red colored matter in its cultures. The formation of all sorts of colored materials, such as green, blue-green, deep blue, and lemon-yellow, by bacteria is a common occurrence. The bacillus pyocyaneus, for instance, to which the "blue pus" is to be ascribed, is generally widespread. Other superstitious representations of the "formation of blood"—blood which has fallen from heaven, bloody snow, blood in the form of little crosses on clothes, bloody ears of grain in the fields, blood sweated out by the earth or by weapons—are explained on the ground of the fact that great quantities of reddish dust can be carried a great distance by means of air currents and then sink down to the earth because of their own weight or through the action of the rain. Such a rain of dust, which is not infrequent, took place in Western Africa, coming from the laterite of the Sudan. Reddish dust can result also from the production of algae and other minute organisms, as well as from the red excretions of certain insects. In a similar manner, rains of ink, mud, sulphur (pollen), stones, and animals (frogs, fish) arise.

JOHN A. MAYNARD.

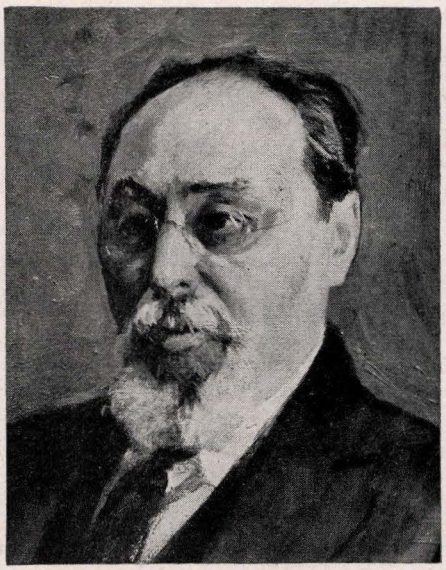
*Lit.:* Altmann, A., *Geschichte der Juden in Salzburg, Stadt und Land* (1913); Chwolson, Daniel, *Die Blutanklage und sonstige mittelalterliche Beschuldigungen der Juden* (1901); Graetz, H., *History of the Jews,* vol. 4 (1927) 35, 98, 164-66, 195-96, 223, 261, 306, 437-40; Stobbe, O., *Die Juden in Deutschland während des Mittelalters* (1866) 187, 292; Sternberg, *Geschichte der Juden in Polen,* 139-40; Wertheimer, *Die Juden in Österreich;* Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vols. 5 and 6 (1927); Aretin, *Geschichte der Juden in Bayern* (1803); Aronius, J., *Regesten zur Geschichte der Juden im fränkischen und deutschen Reiche bis zum Jahre 1273* (1902) no. 542; Daumer, *Geheimnisse des christlichen Altertums,* vol. 2 (1847) 111-20; Heine, Heinrich, *The Rabbi of Bacharach;* Strack, *The Jew and Human Sacrifice* (1909) 59-60; *Jewish Encyclopedia,* vol. 8, pp. 543-44; Lutman, *Microbiology* (1929) 290-91.

**HOUDINI, HARRY** (originally Weiss), illusionist, b. Wisconsin, 1874; d. Detroit, 1926. He began his theatrical career at the age of twelve as a trapeze performer, and by 1900 had established himself as one of the world's leading magicians. In that year he astonished Scotland Yard by escaping from police handcuffs. Subsequently he was a popular performer before audiences in the leading cities of Europe and the United States. Among his better known feats were his escape from a Siberian prison van in Moscow and his leap from the Belle Island Bridge, in Detroit; in the latter feat, Houdini released himself from handcuffs while submerged in icy water.

Houdini, never pretending that his own startling accomplishments were due to anything more than clever and quick manipulations of hand and body, was an opponent of all alleged spiritualists, and sought to expose them whenever possible. His famous library, which constituted the largest collection of books on magic in the world, was bequeathed to the Library of Congress in Washington. Houdini was editor of the *Conjurors Magazine* and author of *The Right Way to*



*Harry Houdini*



*Isaac A. Hourwich. From a painting by Joel J. Levitt*

*Do Wrong* (1906), *Handcuff Secrets* (1907) and *A Magician Among the Spirits* (1924).

**HOURWICH, ISAAC AARONOVICH** (Isaak Eisik Halevi Hourwich), lawyer, statistician, and writer, b. Vilna, Russia, 1860; d. New York city, 1924. He was a graduate of the classical gymnasium of Minsk (1877), and then studied medicine at the St. Petersburg Academy of Medicine and Surgery. He turned to the study of mathematics at the University of St. Petersburg, but before he could finish his courses was imprisoned for revolutionary activities and finally banished in 1881 to Siberia. Upon his return to Russia, he studied at the Demidov Juridical Lyceum at Yaroslavl (LL.M., 1887), and was admitted to the bar in 1887.

Hourwich came to the United States in 1890. Here he studied at Columbia University (Seligman fellow, 1891-92; Ph.D., 1893) and was admitted to the bars of Illinois (1893) and New York (1896). He was editor of a Russian Socialist newspaper (*Progress*) in Chicago from 1901 to 1904, and taught statistics as a docent in the University of Chicago from 1893 until 1895. He was a translator at the Bureau of the Mint in Washington (1900-2), an expert of the Bureau of the Census (1902-6), a statistician of the Public Service Commission in New York (1908-9), and an expert on mining for the Bureau of the Census (1909-13). From 1902 to 1903 he was instructor in statistics and comparative commercial law at Columbian (later George Washington) University in Washington, D. C. In 1905, during the revolutionary uprisings in Russia, he went back to Russia and was elected to the Second Duma, but the election was declared void and Hourwich returned to the United States. For a while he was employed as an adviser by the Cloakmakers' Union of New York.

In his day Hourwich was probably the most important of the popularizers of economics and socialism in Yiddish. He became an advocate of Zionism during the first World War, and joined the Poale Zion (Zionist Labor) party. In 1922 he visited Soviet Russia as a sympathizer with the Bolsheviks, but returned critical of the regime. He contributed much to the Yiddish Socialist press and was the author, among other publications, of the following: *Peasant Migration to Siberia* (Russian, 1887); *The Economics of the Russian Village* (1893); *Digest of Commercial Laws of the World* (1902); *The Development of American Democracy* (Russian, 1905; Yiddish, 1921); *Immigration and Labor* (1912; 2nd ed., 1921); *Mooted Questions of Socialism* (Yiddish, 1917). He was the editor of a translation in Yiddish of Karl Marx's *Capital* (1919). A selection of Hourwich's writings appeared in four volumes (1917-19).

**HOUSE.** Primitive man lived in caves, the nomads in tents, and the shepherds in huts. The farmers, however, and especially the city dwellers, lived in houses. There are indications in the Pentateuch that the Israelites, in the time of Moses and even earlier, knew of houses with more than one room and of more than one story, as in the ark (*Gen.* 6:14-16). The use of burned stones in the building of the Tower of Babel is mentioned (*Gen.* 11:3). The strongly built houses and cities of the Canaanites are mentioned in the Pentateuch (*Deut.* 6:10-11), and there is hardly any doubt that some of the Israelites in Goshen lived in houses with doors (*Ex.* 12:7, 22).

Houses were evolved from the caves that abound in the limestone hills of Palestine, which served the primitive inhabitants as dwelling-places. These natural caves were then enlarged and enclosed in front by a stone wall, yielding a form of house which was partly free and partly hollowed out in the rock. Finally, there was developed the free-standing house, originally nothing more than a hut of clay (*Job* 4:19), the walls of which could be destroyed by a kick, thrown down by the wind, or dissolved by the rain. The better houses were

necessarily built either of stone or of brick because of lack of timber in Palestine. Houses of unburned brick were usual in the low-lying portions of the country, in the plains, where the clay bricks were usually dried in the sun. Stone houses were to be found in the central, or elevated, part of the country, where the easily worked limestone quarries provided good building material. The walls of the stone houses were constructed of roughly dressed stones varying in size and set in mud; mortar and cement were never used. The roofs of the smaller houses were built by laying a few untrimmed logs across the walls and covering them with branches and brush, over which a thick layer of earth was trodden down and the whole then covered with another layer of clay and straw. In an early period, houses of stone had arched roofs, made of the same material. On the outside the arched roof was built so as to form a level roof terrace. A wide outside stairway led directly from the court up to the flat roof, which was a favorite place of resort, especially in the summer. For this reason the law required that the roof should be surrounded by a parapet (*Deut.* 22:8). People could often walk from one roof to the next, a means of communication called in the Talmud the "road of the roofs" (*B. M.* 88a).

On the flat roof, or on that portion of the roof that was flat, there was an upper chamber, to which there was an open staircase on the court side or, according to the Mishnah, a ladder. This chamber was used frequently, for in hot weather, especially in the evening, it offered a cool resting-place. It is known from many Talmudical passages that the rabbis resorted to this chamber when discussing religious questions. There, too, one entertained guests, and, because of its isolation, sick persons and corpses were brought thither; there, also, the family spent the period of mourning.

The houses generally had no floors except the earth, which was smoothed off and packed hard. Sometimes this was varied by mixing lime with the mud and letting it harden, and sometimes floors of cobblestones or stone chippings mixed with lime were found. The low wooden doors, sometimes of stone, turned on a mortice fitting into a socket on the threshold, which was usually of stone (*I Kings* 7:50; *Prov.* 26:14). The door was fastened by wooden bolts, which could be thrown back by means of a key. The windows, which were not numerous, were provided with stone or wooden gratings; glass was not used.

The houses of the Hebrew cities were built close to the narrow streets. On the street side the house offered a dismal aspect, as it was usually without windows. These, as were all decorations and columns, were on the court side. The approach to the house was either through a large outer court or else straight to the vestibule or porch. Here the door opened into an inner court, which was sometimes shared by several families who lived in the surrounding houses. In the court was situated the cistern or well.

The climate of Palestine permitted the inhabitants to spend the greater part of their lives in the open. The house, consisting sometimes of only a single room, could therefore be used as a store-room during the day, and even domestic animals were kept there. For this reason Jephthah (*Judges* 11:31) could make a vow to offer up as burnt-offering "whatsoever cometh forth of the doors of my house to meet me." Because of the open-air life favored by the climate, the Israelite required but few conveniences in his house. The furnishing of the house consisted of four articles: couch, table, chair and lamp (*II Kings* 4:10). To these may be added the coal-pan, used for heating the rooms in winter (*Jer.* 36:22). However, like the building itself, the furniture could have endless variety and be expensively constructed, according to the owner's wealth. Even in ancient Israel such articles of luxury as cushions for head and arms, ornaments and even pictures were not unknown. In Grecian times among the rich there were generally spacious dining apartments (Teraklin, a corruption of *triclinium*) in which luxurious beds were placed.

In modern Palestine there can be seen examples demonstrating the historic transition from the domed clay hut of the fellahin to the modern stone houses of the Arabs, Jews and Europeans.

SAMUEL KRAUSS.

*Lit.:* Benzinger, I., *Hebräische Archäologie,* 90 et seq.; Nowak, W., *Hebräische Archäologie,* vol. 1 (1894) 135 et seq.; Edersheim, *Sketches of Jewish Social Life* (1876) 93-96; Tristram, H. B., *Eastern Customs in Bible Lands* (1894) 69-98; Krauss, Samuel, *Talmudische Archäologie,* vol. 1 (1910) 9-77 (with literature).

**HOUSE OF PRAYER,** *see* SYNAGOGUE.

**HOUSEHOLD GODS,** *see* TERAPHIM.

**HOUSEMAN, JULIUS,** American Congressman and merchant, b. Leckendorf, Bavaria, 1832; d. Grand Rapids, Mich., 1892. He emigrated to the United States in 1851 and settled in Grand Rapids. For thirty years he was engaged in the mercantile business and the manufacture of lumber. He became prominent in communal affairs, and in 1871 and 1872 was a Representative in the state legislature. In 1873 and 1875 he was mayor of Grand Rapids, and from 1883 to 1885 he served as a Democratic Representative in Congress.

**HOUSTON,** an important shipping center and the largest city in Texas, with a population of approximately 386,000 in 1941. Since the beginning of the 20th cent., the Jewish population has grown from slightly over 1,000 (1900) to 5,000 in 1917, and to 12,000 in 1929. In 1941 there were an estimated 13,500 Jews in Houston.

While it is of record that the first Jewish settlers came to Texas with Stephen F. Austin's colony in 1821, and that there were several Jews in the ranks of the pioneering Allen brothers who founded Houston, the first Jew to settle in the city was Eugene Joseph Chimene, who arrived from New York city in 1835. Texas was then still a Mexican province. The following year Chimene fought at San Jacinto, in Texas' struggle for independence, and was one of Sam Houston's personal escorts. Henry Wiener, another early settler, fought in the Mexican War (1846) and participated in the battle of Buena Vista (1847). During the 1840's, Jacob de Cordova lived in Houston; in 1847 he was a member of the second legislature of Texas, from Harris County, in which Houston was located.



*The synagogue of Congregation Adath Yeshurun, Houston*

De Cordova, a prominent figure in early Texas history, introduced the Masonic order into the state, and on April 29, 1841, the Grand Lodge of Texas was established in Houston. Other early settlers included Robert Cohen, Henry Fox, Isaac Collman, Gustav Gerson, and Mannheim Jacobs.

With the growth of the city the number of Jews increased. De Cordova, by way of helping further the needs of a larger Jewish community, donated a plot of ground for a Jewish cemetery. An occasional Minyan was held, and in the year 1856 a home was converted into a synagogue; Congregation Beth Israel was founded in 1860, with Z. Emmich as its first minister, serving also as Hazan and Shohet.

Economic conditions were extremely precarious during the aftermath of the War between the States (1861-65). There is little record of community endeavor until 1870, when the first Beth Israel Synagogue building was dedicated; the first sisterhood was formed almost immediately; and a literary society was organized. The present Beth Israel structure on Holman and Austin streets was built in 1925. Henry Barnston has been its rabbi since 1900.

Following the arrival of Russian and Polish Jews during the 1880's, a split occurred in Beth Israel, and in 1889 the first Orthodox congregation, Adath Yeshurun, was established. For many years services were held in various halls, until, in 1908, the present structure on Jackson and Walker streets was dedicated. A Hebrew Institute building was later erected adjacent to the synagogue. From 1905 to 1923 the pulpit was occupied by Rabbi W. Wilner, who was succeeded by Rabbi Abraham I. Schechter, through whose efforts the Texas Kallah, a union of Texas rabbis, was founded in 1927 and the first meeting held in Houston.

In 1941, there were altogether seven congregations in Houston, as follows: Beth Israel, Beth El, Adath Yeshurun, Beth Jacob, Adath Emeth, Adath Israel and Rodefei Sholom.

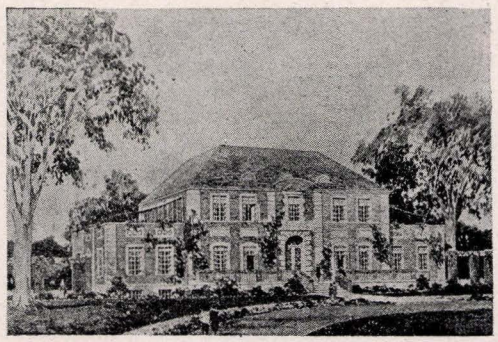
Since 1875 the Jewish community has maintained several benevolent and relief organizations. The Ladies' Hebrew Benevolent Society (1875) was followed by the Bikur Cholim Society (organized by Orthodox Jews in 1895) and the Beth Israel Benevolent Society (1903). The three groups were united to form the Jewish Welfare Bureau, or Jewish family welfare and relief agency.

The beginning of the 20th cent. found Houston growing rapidly. The Jewish community also increased in numbers. The fearful tragedy resulting from the flood at Galveston sent many families inland to Houston. Communal life centered about the Literary Society of Beth Israel. A Brith Abraham lodge was organized. B'nai B'rith was popular and by the end of the first decade of the 1900's three active lodges were in existence.

In 1930 to 1931, the Pauline Sterne Wolff Memorial Home for orphans and widows was built in Houston and endowed with funds bequeathed by Mrs. Pauline Sterne Wolff. Also, Council House, a small neighborhood settlement house, after ten years of outstanding settlement activity, under the guidance of the Houston Section of the Council of Jewish Women, completed its work in 1938. New organizations such as lodges, societies of a welfare, educational, overseas aid, recreational, religious and social nature, arose on the rostrum of expanding communal endeavor.

The magic touch of oil brought thousands of persons to Houston, and among them were a number of Jews. Houston became a metropolis over night, and the progressive spirit of the city manifested itself as well in the life of the Jewish community. The advent abroad of Hitler brought a city-wide protest from Houston. A giant mass meeting was held, resolutions were adopted, and drives were organized for overseas relief.

These major activities led to the formation of the Jewish Community Council of Metropolitan Houston (1937), under the executive directorship of J. B. Lightman, who had been assistant to the executive director of the American Jewish Joint Distribution Committee. The first president of the Council was Max H. Nathan, who was active in its formation and development; succeeding him were M. M. Feld and J. L. Zuber (1941). The Council acts as the coordinating agency of Houston's thirty-four Jewish communal, religious, educational, recreational, fraternal and welfare organizations, and thirty-one Jewish youth groups. It sponsors an annual United Jewish Campaign. It has a Committee on Public Relations which conducts a positive educational program among Jews, and acts as a civic protective and defense agency in the community at large. It reorganized various Jewish welfare services in the city, and sponsored a Jewish Community Center, including an Institute for Adult Education. One of the Council's activities has been a Refugee Service Com-



*The Wolff Memorial Building at Houston*



*The temple of Congregation Beth Israel, Houston*

mittee which has serviced, aided and integrated close to 600 refugees (1941) in the communal and economic life of Houston.

The Council acts as a liaison with the community at large, with the Community Chest and with the Council of Social Agencies of Houston, is the representative spokesman for and of the Jewish people in the city, and has performed an extension type of activities in behalf of the smaller Jewish communities in its environs. Among its constituent member organizations, in addition to the synagogues, their auxiliaries and the other communal organizations and institutions, are the following major groups: B'nai B'rith, Houston and Herzl Lodges, B'nai Shmuel Mizrahi and Ladies Mizrahi, Council of Jewish Juniors, Council of Jewish Women, Hadassah, Hebrew Free Loan Association, Zionist District, Junior Hadassah, League for Labor Palestine, M. M. Society, Pioneer Women of Palestine, Temple League, Westwood Country Club, Workmen's Circle, and Young Judaea.

The Jewish Community Council of Metropolitan Houston, in its policy and operation, combines most of the aspects of a council, federation, welfare fund, civic protective agency, and community correlating bureau, on a broad, representative and elected democratic basis.

Several Jews have participated in both the religious and civic life of Houston. George S. Cohen organized the Texas Retail Dry Goods Association, and served as a trustee of the Houston Community Chest, the Child Guidance Clinic, and the Houston Negro Hospital. The faculty house of Rice Institute, known as Cohen House, was donated by him, and dedicated in 1927. Louis A. Freed was organizer of the Texas region of the Zionist Organization of America, and served for many years as its president. D. H. White is editor and publisher of the weekly *Jewish Herald-Voice,* founded in 1908 by Edgar Goldberg as the *Texas Jewish Herald.*



*Beth El Synagogue, Houston*

Simon Sakowitz was active in non-sectarian as well as Jewish communal affairs, especially on the board of the Community Chest and of the Chamber of Commerce, as a benefactor of Houston University, as Southwest Regional Vice-Chairman of the Joint Distribution Committee and as a member of the Board of the National Refugee Service. Joe Weingarten, one of the national vice-presidents of the United Palestine Appeal and its Southwest Regional Chairman, was active in Zionist work in the Southwest.

Other leaders prominent in Community Chest, Chamber of Commerce and Jewish community circles in 1941 included: M. M. Feld, co-chairman of the Houston Round Table of the National Conference of Christians and Jews; J. L. Zuber, active in local reform movements in behalf of colored people; Ben Taub, who was chairman of the Community Chest campaign and who in 1941 was president of DePelchin Faith Home, a non-sectarian institution for children, as well as chairman of the board of the Jefferson Davis Hospital; Ike L. Freed, former co-chairman of the Houston Round Table of the National Conference of Christians and Jews; Robert Kaplan, regional co-chairman of the United Service Organization and chairman of the local Army and Navy Committee for Jewish selective service trainees; I. Friedlander, a past president of the National, Texas and Southwestern Savings and Loan Associations and chairman of the Federal Savings and Loan Advisory Council; Max H. Nathan, chairman of all correlated public relations, civic protective and defense activities representing all Jewish organizations

in the city of Houston; Mrs. Max H. Nathan, former chairman of the World Fellowship Committee of the Young Women's Christian Association in Houston; William Salman, prominent in local shipping circles; I. Weiner, who is active in correlating all activities of a Jewish traditional nature in the city of Houston, and particularly those relating to efforts in behalf of higher institutions of Jewish education in various parts of the world; Mrs. Howard Heyman, active in the Red Cross; Irvin M. Shlenker, active in city-wide business circles; Nathan J. Klein, who contributed generously both funds and equipment to local hospitals and public school projects; Jonas Levy, prominent in real estate activities; Dr. Ray K. Daily, president of the Board of Education of the city of Houston; Julius Fohs, noted business man of Houston and an oil specialist, made important investigations of geologic conditions, especially as regards water and oil, in Palestine.

J. B. LIGHTMAN.

**HRUBIESZOW,** town in the district of Lublin, in Poland. At the outbreak of war in 1939, it counted about 5,600 Jewish inhabitants, out of a total population of about 9,500. Hrubieszow was founded in 1400, and Jews were living there from about the middle of the 15th cent. They were engaged in the lease of the customs collected there. King Stephen Bathory granted them (1578) a privilege in accordance with which they were permitted to reside in every part of the town, to exercise any trade and to build a synagogue which was declared free from taxation. The chief occupations among the Jews became the distilling of spirits and the leasing of land. The community was one of importance in the union of communities, called Belzer Land, whose representatives met regularly for discussing problems of general interest and for the assessment of taxes. In the first half of the 17th century the community consisted of 200 families, who suffered severely in the Chmielnicki disorders (1648). Economic conditions later improved, and the community was in a position to keep rabbis of repute in the Talmudic world. The Hasidic movement found adherents there, but this was the beginning of the spiritual decline of Hrubieszow. The mathematician and educationalist Abraham Jacob Stern was a native.

*Lit.: Regesty i Nadpisi,* vols. 1 and 2; Bershadski, *Russko-Yevreiski Archiv,* vol. 3.

**HUBERMANN, BRONISLAW,** violinist, b. Czestochowa, near Warsaw, Poland, 1882. He began to study the violin at the age of six with Michaelowitsch, making his first public appearance one year later. He studied further with Lotto, Gringorovitch, Joachim, Heermann and Marsick. In 1893, he made a concert tour of Holland, Belgium, England, France and Germany. Adelina Patti invited him to appear at her farewell concert in Vienna (1895). As a result he was compelled to give twelve successive concerts in Vienna. At one of these, he performed the Brahms concerto in the presence of the master, receiving from the composer high words of praise. Extensive tours of Europe followed. In 1903, Hubermann was invited by the municipality of Genoa to play on Paganini's Guarnerius violin in one of the chambers of the Town Hall, a distinction which he shares with only one other violinist. In 1898 to 1899, Hubermann made his first



*Bronislaw Hubermann*

tour of the United States. Since then, he has toured the world many times.

In September, 1933, Hubermann forcefully denounced the Nazi regime in Germany in a letter to Wilhelm Furtwaengler in which he stated that he would never perform in a country where tyranny and oppression prevailed. Two years after this, Hubermann visited Palestine, where the presence of so many distinguished exiled musicians inspired him to create a symphony orchestra. Through his indefatigable efforts, the Palestine Symphony Orchestra was created, giving its first concert on December 26, 1936, under Toscanini.

From 1934 to 1936, Hubermann was a teacher of the master class in violin at the Vienna State Academy. He resigned from this position to devote more of his time to propaganda work for the Palestine Symphony Orchestra. Hubermann has written two books, *Aus der Werkstatt des Virtuosen* (Vienna, 1922) and *Mein Weg zu Paneuropa* (1925).

**HUBERT, CONRAD (Akiba Horowitz),** inventor and philanthropist, b. Minsk, Russia, 1860; d. Cannes, France, 1928. He came to the United States at the age of thirty-two, and by 1898 had perfected and patented the first flashlight. He was president of the first flashlight company, the American Eveready Company, which he formed with L. H. Keller, until it was sold to the National Carbon Company. Hubert also developed and promoted the manufacture of various other mechanical and electrical devices. When he died, leaving a fortune of some ten million dollars, his will provided that three-fourths of the residuary estate should go to benevolent, educational and religious institutions, to be chosen by three men appointed by the executors. The administrators chosen were Calvin Coolidge, Alfred E. Smith and Julius Rosenwald, who selected thirty-five Protestant, Catholic and Jewish American institutions to share this bequest.

**HUEBSCH, ADOLPH,** rabbi and author, b. Liptoszentmiklós, Hungary, 1830; d. New York city, 1884. He took part as a soldier in the revolution of 1848. He carried on his theological studies at the Yeshiva of Pacs from 1849 to 1854, when he was ordained, and served as rabbi at Miava, Moravia, from 1854 to 1857. He then did post-graduate studies, from 1858 on, at the University of Prague (Ph.D., 1861), and subsequently served as rabbi in Prague.

In 1866 Huebsch was called to the pulpit of Congregation Ahavath Chesed, in New York city, composed largely of Czech Jews, and in this position distinguished himself by his oratory, and by his exemplary organization of the system of religious instruction in his congregational school. He also established a congregational cultural society. Huebsch was an advocate of moderate Reform; in 1871 he was elected president of a rabbinical conference held in Cincinnati, and later taught Semitic philology to students of the rabbinical seminary which was projected for establishment in New York city, and participated actively in the founding of the Hebrew Union College at Cincinnati (1875), of which he was a trustee and official examiner.

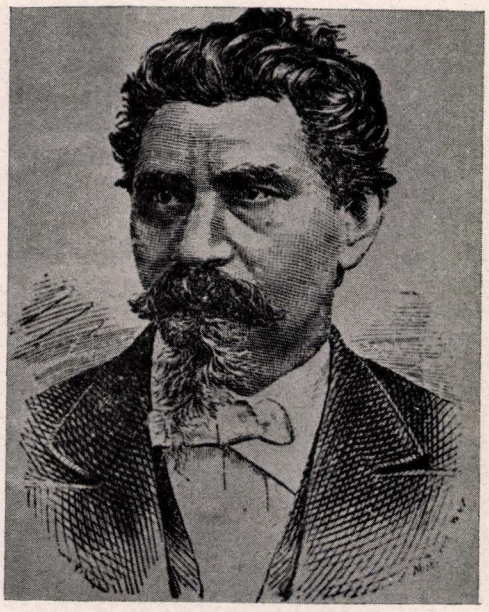
Huebsch's edition of the Siddur (prayer-book) introduced a small amount of changes. This and other liturgies which he revised were subsequently adopted by a number of other Jewish congregations in the United States. His other principal works were: *Die fünf Megilloth nebst dem syrischen Targum* (1866; contains a Hebrew manuscript of Prague, which he published); *Dein Licht und deine Wahrheit: Sieben Predigten* (New York, 1868); *Gems from the Orient* (New York, 1877), including Arabian aphorisms and sayings. He contributed a number of tracts to *Ben-Chananja* and to the *Monatsschrift*. After his death a memorial volume was published (1885) containing some of his sermons and poems.

BENJAMIN WILLIAM HUEBSCH (b. New York city, 1873), son of Adolph, is a publisher, whose firm was consolidated with the Viking Press, which has published many important works. He is active in the American Civil Liberties Union.

DANIEL ADOLPH HUEBSCH (b. New York city, 1871; d. Cleveland, 1936), another son of Adolph, was a psychoanalyst, author and lecturer. He was educated at American and German universities, and received the Ph.D. degree in 1904. He was a lecturer on art for fifteen years, and active on the Cleveland Council of Sociology. He translated into English several German works on the history and development of religions, and wrote *The Murder Complex*, a psychoanalytical study, and other works.

*Lit.: Rev. Dr. Adolph Huebsch, A Memorial* (1885; contains a biography of Isaac Mayer Wise, and works by Adolph Huebsch, including sermons and addresses in English and German).

**HUEDIN,** a city which, before 1919, and after September, 1940, was called Bánffyhunyad, in Hungary. Allotted to Roumania by the terms of the Treaty of Trianon in 1919, it was called Huedin until 1940, when it was returned to Hungary under the Vienna award. The documents of the community were destroyed in 1927, when the Roumanians, incensed at the pro-Magyar attitude of the Jews, wrecked several synagogues throughout the formerly Hungarian province of Transylvania. The only document saved from this wreckage is a record of the construction of the first wooden synagogue in 1853. At that time the community consisted of twelve members. In the same year the Hebrah Kaddisha (dedicated to burial and charitable activities) was founded. The sisterhood has been in existence since 1823. In 1868 the community of fifty members built a stone synagogue. The first rabbi of the congregation was Abraham Staresz. In 1923 the Talmud Torah and the Yeshiva were founded. In the 1930's the former school had some forty-five, the latter some eighty pupils.



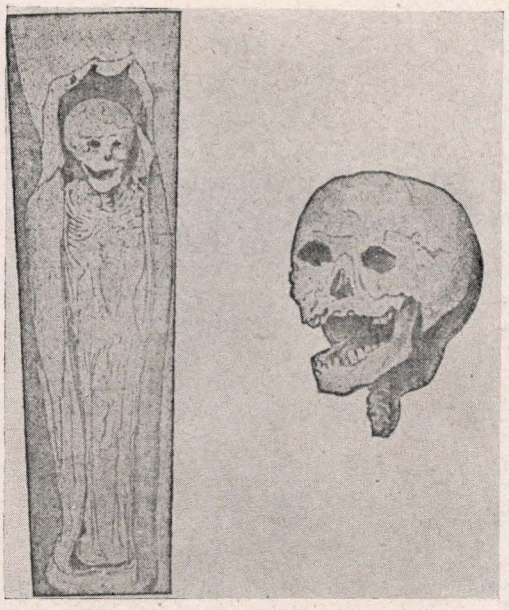
*Adolph Huebsch*

**HUGH OF LINCOLN,** a child whose death was the cause of a ritual murder accusation against the Jews, b. Lincoln, England, about 1246; d. Lincoln, 1255. The events following his death constituted the sixth known blood ritual trial in medieval England.

Hugh seems to have been the illegitimate son of a woman named Beatrice. He was found dead in August, 1255, or during the thirty-ninth year of the reign of Henry III, in a well or cesspool belonging to a Jew named Copin. Geographical data point to his having fallen into the well accidentally while on a childish excursion in the vicinity of his home. But the presence of a large number of leading English Jews in Lincoln at the time when Hugh's body was found, which was several months after his disappearance, precipitated the murder accusation. There were indeed many Jews in the city just then, for they had gathered to celebrate the marriage of Bellassez, daughter of Rav Berachyah ben Moses of Lincoln, or Berachyah de Nicole, greatest Jewish scholar in 13th cent. England.

Copin was arrested and "confessed" at the insistence of John of Lexington, who promised him his life. The "confession" implicated all the Jews of England in alleged blood ritual practices, but the king had Copin subjected to death by torture nevertheless.

Later that year ninety-two Jews were taken from Lincoln to the Tower of London. On November 22nd, they were brought before the king; eighteen refused



*Drawings of the presumed skeleton of Hugh of Lincoln. From the "Transactions of the Jewish Historical Society of England"*

trial by a jury on which there were no Jews. They were indicted before the king and executed the same day; the others were returned to the Tower. These remaining seventy-four were released on March 12, 1256. Rumor attributed their release to the intervention of the Franciscans, whose nobility and fairness were known throughout the country. Others credited the Dominicans. Later evidence, however, seems to indicate that their release was bought with contributions from the Jewish coffers.

Henry III had made an arrangement with his brother Richard, turning over to Richard all rights to the wealth of the Jews except in the case of condemned criminals. Since the eighteen who were executed by his order came within the latter classification, the king took prompt steps to confiscate their homes and the debts due them. The remaining prisoners were freed, it seems, either by special agreement with Richard or after the arrangement between the two brothers had expired, and the king had access to Jewish-owned funds. That this royal need for money, however, was the entire basis for the ritual murder charge is probably not true. Prejudice and fantastic gullibility among the population had their part in it.

Exhumation in the 18th cent. of the corpse of little Hugh, who had been buried in the cathedral of Lincoln, showed no broken bones, disproving the theory of a death by torture. The story was made the subject of popular ballads in French and English, and Hugh was given a special invocation by Chaucer in his "Prioress's Tale," in the *Canterbury Tales*. Hugh also became known as Little Saint Hugh, and should not be confused with St. Hugh of Lincoln (d. 1200), a bishop who was a friend of the Jews.

In June, 1934, members of the Jewish Historical Society of England visited Lincoln. George Deer, mayor of the city, officially repudiated the medieval trial on behalf of his community and condemned it as a libel.

LIBBY BENEDICT.

*Lit.:* Jacobs, Joseph, "Little St. Hugh of Lincoln," in *The Jewish Historical Society of England, Transactions*, vol. 1, pp. 89-135; Roth, Cecil, *Medieval Lincoln Jewry and the Synagogue; Dictionary of National Biography*, vol. 10, pp. 169-71.

**HUGÓ, KÁROLY** (originally Hugó Károly Bernstein; known also as Hugo Amber Bernstein), writer, b. Pest, Hungary, 1808; d. Milan, Italy, 1877. He studied philosophy and medicine at the University of Pest. In 1830 he became a military surgeon with the Polish army in Warsaw. From 1840 on he published some verse and plays in German of which *Schauspiel der Welt* had some success. In 1844 Hugó, who felt that the critics and the public were not doing him justice, edited the satirical review *Die Fuchtel*. He began to write, and have his plays translated, for the Hungarian stage, where he had more success. His *Bankár és báró* was played even sixty years after it was written. The revolution of 1848 found him in Paris. His plays written or translated for the French stage were never performed. After striving in vain for recognition for ten years, he left Paris, and once again tried his luck in Vienna, Budapest and Berlin. In Berlin he published *Hugo Amber Bernstein oder das verkannte Genie*, which won him an arrest, but he was released soon after when found to be suffering from the mania of persecution. He spent the rest of his life in an unbalanced mental state. Trying frantically to prove himself a genius, he gave himself to such fantastic pursuits as "automimics" and "Hegelologics," which he said were new branches of art and science.

**HUHNER, LEON,** lawyer, historian and poet, b. Berlin, 1871. He has been a resident of New York city since he was five years old. He was educated at the College of the City of New York (B.A., 1890) and at Columbia University (M.A. and LL.B., 1893). Huhner has practised law in New York city since 1895, specializing in surrogate's law. He served as a member of the Surrogate's Committee and Library Committee of the New York County Lawyers Association, and for several years was chairman of its Committee on Memorials.

During the first World War, Huhner served as a member of the Legal Advisory Board, as official speaker in war work drives, and as a member of the Mayor's Committee on National Defense. He is president of the North American Relief Society, and a corresponding member of the Jewish Historical Society of England.

Huhner is the author of a large number of historical papers and articles, particularly relating to American Colonial and Revolutionary history. These include: "Francis Salvador, a Prominent Patriot of the Revolutionary War"; "The Jews of South Carolina and Georgia in Colonial and Revolutionary Times"; "Naturalization in New York"; "The Struggle for Religious Liberty in North Carolina"; "The Jews of Ireland since Earliest Times" (London, 1908); "David L. Yulee, Florida's First Senator"; "The Jews in the War of 1812." He made other historical contributions, which appeared in the *American Historical Review*, in the *Publications of the American Jewish Historical Society*, in the *Magazine of American History*, and in the *Florida Historical Quarterly*. In 1910 Huhner became

curator of the American Jewish Historical Society, and still held this position in 1941.

As a poet, Huhner contributed verse to various periodicals, and during the first World War his poems "The Call to Arms" and "The Knitters" were extensively used and reprinted. Many of his poems appeared in various anthologies, particularly his "John Milton," the Roosevelt sonnets, "The Brownings," "Charles Dickens," "Abraham Lincoln," and his sonnet on the Mark Twain centenary, written by request of the Mark Twain Association.

**HUHNER, MAX,** physician, b. Berlin, 1873. He came to the United States in 1876, and in 1893 completed his studies at the medical college of Columbia University. After completing post-graduate work in Berlin, he returned to New York city, and was connected with Bellevue Hospital from 1894 to 1904, when he left to become chief of the genito-urinary clinic at Mt. Sinai Hospital. Huhner is a pioneer in the field of sexual disorders and sterility, and is widely known for his work on these subjects. In 1913 he devised what is known internationally as the Huhner Test, which establishes the responsibility for sterility definitely either on the male or the female. He is the author of numerous medical articles and of the following books: *Sterility in the Male and Female and Its Treatment* (1913), *A Practical Treatise on Disorders of the Sexual Functions in the Male and Female* (1916), *The Diagnosis and Treatment of Sexual Disorders in Male and Female* (1937). Huhner is interested in Shakespearean literature, and published articles in this field.

**HULDA,** *see* COLONIES, AGRICULTURAL.

**HULDAH,** a prophetess, wife of Shallum, keeper of the wardrobe, who lived in the time of King Josiah of Judah (638-608 B.C.E.). When the book of the law was discovered in the Temple, the king and the other high officials appealed to her for counsel as what to do in view of the heavy predictions of disaster that they had read in the book. Huldah prophesied the destruction of Jerusalem, but promised that it would not occur in the days of the pious Josiah (*II Kings* 22:14-20).

In rabbinic literature Huldah is described as being one of the seven prophetesses in Israel, and that she taught and preached to women. The rabbis were puzzled as to the reason why Josiah did not consult Jeremiah, who was living at the time, and explained it by suggesting that he hoped for a more compassionate response to his request, since women are more compassionate by nature. According to tradition, she was buried in Jerusalem.

**HULDSCHINER, RICHARD,** novelist and physician, b. Gleiwitz, Germany, 1872; d. Innsbruck, Austria, 1931. He studied at the Universities of Munich, Berlin and Würzburg, receiving his medical degree in 1898. He settled down to practice in Munich. *Die Stille Stadt* (1904), his first novel, in which much autobiographical material is included, is considered his best. In his *Arme Schlucker*, of which a motion picture was subsequently made, and in *Fegefeuer* he drew pictures of the Tyrolean landscape and its people, but the style was heavy and the plots were slow-moving in development. His two other novels of the Tyrol were *Starkenberg* and *Das adlige Schutzenfest*, both livelier in conception and treatment. In 1912 he published *Der Tod der Götter*, a vision of the downfall of peoples, of the decay of culture; in the same vein he wrote the novel *Beatus,* dealing with three characters who are united by the idea of the transmigration of the soul and of the eternal return.

**HULEH, LAKE OF,** *see* MEROM, WATERS OF.

**HULL (Kingston-upon-Hull),** a city and seaport in Yorkshire, England, with a population (1941) of 321,500, of whom about 2,000 were Jews. By the beginning of the 19th cent., there was a Jewish community in the city, including a synagogue which occupied a building that had once been a Catholic chapel. Congregational differences precipitated the opening of a second synagogue, but eventually the dissenting groups were united and built their own house of worship in 1826. It was rebuilt in 1852.

In 1886 the Central Synagogue was constructed, since the community was expanding as the result of the influx of Jews from Russia. In 1902 a large synagogue and school were built. The three synagogues still functioned in 1941: the old Hebrew Synagogue, of which A. Kruchevski was the rabbi, the Central Synagogue, at which H. Bergin officiated, and the Western Synagogue, under David Hirsch.

Hull also had a Board of Guardians, several philanthropic societies, many Zionist groups representing all factions of the movement, and a Refugee Committee which has done its work so effectively that all the refugees under its charge were freed from internment at the hearings to which all refugees in England had to submit in 1940. In May, 1941, German bombs wrecked one synagogue and the Hull Beth Hamedrash.

**HULLIN** ("secular, profane objects"), third tractate of the fifth division, Kodashim (Holy Things), of the Babylonian Talmud. It is called also *Shehitath Hullin* ("slaughtering of profane objects") by the Geonim and later commentators because it contains the laws concerning the slaughtering of animals for secular use, in contradistinction to the tractate *Zebahim,* which refers to the slaughter of sacrificial animals. This tractate is not found in the Palestinian Talmud.

The tractate Hullin contains the basic discussions culminating in the dietary laws which govern the life of the Orthodox Jew. The details in this tractate concerning the slaughtering of animals and the various descriptions of the organic diseases which render the meat unfit for human consumption have been the subject of many scientific studies. These studies have investigated the Talmudic data in the light of modern anatomical knowledge and have reached many interesting conclusions on observations of early rabbis.

The contents of the tractate are as follows:

1. Discussion of the laws concerning the proper methods of Shehitah, which render meat ritually fit for consumption; who may slaughter an animal; when and where it may be slaughtered; the specifications regarding the instruments which may be used; the proper type of incision; the method of slaughtering a sacrificial animal by pinching off the head; the susceptibility of a vessel to ritual uncleanliness.

2. Continues a detailed discussion of Shehitah; the proper incision; which organs must be severed; the disposition of animals sacrificed in idolatrous rites;

the prohibitions regarding the use of sacrificial meat for secular consumption.

3. Diseases and injuries which render animals and fowl unfit for consumption; the criteria which determine whether fish and animals are clean and are permitted as food (*Lev.* 11:1 et seq., 12).

4. The character of embryos found in a slaughtered animal; what kind of bone fracture renders an animal unfit for food (*terefah*); the Caesarian section.

5. Discussion of the prohibition of killing an animal and its offspring on the same day.

6. Discussion of the covering of the blood of a slaughtered animal as scripturally ordained (*Lev.* 17:13) and materials which may be used therefor.

7. The prohibition against eating the nervus ischiadicus ("sinew of the thigh") (*Gen.* 32:33) of an animal; status of a living embryo found in a slaughtered animal.

8. The prohibitions against the cooking or eating of milk with meat (*Ex.* 23:19); the status of the milk found in a slaughtered animal.

9. Carcasses, portions of carcasses, and reptiles which communicate Levitical uncleanliness (*Lev.* 11:24-45).

10. The portions of a slaughtered animal which are given to the priest; the procedure with the animals belonging to a proselyte; designation of portions of a slaughtered animal which belong to the priest.

11. The wool of the first shearing of a sheep which belongs to the priest (*Deut.* 18:4); the amount and the condition under which it is given.

12. Exposition of the Biblical prohibition against snaring a nest containing the mother bird together with her young (*Deut.* 22:6-7); the conditions and circumstances which remove this prohibition.

The Tosefta contains additional historical material which throws light on the Jewish sects during the 2nd cent. It tells of the apostasy of Eleazar ben Dama. The Tosefta also mentions the names of teachers of the last generation of Tannaim which are not quoted in the Mishnah and contains biographical data on the men who are mentioned in these discussions. The Tosefta records local customs in Sepphoris and the upper market of Jerusalem. BENJAMIN BERNFELD.

**HUMAN SACRIFICE,** *see* CHILD SACRIFICE.

**HUMANITARIAN LAWS,** *see* ANIMALS, PROTECTION OF; SOCIAL LEGISLATION.

**HUMBOLDT, ALEXANDER VON,** German Christian natural scientist and explorer, many-sided savant and principal representative of German science in the first half of the 19th cent., b. Berlin, 1769; d. Berlin, 1859. Except for occasional visits to Berlin, and during the latter years of his life, he resided, by permission of the German emperor Frederick William III, in France, where he began and completed the publication of his *Voyages aux régions équinoxiales du nouveau continent* (30 vols., Paris, 1807-34). The chief fruit of his scientific explorations was his great work *Kosmos, Entwurf einer physischen Weltbeschreibung* (5 vols., Stuttgart, 1845-62; English trans., London, 1849-58).

Humboldt showed himself to be a man of wide human sympathy. In his youth he won the friendship of a large number of Jewish men and women of distinction, including David Friedlaender and Henriette Herz. During the reign of Frederick William IV he energetically championed the abolition of slavery and the emancipation of the Jews; the latter he considered a vital question (cf. his letter of January 2, 1842, in *Briefe an Varnhagen*, No. 63), and he expressed himself strenuously at court in opposition to threatened enactments against the Jews. In his *Kosmos* he evidences profound admiration for the poetry of the Bible and for the poems of Solomon ibn Gabirol and Moses ibn Ezra.

*Lit.:* Kohut, Alexander, *Alexander von Humboldt und das Judenthum* (1871); Bruhns, *Life of Alexander von Humboldt* (2 vols., 1870).

**HUMESH,** *see* TORAH.

**HUMILITY.** An outstanding characteristic of the mind of the Bible people is man's humility in his relationship to God. The Bible depicts a great contrast between man's limited powers and the might of God. It recognizes God in a positive sense as the source of life and blessing as well as of curse and death, as the one who gives success or causes failure, be it in war, in agriculture or in personal well-being; that God had mastery over man's very body which He could employ to do His bidding. The result was that man had a keen sense of his own dependence, which was made more vivid by his self-accusing nature and his theory that suffering is always punishment for sin.

Not only did these factors make for humility, but many Biblical writers recommended humility as a positive virtue. Humility is among the virtues tradition ascribed to Abraham (cf. *Gen.* 18:27) and Moses (cf. *Num.* 12:3; 11:29), who were for the Bible people exemplars of virtue to whom they ascribed all that they considered noble. The prophets continually praise humility and denounce pride: so *Isa.* 2:7-12; 10:13-15; 13:11; 14:13; *Jer.* 9:22-23; *Isa.* 47:8-9; 57:15 ("I dwell in the high and holy place, with him also that is of a contrite and humble spirit"); 66:1-2; *Ezek.* 27:3; 28:2, 12; *Micah* 6:8 (". . . to do justly, and to love mercy, and to walk humbly with thy God"). Likewise the Deuteronomist (*Deut.* 8:10-18) and the Psalmists: so in *Ps.* 51:19 ("The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise"); *Ps.* 127:1; 131:1 ("My heart is not haughty, nor mine eyes lofty"). Also the writers of the wisdom literature: so in *Prov.* 3:34 ("unto the humble He giveth grace"); 11:2; 15:33 ("before honour goeth humility"); 16:5; 29:23. These numerous Biblical examples, taken as they are from writings with varied outlook and of different periods of Bible history, show what an important part humility played in the then prevailing conception of what is proper.

Foremost in the regard of the Biblical writers was that phase of humility which is allied with piety and expresses itself in the readiness of man to bow to the divine will (as, for example, Job). This he expressed in the classical phrase "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (*Job* 1:21) and in the realization of his own insufficiency contrasted to the perfect power of the deity. A humble attitude of man towards God was thought to be desirable both for the individual and for the nation. Nations even as persons were but tools in God's hands for the accomplishment of the divine purpose. Humility was also commended in its other aspect as conditioning the relations between persons.

It is improper for anyone to exalt himself above his neighbor, and such boastful personal pride is singled out for condemnation by writers of wisdom literature.

In the Talmud the enormity of the religious task imposed upon man is distinctly recognized. Human inadequacy is therefore felt all the more keenly. The Biblical exhortation to humility is found repeatedly in rabbinical Judaism, which condemns all forms of self-presumption or pride and demands humility and knowledge of one's own self. "Be exceedingly lowly of spirit" (*Aboth* 4:4). In *Aboth* 6:5 humility (*'anavah*) is counted as one of the forty-eight virtues which enable one to acquire a knowledge of Torah; cf. *Aboth* 4:4, 10. "He who is haughty denies God" (*Sotah* 4b); "The characteristic of haughtiness is ignorance" (*Ned.* 20a); "The crown of wisdom is modesty" (*Derech Eretz Zuta*, chap. 8); "The haughty one is finally humiliated" (*Sotah* 5a). Joshua ben Levi said: "Humility is the most important quality" (*A.Z.* 20b). "Who shall have a share in eternal life? He who is of modest and humble mind" (*Sanh.* 88b); "Three characteristics in man are of equal value: wisdom, the fear of God, and humility" (*Derech Eretz Rabbah* 7). SHELDON H. BLANK.

**HUMOR,** *see* WIT AND HUMOR.

**HUNA,** an important Babylonian Amora, who was born about 215 C.E., lived in a town called Diokart (Graetz' reading of *Taan.* 21b), and died at the age of about eighty-two (297 C.E.). He was distinguished as the pupil and successor of Rab (Abba Aricha) as the head of the academy at Sura. His fellow pupils were Rab's son Hiyya and Judah bar Ezekiel (*Arach.* 16b). Under the aegis of Huna, the academy flourished and attracted students from far and wide until they reached the number of 800, all of whom he supported. There were also thirteen assistant lecturers on the faculty. His principal pupils were Rabbi Hisda and his own son Rabba bar Huna, the Modest, and others who elaborated the teachings of their master.

In his teachings Huna leaned towards the older vigorous and restrictive method (*Humra*) in which the strict interpretation of the law, even when more severe, was stressed (*Sab.* 21a, 23a, 24a).

Although he appears to have been a very dignified and modest person (*Git.* 76b), his generosity to the poor was unbounded. Once poor himself (*Keth.* 105a; *Ber.* 5b), he rendered free medical aid to the indigent, and as overseer of the poor insisted that their landlords provide for sanitation and ventilation (*Taan.* 20b).

Huna's profound scholarship was acknowledged even in Palestine, where men like Rabbi Ammi and Rabbi Ashi, the supreme judges of Palestine, recognized him as their superior (*Git.* 59b). Mainly as a result of his efforts, Babylonian Jewry became culturally independent of Palestine. The academy of Sura, previously called "Sidra," was renamed "Methibta" (equivalent to Yeshiva), and Huna was its first "Resh Methibta" (president); he served for forty years in this position. Huna, curiously enough, transmitted many of Rab's Halachoth (legal decisions) without mentioning the latter's name. He declared Rab to be the supreme authority in religious law. Huna's deductions were sometimes hairsplitting; he interpreted the text verbatim even when the context violated his interpretation. In addition to his reputation as a jurist, he was also famed as a Haggadist.

His learning and piety were so highly regarded that on Sabbaths and holy days he was accorded the honor of being called first to the Torah, although he was not of priestly descent.

**HUNA,** exilarch in Babylonia during the latter half of the 2nd cent., a contemporary of the patriarch Judah Hanasi. He is the first exilarch to be mentioned in the Talmud, probably because he possessed the title of Rab and was the first learned exilarch to hold the office. There was an undercurrent of antagonism between the exilarchate, or lay leadership, and the patriarchate, or religious leadership, because the former unsuccessfully sought to usurp the office of the patriarch and continually attempted to obtain complete religious authority. Nevertheless, Judah regarded Huna very highly because he was a direct patrilinear descendant of the Davidic lineage, and Judah once remarked that if Huna came to Palestine "I would set him above me."

When Huna died, his remains were removed to Palestine for interment. Hiyya, who objected to the authority of the Exilarch and the Patriarch, maliciously told Judah that "Huna has arrived." Hiyya implied that Judah would now have to fulfill his promise and honor his antagonist. Judah, angered by Hiyya's audacity, banished him for thirty days.

**HUNA,** Gaon of Sura, Babylonia, about 650. He is noted for an important reform which he instituted in the Talmudic divorce laws. According to the dictum of Talmudic law, a woman who demands a divorce from her husband on the ground that she can not tolerate him must wait an entire year before any final action is taken, and the husband is relieved from providing for his wife during this period. These provisions were designed to encourage a reconciliation between husband and wife, which was looked upon more favorably than divorce. When such cases occurred, the woman, rather than wait a year for her freedom without means of sustenance, would appeal to the civil courts, which possessed jurisdiction over the Jewish court, to dissolve the marriage. The Geonim of Sura and Pumbeditha, realizing that this particular law created a hardship for the woman as well as disregard for the Jewish court which might eventually undermine its authority, showed their progressive spirit by enacting a law known as the "reform of the rebellious wife." According to this reform, the woman could obtain her divorce immediately, but she lost her dower rights.

**HUNGARIAN JEWS IN AMERICA, ASSOCIATION OF.** The Association of Hungarian Jews in America was founded in 1932 by Dr. Max Kraus, honorary president, Herman Quittman, chairman of the board of directors, and Alexander Altman, who became its president, with Morton Greenbaum as executive secretary and Albert Farkas as second vice-president, for the purpose of safeguarding the rights of Hungarian Jews throughout the world, and to represent Hungarian Jewry in America as a body among the great national Jewish organizations. Altman represented the Association at the convention of the World Jewish Congress at Geneva (1936). In the same year the Associa-



*Decree issued (1291) by King Endre III conferring equal rights upon the Jews of Pozsony: "that they shall enjoy the same freedom as the citizens themselves." From an original document in the Municipal Museum of Bratislava (Pozsony)*

tion purchased some land in Haifa, Palestine, in order to settle Hungarian Jews. It conducted drives among its members, and made financial contributions to the large Jewish charitable organizations. It organized branches in The Bronx, Astoria and the Rockaways. In 1937, Rabbi Carol Klein became vice-president, and later chairman of the Refugee Committee. In 1938 it lodged a protest against Hungarian anti-Jewish legislation with the State Department and the Hungarian Ambassador. At the same time, the Association protested to the State Department and to the British Ambassador against immigration restriction in Palestine. The delegation also presented endorsement of the Dickstein refugee bill which was then before Congress. It assisted Hungarian refugees arriving in the United States in the years 1938 to 1941 by intervening for them with the refugee organizations. Cultural meetings were held by the Association with a view to educate the masses of the Hungarian Jews in the United States about the position of Jews throughout the world.

**HUNGARIAN JEWS IN AMERICA, FEDERATION OF.** The Federation of Hungarian Jews in America was organized in 1919 for the purpose of rendering Hungarian Jews articulate in the United States of America and of assisting Hungarian Jews abroad in a social, political and charitable way.

In 1920 the Federation of Hungarian Jews protested against the numerus clausus law enacted in Hungary which limited the number of Jewish students to 5 per cent of the total. It helped poverty-stricken Jews in Hungary after the first World War by providing funds and clothes for them.

In 1922 the Federation of Hungarian Jews was reorganized by Samuel Bettelheim, distinguished author and political thinker, who was then visiting in the United States.

The Federation of Hungarian Jews in America published the *Jewish Hungarian Chronicle* from 1919 to 1938, and organized the masses of Hungarian Jews in every part of the country. In 1941 it had a membership of 107 organizations which included educational, religious and political groups. It maintains offices at 377 Broadway, New York city, and is principally interested in educating the Hungarian Jewish masses as to the true political status of the Jews in Hungary and in other parts of the world.

The president of the organization from its inception was Dr. Samuel Buchler, former deputy attorney general of New York State. In 1941 Bernard Price was executive secretary.

**HUNGARY** (in Hebrew literature, *'eretz hagar*, later *hungaria*), kingdom in Central Europe, ruled by a regent since 1920, with 800,000 Jews out of a total population of 13,500,000 (1941).

**1. Earliest Settlement to the 14th Century.** From excavations and discoveries of tombstones (in Aquincum), as well as from a memorial tablet in Dunapentele, erected by one Cosmos, a Palestinian, and containing the word "sinagogae," it may be concluded that Jews lived in the territory which constitutes Hungary as far back as Roman times, when the country was divided into the provinces of Pannonia and Dacia. According to a legend, Decebalus, king of Dacia, called upon the Jews to aid him against the Romans. In the archives of the city of Sopron (Ödenburg) there is preserved a document dating from 1526, according to which the Jews were in possession of a cemetery in the city as far back as the 9th cent., hence even before the conquest of the country by the Hungarians in 895. In 886 Bogor, the Bulgar king, inquired of Pope Nicholas I how to conduct himself toward those of his subjects who ate of only certain kinds of animals, and these only when slaughtered according to a ritual, and whether they should be permitted to work on the (Jewish) Sabbath. From this it may be inferred that Jews were present then, at least in the southern part of what became Hungary. Doubt-

less the Hungarians also found some Jews settled among the Slavs populating the northern parts of the country, for the Hungarian term for Jew, *zsidó*, is borrowed from the Slav (*židov*).

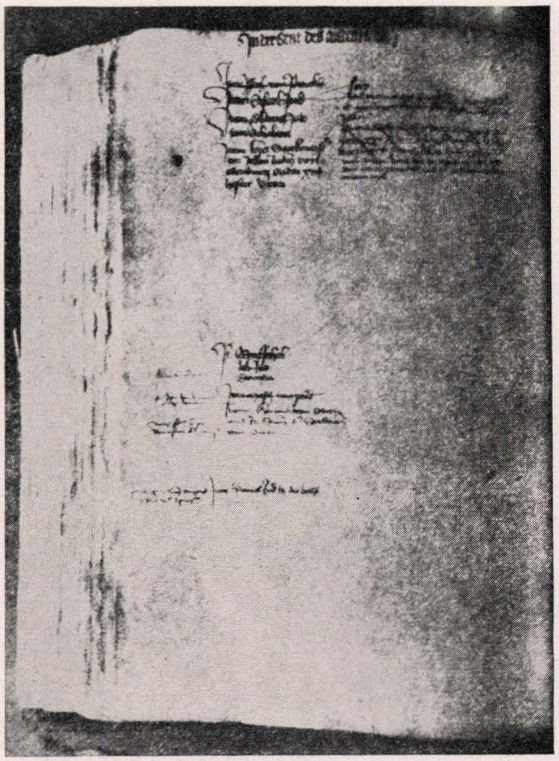
Khazars entered the land at the time of the Hungarian conquest. A half-century later (960), the Hungarian Jews were approached by Hasdai ibn Shaprut, a Spanish Jew who sought to contact the Khazar king, Joseph, to convey his letter to the Khazar ruler. In the 11th cent. there already existed Jewish communities in Esztergom and Buda (Ofen), and in the 12th cent. the Byzantine writer John Cinnamus reported that in the Hungarian army there were to be found "Chalyzians," who observed the Mosaic laws. These Chalyzians (from Hebrew *halutz*, pioneer) were undoubtedly Jewish soldiers in the Hungarian army.

From all this it may be inferred that at the close of the 11th cent. Jews in large numbers were present in Hungary. The constitution of a well organized kingdom in the valley of the Danube must have attracted numbers of German, Bohemian and Moravian Jews who came to trade, and eventually settled in a country which, until the end of the 11th cent., imposed no restrictions whatsoever on them. The Jews of Hungary were engaged in farming as well as in commerce, and enjoyed a wholly harmonious relationship with the Hungarians. When, in 1092, during the reign of Saint László (1077-95), the Synod of Szabolcs forbade Jews to marry Christians, to work on Sundays and holidays, or to have Christian slaves, the church merely introduced into Hungary those circumscriptions of Jewish life and economy which had been in force in Christian Europe since the 5th cent.

King Kálmán (1096-1116) did not look favorably upon the Crusaders who crossed Hungary on their way to the Holy Land. A number of Jewish families from Austria and merchants from Bohemia sought refuge in a country where there was the promise of protection against the cruelties of the Crusaders. According to Gedaliah ibn Yahya, however, the Crusaders, infuriated by the indifference of the Hungarians for their cause, attacked certain Hungarian cities, the Jewish inhabitants of which had to bear the brunt of punishment.

As the role of Jews in commerce became more pronounced, through the immigration of merchants from Bohemia, King Kálmán found it necessary to regulate the commercial relations between Christians and Jews. He recognized the competency of the Jews in offering testimony as witnesses and in concluding contracts; at the same time, however, he restricted their place of residence to the communities of the episcopal seats. His law was far more humane than the canonical regulations or any other state or city law, of the same period, in establishing the requirement of both Christian and Jewish witnesses in transactions between Christians and Jews. He made it impossible, however, for the Jews to cultivate their land by definitely forbidding them to employ Christian slaves of any nationality.

During the 12th cent., when the kingdom of Hungary enjoyed great authority with the powers of the West and East, there was no special legislation affecting the Jews. They rose to high positions in the economic

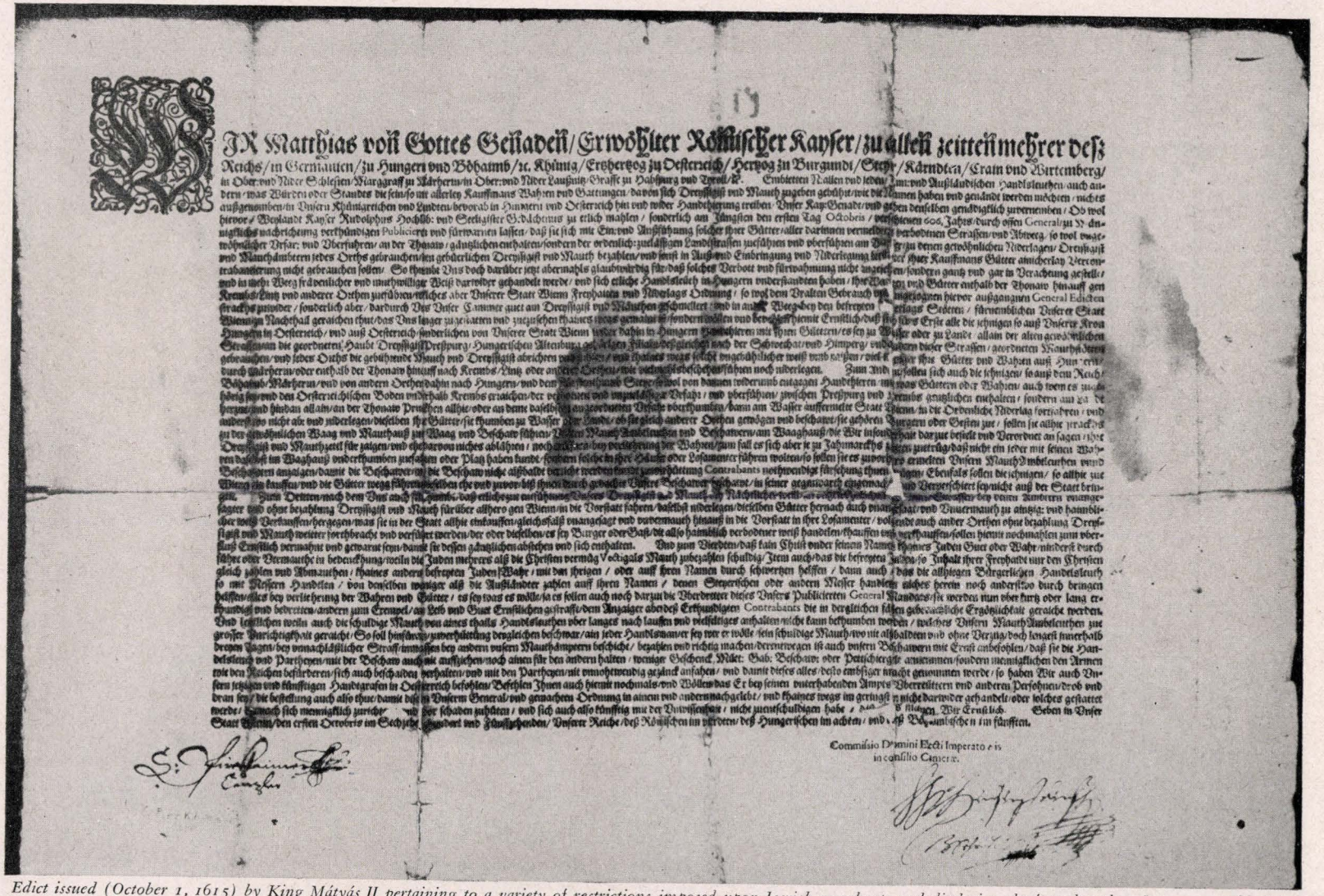


*A page from the property register (1442) of the city of Pozsony, listing real estate owned by Jews of that period. From a reprint of the original in the Municipal Museum of Bratislava (Pozsony)*

life of the country. When, in 1222, the nobility forced King Endre II (1205-35) to give them a constitution, known as the Golden Bull, the nobles caused the king to include an article declaring that Jews and Ishmaelites might not be salt and tax officials, or be invested with the title of nobility. Despite this decision, however, the Jewish Count (Comes) Teka, who was of Khazar origin (named after an estate called Teka), continued as custodian of the revenues of the royal chamber. Moreover, since many other Jews remained in their fiscal posts, Endre II was excommunicated by Pope Gregory IX and had to swear that henceforth he would no longer tolerate Jews in public offices and would compel them to wear a special badge. Count Teka, who had figured as signatory on several trade and other treaties between the king of Hungary and



*Procession led by the Jewish prefect at the royal coronation in Pozsony during the 15th cent. From a sketch by Sándor Jász-Faragó in "Judaica" (Pozsony)*



IX Matthias von Gottes Gnaden/ Erwöhlter Römischer Kayser/ zu allen zeiten mehrer des
Reichs/ in Germanien/ zu Hungern vnd Böhaimb/ rc. König/ Ertzhertzog zu Oesterreich/ Hertzog zu Burgundi/ Steyr/ Kärndten/ Crain vnd Wirtemberg/
in Ober- vnd Nider Schlesien/ Marggraff zu Mähren/ in Ober- vnd Nider Lausnitz/ Graffe zu Habspurg vnd Tyrol/ rc. Embietten Allen vnd jeden/ Inn- vnd Außländischen Handlsleuthen/ auch an-
dern/ was Würden oder Standes die seind/ so mit allerley Kauffmans Wahren vnd Gattungen/ darvon sich Dreyssigist vnd Mauth zugeben gebührt/ wie die Namen haben vnd genändt werden möchten/ nichts
außgenommen/ in Vnsern Königreichen vnd Landen/ beyorab in Hungern vnd Oesterreich hin vnd wider Handlierung treiben/ Vnser Kay: Genad: vnd geben denselben genädigklich zuvernemben/ Ob wol
hievor/ Weyland Kayser Rudolphen Hochlöb: vnd Seeligster Gedächtnus zu etlich mahlen/ sonderlich am Jüngsten den ersten Tag Octobris/ verschienen 606. Jahrs/ durch offen General/ zu N. dn-
nigklichs nachrichtung verkhündigen Publiciert vnd fürwarnen lassen/ daß sie sich mit Ein- vnd Außführung solcher ihrer Güter/ aller darinnen vermeldten verbodnen Strassen/ vnd Abweg/ so wol zuge-
wöhnlicher Visir- vnd Vberführung an der Thonaw/ gänzlichen enthalten/ sondern der ordenlich zugelassnen Landstrassen zuziehen vnd vberführen am Da[illegible] zu denen gewöhnlichen Niderlagen/ Dreyssigist
vnd Mauchämbtern jedes Orths gebrauchen/ den gebürlichen Dreyssigist vnd Mauth bezahlen/ vnd sonst in Auß- vnd Einbringung vnd Niderlegung [illegible] der ihrer Kauffmans Güter anrichterley Verren-
trabanterung nicht gebrauchen sollen/ So thuende Vns doch darüber jetzt abermahls glaubwürdig für/ daß solches Verbott vnd fürwahrnung nicht angesehen/ sondern gantz vnd gar in Verachtung gestellt/
vnd in viel Weeg frävenlicher vnd muthwilliger Weis darwider gehandelt werde/ vnd sich etliche Handlsleuth in Hungern vnderstanden haben/ ihre Wa[illegible]n vnd Güter anthalb der Thonaw hinauff gen
Krembs/ Lintz vnd anderer Orthen zuführen/ welches aber Vnserer Statt Wienn Freyhaiten vnd Niderlags Ordnung/ so wol dem Tratten Gebrauch vnd [illegible] ingezogenen hievor außgangnen General Edicten
straks zuwider/ sonderlich aber/ dardurch Vns Vnser Cammer gutt an Dreyssigist vnd Mäuthen geschmelert/ vnd in ander Weeg/ bey den betrogten [illegible]ertrags Gefehrs/ fürnemblichen Vnserer Statt
Wienn zu Nachthail geraichen thut/ das Vns länger zu gedulten vnd zuzusehen/ [illegible] gemaint/ sondern wöllen vnd bevelchen hiemit Ernstlich/ daß sich Vns Erstr alle die jenigen so auß Vnserer Kron
Hungern in Oesterreich/ vnd auß Oesterreich inderlichen von Vnserer Statt Wienn vnder dahin in Hungern [illegible] mit ihren Gütern/ es sey zu Wasser oder zu Lande/ allain der alten gewönlichen
Strassen/ nemblich die geordnete/ Haubt Dreyssigist Dreyspurg/ Hungerischen Altenburg/ sambt allen Filialn deß gleichen nach der Schwechat/ vnd Himperg/ vnd andern dieser Strassen/ geordneten Mauthstetten
gebrauchen/ vnd jeden Oths die gebührende Mauth vnd Dreyssigist abrichten vnd [illegible] vnd [illegible] ihrer ihre Güter vnd Wahren auff Hun[illegible]erlt/
durch Mähren/ oder enthalb der Thonaw hinauff nach Krembs/ Lintz oder anderer Orthen/ wie ordenlich beschehen/ führen noch niderlegen. Zum And[illegible] sollen sich auch die jenigen so auß dem Reich
Böhaimb/ Märhern/ vnd von andern Orthen dahin nach Hungern/ vnd dann [illegible]/ sonderlich Steyr/ so wol von dannen widerumb entgegen Handlierer/ mit ihren Gütern oder Wahren/ auch wenn es zu-
hörig sey/ vnd den Oesterreichischen Boden vnderhalb Krembs graichen/ der [illegible] vnd vnzulässige Straß/ vnd vberführen/ zwischen Dreyssigist vnd Krembs gänzlichen enthalten/ sondern auf gar [illegible]
herzue/ vnd hindan allain an der Thonaw Prugken allhie/ oder an denne daselbsten zu verordenten Orthe vberkommen/ dann am Wasser auffermelte Statt Wienn zu die Ordenliche Niderlag fortsetzen/ vnd
anderst nit nicht als vnd niderlegen/ dieselben ihre Güter/ sie thumben zu Wasser oder Landt/ ob sie gleich anderer Orthen gezogen vnd bescharet/ sie gehören Burgern oder Gesten zue/ sollen sie allhie [illegible]
zu der gewöhnlichen Waag vnd Mauthauß zur Waag vnd Beschaw führen/ Vnsern Mauth Ambtleuthen vnd Beschawern am Waaghauß/ die Wir hiemit [illegible] darzue bestellt vnd Verordnet an sagen/ ihre
Dreyssigist vnd Mauthzettl für zaigen/ vnd eheharvon nichts abkürzen/ noch [illegible] bey verliehrung der Wahren/ zum fall es sich aber ie zu Jahrmärchts [illegible] zuträgt/ daß nicht ein jeder mit seinen Wah-
ren daselbst im Waghauß vnd ertbumben zuschaffen oder Platz haben kundte/ sondern solche in ihre Häuser oder Losamenter führen wolten/ so sollen sie es zuvor [illegible] erneuten Vnsern Mauth Ambtleuthen vnd
Beschawern anzaigen/ damit die Beschawer/ so die Beschaw nicht alßbald [illegible] werden können/ zuvor gnugsame Cautebants nothwendige fürsehung thuen [illegible]gen/ Ebenfals sollen die jenigen/ so allhie zue
Wienn zu kauffen vnd die Güter wegs führen/ ehe vnd zuvor/ bis ihnen durch gemelter Vnsers Beschawer/ beschaw/ in seiner gegenwarth eingemacht [illegible] vnd Verzerrschirt sey/ nicht auß der Statt brin-
gen. Zum Vierdten/ nach dem Vns auch für kombt/ daß etliche/ so zu [illegible] Vnsers Dreyssigist vnd Mauth [illegible] Nächtlicher weil an verbottenen [illegible] bey einem Andern vnange-
sagter vnd ohne bezahlung Dreyssigist vnd Mauth für über allhero gen Wienn in die Vorstatt fahren/ daselbst niderlegen/ dieselben Güter hernach auch zuzeiten [illegible] vnd Vnuermauth zu ainsig: vnd handlbli-
cher weis Verkauffen/ hergegen/ was sie in der Statt allhie einkauffen/ gleichsfalls vnangesagt vnd vnvermauth hinauß in die Vorstatt in ihre Losamenter/ vollführe/ auch ander Orthen ohne bezahlung Dreys-
sigist vnd Mauth weiter vorthbrache vnd verführt werden/ der oder dieselben/ es sey Burger oder Gast/ die alßo händlich verbodner weis handlen/ thauffen oder verkauffen/ sollen hiemit nochmahlen zum vber-
fluß Ernstlich vermahnt vnd gewarnt sein/ damit sie dessen gänzlichen abstehen vnd sich enthalten. Vnd zum Vierdten/ daß kain Christ vnder seinen Namen/ Thonnes Juden Guet oder Wahr/ mindterst durch
sicher oder Vermauthe in bedruckung/ weiln die Juden mehrers alß die Christen vermög Vedigals Mauth zubezahlen schuldig/ Item auch/ das die befreyten Juden/ so/ Inhalt ihrer Freyhaidt nur den Dreyssigist
gleich zahlen vnd Abmauthen/ haines andern befreyten Juden Wahr/ mit den ihrigen/ oder auff ihren Namen durch schwertzen helffen/ dann auch/ das die allhiesigen Bürgerlichen Handlsleuth
so mit Meyern Handlen/ von denselben weniger alß die Außländer zahlen auff ihren Namen/ denen Steyrischen oder andern Messer handlern gleiches herein noch anderstloo durch bringen
helffen/ alles bey verliehrung der Wahren vnd Güter/ es sey waz es wölle/ ja es sollen auch noch darzue die Vberbringer dieses Vnsers Publicierten General Mandats/ so werdes nun vber kurtz oder lang er-
thundig/ vnd befunden/ andern zum Exempel/ an Leib vnd Guet Ernstlichen gestrafft/ dem Anzaiger aber des Erthundigten Contrabants die in derglichen fällen gebreuchliche Ergötzlichkeit gereicht werden.
Vnd letstlichen weiln auch die schuldige Mauth von einer theils Handlsleuthen vber langes nach lassen vnd vielfeltiges anhalten/ nicht kann bethumben werden/ zu welches Vnsern Mauth Ambleuthen zue
grosser Vnrichtigkeit gereicht/ So soll hinfüro/ vnverhindert dergleichen beschwar/ ain jeder Handlsmanner sey wer er wölle/ sein schuldige Mauth/ wo mit alßhalden vnd ohne Vertzug/ doch lengest innerhalb
dreyen Tagen/ bey vnnachläßlicher Straff/ innmassen bey andern vnsern Mauthämptern beschicht/ bezahlen vnd richtig machen/ derentwegen ist auch vnsern Beschawern mit Ernst anbefohlen/ daß sie die Han-
delsleuth vnd Partheyen/ mit der Beschaw auch nit auffhalten/ noch einen für den andern halten/ weniger Geschenck/ Mäet: Gab: Beschaw: oder Pantschergelt annemmen/ sondern meniglichen den Armen
wie den Reichen befürderen/ sich auch beschaidig verhalten/ vnd mit den Partheyen/ nit vnmoht wendig zu gänck anfahen/ vnd damit dieses alles/ desto embsiger nacht genommen werde/ so haben Wir auch Vn-
sern jetzigen vnd künfftigen Haubtgrafen in Oesterreich befohlen/ Befehlen Ihnen auch hiemit nochmals/ vnd Wöllen das Er bey seinen vnterhabenden Ampts Vberreittern vnd anderen Personen/ drob vnd
dran sey/ die bestellung auch also thue/ damit dis in Vnsern General/ vnd gemachten Ordnung in einem vnd andern nachgelebt/ vnd hiemes wegs im geringst[illegible] nicht ein jeder mit seinen Wah-
werde/ damach sich meniglich zurichten/ vnd vor schaden zuhüten/ vnd sich auch also künfftig mit der Vnwissenheit/ nicht zuentschuldigen habe/ [illegible] [illegible]fliessen. Wir Ernstlich. Geben in Vnser
Statt Wienn/ den ersten Octobris im Sechzehenhundert vnd Fünffzehenden/ Vnserer Reiche/ deß Römischen im vierdten/ deß Hungerischen im achten/ vnd [illegible] Böhaimischen im fünfften.

Commissio Domini Electi Imperatoris
in consilio Camerae.

*Edict issued (October 1, 1615) by King Mátyás II pertaining to a variety of restrictions imposed upon Jewish merchants and disclosing the fact that these Jews were subject to higher taxation than their Christian fellows. Reproduced by courtesy of the Jewish Theological Seminary of America*

the duke of Austria, was obliged to liquidate his estate (1232), as a result of the disabilities imposed, and to emigrate to Austria.

Upon the oath of Endre II, Pope Gregory IX forced upon Hungary the decrees of the Lateran Council (1215) which effected a segregation of the Jews from their neighbors in lands dominated by the Holy Roman Empire for many centuries beyond the Middle Ages. At the same time, the Holy See made vigorous attempts to convert the Jews. In a pastoral letter, Pope Gregory IX exhorted the Hungarian clergy to observe strictly the payment of allowances to Jewish families converted to Christianity. The restrictions of the Golden Bull also caused many Jews and Ishmaelites seemingly to embrace Christianity, for in 1234, Béla, the crown prince of Hungary, had to swear that he would observe the Golden Bull, and prosecute the pseudo-Christians. As early as 1239, Béla IV (1235-70), under pressure of the worsening economic situation, demanded release from his oath; this Pope Gregory IX granted to him, with the proviso that with each Jew in office he appoint a Christian confidant, in whose name the Jew was to administer the public revenues. Count Teka returned to Hungary, for the king needed money to prepare against the invading Tatar hordes. The Jews of Hungary, with the rest of the population, suffered great cruelty at the hands of the Tatars, although rumors were afoot that Jews had furnished the Tatars, their alleged brethren, with arms against Christians. Count Teka disappeared during the invasion.

When, in 1251, Béla IV began the reconstruction of the country, ravaged by the Tatars, distinguished Jewish families accepted his invitation to settle in the country. Among them was Henuk with his sons Wolf, Nickel, Altmann and Lublinus. The latter two were chamberlains of the duke of Austria. Henuk was made court chamberlain by Béla and received as his domain the castle of Komárom with twenty-one villages. Béla also entrusted the Jews with the mint; coins of this period, with Hebrew letters, are still extant. Through legislation Béla conferred upon the Jews a "privilegium" whose basic principle was that they were *servi camerae regiae* (serfs of the royal chamber). The Jews living in the country belonged to the royal chamber, they were considered the king's property and their persons and their property were under his protection. This privilege was renewed by all the kings of Hungary up to 1526.

Béla IV's friendly disposition toward the Jews placed them on the same footing with the rest of the population. Jews and Christians lived in the same houses, intermarriages occurred frequently, and even the church was gracious to them. Their language at this time was predominantly Hungarian.

When the country had recovered from the Tatar invasion, the Holy See began to press King László IV (1272-90) for restrictions on the Jews. In 1279 a synod convoked at Buda by Pope Nicholas III decreed that the Jews had to wear a special red badge, that no Christian living in the same house or on the same land with a Jew should be admitted to church services, that the bishop would lose his office if he should lease his sources of revenue to a Jew, and that whosoever conferred a public office upon a Jew would be excommunicated. These ecclesiastical decrees, however, were of little significance. For the royal privileges remained in force, many of the Jews even becoming great landowners and receiving the title of count. When Endre III (1290-1301), the last king of the Magyar house of Árpád, conferred a privilege upon the city of Pozsony (Pressburg) in 1291, he decreed that the Jews of that town be given the same rights as all other citizens. Thus during the reign of the Árpáds, from the 10th cent. to the beginning of the 14th cent., the Jews of Hungary enjoyed the friendly disposition of the rulers and the people; except for the revolt of the nobility under Endre II (1222), anti-Jewish legislation was always instigated by non-Hungarian influence.

**2. Under Various Dynasties from 1301 to 1526.** The first king of Hungary who stemmed from a foreign house was Róbert Károly of Anjou (1308-42), who granted the Jews complete civil liberty. However, as early as 1349, in the reign of his son, Lajos the Great (1342-82), who was in close friendly relations with Pope Innocent VI, the first expulsion of the Jews from Hungary took place on the occasion of the Black Death. Another expulsion of Jews on a larger scale was ordered in 1360, when the Jews were allowed to take with them their mobile property, and officials of the state were entrusted with the collection of their outstanding funds for them, but they were forced to sell their landed property hurriedly. Some of the Jews moved to Wallachia and Moldavia, where they were granted special commercial privileges. When, in 1364, Lajos revoked his edict, by no means all the former inhabitants returned. In their stead came Jews from the countries west and north of Hungary, who had been living in ghettos, wearing the distinctive clothing and marks of the Jews. Thus the spirit of the ghetto was first introduced into Hungary through the expulsion of 1360.

In Hungary, as elsewhere in Europe, the Jews were indispensable assets in the growing commercial economy of the country. Their number and importance in this area may be deduced from the fact that Lajos the Great created a new office in 1365, at whose head stood the "judge of all the Jews living in the land," chosen from among the highest dignitaries of the country. The duties of this official were to levy taxes and collect them from the Jews, protect their privileges and listen to their grievances. The first judge named by Lajos was Master Simon; the last to be appointed to the post was the Palatine Lörinc Héderváry (1440). Soon the judge of the Jews needed an assistant. Numerous complaints were registered against the Jews by the cities of Western Hungary, which, as commercial centers, resented the competition of Jewish businessmen. The king assumed the power of "killing by brief" the debts owed by the cities, parishes or noblemen to the Jews. At the end of the 14th cent. the Jews of Buda, Óbuda, Pozsony and Nagyszombat lived in ghettos and spoke German, as their segregation from non-Jews had prevented them from learning Magyar in communities where German influence was strongly felt generally. King Zsigmond (1387-1437), in 1421, admitted into Hungary the Jews expelled from Austria; on the other hand, in 1426 he cancelled the entire debt which the city of Pozsony owed to the Jews.

The beginning of the 15th cent. brought a series of calamities for the Jews of Hungary. The first charge of ritual murder was made against them in Nagyszombat (at the western borderline of the country where the anti-Semitic burghers of German origin were in the majority). Two Jews were burned at the stake. John Capistrano, preaching the crusade against the Turks, simultaneously made it his mission to convert the Jews by force; when he failed, the Jews were burned at the stake. They enjoyed a respite under the reign of King Mátyás the Just (1458-90). He created a new office, the prefecture, at the head of which stood the "prefect of the Jews," a Jewish dignitary of the court, who had unlimited powers to decide on all matters pertaining to the Jews. This honor was bestowed upon the Mendl family of Buda who held it for four generations.

King Mátyás, too, was forced, for economic reasons, to cancel the debts owed to the Jews by the cities of Nagyszombat and Pozsony and in 1475 he forbade Christians to mortgage their real estate to Jews. King Ulászló II (1490-1516), a very weak ruler, allowed fourteen Jews to be burned in the city of Nagyszombat in 1494 on the charge of ritual murder. It was the first large-scale trial of its kind in Hungary, held in the presence of the highest dignitary of the country, the palatine. Confessions were wrested from the defendants by means of torture. This event aroused the populace of the cities, which stormed the ghetto of Buda; the wrecking and pillaging of Jewish homes almost turned into general riots.

Further anti-Jewish outbreaks followed in the first years of the 16th cent. in Buda, Pozsony and other cities, the Jews being made the scapegoats for internal troubles under an incompetent ruler. In order to protect the interests of his royal chamber, Ulászló compelled the city of Sopron to desist from collecting taxes unjustly imposed upon the Jews, but in 1503 he cancelled the debts owed to the Jews in the entire kingdom. At the request of Jacob Mendel, prefect of the Jews, the German emperor Maximilian took all the Jews living in Hungary under his protection. In 1524 Lajos II (1516-26) named the Jew Isaac director of the mint at Kassa, and the converted Jew, Imre Szerencsés (Fortunatus), treasurer of the country. Hatred against the Jews reached its peak when Szerencsés, in order to raise funds necessary for a war effort against the Turks, created inflation and imposed double taxes upon the country, but he was slow in supplying money for the prompt organization of defense. The Jews of Buda thus had to suffer the impact of renewed riots in 1525.



*Tombstone (1725) in the old Jewish cemetery of Budapest*



*Scepter of an 18th cent. Jewish judge of Kismarton (Eisenstadt). From Bernhard Wachstein's "Urkunden und Akten"*

The great codifier of this period, the Palatine Werbőczy, imposed upon the Jews a lengthy and humiliating oath, the formula of which persisted until the middle of the 19th cent.

When, after winning a decisive victory at the battle of Mohács (1526), at which Lajos II lost his life, Sultan Suleiman entered Buda, he decreed that more than 2,000 Jews seized at Buda, Esztergom and elsewhere were to be deported to Turkey.

**3. From 1526 to the Emancipation of the Jews (1867).** The battle of Mohács had disastrous consequences for Hungary. The country was split at first between two rival kings, János Szapolyai (1526-40) and Ferdinánd of Habsburg (1526-64). The former was crowned king at the diet of Székesfehérvár, which also decreed that the Jews should be expelled from

the country. This law, however, was never ratified, and the opposition Diet of Pozsony, gathered around Ferdinánd I, annulled all the laws of the Diet of Székesfehérvár. The long line of Habsburg rulers from Ferdinánd to József I (who died in 1711) were indifferent and hostile to Hungary, and they were not any more gracious to the Jews of Hungary. The Habsburgs were naturally biased in favor of the German burghers of the royal cities such as Pozsony, Sopron (Ödenburg), and the mining towns in the north, and they allowed these cities to oppress, tax and expel the Jews. They did not renew the "privilegium" of Béla IV. Their fervent Catholicism and religious intolerance received a setback by the Reformation, which they had to combat also in Hungary. They taxed the Jews mercilessly in order to raise funds for their wars against the Turks and later against the rebellious Hungarians.

The widow of Lajos II, Queen Mária, sister of Ferdinánd I, allowed the cities to expel the Jews who at that time were seeking refuge from the Turkish invaders. They finally found protection with the noble landowners. In 1529, a blood accusation was raised in Bazin, and in 1551 Ferdinánd decreed that the Jews had to wear a yellow badge.

After 1541, however, Sultan Suleiman was master of Hungary's capital, Buda, and of the territories south of it. The Jews, who at first were treated with cruelty by the Turks, soon were preferred to the Christians and, contrary to the fate that was prepared for them in Habsburg-ruled Hungary, they enjoyed full civic and religious liberties. They were taxed heavily, but had permission to travel and trade unmolestedly throughout the vast Ottoman empire. Many Christians, reduced to serfdom by the Turks, adopted Judaism in order to participate in their privileges, and the Jews from the unoccupied parts flooded to Buda and to other Turkish-occupied cities. Buda soon became a flourishing Jewish community. Guerrilla warfare and border clashes between Turkish and Habsburg (Hungarian) troops were on the order of the day, and the irregular Hungarian military bands often captured Jews and held them for ransom. The pasha of Buda and even the sultan himself always protected and often ransomed their Jews.

In 1541, after the death of King János Szapolyai, his son was given the province of Transylvania, which was constituted a separate principality, and enjoyed the protection of the sultan. In Transylvania, the Jews were treated equitably, and there even arose among the many reformed denominations a Judaizing sect, the Sabbatarians, for whom Chancellor Simon Péchy translated the Hebrew prayer-book. The Sabbatarians were persecuted by the princes, and many of them, whole villages in some cases, adopted Judaism. The descendants of these proselytes are still to be found living as Jews in Transylvania; they constitute the population of the whole village of Bözödujfalu.

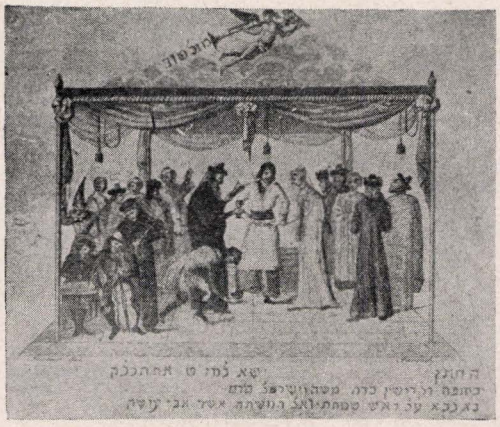
The double house tax which King Rudolf (1576-1612) imposed upon the Jews was to affect the Anabaptists too. This was followed in 1596 by a military tax. While the Hungarian king was taxing his Jews to supply the means with which to reconquer Buda from the Turks, the Jews of that city fought alongside of the Turks to defend their homes and their peaceful way of life under Turkish rule. This created more ill-will against the Jews in the Hungarian territories, and the population of the cities demanded the expulsion of the Jews, who had already greatly diminished in number. In 1647 Ferdinánd III prohibited Jews from holding office as tax farmers. During the vicissitudes of the war waged by the Habsburgs for the reconquest of all Hungarian territory from the Turks, the Jews suffered destruction of their homes, captivity and death at the hands of both adversaries. The Habsburg troops and the Turks sold Jews into slavery, some of whom were ransomed by the German, Italian and Turkish Jews. When, in 1686, Buda was finally reconquered from the Turks, the Jews of Buda were severely punished for their Turkophile attitude.

It was part of the reconstruction policy of King Lipót I (1657-1705) to make Hungary a purely Catholic state. Protestants, Mohammedans and Jews had to abandon their faith or be subjected to persecution. The king's adviser, Archbishop Kollonitsch, had a plan for the gradual extermination of the Jews. They were banished from the royal cities, excluded from the guilds, forbidden to own land, and prohibited from engaging in agriculture or pursuing any profession. They were compelled to earn their livelihood in small trade and money transactions. At the same time an earlier edict imposing double taxation on the Jews was revived and ordered enforced.

The Hungarian magnates, however, the Batthánys, Pálffys, Andrássys and Erdődys, protected the Jews. At this time the city of Kismarton (Eisenstadt) and the six neighboring communities grew into a commanding Jewish settlement (*Sheba Kehilloth*) as a result of the immigration of Jews expelled from Vienna in 1670 and admitted by Count Esterházy. Prince Ferenc Rákóczi II also employed the services of Jews. In the north of Hungary the Jews were expelled from the mining towns, and were not readmitted before 1860. In the northeast there were Jewish peasants and serfs. These serfs were settled by Count Schönborn on the estate which the king had given him after expropriating Ferenc Rákóczi. These Jews belonged to the poorer class of serfs, most of them owning only a hut and the plot on which it stood. They were obliged to give their landlords fifteen working days a year with tools and horses; besides, they paid taxes to the landlord and to the state. Sometimes the landlords protected their Jewish serfs by driving away the king's tax collectors.

The majority of Jews, who engaged in business, were also very poor. They brewed beer and distilled brandy; they were farmers of the royal revenues; they peddled clothes and cosmetics. They had to pay customs and a tax called the thirtieth. Often the Jews were compelled to take legal action against the greedy customs and tax officials who were trying to extort a bonus for themselves. In many cases the king rendered justice to the Jews.

The Jews in the cities of the northwest, as far as they were tolerated by the burgesses, were in a better position. The well to do, as in the city of Sopron (Ödenburg), attracted the envy of the burgesses, so that in 1690 they were expelled from the city. Jews



*Wedding invitation in vogue among Hungarian Jews in the late 18th and early 19th centuries. From an etching in the Jewish Museum at Budapest*



*An ornate document confirming the appointment as rabbi of Samson Wertheimer (early 18th cent.). From Sándor Wolf's "Kismartoni gettó müvészete"*




*Letter of homage addressed (1734) by the Jewish community of Kismarton to Prince Antal Esterházy. From Sándor Wolf's "Kismartoni gettó müvészete"*

were forbidden to reside in the capital, Buda, but 770 of them dwelt in Pozsony. Trencsén and Esztergom also had communities of importance.

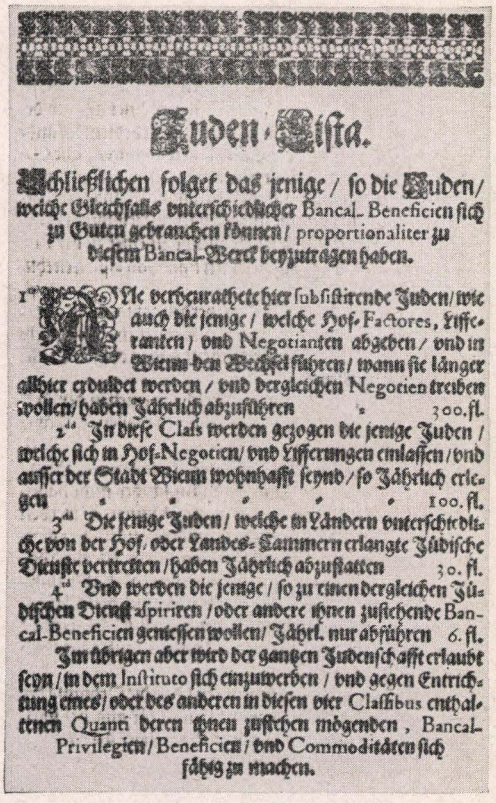
In the civil war between the followers of Ferenc Rákóczi and the loyal subjects of the king, the Jews sided with the latter. They had to seek refuge from the victoriously progressing Rákóczian troops, the "kurucz." The privileged financier of the court, Samson Wertheimer, obtained permission for all the Jews of Kismarton to stay in Vienna. He aided and protected forty Jewish communities in Hungary, which bestowed upon him the title of "rabbi of the country." This title was confirmed by King Károly III (1711-40) on his ascending the throne.

In 1714, Károly III instituted a state bank, the Bancal Institute. The funds for the bank were to be provided by means of a special tax levied on those classes of the population which were likely to benefit from the loans which the bank was to offer at a low rate of interest. The "Juden Lista" attached to this document specified the annual contributions to be paid by the various categories of Jews. The wealthy purveyors to the court mentioned in the edict were mostly Austrian Jews.

In the first half of the 18th cent. the number of Jews in Hungary was further increased by Moravian Jews who, unable as a result of the marriage laws in Austria to contract marriages, emigrated to Hungary, where this law was not in force. These new immigrants, joined by Jews from Poland, transplanted the study of the Talmud into Hungary and created for the cities of Pozsony and Kismarton fame as centers of Jewish learning. The significance of these communities increased when at the same time the Jews were expelled from the mining towns. According to statistics gathered in 1735, the number of Jews living in Hungary at that time was 11,621.

The economic life of the Jews in Hungary became worse in the reign of Maria Theresa (1740-80). The queen, always struggling against financial embarrassment, imposed the so-called toleration tax upon the Jews (1744), which forced them to pay a sum of 20,000 gulden annually at the beginning, and in the reign of Ferenc I (1813) as much as 160,000 gulden; it was termed by them "Malke-Geld" (queen-money). She enforced the special head-tax, and instituted the practice of imprisoning the wife and children of Jewish tax-defaulters. A memorandum submitted by the Jews to the mixed commission which was to consider their complaints stated that they were not allowed to live in, or visit the markets of, Croatia and Slavonia, nor of certain counties, and that they had to pay higher bridge and ferry tolls than Christians; in the city of Nagyszombat this toll was trebled. If they entered the city of Székesfehérvár for as much as an hour, the poll tax was one gulden and thirty kreutzer. The Jews also asked to be relieved of the special toleration tax in Szepes county (Zips), and of a similar tax paid to the Hungarian Diet. Of all these requests only the abolition of the Szepes toleration tax was granted by the queen.

In the second half of the 18th cent. the Jews lived in the cities of Bártfa, Bazin (Bösing), Kismarton (Eisenstadt), Kőszeg (Güns), Modor, Pozsony (Pressburg), Szakolca, Szatmárnémeti, Szentgyörgy and Trencsén, and in thirty different counties. Among the



Juden-Liſta.

Schließlichen folget das jenige / ſo die Juden / welche Gleichfalls unterſchiedlicher Bancal-Beneficien ſich zu Guten gebrauchen können / proportionaliter zu dieſem Bancal-Werck beyzutragen haben.

1mo Alle verheurathete hier ſubſiſtirende Juden / wie auch die jenige / welche Hof-Factores, Liffe-ranten / und Negotianten abgeben / und im Wienn den Wechſel führen / wann ſie länger allhier erduldet werden / und dergleichen Negotien treiben wollen / haben Jährlich abzuführen . 300. fl.

2do In dieſe Claſs werden gezogen die jenige Juden / welche ſich in Hof-Negotien / und Liffernngen einlaſſen / und auſſer der Stadt Wienn wohnhafft ſeynd / ſo Jährlich erlegen . . . . . 100. fl.

3tio Die jenige Juden / welche in Ländern unterſchiedliche von der Hof- oder Landes-Cammern erlangte Jüdiſche Dienſte vertretten / haben Jährlich abzuſtatten 30. fl.

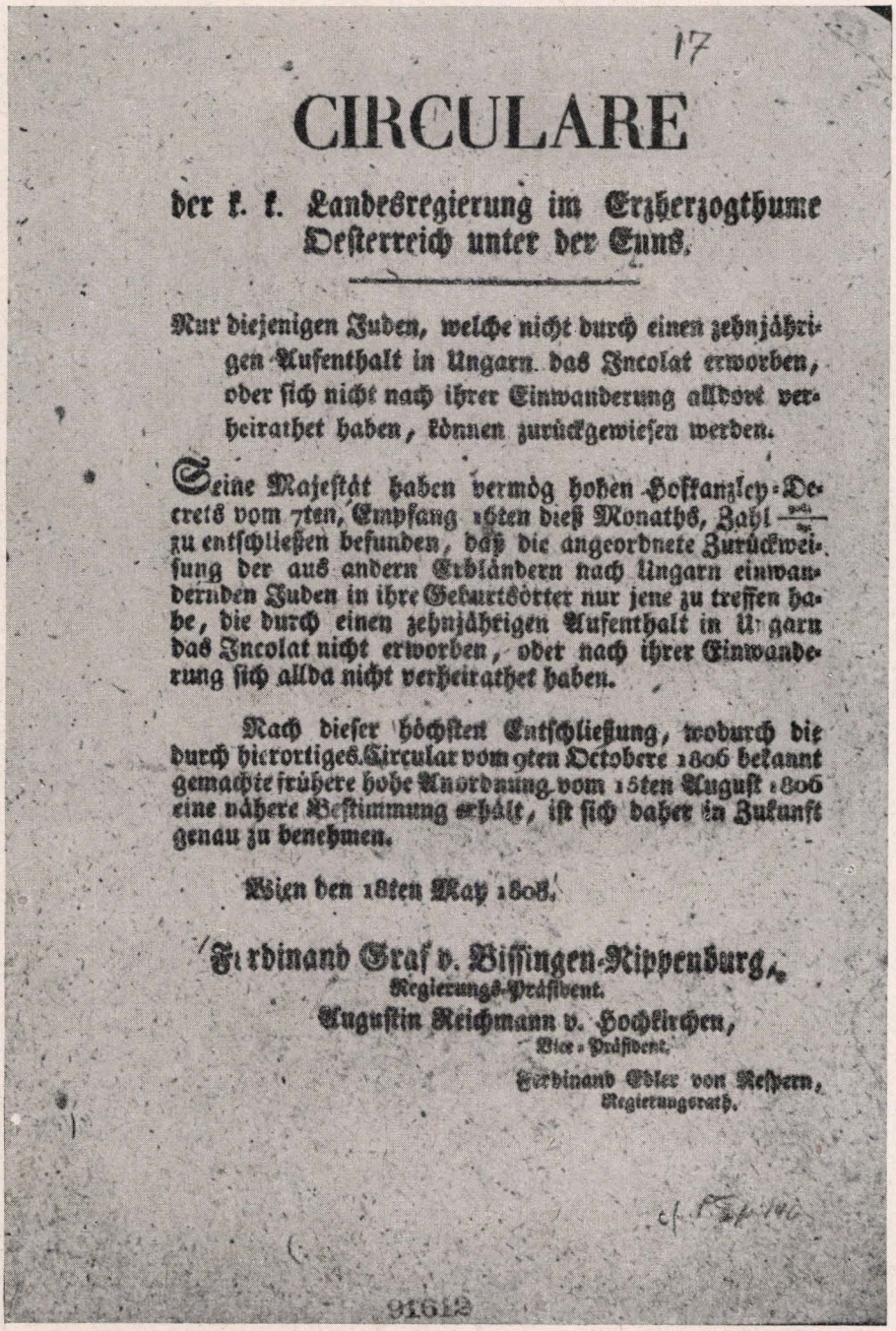
4to Und werden die jenige / ſo zu einen dergleichen Jüdiſchen Dienſt aſpiriren / oder andere ihnen zuſtehende Bancal-Beneficien genieſſen wollen / Jährl. nur abführen 6. fl.

Im übrigen aber wird der gantzen Judenſchafft erlaubt ſeyn / in dem Inſtituto ſich einzuwerben / und gegen Entrichtung eines / oder des anderen in dieſen vier Claſſibus enthaltenen Quanti deren ihnen zuſtehen mögenden, Bancal-Privilegien / Beneficien / und Commoditäten ſich fähig zu machen.

*A Jewish roster (1714) during the reign of Károly III, prescribing the amounts that Jews were required to contribute to the imperial bank*

rabbis there were many distinguished men whose fame was known beyond the borders of their own country.

The reign of Joseph II (1780-90) finally brought a turn for the better in the condition of the Hungarian Jews. Joseph II set himself the task of making them "useful citizens of the country." He envisaged as part of this task the external assimilation of the Jews, and decreed, among other things, that Jews shave their beards and ear-locks (*Peoth*); this decree, however, was revoked at the instance of the head of the Pozsony community, Koppel Theben. In 1781 Joseph II enacted a law which forced the vernacular upon the Jews, but permitted them at the same time to establish their own schools in addition to attending all public schools, to lease landed estates and to engage in all trades and professions. All distinctive marks which the Jews had been compelled to wear were to be abolished. The head-tax was abolished in 1785, and the toleration tax, though not abolished, had some of its sting removed by being changed to a "fiscal tax." Thus there gradually opened up before the Jews the way to a free development of their spiritual and material capacities. The decree enacted in 1783, "Systematica Gentis Judaicae Regulatio," opened wide to them the gates of the royal cities, with the exception of the mining towns, and granted them the right to education, so that in the following year the communities of Pozsony, and soon thereafter Óbuda, Miskolc, Nagykároly, Vágujhely, Trencsén, Sátoraljaujhely, Nagyvárad and Lovasberény, opened schools. The first Jew to receive the medical diploma at the univer-



17

# CIRCULARE

## der k. k. Landesregierung im Erzherzogthume Oesterreich unter der Enns.

Nur diejenigen Juden, welche nicht durch einen zehnjährigen Aufenthalt in Ungarn das Incolat erworben, oder sich nicht nach ihrer Einwanderung alldort verheirathet haben, können zurückgewiesen werden.

Seine Majestät haben vermög hohen Hofkanzley-Decrets vom 7ten, Empfang 16ten dieß Monaths, Zahl $\frac{\text{pract.}}{\text{ex.}}$ zu entschließen befunden, daß die angeordnete Zurückweisung der aus andern Erbländern nach Ungarn einwandernden Juden in ihre Geburtsörter nur jene zu treffen habe, die durch einen zehnjährigen Aufenthalt in Ungarn das Incolat nicht erworben, oder nach ihrer Einwanderung sich allda nicht verheirathet haben.

Nach dieser höchsten Entschließung, wodurch die durch hierortiges Circular vom 9ten Octobere 1806 bekannt gemachte frühere hohe Anordnung vom 15ten August 1806 eine nähere Bestimmung erhält, ist sich daher in Zukunft genau zu benehmen.

Wien den 18ten May 1808.

Ferdinand Graf v. Bissingen-Nippenburg,
Regierungs-Präsident.

Augustin Reichmann v. Hochkirchen,
Vice-Präsident.

Ferdinand Edler von Respern,
Regierungsrath.

91612

*Edict issued by Ferenc I (1808) modifying an earlier decree which had ordered the expulsion of foreign Jews from Hungary. Reproduced by courtesy of the Jewish Theological Seminary of America*

sity in Buda was Manes Josef Österreicher. At the same time, attempts made by the Jews of Hungary to turn to agriculture failed because of the resistance of the self-governing counties. Similarly, the Jews were permitted to practice trades only in those places where there were many Jews; otherwise the guilds remained closed to them. Joseph II also ordered the Jews to adopt German surnames (1787) and to perform military service (1789).

After the death of Joseph II (1790) the counties succeeded in restoring the status quo ante in the matter of Jewish rights, and even the cities felt strong enough to expel the Jews who had settled there under the reign of Joseph II.

When King Lipót II (1790-92) came to the throne, the Jews petitioned him for equality of rights. The petition was sent to the Diet of Pozsony, which drafted the bill "De Judaeis," enacted into law in 1791. This law gave the Jews the right of residence throughout the country, with the exception of the mining towns, and promised that their affairs in relation to the privileges of the royal cities would be regulated. A com-

mission was appointed to prepare such legislation, but the troubles of the Napoleonic wars and the ensuing reaction inspired by the Holy Alliance were not propitious to extending the rights of the Jews. In 1791 the Diet had demanded that in exchange for equal rights the Jews perform military service. The progressive elements among the Jews favored this, but the Orthodox community, led by the Parnes (leader of the congregation) of Pozsony, Koppel Theben, opposed the demand. Finally, in 1807, compulsory military service for Jews was decreed without any compensating privileges.

In 1806, Ferenc I ordered that Jews who had immigrated into Hungary from the Austrian provinces be expelled. In 1808 the edict was modified, and there were exempted from its provisions those foreign Jews who had been living in Hungary for ten years and who had thus acquired residence rights, or who had married.

A change in the attitude of the ruling powers of Hungary toward the Jews began to manifest itself after 1830, under the influence of liberal currents, emanating from the July Revolution in France. In the Diet of 1832 the proposal to abolish the toleration tax was made by such leaders of the liberal Reform party as Ferenc Deák and Ferenc Kölcsey. The bill was passed by both the lower and upper houses, but failed of approval by the king, who did not wish to give up these revenues. The liberal attitude, once manifested, continued to grow. When, in 1839, new elections to the Diet were held, many of the deputies were instructed to act favorably with regard to the demands of the Jews for equal rights. Thus the town of Vác charged its deputy with the introduction of a proposal in the Landtag that "all civil rights, not excluding possession of the title of nobility, should be conferred upon the Jews"; and the county of Pest demanded in the instructions to its deputy that the Jews be permitted to share the rights granted to all Hungarian citizens. In consequence, the deputy from Pest, Simon Dubravitzky, introduced a proposal that the toleration tax be abolished, that the Jewish religion be given official recognition, that its adherents be granted equality of rights, and that, wherever merited, Jews be invested with titles of nobility. The lower house supported the bill, but the upper house was opposed to this "radicalism," and, instead, passed a law which granted the Jews freedom of residence, the right to engage in trades and professions and the right to own land; it also abolished the toleration tax. However, even this moderate proposal was wrecked on the opposition of the king, Ferdinánd V (1835-48), who, upon protestation by some cities, refused the abolition of the toleration tax and granted the Jews only freedom of residence outside of the mining towns, the right of acquisition of landed estates and the right to engage in trades and professions.

At this time (1840) there lived about 200,000 Jews in Hungary, or 2.34 per cent of the total population. Among the prominent rabbis of the Hungarian communities were Mózes Sofer, of Pozsony, who intensified the study of the Torah and Talmud in all of Hungary and hindered the penetration of the Reform movement; Mózes Münz, rabbi at Óbuda, and his opponent, Áron Chorin, who was inclined toward reform. There were numerous famous physicians at that time. Lajos

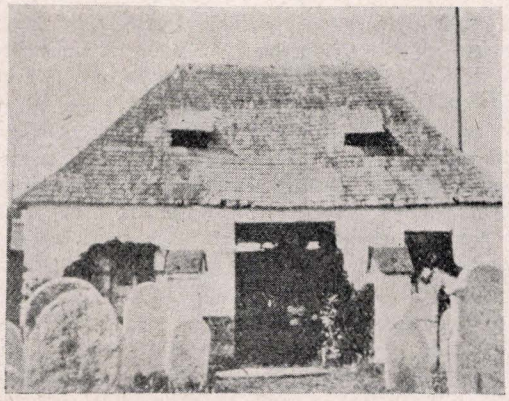


*Izsák Löwy, founder (in 1835) of the city of Ujpest, Hungary*

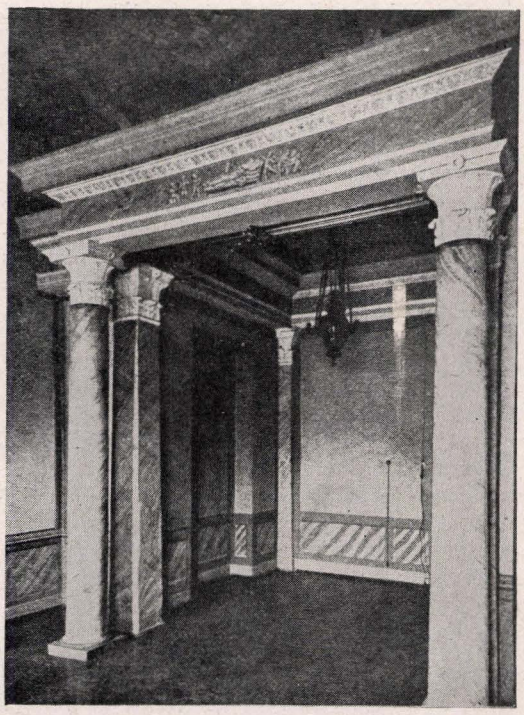
Mandl, a medical authority regarded highly in all Europe, became a member of the Hungarian Academy of Sciences in 1846; Frigyes Gross founded an eye-clinic in Nagyvárad, Móric Mauksch founded, at Liptószentmiklós, the first institute for the deaf and dumb in the country. Prominent in the economic field was the leather manufacturer Izsák Löwy, who, with his brothers Bernát and Joachim, founded the city of Ujpest in the vicinity of Pest. Márkus Rózsavölgyi, violinist, and Amsel Finály, conductor of the court orchestra, distinguished themselves.

All this indicates that at this time the Jews of Hungary, despite their unfavorable political situation, played an important part in the life of the country. This participation grew as the process of Magyarization of the Jews advanced. Hungarian dress and language were adopted by the Jews. Móric Bloch (Ballagi) translated the Pentateuch, Móric Rosenthal the *Psalms,* into Hungarian. Some of the congregations adopted the Hungarian language for their documents, and some rabbis began to preach their sermons in Hungarian. In 1844 the Jews of Pest founded the Society for Magyarization, with a reading-room, school and kindergarten; previously, in 1842, the Hungarian-Jewish Trade Union and Agricultural Society had come into existence. These tendencies toward Magyarization were furthered by the demands made by the Hungarian friends of Jewish emancipation. Thus Lajos Kossuth demanded a complete reform of the Jewish religion as a prerequisite for the granting of full equality, and in 1844 he emphasized the need for the convocation of a Jewish Sanhedrin toward this end.

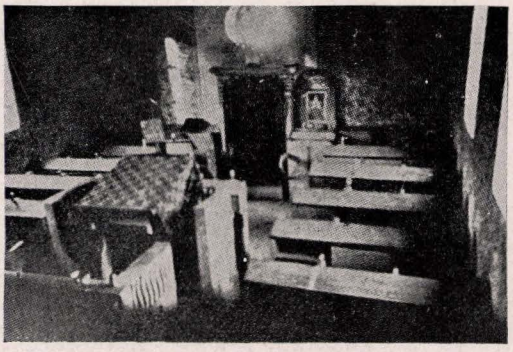
The demands for assimilation found a particularly strong echo in the leaders of the Reform movement, Áron Chorin and Lipót Löw, who soon engaged in the struggle for emancipation. The movement toward Magyarization gradually prompted the Jews to cultivate the study of Hungarian literature; voices among non-Jews were lifted in the cause of emancipation; prom-



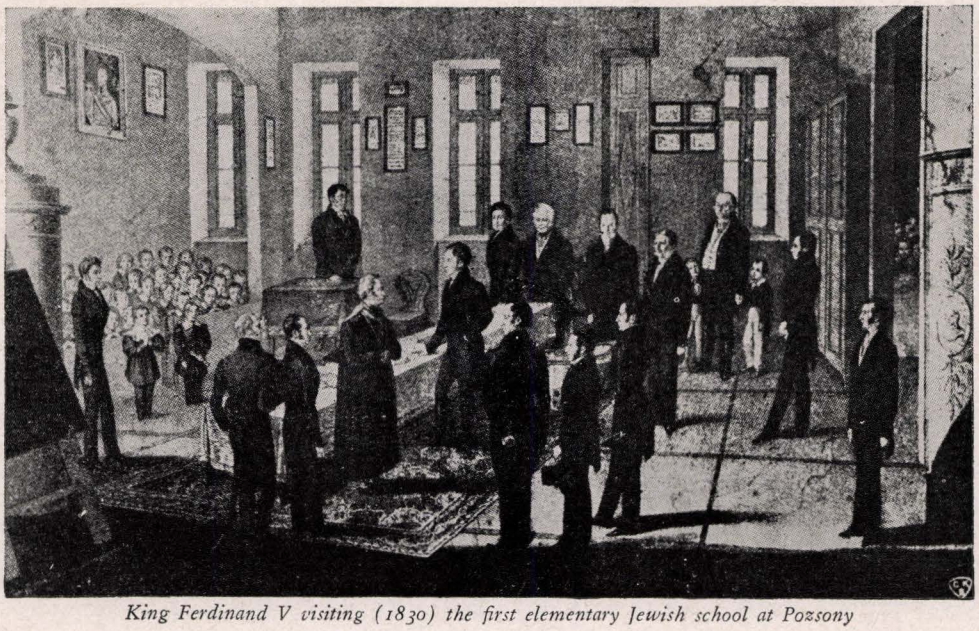
*Mortuary in a Jewish cemetery of Budapest, showing pillar at the entrance erected in commemoration of the cholera epidemic of 1831*







*Anti-Jewish riots (above) at Pozsony in 1848; (top, right) alcove in a Jewish home at Kismarton (1830); (right) interior view of a Sabbatarian house of worship at Bözödujfalu*



*King Ferdinand V visiting (1830) the first elementary Jewish school at Pozsony*

inent political figures like Ferenc Deák, Gábor Klauzál and Baron József Eötvös joined in the struggle. Nevertheless, the Diet in 1844 refused to extend the rights granted in 1840. However, the toleration tax was finally abolished in 1846 in return for the payment of part of the arrears that had accumulated during the years, in the amount of 1,200,000 gulden.

During the revolutionary struggles of 1848 and 1849 the populace in Pozsony, Pest and Szombathely organized Jew-baiting campaigns. Nevertheless, Jews streamed to the banners of the Hungarian army in the uprising against Austria, while the free Slovaks, Serbs, Wallachs and Croats held aloof from, or were hostile to, the struggle. The Jews of Pest formed a special division of the national guard. Rabbi Lipót Löw of Pápa joined the ranks of the national guard to combat the insurgent Croats. The Serbs at Zenta slew Rabbi Izráel Ullmann and Jakab Münz, son of Rabbi Mózes Münz of Óbuda, along with other Jews, for their Hungarian sympathies. Famous among the Jewish combatants in the revolution was Ignác Helfy, Kossuth's friend, afterward deputy and leader of the Hungarian Party of Independence; Leó Holländer, war commissioner of the honvéd (the revolutionary) army; Adolph Huebsch, afterward rabbi in New York city; Schiller-Szinessy, later lecturer at the University of Cambridge; Ignác Einhorn, leader of the Reform community of Pest, afterward undersecretary of state under the name of Ede Horn. Horn estimated the number of Jewish soldiers in the main body of the honvéd forces as 20,000; later sources, however, are more conservative in their estimates. The Jews also helped the struggle for national independence by supplying the army with armor, provisions, clothes, medical supplies, and money.

During 1848 the Jews continued their struggle for complete emancipation. The Pest community was ready to devise a thorough reform of the Jewish religion. The other communities, however, were not eager to follow, and their delegates to the conference of Pest, which took place on July 5, 1848, were instructed to forego equal rights rather than accept Reform. The reformers of Pest founded a Reform Society, patterned upon the German Reform methods. They organized branches in the country, and edited a periodical, *Der ungarische Israelit,* to disseminate their ideas. Finally, the first Reform community constituted itself in Pest with Ignác Einhorn as rabbi, who then went to Berlin to study Reform institutions. Emancipation of the Jews was one of the last acts of the Hungarian revolutionary government (July 28, 1849), on the eve of the Ninth of Ab. Two weeks later, the Hungarian army surrendered, and the hopes of the Jews for emancipation were again frustrated.

The reprisals of the Austrian general Haynau fell heaviest upon the Jews. Jews were arrested and executed, others had to emigrate, among them Ignác Einhorn, and the Reform society was dissolved. Haynau demanded an indemnity of 2,300,000 gulden from the Jewish communities, basing this exorbitant sum on the fact that they had contributed greatly to the revolution; the ministry at Vienna, however, had to be satisfied with one million gulden. By 1855 the million had been paid in full and on March 29, 1856, Francis Joseph I (1848-1916) decreed that the money should "remain undivided" and be devoted to the following purposes: (1) establishment of a rabbinical seminary; (2) a training school for teachers, as well as elementary schools for poor Israelites; (3) establishment of institutions for the poor deaf, dumb and blind Jewish children. The last two were rapidly realized. In the same year the council of the government created twenty institutions, and Jewish model schools were organized in Sátoraljaujhely, Temesvár, Pécs and Pest. In 1859 the first teachers' training school was inaugurated, whereas the rabbinical seminary was not established until 1877.

The loyalty which the Jews displayed in Hungary's fight for political freedom did not ultimately go without recognition. In 1859 the Jews profited from the conciliatory spirit that began to prevail in Vienna toward Hungary. A law was then enacted permitting Jews to employ Christian servants; and another in 1860 permitted them to reside in the mining towns. The session of the Diet of 1861, however, ended before definite decision in Jewish matters could be reached; Jewish emancipation had to wait another six years.

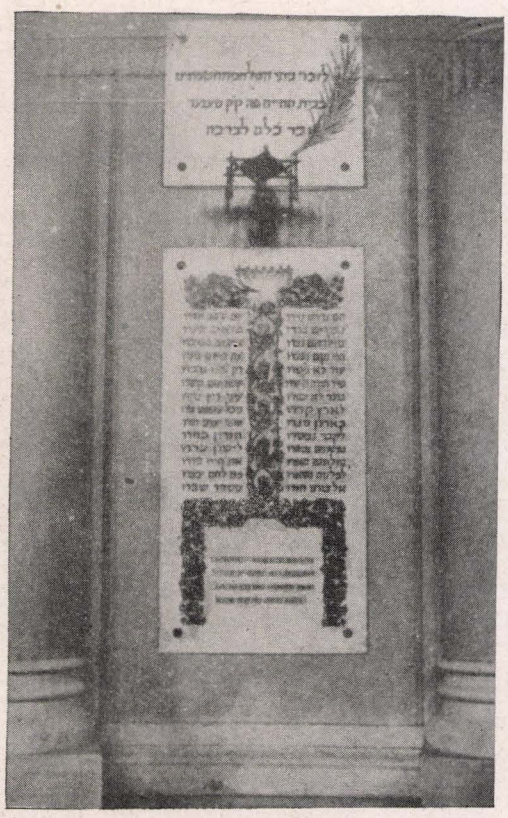
**4. The Period of Emancipation (1867 to 1918).** In 1867, on the basis of interpellations by Kálmán Tisza and Ferenc Deák, the complete political emancipation of the Jews was effected. The emancipation edict consisted of only two paragraphs: (1) "The Israelite inhabitants of the country are declared as having the same privileges in the exercise of all civil and political rights as the Christian inhabitants." (2) "All laws, practices and decrees which are in opposition to this provision are hereby repealed."

The inner conflict in Hungarian Judaism, which had flared up between the Orthodox and Liberal groups before the emancipation, did not, however, end with emancipation. Baron József Eötvös, Minister of Public Worship and Instruction, had urged the convocation of a general congress of Jewish delegates for the purpose of regulating the organization of the communities and schools. The congress met in Budapest on December 16, 1868; Ignác Hirschler, president of the Israelite community at Pest, presided. In all questions which occupied the congress—the composition of community organizations, matters relating to the rabbis, administration of cultural and welfare institutions, but especially the establishment of an institute for the training of rabbis along the lines of a broad European education—the Orthodox representatives, who had previously organized themselves in the society Shomre Hadath (Guardians of the Faith), stood unalterably opposed to the great majority at the congress. The antagonism sharpened to a point where, finally, on February 5, 1869, after the congress had refused recognition of the *Shulhan Aruch* as the basis of Judaism, the forty-eight Orthodox deputies, out of the total of 220, left the chamber.

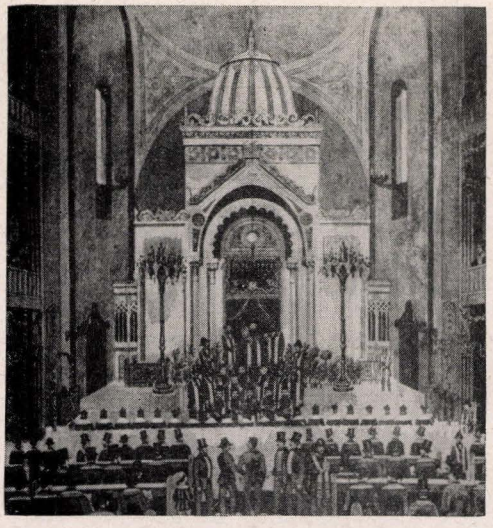
Nevertheless, the congress continued in session and closed on February 24, 1869, with a complete victory for the progressives. Thereupon Minister Eötvös decreed that the decisions of the congress were binding upon all Jewish communities. After a long struggle, the Orthodox in 1871 succeeded in obtaining permission from the government to form an independent organization, so that thereafter in Hungary two organized Jewish communities stood in opposition to each other. The Orthodox congregations formed the Orthodox Israelite Chan-



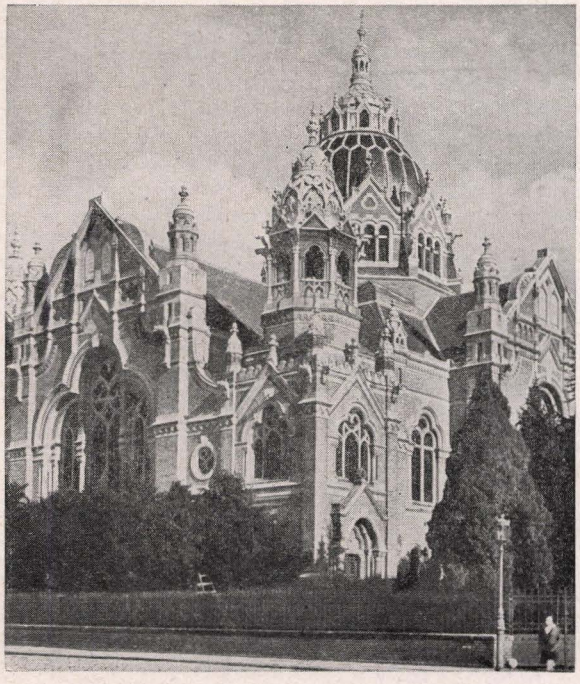
*The disastrous fire (May 17, 1913) in the ghetto of Pozsony*



*Memorial tablet at Szeged in honor of the Jewish soldiers who died in the first World War*



*An interior view of Budapest's principal synagogue (sketched in 1860) where Theodor Herzl was confirmed*



*The main synagogue at Szeged, Hungary*

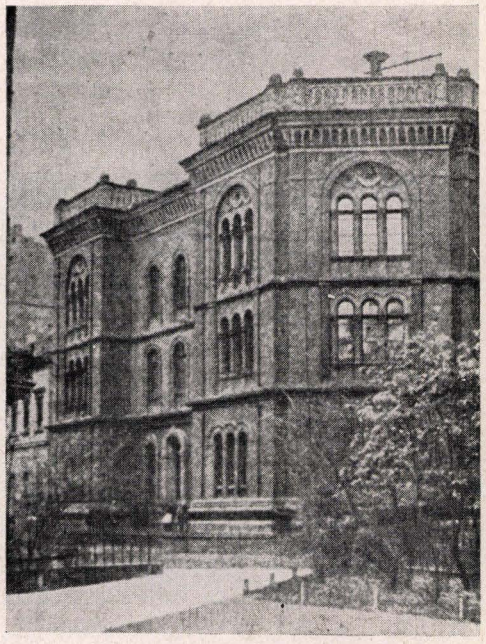
cery, whose first president was Ignác Reich; the Liberal communities organized themselves into the Israelite Chancery, headed by Márton Schweiger. In 1874 the Israelite Chancery founded the Ferenc József National Rabbinical Seminary of Hungary, dedicated in 1877, which soon became a widely esteemed center of modern Jewish learning. Those communities which joined neither the Orthodox nor the Liberal congregations, known as the status quo communities, received a charter for their own special form of organization in 1929.

Even while this internal struggle persisted, Hungarian Jewry struck deep roots in the life of the nation and took a leading part especially in the economic development of the country. This progress was interrupted by a brief outbreak of anti-Semitic feeling incited by the blood accusation of Tisza-Eszlár (1883), which ended in the acquittal and exoneration of the accused. Yet anti-Semitic sentiment, represented by Deputy Istóczy, remained alive for some time among the common people. Istóczy had been inspired by anti-Semitic activities then prevalent in Germany. He urged that all Jews be deported to Palestine. It is noteworthy that, though the Hungarian Lower Chamber included seventeen deputies elected (1884) on anti-Semitic programs, the government declared itself vigorously against anti-Semitism. In 1896 a law was passed recognizing the Jewish faith as legally on a par with Christian denominations.

Among all the rights granted Hungarian Jews, there was none from which they profited more than from that of secular education. Jewish elementary and junior high schools sprang up throughout the country. In regions populated by national minorities these were often the only schools employing the Hungarian tongue; as such, they also admitted non-Jewish children. The number of Jews in the high schools of Budapest specializing in the sciences was 35 per cent of the total enrolled from 1910 to 1913; 50 per cent in the faculty of medicine at the university and 40 per cent in the Technical School of Budapest were Jews; of 6,743 in the legal profession, 3,049 were Jews; among 2,084 physicians, 1,298 were Jews; of 1,214 journalists, 516 were Jews.

Attracted by the possibilities in making a career in business, the trades, the professions, journalism, and even in civil service to a moderate extent, the Jews flocked to Budapest from all parts of the country, until they constituted 20 per cent of the total population of that city. The Jews of Galicia, who lived in poverty, were also attracted to Hungary, which was making great strides in building up a pulsating economic life; added immigration of Galician Jews came during the first World War when the Russians invaded Galicia.

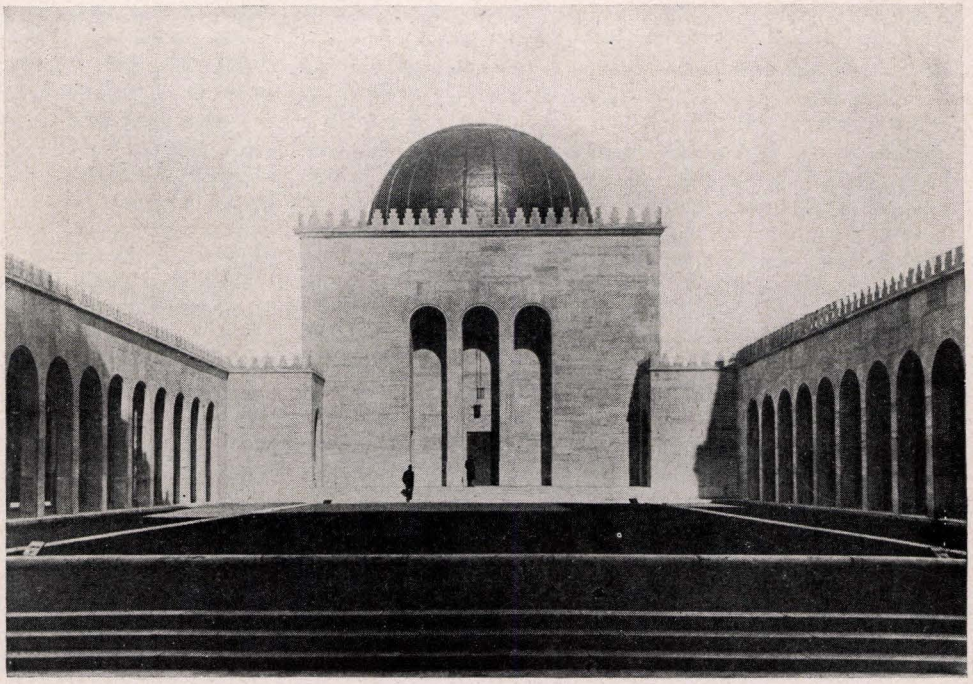
During the first World War (1914-18) the Jews made great sacrifices in life and property. More than 10,000 Jews fell on the battlefields, and common suffering in the trenches and prison camps seemed to have sealed forever the feeling of comradeship between the Hungarian tiller of the soil and the Jewish shopkeeper or professional man. Many Jews received promotions and decorations. At the same time, however, bitter feeling welled up against the suppliers of the army who, to a considerable extent Jewish, reaped handsome profits—though at the same time many other Jews, rich and poor, lost all their possessions, which they had invested in government war loans. ERWIN GEORGE PATAI.



*The National Rabbinical Seminary of Hungary at Budapest*

**5. Since the First World War.** Three generations of Hungarian Jews played a significant part in the development of the country during the 19th and 20th centuries. The first generation, that of 1848, fighting for its emancipation, ardently embraced the Hungarian patriotic cause which it felt to be akin to its own aspirations for more freedom, for a liberal atmosphere in which the nation's energies might be fully utilized. The second generation, the emancipated Jews of the 1870's and 1880's, profited by a prolonged period of peace to give the fatherland their age-old experience of business and industry, to build up the capitalistic economy of Hungary, to give their sons an excellent education. The third generation (1905-10) were men of the pen. Their elite founded literary and sociological reviews, and several daily newspapers. For inspiration they turned to the literatures and political thought of the great Western nations. They launched a new literary school and professed progressive ideas in politics and economics. Many of the humbler Jewish elements found an outlet for their ambitions in holding offices in the Social Democratic Party. Others, again, who were not successful, some of them having been snubbed by, or ejected from, the Social Democratic Party, became trained in communist theory and technique while prisoners in Russia during the first World War (1917-18).

In October, 1918, Hungary was among the nations that lost the World War. The government lost control within the country, and a group of writers and professors, under the leadership of Count Mihály Károlyi, a friend of the Entente, formed a National Council. Among the twenty-seven members of the National Council the following fourteen were Jews: Lajos Biró, József Diner-Dénes, Ferenc Göndör, Lajos Hatvany, Oszkár Jászi, Pál Kéri, Zsigmond Kunfi, Jenő Landler, Lajos Magyar, József Pogány, Lajos Purjesz, Béla Szántó, Pál Szende, Jakab Weltner. The republican



*The Temple of Heroes (Budapest) erected in memory of Hungary's Jewish soldiers who fell in the first World War*

cabinet, formed after King Károly IV's abdication, had two Jews as ministers, Zsigmond Kunfi and Pál Szende.

Any efforts of this government to do constructive work were doomed by the pressing demands of the victorious Entente that Hungary cede territory to the nationalities which were forming states of their own. The communist propagandists who were arriving from Russia also caused much trouble. When, in March, 1919, the borderline afterward sanctioned by the Treaty of Trianon was forced upon the government in the form of a twenty-four-hour ultimatum, President Károlyi resigned, and there was no patriotic Hungarian willing to endorse with his name the mutilation of the country.

Thus it happened that Béla Kun, communist leader, and other Bolsheviks were freed from prison where they had been incarcerated for causing grave disturbances. The Social Democratic Party was seeking the benevolent support of the communists in order to be able to form a government. The less cautious elements of the Social Democratic Party, however, made the communists the masters, and on the night of March 21, 1919, the government of the Hungarian Soviets, headed by Béla Kun, assumed control. The executive powers were vested in a host of petty journalists and clerks of frustrated ambitions, along with a few theorists, dreamers of a better world. During the four months of the Soviet Republic, the following individuals of Jewish origin, most of whom had left the Jewish faith, held posts as Soviet commissars: Béla Kun, President and Foreign Commissar; József Pogány and Béla Szántó, war commissars; Jenő Landler and Béla Vágó, Commissars of the Interior; György Lukács and Zsigmond Kunfi, Commissars of Public Education; Jenő Varga, Commissar of Commerce; Béla Székely and Gyula Lengyel, Commissars of Finance; Zoltán Rónai, Commissar of Justice; Sándor Szabados, Commissar of Propaganda; Henrik



*A room in the Jewish Museum at Budapest*

Kalmár, Commissar of Nationalities. Lesser posts were occupied by commissars Gyula Alpári, Dezső Bokányi, Jenő Hamburger and József Kelen. Two-thirds of the total number of commissars were of Jewish descent, though most of them had renounced Judaism.

The Hungarian Soviets were doomed from the moment they came into power, for their government and their ideas did not appeal to the peasantry. The Jewish representatives of big business were held as hostages along with important figures of the *ancien régime* of the Christian faith. As opposition and discontent grew among the middle classes, punitive expeditions were led by Tibor Szamuely throughout the country, and executions were ordered wherever he passed. Among the victims there were forty-four Jews. The only achievement of the Soviets which was acclaimed in the wider circles of the population was their successful war against the Czechs and Roumanians from whom the Red Army of Hungary, commanded by the converted Jew, Vilmos Böhm, gained some territory.

Unique courage was shown during the terrorist regime by the Jew, Jakab Weltner, editor of the socialist paper *Népszava,* who raised his voice, in his columns as at meetings, against the violence, the corruption and the degeneration of the socialist ideal under Hungarian Soviet rule.

When, early in August, 1919, the regime collapsed and the commissars fled, terrible tolls in Jewish life were taken among the innocent to expiate the crime of the Bolsheviks. Irregular military formations swept the country, demanding Jewish victims. Jew-baiting and Jew-beating were rampant in the streets of Budapest and at the universities. A great number of writers and journalists, who were Jews, exiled themselves to Vienna. The tribunals meted out death sentences to Bolshevik terrorists. Among 329 persons executed for terrorist acts there were thirty-two Jews. A number of commissars who did not flee received life terms; later they were exchanged for Hungarian prisoners of war.

Hungarian Jewry as a body was held responsible for the revolutions. Jewish teachers in city or state service, Jewish judges and university professors were suspended and demoted. A general attempt was made to take business out of the hands of Jews by founding various large-scale enterprises with public funds. These, however, failed for the greatest part. In 1920, the law known as numerus clausus was enacted, limiting the ratio of Jewish students at the universities to the proportion of Jews in the total population of the country, that is, to 5 per cent of the total number of students. Thousands of young Jewish men and women had to study at universities in Austria, Germany, Czechoslovakia and Italy.

In 1921, Count István Bethlen became prime minister, and inaugurated a course conducive to normal conditions. Although the Jews remained excluded from civil service and public education, and although even in the field of free enterprise they were somewhat limited by the refusal of certain licenses to Jews, the ten-year Bethlen regime (1921-31) utilized accumulated Jewish energy in upbuilding industries of the country which hitherto had been almost wholly agricultural. New industries, giving work to thousands of unemployed tillers of the soil, and increasing exports, tided Hungary over the years of the agricultural depression.

In the 1926 to 1927 election, eleven Jews were elected to the Hungarian parliament. A law enacted in 1928 assured both Orthodox and Reform Jews separate representation by rabbis in the Hungarian Upper Chamber. The first of these representatives were Immánuel Löw and Koppel Reich.

When, in 1932, General Gyula Gömbös, a former champion of militant anti-Semitism, became premier, he declared he had reconsidered his attitude toward the Jews, and invited their participation in the life of the nation. In the same year Zoltán Böszörményi, rightist revolutionary leader, was convicted for the first time of incitement.

**6. Cultural and Scientific Contributions.** Ever since emancipation opened the schools to Hungarian Jews, they have manifested great proficiency in the fine arts, the professions and the sciences. Until the restrictive laws of 1939 to 1941, there was a virtual overproduction of creative minds among Hungarian Jewry, and a number of those who could not be absorbed by the cultural life of their own country went abroad and in many cases achieved great success. Dr. Rusztem Vámbéry prepared the following list (since supplemented) of Hungarian Jews who have attained international fame in various fields of intellectual endeavor:

**Literature.** Due, perhaps, to the limitations of language, the greatest Magyar poets and novelists of Jewish birth—József Kiss, Ernő Szép, Sándor Bródy and Dezsö Szomory—are little known in the Western world. But there are others, who wrote in German, as did Karl Beck, whom his contemporaries compared to Byron; Gottlieb Saphir, the once celebrated humorist; Theodor Herzl, whose masterful pen was eclipsed only by his initiation of and devotion to the Zionist movement. The journalist Adolf Ágai, a zealous proponent of the emancipation of the Jews in 1865, and a devoted patron of the IMIT, the Jewish-Hungarian Literary Society, was also the founder of the humoristic magazine *Borsszem Jankó.* He created that deeply-rooted understanding between Magyars and Jews which is a result of laughing at each other's and one's own weaknesses.

Of those still alive Andreas Latzkó, Arthur Holitscher and Felix Salten are best known, though few people are aware of their Hungarian Jewish origin. In the closing decades of the 19th cent. there were several playwrights, like Rudolph Lothar, Gustav Kadelburg and Gustav Klinger, who, though born Hungarian, became most popular in the German-speaking world, as they lived in Germany or Austria.

In the 1940's, however, the names of the playwrights Ferenc Molnár, Melchior Lengyel, Ernest Vajda, Louis Biró or Gabriel Drégely, László Fodor, László Bús-Fekete, Otto Indig, and of the novelists Ferenc Körmendi, Jolán Földes, Béla Zsolt, though they write in Magyar, were widely familiar on both sides of the Atlantic. Under literature must be mentioned also the name of William Loew, New York lawyer, who up to his death (1922) rendered pioneer service by transplanting gems of Hungarian poetry into English. Best known among present-day American translators is Louis Rittenberg.

**Medicine.** As everywhere else, in Hungary, too, science and philosophy have been favorite

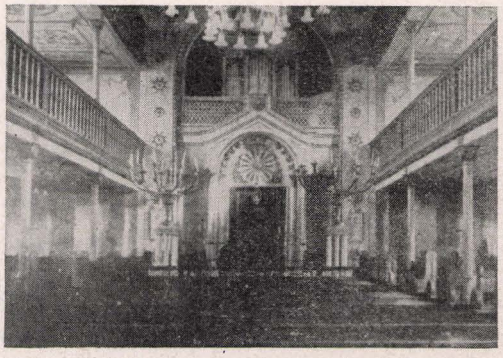
spheres of the Jewish mind from the very moment when Jews were permitted to cultivate so-called profane knowledge. It is above all in medicine and mathematics that Magyar Jews have made themselves conspicuous. It was no mere chance that a considerable number of professors of medicine in Austrian and German universities were Jews born in Hungary.

Professor Maurus Benedict (neurology); Max Kassovitz (children's diseases); Maurus Kaposi (dermatology); Adam Politzer (otologist); Henry Neumann de Héthárs (laryngologist, who died in the United States); Leopold Réthi (laryngology); Maurus Rosenthal (neurology); Leopold Schenk (embryology); Salomon Stricker (pathology), all of the Vienna University, were or are resplendent stars in the medical constellation. And so were also Henry Bak, professor at San Francisco University; Professor Robert Barany, Swedish otologist and holder of the Nobel Prize; Louis Mandl and Maurus Krishaber of the Paris University; Aurelius Szili, ophthalmologist of the Freiburg University; Philip Hauser, who in Spain won the prize of the French Academy for successful work in combatting cholera.

A large number of brilliant Jewish medical men helped raise Hungarian medicine to a high level. In the second half of the 18th cent. Leopold Bettelheim saved the life of Chancellor József Erdödy, and was decorated by King Ferenc I, for outstanding service rendered to the royal house and the nobility. Frigyes Grósz and Ignác Hirschler, the latter an ardent champion of Reform in the 1870's, were the first Hungarian ophthalmologists. Professors Jónás Báron (surgeon), Henrik Alapy (surgeon), Manó Herczel de Pusztapéter (surgeon), Henrik Benedict (internist), and Gyula Erőss (pediatrist) were the outstanding Jewish physicians at the end of the 19th cent. In the 20th cent. Aladár Fischer (surgeon), Adolf Szili de Szilsárkány (ophthalmologist), Elemér Pollatschek (laryngologist), Ármin Flesch (pediatrist), Gyula



*The synagogue at Brassó, Hungary*



*Interior of the synagogue at Veszprém, built in 1865*

Báron (orthopedist), Gedeon Erős (pathological anatomist), Zoltán Aszódi (internist), Arthur Hasenfeld (heart specialist), became assistant or associate professors in their respective fields, whereas Emil Grósz was ordinary professor of ophthalmology and Lajos Ádám was made director of one of the surgery clinics of Budapest University. Outstanding in surgery were also Béla Molnár and István Rosenak (who in 1939 went to the United States), in internal medicine Lajos Lévy and Zoltán Ernst (the latter went to the United States about 1925 on a Rockefeller scholarship), Gyula Holló, lung specialist (who went to the United States in 1939), Aladár Farkas (orthopedist), who went to the United States in 1940, Miklós Klein (ophthalmologist), who went to England in 1939, Márk Pauncz (laryngologist), and Jakab Justus (dermatologist), who was invited by several American universities, but died in Hungary. Sándor Ferenczi was one of the most distinguished psychoanalysts of Europe, and Ferenc Völgyesi did some pioneer work in hypnosis as a therapy.

**The Natural Sciences.** Tibor Péterfi was professor of biology at the Dahlem Institute, Berlin; Cornelius Weisz, lecturer in biology at Harvard; Sam Fenichel, ornithological explorer of New Guinea; Géza Roheim, one of the greatest living authorities on ethnology; Chief Rabbi Immanuel Löw, a recognized authority on the flora and fauna of the Jews; Géza Révész, director of the psycho-pedagogical institute at Amsterdam; Julius Pikler, formerly of Budapest University, who devoted himself to psycho-physiology; Theodore Kármán of Aix-la-Chapelle, internationally known authority on aerodynamics; Andor Szegvári, inventor of the ultra-microscope and of a new process in rubber production; Professor Georg von Hevesy, of Copenhagen, authority on physical chemistry; Paul György, of the University of Cleveland, who discovered a new Vitamin B.

In a similar way the history of astronomy will have to record the life-work of Maurice Lövy, late director of the Paris Observatoire; of Maurus Löw, erstwhile director of the Berlin Geodesic Institute; of Leopold Schulhof, former leader of the Bureau de Longitude Paris.

**History.** When one turns to the domain of abstract knowledge, it becomes more difficult to present an exhaustive list of Hungarian Jewish contributors. But it is a fact that nearly all noteworthy historians of Hungary—Marczali, Ballagi, Acsády, Fraknói, Lánczy, Angyal, and Óváry—are or were of Jewish origin.

In countries other than Hungary Samuel Schreiber was professor of history at the University of Prague; Emil Szántó, professor of archeology in Vienna; Nathaniel J. Reich, professor of Egyptology at Dropsie College, Philadelphia; Victor Basch, professor at the Sorbonne, Paris; Salomon Frankfurter, archeologist, late director of the Vienna University Library; Max Herz Bey, late director of the Museum at Cairo; George Alexander Kohut, specialist in American Judaica. All these are striking instances of widespread researches by Hungarian Jewish scholars.

**Among Explorers.** Great fame was achieved by Ármin Vámbéry, orientalist; Marc Aurel Stein, indefatigable student of old Asiatic culture; Maurus Déchy, first explorer of the Caucasus; Gyula Germanus, Arabic student; Julius Kepes, Arctic explorer who helped to discover Francis Joseph Land; Angelo Heilprin, chairman of the Geographical Society of Philadelphia, whose geological explorations of Bermuda and Mexico were of vital significance.

It goes likewise without saying that oriental philology owes a good deal to Hungarian Jews. Ignaz Goldziher was in his day the leading authority on Arabic and on the philosophy of the Moslem world. Adolf Neubauer was professor at Oxford University and director of the Bodleian Library. William Leitner was founder of the Oriental Institute of Woking, England, and editor of the Asiatic Quarterly. But the example of Leo Spitzer, professor of comparative philology at Marburg University, shows that the linguistic ability of Hungarian Jews is not exclusively confined to the study of Semitic languages.

Philosophy, sociology, law, literature and journalism are equally domains to which Hungarian Jews have contributed. These include Max Nordau, sociologist, philosopher and Zionist leader; Emil Reich, English critic and late lecturer on esthetics at Cambridge, England; Max Schlesinger, champion of liberal thought in English journalism; Henry Felberman, philosopher and editor of the *London Examiner*; Julius Klein, who was the author of the *History of Drama,* in fifteen volumes.

**Mathematics.** Hungarian Jews are also well represented in mathematics. To mention only a few names, Ludwig Schlesinger was professor at Giessen; Otto Szász at the University of Frankfort; Marcel Riesz, at Stockholm; George Pólya, lecturer of the Rockefeller Foundation and professor at the University of Zurich; Michael Fekete, professor at the Hebrew University of Jerusalem. Occupants of chairs in Hungarian universities were Gyula König, Leopold Fehér, Alfred Haar, and Manó Beke.

**Music.** Hungarian Jews excelled in the composition and rendition of music. To an earlier generation belong the composer Stephen Heller, a friend of Chopin, Liszt and Berlioz, who is still well known for his pedagogic compositions; Joseph Joachim, violinist and director of the Berlin Conservatory; Edward Reményi, who died in New York; Edmund Singer, director of the Stuttgart Academy of Music. Leopold Auer was conductor of the one time Imperial Orchestra at St. Petersburg, and author of a volume on the art of the violin, published at New York (1921). One of the most talented Magyar composers, Victor Jacobi, died in New York shortly after the first World War. One of the great composers of the world, Karl Goldmark, related by blood ties to Mrs. Louis Brandeis, was born in Keszthely. Isidore Phillip, professor of the Conservatoire, and Robert Berney as composers ranked among the foremost representatives of musical genius in Paris. Karl Flesch, violinist, born in Hungary, was one of the professors of the Curtis Institute in Philadelphia; Leó Weiner won the Coolidge prize for music. Sándor Jemnitz, Béla Reinitz and György Kósa were composers of note. Emerich Kálmán's operettas were performed the world over. Pál Ábraham composed the music of a number of film operettas.

Among performing artists, the Lehner String Quartet—consisting of Lehner, Smilovits, Roth and Hartmann—often played before English royalty. The violinist Joseph Szigeti, and the conductor Eugene Ormandy, of the Philadelphia orchestra, were born and received their musical training in Hungary. Iván Engel, the blind Imre Ungar, winner of an international Chopin contest, and Annie Fischer, who won a Liszt contest at the age of eighteen, were outstanding pianists, touring in central and northern Europe.

Both vocal and dramatic art have found remarkable personification in Hungarian Jews. Amongst opera singers, the tenor William Beck and the baritone Louis Rózsa—the first of whom died in Chicago, the other in Detroit—deserve special mention. Friedrich Schorr, long an outstanding member of the Metropolitan Opera House of New York, was born at Nagyvárad, Hungary. Riza Eibenschütz was primadonna of the Dresden Royal Opera. Gitta Alpár was a singing film star in Germany.

**Painters and Sculptors.** It would be difficult to enumerate all Hungarian Jewish painters and sculptors who won reputations in Europe and elsewhere. Sándor Bihari was the great master of Hungarian painting in the post-Munkácsi period. Philip László, Arthur Halmi, Louis Mark, Leopold Horovitz, and Wilhelmine Parlaghy, portraitists; the illustrator Marcel Vertès and the cartoonists of the League of Nations, Imre Kelen and Alajos Dezső, have become widely known in the United States. Painters like Gusztáv Magyar-Mannheimer, whose canvases were bought by Emperor Francis Joseph I, Béla Iványi-Grünwald, Lipót Hermann, Adolf Fényes, Ferenc Hatvany, Izsák Perlmutter, whose self-portrait is in the Uffizi Gallery of Florence, Vilmos Perlrott-Csaba, and Róbert Berény are outstanding examples of modern Hungarian masters of the brush.

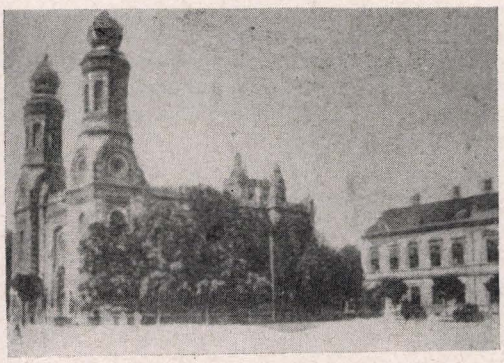
In sculpture the best known are Emil Fuchs, favorite sculptor of King Edward VII, and subsequently a resident of New York; Marcus Vedres, who lived in Florence; Eugene Mester, one of the noted sculptors of Copenhagen; József Róna lived in Hungary and created a number of the national monuments there.

The architect Oscar Kaufmann built not less than six theaters in Berlin alone. Prior to the first World War Béla Lajta created a style of modern simplicity which is unmatched in the European metropolises. Dezső Jakab built at Murány, Hungary, a castle for King Ferdinand of Bulgaria, and the skyscraper building of the Workmen's Casualty Insurance Fund at Budapest.

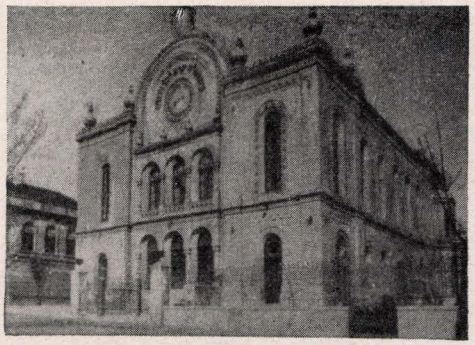
**On Stage and Screen.** Although acting is closely allied with language, Magyar Jews have contributed many actors of world-wide renown. Adolf Sonnenthal, who for a quarter-century was the leading spirit of the Vienna Burg-Theater, was born in Hungary. So too were Mary Barkany, whom St. Petersburg knew as well as New York; Ludwig Barnay, who became director of the Berlin Hoftheater; Emerich Robert, who for two decades was the most celebrated lover on the German stage. Lili Darvas, wife of Ferenc Molnár, was a star of the famed Reinhardt Theatre of Vienna. Oscar Beregi, Victor Varconi, Paul Lucas, Francisca Gaál and Szöke Szakáll, all known in the United States, were prominent on the stage before they won fame as film actors. Gyula Bartos, Gyula Gál, Kálmán Rózsahegyi and Jenö Iványi were life members of the National Theatre of Budapest and shone in classical parts. Jenő Törzs and Lajos Gellért created a number of memorable roles. Among the women, Berta Adorján, Szeréna Fáy and Ilona Aczél were members of the National Theatre. Irén Varsányi, Frida Gombaszögi and Margit Makay were great actresses in the other leading theatres.

No less important is the part played by Hungarian Jews in the management of theatre and cinema, as is manifested by the examples of Max Reinhardt and Eugen Robert, who were noted stage producers of Berlin; of Sigismund Lautenburg, who was director of several German theatres; of the late William Karczag, manager of the Vienna comic opera; Josef Jarno of the Lustspieltheater of Vienna; Arthur Bárdos, manager of the Budapest Belvárosi Szinház; the famous American motion picture producers, William Fox and Adolf Zukor; Alexander Korda and Michael Kertész (Curtiz), directors of distinction.

There are instances of talent the significance of which becomes manifest through the singularity of its expression. It is an interesting sidelight on Hungarian Jewish history that Joseph Hermann Hertz, Chief Rabbi of the British Empire, like so many rabbis in the United States, was Hungarian by birth. Bernard Maria Bauer, Catholic bishop and confessor to the French Empress Eugenie, and Adolph Saphir, Protestant missionary and English theologian, were Hungarian Jews. John Bernard Bettelheim, afterwards a surgeon in the American Civil War, went as a Christian missionary to Japan where he first translated the Bible, for which a monument was erected in his memory. Julius Blum Pasha, born in Budapest, became Finance Minister of Egypt.



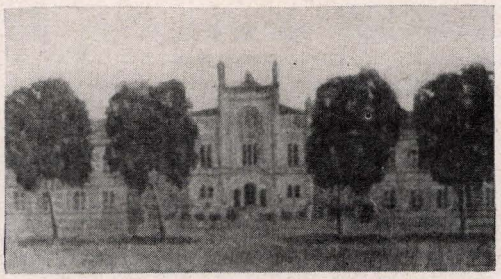
*The synagogue at Szombathely*



*The synagogue at Pécs*

**7. Changes under Nazi Influence, Since 1933.** Events took a new trend in 1933, after National Socialism established its regime in Germany. Jew-baiting and disturbances at once flared up at the universities. The city of Debrecen became a center of anti-Semitic propaganda. The Gömbös government forbade the display of the swastika (1933). Thereupon the Hungarian Nazis organized themselves in the Arrow-Cross Party, which was temporarily dissolved by the government in 1934, and the Sickle-Cross Party, ninety members of which were arrested when their plot against the government was detected in 1936. The government undertook but half-measures against these organizations which had secret or avowed members among the civil servants and the army. The largest number of members was recruited by the party of the National Will of Major Ferenc Szálasi, formerly of the General Staff of the army. Although he was twice imprisoned for anti-constitutional activities (in 1937 and 1938), he was in both cases released immediately. In order to counter subversive activities, parliament extended the prerogative of Regent Horthy (1937).

When the annexation to the Reich of Austria, Hungary's immediate neighbor and partner for centuries, was accomplished (1938), anti-Semitic agitation ran high. The program of the Nazis included also the distribution of land among the landless peasantry. The government, under the leadership of Premier Darányi, decided to adopt an anti-Semitic policy, so as to remove the revolutionary impact from a movement which would, ultimately, lead to the partition of large estates. Thus came into being, in May, 1938, the first anti-Jewish Law, limiting the participation of the Jews in the economic and cultural life of the nation to 20 per cent. The law included in the category of Jews those baptized since 1919. A Press Chamber was



*Synagogue and Jewish school at Nyiregyháza*

established with a view to excluding Jewish journalists and editors from the profession.

In April, 1939, Count Teleki, as head of a new cabinet, gave proof of great energy and determination to curb the Nazification of the country in closing the headquarters of the Nazis and arresting a great number of them, including Major Szálasi, who was sentenced to three years' penal servitude. Count Teleki's government, however, was obliged to adopt and introduce in the house a second anti-Jewish Law which had been drafted by the preceding Imrédy cabinet under growing German pressure.

In October, 1938, Upper Hungary was recovered, and six months later (March, 1939) Sub-Carpathia was wrested from Czechoslovakia after twenty years of partition. In consequence of this 150,000 Jews returned to Hungarian sovereignty. Although by their pro-Hungarian attitude these Jews had strengthened the Magyar minority in Czechoslovakia, the addition of such a large quota to the Jewish population of Hungary served the government as a pretext to expand its anti-Jewish legislation in the form of the second anti-Jewish Law (June, 1939). This law restricted the civil rights of the Jews in debarring all Jews from acquiring Hungarian citizenship and in providing for the cancellation of naturalizations effected after July 1, 1914. The franchise of Jews was limited to those persons whose antecedents had been residents of the country since 1867. These Jews were allowed to vote for Jewish candidates only, and the ratio of Jewish deputies was not to exceed 6 per cent of the total. The law deprived the Jews of participating in the government and in the cultural life of the country by excluding them from civil service and educational positions, national or local, and from executive positions in journalism, in the theatre and cinema. It restricted their possibilities of earning a living by limiting their ratio in the liberal professions, as well as in business enterprises, to a maximum of 6 per cent of the total. It restricted Jews in the purchase of landed property, and made their farm lands subject to expropriation with compensation. It provided for the gradual dismissal within five years of Jews employed in business offices until the ratio of 12 per cent of the total number of employes in the individual concern would be reached.

The law was aggravated by implementing regulations which gave it a sweeping interpretation. The ratio of Jewish students in the high schools was reduced to 6 per cent. Decrees were issued with a view to rendering business concerns with any Jewish employes uncompetitive, thus forcing them to dismiss Jews before the term provided by the law. Since the payment of severance money to a large number of dismissed employes proved onerous for the companies, a decree ordered the Jews to forego their severance pay if its payment prejudiced the employer. No business licenses were to be issued in any town or village before the percentage of Jewish licensees in that town or village became less than 6 per cent of the total. This regulation was enforced also in a town like Munkács in Sub-Carpathia, where 60 per cent of the population was Jewish. In Sub-Carpathia and Upper Hungary the administration greatly exceeded its authority under the second anti-Jewish law. The revocation of licenses, within three months, ruined thousands of store- and inn-keepers in these territories. Those who retained their licenses were soon hit by a decree forbidding the Jews to close their stores on Friday evening and Saturday. A decree ordering Christian storekeepers to mark their stores and the policy adopted by the government to designate the persons who might engage in the various fields of business completed the ruination of the Jews engaged in trade.

In the elections (June, 1939) held after the enactment of the second anti-Jewish law, fifty-three Nazi deputies were elected to the Lower Chamber. Pro-German feeling, and with it the Nazi movement, suffered a setback by the dismemberment of Poland, a neighbor and friend of Hungary, in September, 1939. As a result thereof, the second anti-Jewish law was assailed in parliament by the leaders of the opposition, and by Bishop Raffay, at the meeting of the evangelical church. Eight of the fifty-three Nazi deputies left the party. The successes of the German army in the spring of 1940, however, reestablished German prestige, and the second anti-Jewish law was executed with great vigor and speed.

In August, 1940, when the Hungarian troops marched to reconquer Transylvania, which they had lost to Roumania in the Trianon Peace Treaty of 1921, Jewish soldiers and officers were called to the colors. The northern part of Transylvania was ceded to Hungary by the Axis powers in the Vienna award. In exchange, Hungary was obliged to take a firmer attitude against the Jews, and a more lenient one toward the Nazis. Hungary announced a general amnesty for political prisoners on the happy occasion of the return of Northern Transylvania, and Major Szálasi, after having served half of his three-year prison term, was released. He was at once received by Premier Teleki, but was not invited to join the cabinet. The Jewish soldiers and officers, on the other hand, were not permitted to take part in the triumphal entry into the recovered territory. They were drafted into labor battalions up to the age of sixty, and were employed in building roads and for other hard labor. Employers were forbidden to rehire Jews returning from labor service, and thus the number of those who lost their means of livelihood was further increased. Nor were the 180,000 Jews of Northern Transylvania rewarded for the uncompromising loyalty to Hungary which they had shown under Roumanian rule when they had suffered persecution, the destruction of their synagogues and imprisonment for their openly avowed Hungarian sympathies. While the Hungarian government exempted 100 Sabbatarian families (Christians converted to Judaism in the 16th cent.) from the regulations of the anti-Jewish laws, the rest of the Jews of Transylvania had to bear their full impact.

In October, 1940, the representation of the two organized Jewish communities in the Upper House was abolished.

A plot against the regent and the Hungarian government, detected in November, 1940, led to the arrest of forty members of the Nazi party. The sentence of Nazi deputy Wirth was increased by the Court of Appeal to fifteen years.

In June, 1941, 20,000 Jewish inhabitants of formerly Yugoslav territory were added to the population of Hungary. In June, 1941, a bill to introduce the Nuremberg laws into Hungary was passed by the Lower Chamber of Parliament. Attenuating amendments suggested by the Upper House were rejected. The bill was then referred to a mixed commission of the two Chambers. In September, 1941, the bill, strongly denounced by Cardinal Justinian Seredi, head of the Catholic clergy of Hungary, was still pending.

In August, 1941, there took place a large-scale expulsion to Galicia of all alien Jews, including not only 6,000 German and Polish refugees, but also such Jews residing in the reannexed territories as could not prove their Hungarian citizenship.

**8. Communal Life.** In 1938 the Jewish Community of Pest organized its Protective Committee to assist Hungarian Jewry in its adjustment to the situation created by the first anti-Jewish law. In 1939 an agreement was reached with the American Jewish Joint Distribution Committee to the effect that the Joint was to supply toward the needs of the Protective Committee a sum equal to that which would be raised by a national fund of Hungarian Jewry (OMZSA).

In the first five months of 1939 (before the second anti-Jewish law was executed), the number of those seeking retraining with the Protective Committee was 3,086, and 4,382 applied for jobs. In 1938, persons applying to the Protective Committee for aid in emigration numbered 8,630, whereas in the first five months of 1939 such applicants totalled 56,066. During the same time the number of those who actually left the country with the help of the Committee was 620, about 1 per cent. These figures do not include those who achieved retraining or emigration by private effort.

By June, 1940, the proportion of the Jews in the trades was reduced to the 6 per cent which, according to the law, was to be reached in 1944, and in some cases the ratio of the Jews was not more than 3 per cent. Altogether 224,000 persons were deprived of their livelihood. In 1940 the Protective Committee rendered the following services to the community: vocational retraining, foreign language courses, assistance in emigration matters, transportation funds, legal assistance, financial aid, the distribution of clothes, children's care, apprentice homes, special aid to Upper Hungary and Sub-Carpathia, aid to German and Polish refugees. The Jewish Community of Pest and later the Protective Committee fed, housed, and assumed responsibility, as required by the government, for Jewish refugees from Austria in 1938 and 1941, and from Poland in 1939. In 1940 the total number of Jewish refugees in Hungary was 6,000.

30,000 Jews of Sub-Carpathia were supported by the committee. In 1941 the committee established soup-kitchens to feed the hungry.

The Committee for Social Work, founded in 1940, set itself the task of encouraging Jewish writers and artists, of fostering their inspiration by means of the traditions of Judaism, of publishing Jewish books, and of waging a new fight for emancipation.

The Jewish communities changed the curriculum of their high schools by introducing the teaching of trades. They also obtained permission to open trade schools, but were not allowed to admit more than forty boys and forty girls in the first year. Throughout the country 200 schools and training centers were opened, offering vocational training to 2,200 youths. Jewish youths were also trained in farming on several large estates. The National Hungarian Jewish Cultural Alliance gave adult lectures and also concert, opera and stage performances which were attended by 40,000 persons. For the assistance of Jewish writers and artists 70,000 pengos were expended. In 1940 there was an exhibit of the works of Jewish painters and sculptors.

Hungarian Jewry also responded with a virile religious revival to its segregation from the body of the nation.

In 1940 the (Reform) Jewish Community of Pest arranged for such traditional Jewish religious functions as *Shalosh Seudoth* (the Sabbath afternoon gathering) and *Melavveh Malkah* (Sabbath night festival, "farewell to the queen"). Religious instruction in the schools was further intensified, and the study of the Pentateuch was encouraged by means of Bible clubs and students' Bible contests.

Jewish authors, who hitherto had treated only general subjects, turned to the Jewish past and present, and lyric poets sang the anguish of the Jewish heart. A rapprochement between Reform and Orthodoxy took place in 1940 and 1941. LAJOS UJLAKI.

*Lit.:* Venetianer, Lajos, *A magyar zsidóság története* (1922); *Magyar Zsidó Lexikon* (1929); Dubnov, Simon, *A zsidóság története* (1934); the volumes of *Egyenlöség* (1929-39); the volumes of *Mult és Jövö* (1929-38); the volumes of *Magyar Zsidók Lapja* (1939 to Oct., 1941); Bernstein, Béla, *Az 1848-49 Magyar szabadságharc és a zsidók;* Löw, Lipót, "Das neueste Stadium der ungarisch-jüdischen Organisationsfrage," open letter to Ignác Hirschler, president of the Congress Commission (1871); idem, *Zur neueren Geschichte der Juden in Ungarn* (1874); Bergl, *Geschichte der ungarischen Juden* (1879); Kohn, Samuel, *A Zsidók Története Magyarországon* (1884); Pollák, Miksa, *A Zsidók Története Sopronban* (1896); Eisler, Mátyás, *Az erdélyi zsidók multjából* (1901); Büchler, Sándor, *A Zsidók Története Budapesten* (1901); Friss-Mandl, *Magyar Zsidó Oklevéltár* (1903-38); Richtmann, Moses, *A régi Magyarország zsidósága* (1913); Singer, Ábraham, *Magyar Zsidó Levéltár;* idem, *Chronik der Juden in Ungarn;* Kaufmann, David, *A Zsidók utolsó kiüzetése Budárol;* Krauss, Jakob, *Martyrium, Ein jüdisches Jahrbuch* (1922) 59 et seq.; Greenwald, Leopold, *Hayehudim Behungaria* (1923); Goldberger, Izidor, *Mekoroth Lekoroth Hayehudim Behungaria* (1923); *The Jewish Minority in Hungary, Report . . . Presented to the Board of Deputies of British Jews, Jan., 1926* (1926); Hajnóci, *A magyar zsidók közjoga* (1909); Bloch (Ballagi), Mór, *A zsidókról* (1840); Chorin, Áron, *Sollen die Juden Bürger werden?* (1848); Horn, Eduard, *Zur Judenfrage in Ungarn* (1848); Kraus, I., *Auf was gründet sich der Judenhass?* (1848); Oesterreicher, Elias, *Der Jude in Ungarn wie er war, wie er ist and wie er sein wird* (1842); Raschkow, Lazar, *Die religiöse und politische Freiheit der Israeliten Ungarns* (1848); the issues of *Judaica* from Nos. 1 to 24 (Pozsony, Aug., 1934, to July-Aug., 1937).

**HUNKOVCE**, city in Slovakia. It was formerly Hunfalu, of Szepes county, Hungary, belonged from 1919 to 1938 to Czechoslovakia, and was known also as Hunsdorf. It has had a Jewish community since the early 17th cent. The oldest extant documents date from the beginning of the 18th cent., but the customs and institutions of the community point to an earlier origin. Hunkovce was the only place in Szepes county where Jews were allowed to live, for the German burghers of the sixteen towns of Szepes county (Zips)

did not tolerate any Jews. The first Jews probably came to Hunkovce from Moravia and Galicia (the name of the prominent family of Jewish judges, Pollacsek, points to their Polish origin), and carried on commerce with the city of Cracow.

The first rabbi of the congregation whose name has been recorded was Benjamin Sinai (d. 1708). Other rabbis mentioned in the documents of the community are: Alexander Süsskind ben David, author of *Mitznefeth Bad* (Zólkiew, 1750); Joseph Moses Simhah ben Tzebi Rappoport, author of *Bigde Hakodesh* (Lemberg, 1806); Joab ben Jeremiah Mattersdorf, author of *Shaare Binah* (Vienna, 1792); *Khen Tov* (Zólkiew, 1806); *Imre Noam* (Munkács, 1885); Jekuthiel ben Joseph Josel, author of *Emek Hamelech* (Lemberg, 1808); Ezekiel Löwy Halevi (1818-24), author of *Torath Yehezkel* (edit. Abraham Singer, Paks, 1898); Salman Perlstein from Lithuania (1827-68). After Rabbi Perlstein's death, the community was led for fourteen years by the assistant rabbi, Mendel Kohn.

At this time Jews were free to settle in the other towns of Szepes county, and many left Hunkovce. Of the 200 families living there in 1860, there were only forty left in 1900. But this tiny community at times kept up three Yeshivas. Under Rabbi Samuel Rosenberg (d. 1919), the reorganized Hunsdorf Yeshiva became the foremost in all Hungary. It attracted 10,000 students, a great number of whom came from foreign countries. The grandson and successor of Rabbi Rosenberg, Rabbi Josef Horowitz, was called in 1929 from Hunsdorf to the position of rabbi of the Frankfort Israelitische Religionsgesellschaft, founded by Samson Raphael Hirsch. He was succeeded by his brother, Rabbi Salman Horowitz.

**HUNSDORF**, *see* HUNKOVCE.

**HUNTERBERG, MAX,** author and lecturer, b. Russia, 1883. He went to England when he was a young man, and completed his education there. From 1905 to 1915 he lectured in that country on subjects dealing with Christian-Jewish relations. In 1915 he came to the United States, settling in New York city, where he has lectured under the auspices of the New York Board of Education and the Council of Young Men's and Young Women's Hebrew Associations. In 1925 he founded the Hunterberg League for Promotion of Better Understanding Between Christian and Jew. His writings include: *The Russian Mephistopheles* (1907); *The Jew and the Anti-Semite* (1913); *The Crucified Jew* (1927); *The Tragedy of the Ages: Anti-Semitism, Its Root, Cause and Cure* (1937).

**HUNTINGTON, W. VA.**, *see* WEST VIRGINIA.

**HUPPAH,** a canopy used in Orthodox Jewish weddings, consisting usually of a square of silk, satin, or other heavy material, which is stretched across the top of four poles, which are either fixed in the ground or the floor or else held by attendants; under this Huppah the bride and groom and their attendants stand while the wedding ceremony is taking place.

The Huppah is the result of a long history of development of wedding customs. Originally there were two separate ceremonies, one of betrothal (*'erusin*), the other of actual marriage (*nissuin*). In the latter the bride was escorted in procession from the house of her family to that of the bridegroom, and formally brought to the bridal chamber, or *huppah*, in which the marriage was consummated. The groomsmen and bridesmaids would stand outside of this chamber, awaiting the opportunity to pass the good news that the marital union had happily taken place, while the remainder of the wedding party, consisting of the parents and relatives of the bridal pair and their guests, indulged in dancing, singing and merrymaking. The bride remained in the *huppah* during the entire seven days of the wedding festivities, which were sometimes called "the seven days of the *huppah*."

By the Talmudic period, however, the actual procession to the bridal chamber was regarded as too primitive; accordingly, the actual bridal chamber was replaced by a symbolical *huppah*, a sort of canopy or baldachin which was built by the father of the bridegroom. Such canopies might be made of purple cloth, adorned with jewels, or built in the form of a bower adorned with roses and myrtle sprigs.

During the Middle Ages, when the Jews were crowded into narrow city quarters, it was impossible to build elaborate canopies, and the wedding ceremony was accordingly transferred to the synagogue. At first it was customary to cover the heads of the pair during the ceremony with the bride's hood or veil. Toward the end of the Middle Ages the custom arose of holding weddings in the open air, usually in the open space near the synagogue, and this led to the introduction of a portable canopy, owned by the community, and given the name of Huppah. In modern times, when weddings are again held in synagogues, or in a hall, the portable canopy was adopted as part of the rite, although in modern times a solid canopy is sometimes erected in a hall in which a wedding takes place. The old wedding benediction, which speaks of marriages solemnized *'al yede huppah vekiddushin*, "by means of Huppah and the marriage cere-



*Huppah. Reproduced from a Minhagim Book printed (1723) in Amsterdam*

monies," originally referred to the ancient bridal chamber; it has been reinterpreted to apply to the modern portable canopy.

In modern times the use of the Huppah is still widely prevalent in Jewish marriages, although Reform Jews generally dispense with it, and their example has been followed by many of the younger generation of Orthodox Jewry.

**HUR,** an official in ancient Israel who, together with Aaron, held up Moses' hand during the battle against the Amalekites (*Ex.* 17:10-12), and who assisted him as judicial head of the people during Moses' stay on the Mount (*Ex.* 24:14). He was the grandfather of Bezalel, the head artificer in the construction of the Tabernacle (*Ex.* 31:2; 35:30; 38:22; *II Chron.* 1:5). He belonged to the tribe of Judah, and in *I Chronicles* is connected with Judah through his descent from Caleb (*I Chron.* 2:19-20, 50; 4:1-4). Josephus (*Antiquities*, book 3, chap. 2, section 4; book 6, chap. 1) identifies him with the husband of Miriam, the sister of Moses. According to *Num.* 31:8 and *Josh.* 13:21, Hur was also the name of a petty king of Midian who was defeated and slain by the Israelites shortly before the death of Moses.

According to one rabbinical opinion, Hur's mother, Ephrath, was really Miriam the sister of Moses (*Sotah* 11b); according to another, he was killed by the multitude for opposing the worship of the golden calf (*Sanh.* 7a).

**HURST, FANNIE,** author, b. Hamilton, Ohio, 1889. She was born in Hamilton, but spent the first twenty years of her life in St. Louis.

Her parents, who were well-to-do, encouraged their only child's natural aptitudes, and gave her mind a free rein. At the age of fourteen she wrote a masque in blank verse which was sent to the *Saturday Evening Post*, and received in reply the first of the many rejection slips with which she was to become familiar in the years that followed.

After she entered Washington University, in St. Louis, she wrote for the *University Student Life* and managed to get a few assignments from the St. Louis newspapers. But it was Marion Reedy, editor of *Reedy's Mirror*, who became her friend and advisor and gave young Miss Hurst an opportunity to become more widely known when he published one of her vignettes in his magazine.

Upon graduation from Washington University in 1909, Miss Hurst went to New York city to do graduate work at Columbia University. "For a stretch of twenty-six months," she says, "without even meeting an editor, writer or publisher, absolutely ignorant of the game and an entire stranger in New York, I wrote, peddled, rewrote, repeddled, without so much as one acceptance or word of encouragement. I wrote all day from loneliness, and all evening for the same reason."

The twenty-one rejection slips from the *Saturday Evening Post* with which she had come to New York grew to thirty-six. To gain experience, the young author worked as a waitress, nursemaid, and salesgirl, and also in a sweat shop. She crossed the Atlantic in the steerage. For several weeks she lived in a room



*Fannie Hurst*

on the water front. She even played in a Broadway show.

In her second year in the big city, she met editor Robert H. Davis of *Munsey's*. Success soon followed, and her first book, a collection of stories titled *Just Around the Corner*, was published in 1914. In the next year she married Jacques S. Danielson, a pianist.

Three more volumes of short stories followed before Fannie Hurst published her first novel. These were: *Every Soul Hath Its Song* (1915), *Gas Light Sonatas* (1916), and *Humoresque* (1918). This last book contains eight stories of Jewish life in New York city, its title story being concerned with a youthful violin prodigy. Her first novel, *Star Dust*, was published in 1921, and two years later her second, *Lummox*, established her reputation as a novelist.

In 1924 Miss Hurst visited Russia. The next year a new novel, *Appassionata*, was published; then came *Mannequin* (1926), which won a $50,000 prize from a motion picture company; then *A President Is Born* (1928), *Five and Ten* (1929), *Back Street* (1937), *Imitation of Life* (1933), *Anitra's Dance* (1934), and *Great Laughter* (1936). Other volumes of Fannie Hurst's short stories are *The Vertical City* (1922), *Song of Life* (1927), *Procession* (1929) and *We Are Ten* (1937).

As a story teller—and she is preeminently that—Miss Hurst might be said to have gifts similar to O. Henry's. The aspirations, disappointments, dreams, struggles, victories and defeats of the common people are her chief concern as an author. She knows life outside of the library and the ivory tower and is unafraid to meet it on its own terms. There is down-to-earth reality in all her work.

Miss Hurst has been active in Jewish causes. In 1940, for example, she was heard, together with Governor Herbert H. Lehman of New York and General

Hugh S. Johnson, in a national radio broadcast in behalf of the United Jewish Appeal. She also wrote in its behalf *Their Faces at the Window*, which was widely distributed as a pamphlet (1940). She was a speaker in several communities for the United Jewish Appeal in 1941. EDWIN SEAVER.

**HURWITZ, HENRY**, educator and editor, b. Butrimonis, Lithuania, 1886. He was brought to the United States in 1892 and studied at Harvard University (A.B., 1908; M.A., 1911). In 1906 he was one of the founders of the Menorah Society at Harvard. This became the nucleus of the Intercollegiate Menorah Association, for many years the only campus student organization devoted to Jewish learning, culture, and ideals. Hurwitz was its first president (1913). Later, when the office was enlarged to that of chancellor, he continued in that capacity, and was still head of the association in 1941.

In 1915 Hurwitz founded the *Menorah Journal* and continued active as its editor-in-chief. At first a bi-monthly, then a monthly, and from 1935 on a quarterly, the *Menorah Journal* soon became a most important publication in English devoted to Jewish learning and culture. After the rise of the Nazis (1933), the *Menorah Journal* printed contributions from many refugee writers and scholars.

Hurwitz was also the author of *The Judicial Settlement of International Disputes* (1911) and *The Menorah Movement* (1914).

He was a founder and the first president of the Federation of American Jews of Lithuanian Descent.

**HURWITZ, SALKIND**, author, b. Lublin, Poland, about 1740; d. Paris, 1812. Attracted by Moses Mendelssohn and his group, he came in his early youth to Berlin, where he became acquainted with the most important Jews of his time. He later went to Nancy, France, studied for a considerable time with Rabbi Aryeh Loeb ben Asher of Metz, and settled in Paris in 1786. A year later the Royal Society for Arts and Sciences in Metz offered a prize for an essay on the question, "Are there any means to make the Jews happier and more useful in France?"; Hurwitz won it with his essay *Apologie des Juifs*. Mirabeau quoted from Hurwitz's writings with approval, and Clermont-Tonnerre remarked, "The Polish Jew alone speaks like a philosopher." In 1789 Hurwitz became secretary and interpreter of the Oriental division of the Parisian Royal Library (now the Bibliothèque Nationale), but lost the position during the Revolution and became a teacher of foreign languages. He was among those who petitioned the National Assembly to give the Jews the rights of citizenship, and in his satirical writings he attacked both Jewish and non-Jewish clericalism.

*Lit.:* Graetz, H., *History of the Jews*, vol. 5 (1927) 434; Kahn, *Les Juifs de Paris pendant la révolution*, 130 et seq.; *Archives Israélites* (1895-96).

**HURWITZ, SAMUEL** (pseudonym, A. Litwin), Yiddish writer, b. Minsk, Russia, 1862. He lived first in Russia, then for several years in the United States (1901-5), then made tours through the Jewish ghettos of Lithuania, Poland and Galicia (1905-14), after which he settled permanently in the United States. He believed that it was necessary for Jews to adopt manual labor as a cure for their economic ills; accordingly, he supported himself by working at such occupations as street paving, carpentry, newspaper peddling and factory work, and devoting his spare time to writing. He was one of the pioneers of the Poale Zion movement in the United States, and he founded the Jewish workers' colony, known as Harmony, at Plainfield, N. J. Hurwitz' writings include: *In Arbet un Noit* (Vilna, 1908), a collection of verse; *Fun Hederishn Pinkes* and *In der Neier Heim*, sketches; *Yiddishe Neshomes* (6 vols., New York, 1916 and 1917); and one work which appeared in English, *Of Human Craving* (New York, 1935).

**HURWITZ, SAUL**, Hebrew author, b. Uvarovitshi, province of Mohilev, Russia, 1860; d. Berlin, 1922. He began his literary career in the 1880's by contributing to the Hebrew periodicals *Hamelitz* and *Hashahar*, in the latter appealing to the Jewish youth to rebuild Palestine. In 1884 he translated Moses Hess' *Rom und Jerusalem* into Hebrew for *Hamaggid*, and wrote *Tziyyun Lenefesh*, a memorial for Nachman Krochmal, who, in Hurwitz's opinion, was the philosophical founder of the nationalist Jewish point of view; also *Haibriyyah Vehayahaduth* (The Jewess and Judaism), on the position of the Jewish woman in the family and society according to Biblical and Talmudic law. His essay *Lisheelath Kiyyum Hayahaduth* (On the Question of the Existence of Judaism) appeared in 1904 and aroused violent controversy in the Hebrew press. In the article "Shete Derachim" (Two Ways; 1907) he offered Judaism the alternative of Zionism or dissolution. In his essay "Leharhabath Hagebulim" (On the Enlargement of the Boundaries), containing a polemic against Ahad Haam, he denounced the dogmatizing of Judaism. He devoted the volumes of collections *Heathid* (The Future; vols. 1-5, 1908-14; vol. 6, Berlin, 1926), which he edited, to a discussion of the scientific basis of Judaism. His most important essays on Judah Halevi, Hasidism, Haskalah, and other subjects were combined in a volume *Meayin Ulean* (Whence and Whither?; Berlin, 1914). Hurwitz was one of the founders and directors of the Histadruth Ibrith (Organization for Hebrew Language and Culture). After the first World War he lived in Berlin, where he wrote on medieval and modern Hebrew literature. His autobiography, interrupted by his death, appeared in *Hashiloah* and *Hatoren* under the title *Sefer Hayyai*.

*Lit.:* Hurwitz's memoirs in *Hashiloah*, vol. 40, and in *Hatoren*, vol. 10.

**HUSHAI THE ARCHITE**, a loyal and wise friend and counsellor of David (*II Sam.* 15:32; *I Chron.* 27:33), and one of the leading personages in Israel in that period (*II Sam.* 17:5). At the time of the rebellion of Absalom against his father David, Hushai managed successfully, as a spy, to oppose the advice which Ahithophel gave to Absalom for the purpose of outwitting David. Absalom adopted Hushai's counsel rather than that of Ahithophel, and as a result Ahithophel committed suicide and Absalom was defeated in battle by the forces of Joab and killed. The son of Hushai held a high office under Solomon (*I Kings* 4:16).

**HUSHIEL BEN ELHANAN,** head of the academy at Kairwan, Northern Africa, in the 10th cent. According to a legend, he was one of four captives taken by an Arab ship commander and sold into slavery, whence he was redeemed by his fellow Jews. A letter published by Solomon Schechter in 1899, however, shows that he was born in Italy, and made a trip to Egypt to visit Rabbi Shemariah there; that the Jewish community at Kairwan heard of his great ability, and selected him to lead its academy. He was regarded as a high Talmudic authority, but no works of his have survived, though scattered notes of his have been preserved in writings of Samuel ibn Gama, Nahmanides, and Zedekiah ben Abraham Harofe.

**HUSIK, ISAAC,** philosopher and author, b. Vaseutinez, Russia, 1876; d. Philadelphia, 1939. He came to the United States in 1888, and in 1903 received his Ph.D. degree from the University of Pennsylvania. In 1911 he joined the faculty of that institution, as an instructor of philosophy, and eleven years later was appointed full professor, a position which he held until his death. Husik also taught at Gratz College (1898-1916), Columbia University (summer session, 1914), Yeshiva College (1928-31), and at the Hebrew Union College (1929).

He was an editor for the Jewish Publication Society (1925) and of the department of philosophy of the *Universal Jewish Encyclopedia* (1929-33). In 1913 he translated, into English, Von Ihering's *Zweck im Recht*, and some years later (1925) Stammler's *Wirtschaft und Recht*. In preparation for these works he enrolled at the University of Pennsylvania Law School, but although he was admitted to the bar in 1919, he never practised law. His critical edition and translation of Joseph Albo's *Ikkarim*, summarizing the chief tenets of medieval Judaism, was published by the Jewish Publication Society of America (5 vols., 1930). He contributed numerous articles on philosophy and jurisprudence to professional journals, and wrote *A History of Mediaeval Jewish Philosophy* (1916; 2nd ed., New York, 1930).

**HUSSAKOF, LOUIS,** zoologist, b. Kiev, Russia, 1881. He came to the United States as a child, and was educated in the New York city public school system. In 1906 he received his doctorate degree from Columbia University, and later continued his studies abroad (1909). Since 1904 Hussakof has been connected with the American Museum of Natural History in New York city, serving as curator of ichthyology until 1929, when he was appointed research assistant. His avocation is reading and writing Chinese. He has contributed popular and technical papers to the scientific journals, and is also author of *Studies on the Arthrodira* (1906) and *Fossil Fishes of the Central Asiatic Expeditions* (1932).

**HUSSEINI, HAJ AMIN AL-,** former Mufti of Jerusalem, one time head of the Moslem Supreme Council, and leader of the Arab anti-British, anti-Jewish opposition in Palestine and in the Near East, b. Jerusalem, Palestine, 1893. At the age of nineteen he was sent to Cairo, Egypt, and was admitted to the school of Sheikh Rahid Ridah. In 1913 he left this school and made a pilgrimage to Mecca and Medina, thus



*Isaac Husik*

earning the title of Haj. At the outbreak of the first World War, he was sent to an officers' training camp in Constantinople, and shortly thereafter entered the Turkish army in Smyrna. He participated in some fighting, but was captured by the British. With the coming of peace, however, he was released.

At the end of the War, Husseini occupied a minor clerical post in the office of Gabriel Pasha Haddad, Arab adviser to Ronald Storrs, the military governor of Jerusalem. He later joined the staff of the Rashidyeh School and thus entered public life, revealing himself almost immediately as a bitter opponent of the British administration and of Jewish colonization schemes in Palestine. His speeches, pamphlets and articles in the newspaper *Suria al Jenobia* (Southern Syria) were primarily responsible for the outbreak of the 1920 pogrom in Jerusalem. Although sentenced to ten years' imprisonment for the part which he played in these riots, he succeeded in escaping to Transjordania, and after the inauguration of the civil administration was amnestied by the first British High Commissioner for Palestine, Sir Herbert Samuel.

Shortly afterwards his half brother, Sheikh Kamel al-Husseini, Mufti of Jerusalem, died, and the question of his successor revived the feud between the Hus-

seinis and their traditional rivals, the Nashashibis. Although Amin al-Husseini was defeated at the polls, he was, largely through the support given him by the British authorities, nevertheless appointed. He utilized his new position and authority to continue his anti-Zionist, anti-British stand. His agitation and that of the Arab High Committee, over which he presided, led to the disturbances of 1929, and its effects hang as a menace over the tranquillity of the country and the security of the Yishub.

Husseini did not limit his activities to Palestine, however, but embraced almost all the Moslem countries. He traveled extensively through Yemen, India, Afghanistan and Persia, and everywhere conducted a venomous anti-Zionist campaign. In 1935 he had a new victory when his candidate, Dr. Hussein Fakhri Khalid, a senior officer in the Department of Health of the Palestine government, ousted Ragheb Bey Nashashibi, the head of the Nashashibi faction, from his post as municipal councillor and mayor of Jerusalem. This was the final blow in the feud between the Husseinis and the Nashashibis, and is believed to be one of the factors which led to the 1936 disturbances.

It has been contended that the Mufti vigorously opposed the formation of a legislative council for Palestine, fearing the Nashashibis would insist upon the publication of the accounts of the Waqf, the pious endowments which, from the earliest times, have been the expression of Moslem charity. Since the Mufti never made public the expenditures of the Waqf, the Nashashibi faction frequently accused him of having made use of the organization's funds for his own purposes. In the fall of 1939, the Mufti escaped from Jerusalem and was permitted to take refuge in Beyrout, Syria, with the reservation that he would refrain from political activity. Despite this condition, however, he intensified his anti-British and anti-Zionist agitation. Subsidized by Italian and German propaganda agencies and abetted by French passivity, he recruited bands which crossed the frontier, influenced the press, hired agitators who, in the Arab countries, spread tales of British terrorism in Palestine, and sought to organize solidarity meetings and committees to assist and release the "oppressed" Arabs of Palestine from the "Anglo-Jewish yoke." When such activities, directed from Syrian soil, became too overt and provocative even for the tolerant French administration, he took residence in Baghdad, Iraq. In the Iraqui capital, the former Mufti became the moving spirit of all anti-British intrigues in that country. His activities as an agent of Axis propaganda were fully revealed in May, 1941, when General Rashid Ali al Gailani took up arms against Great Britain. Husseini, speaking over the Baghdad radio, exhorted the Arab people to revolt against British authority, and incited the Arabs in Palestine to take advantage of England's difficulties. After the suppression of Rashid Ali al Gailani's insurrection, the former Mufti fled to Teheran, Persia. In October, 1941, he disappeared, and was later reported to be in various places; before that he was erroneously reported to have surrendered to the British and to have been returned to Palestine under surveillance.

DAVIDE KLEINLERER.

**HUSSERL, EDUARD,** philosopher, b. Prossnitz, Germany, 1859; d. Freiburg, Germany, 1938. For many years he was professor of philosophy at the University of Göttingen, and from 1916 to 1933 at the University of Freiburg. His most important works were *Logische Untersuchungen* (2 vols., 1900-1; 2nd ed., 1913-21), containing investigations in the field of phenomenology and theory of knowledge, and prolegomena to pure logic, and *Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie* (1913 et seq.). He edited the *Jahrbuch für Philosophie und phänomenologische Forschung* (1913).

Husserl was the founder of the theory of phenomenology, the theory of appearances or manifestations. It was a new German school of thought, a much contested philosophical movement not only within but also outside of Germany. It is a completely technical philosophy and is, therefore, hardly known outside of the sphere of technical philosophers. The "logical" and "epistemological" basis of this new philosophical movement forms the two major aspects of phenomenology. Husserl strove for philosophical reform and to make philosophy scientific, an objective which had, before him, been attempted unsuccessfully by Descartes and Kant, although both had set out in the right direction.

Phenomenology is the science of the data of consciousness and of consciousness of objects. It is not concerned with the problem of the nature of consciousness, but with the content of consciousness, not with consciousness itself. Phenomenology aims also at the objects themselves which are beyond consciousness, called "consciousness-transcendent." The consciousness directs itself through the appearance to the thing which appears, and the appearance becomes a "phenomenon." It is this phenomenon which is the real object of consciousness, and as such the object of philosophical research. By freeing the phenomenon of its accidental aspects (all temporal, spatial and empirical conditions, even existence itself), one arrives at the essence of the phenomenon. One does not reach the essences through intellectual research or through logical procedure, but these are apprehended through direct intuition. This *Wesensschau* (the direct apprehension of essences) is the very basis of Husserl's theory of phenomenology.

Husserl was considered one of the most original creative thinkers of his time. He embraced Christianity.

***Lit.:*** Husserl's works; Scheler, *Der Formalismus in der Ethik und die materiale Wertethik;* Przywara, *Gottgeheimnis der Welt;* Schlipp, Paul Arthur, *Commemorative Essays;* Cross, F. L., *Edmund Husserl;* Farber, Marvin, *Phenomenology as a Method and Philosophical Discipline.*

**HUTH, GEORG,** linguist and explorer, b. Krotoschin, Poland, 1867; d. Berlin, 1906. Upon the completion of his studies at the Universities of Berlin and Leipzig in 1889, he became an instructor in Asiatic languages at the University of Berlin. Soon afterwards, however, at the request of the Russian Academy of Science, he undertook an expedition in the Yenisei region of Siberia for the purpose of linguistic, ethnological, and historical research studies among the Tunguses (1897). He took part also in the first German expedition to Eastern Turkestan (1902). His writings are: *Die Zeit der Kālidāsa* (1889); *The Chandoratnākara of Ratnākaraçanti* (1890), a Thibetan translation from the Sanskrit; *Geschichte des Buddhismus in der Mongolei* (2 vols., 1892-96), with an introduction on

the history of the Mongols; and a treatise on the literature of the Tunguses, published in the *Bulletin* of the Academy of Science of Leningrad (1901).

**HUTZPAH,** *see* PHRASES, POPULAR.

**HÜVÖS, JÓZSEF,** economist, b. Nagykanizsa, Hungary, 1838; d. Budapest, 1914. He created the city transportation system of Budapest, which includes the first subway in Europe. He was a member of the assembly of Budapest and president of the city transportation company. In 1897 he was knighted by Francis Joseph I, and allowed to append the prefix "de Botfa" to his name. In 1907 he became counsellor of the court.

**HYAMS, HENRY MICHAEL,** lawyer and public official, b. Charleston, S. C., 1806; d. New Orleans, La., 1875. He was a relative of Judah P. Benjamin. He left for Louisiana at the age of twenty-two, and worked as bookkeeper and as cashier of a bank before being admitted to the bar in 1830. He served as state senator, and practised law in partnership with Senator B. F. Jones. An early secessionist and active Democrat, he was elected lieutenant governor of Louisiana in 1859 and served until the end of the Civil War; his efforts in behalf of the Southern cause resulted in the loss of his personal fortune.

**HYAMSON, ALBERT MONTEFIORE,** author, b. London, 1875. He attended Beaufort College, St. Leonards, and entered the British Civil Service in 1895. In 1921 he was transferred to the government of Palestine as Chief Immigration Officer, and retired in 1934. He was first honorary secretary and then vice-president of the Union of Jewish Literary Societies as well as a member of the executive board of the Jewish Historical Society of England. Hyamson was editor of the *Jewish Literary Annual* from 1903 to 1906, and co-editor of the *Zionist Review* from 1917 to 1919. In 1931 he became an officer of the Order of the British Empire. Hyamson, a Fellow of the Royal Historical Society, is the author of *A History of the Jews in England* (1908), *Jewish Surnames* (1903), *The Story of the Whitehall Conference and the Return of the Jews to England* (1905), *The Jubilee of Jewish Emancipation in England* (1908), *Humour of the Post Office* (1909), *Elizabethan Adventures on the Spanish Main* (1911), *The Buccaneers of the Spanish Main* (1912), *A Dictionary of Universal Biography* (1915), *Palestine: The Rebirth of an Ancient People* (1917), *British Projects for the Restoration of the Jews* (1917), *Great Britain and the Jews* (1918), *A Dictionary of English Phrases* (1922), *Palestine, Old and New* (1928), *Judas Maccabaeus* (1935), *David Salomons* (1939). He was, furthermore, a contributor to the *Dictionary of National Biography, Vallentine's Jewish Encyclopedia* (co-editor in 1938), the *Encyclopedia of Religion and Ethics,* and the *Jewish Quarterly Review.*

**HYAMSON, MOSES,** rabbi and scholar, b. Suwalki, Poland, 1862. He was brought to England at the age of two. He attended Jews' College and London University. In 1882 he was ordained rabbi, and he held rabbinical posts in various congregations in England and Wales, chief of which was his chairmanship of the Beth Din of the British Empire, from



*Moses Hyamson*

1901 to 1911. He was acting chief rabbi from 1911 to 1913. In 1912 he obtained his LL.D. degree, and in 1913 he accepted a call as rabbi to Congregation Orach Chayim in New York city. In 1915 he was appointed professor of codes by the Jewish Theological Seminary of America. Hyamson is also active in many Jewish fields. He was president of the League for Safeguarding the Fixity of the Sabbath Against Possible Encroachment by Calendar Reform, vice-president of the Jewish Conciliation Court of America, chairman of the Milah Board of the New York Jewish Community, director of the Rabbi Jacob Joseph School, president of the Board of New York Jewish Ministers, vice-president of the Union of Orthodox Jewish Congregations of America, chairman of the Jewish Academy of Arts and Sciences and co-editor of the *Jewish Forum.*

Hyamson is the author, editor and translator of numerous publications on Jewish ritual, calendar reform and law, including the *Blank Day Device in Proposed Plans for Calendar Reform,* submitted to the League of Nations in 1931, *The Oral Law and Other Sermons* (1910), *The Jewish Method of Slaughtering Animals from the Point of View of Humanity* (1923), *Sabbath and Festival Addresses* (1936). He translated and also edited *Mosaicarum et Romanarum Legum Collatio* (1913), *Bahya ben Joseph ibn Paḳuda's Duties of the Heart* (1925) and *The Mishneh Torah of Maimonides* book 1 (1937).

**HYGIENE OF THE JEWS.** The Biblical outlook on life was positive, optimistic and devoid of asceticism. Life was not considered a transitory, insignificant period, a vestibule to the parlor of a glorious existence, but a blessing which came from God. "Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them" (*Lev.* 18:5). "And thou shalt keep His statutes . . . that thou mayest prolong thy days upon the land . . ." (*Deut.* 4:40). Of the Torah it is said: "Length of days is in her right hand. . . . She is a tree of life to them that lay hold of her" (*Prov.* 3:16-18). The healthy state of the body

was therefore a prerequisite to happiness. Physical ailments came in the wake of disobedience (*Lev.* 26; *Deut.* 28). "And the Lord will take away from thee all sickness" (*Deut.* 7:15) was a reward for benevolence.

Because life was considered of prime importance, all prohibitions against the desecration of the Sabbath were removed when a life was in danger (*Sab.* 132a). All efforts for the saving of life should be made even when the case appears hopeless (*Tos. Sab.* 16). Prohibitions against the eating of certain foods are also set aside when life is in danger. Jeopardizing life is worse than trespassing a religious precept (*Hul.* 10a).

While the laws concerning permitted (*ḳosher*) and prohibited (*tereṭah*) foods, uncleanliness (*tum'ah*), and circumcision (*milah*) and similar rites may have had much of the ritualistic and symbolic in them, there can be no doubt that the hygienic significance was predominant.

Adam and his progeny were commanded to be vegetarians (*Gen.* 1:29-30), and Noah was the first to whom the eating of meat was permitted (*Gen.* 9:3).

The limitations in the choice of animal foods are partially of a taboo character and partially based on rational hygiene. "The ox, the sheep, and the goat, the hart and the gazelle, and the roebuck and the wild goat, and the pygarg, and the antelope, and the mountain-sheep" (*Deut.* 14:4-5), fish that have fins and scales (*Deut.* 14:9), and certain locusts (*Lev.* 11:20-22) were permitted. Of the birds, only the prohibited, consisting mostly of birds of prey, are mentioned (*Deut.* 14:12-18), and the Jews limited themselves to a few species only (*Hul.* 63b).

These "proper" animals had to be killed in such a way that the blood was removed before the meat was eaten (*shehitah*; *Deut.* 12:23-25) and had to undergo a thorough post-mortem examination of internal organs, the *bediḳah* for various signs of diseased condition. These disqualifying symptoms were eight, according to a rabbinic tradition (*Hul.* 43a); they were increased in the Mishnah to eighteen (*Hul.* 42a) and subdivided by Maimonides into seventy (*Yad Hahazaḳah* 10:9). Certain parts, like particular fatty tissues in the abdomen, the thigh sinew and the blood, were not permitted.

If the priests were not physicians, they acted at least as sanitary police, and were given directions as to how to detect those who were suffering from certain skin ailments and who had discharges which might become infectious (*Lev.* 13 to 15). Isolation, quarantine and disinfection were practised by them.

The covering of the blood of slaughtered animals (*Lev.* 17:13), the removal of public latrines from the places of habitation, and the provision for the depositing of excreta contributed to the sanitation of the ancient Jewish cities.

The frequent ablutions, although bearing a religious character, surely contributed toward a better hygiene. Every married woman was obliged to take a monthly bath after every menstrual period, and, considering the fact that even now, in many countries, a complete bath is either unknown or a very rare event, the advantage of the ritual "Mikveh" in ancient Jewish life can hardly be overestimated.

In the post-Biblical period the hygienic laws of the Bible became extended and elaborated in the Talmud and other works of rabbinic literature. Although illness is a divine punishment, a man must fight against it (*Zohar* 3:299). A physician is obligated to treat all persons (*Ber.* 60a). One must not reside in a city which is without a physician (*Yer. Kid.*, at the end; *Sanh.* 17b). The people were advised to consult a physician even when they were in good health (*Yer. Taan.* 3:6), and the study of preventive medicine was highly esteemed (*Sab.* 41a; 82a; 88a). Medical knowledge was defined as the "wisdom that preserveth the life of him that hath it" (*Eccl.* 7:12; *Yoma* 83b; *Yeb.* 64b; *Hul.* 59a).

The sages of the Talmud emphasized even more the value of *this* life (*Taan.* 22b; *Midrash Lam.* 3), and the body was considered a sanctuary (*Taan.* 11a). Premature death is due to carelessness (*Aboth de Rabbi Nathan* 9). Whoever fasts unduly commits a sin (*Taan.* 11a), as does one who abstains from what the Torah permits (*Yer. Ned.* 9:1). A man will have to justify himself in heaven as to why he did not eat foods which he saw (*Kiddushin*, at the end). "Take and eat, take and drink, for this life which we are going to leave is a marriage feast. If you can afford to, enjoy life, for there is no delight in hell, and death is not slow in coming. Do not say: 'I must leave some for my son'" (*Erub.* 54a). Whoever can afford to eat a better kind of bread or to drink wine instead of beer and deprives himself of it, violates the command which states "Do not waste"—your body (*Sab.* 140b). One should borrow and eat (*Hul.* 84a), and avoid waste of energy (*Keth.* 62b; *Yer. Betz.* 1) and depressed moods (*Betz.* 58b). Care during early childhood results in a healthy old age (*Hul.* 24b).

Irrespective of the view that illness comes from God, there are many statements to the effect that for the immediate cause the patient himself is to be blamed. "It is up to you to avoid disease" (*Midrash Lev.* 16). Out of every hundred deaths, ninety-nine are caused through willful action on the part of the patient (*Yer. Sab.* 14). Men could have lived healthily through a full span of life if not for their improper use of foods and drinks. Through their own negligence their sight becomes dimmed, their skin breaks out in a rash, and pathological discharges appear (*Tanna Debe Eliyahu* 3). It does not pay to endanger health for the sake of a brief joy (*Yer. Ter.* 8:2).

The Talmud advises one to wash the hair of the head in order to avoid infections which spread to the eyes and cause blindness (*Ned.* 81a), and to avoid worry so as to postpone the appearance of gray hair.

Washing of the hands and feet was at first obligatory for the priests before officiating in the Temple, but the cleansing of the hands by means of water was soon made obligatory before and after partaking of food, upon rising from sleep, and after satisfying physical needs. Among the reasons for handwashing on rising in the morning we find also the need for removing the "evil spirit." But even granting that this spirit is a "ghost" and not a condition of filth expressed figuratively, hygienic motives are abundantly mentioned. The notion of contamination is clearly evident from the statement: "Whoever eats bread without washing his hands is equal to one who

cohabits with a prostitute" (*Sotah* 4b). Whoever eats without washing his hands is eating in uncleanliness (*Ber.* 13a). The washing of the hands after meals is also obligatory, and cold water is preferred to warm water (*Hul.* 105a).

The Talmud gives detailed advice about daily health habits. It suggests an early breakfast (*Pes.* 112a), whether in winter or in summer. This strengthens the body and protects it from heat and cold, from mental dullness, from impotence, from intestinal parasites and from bad moods (*B.M.* 107b). Meals must be had at set periods (*Yoma* 75b). Hunger pains are relieved by means of any food which fills up the stomach. Meat should be eaten at the evening meal (*Yoma* 75b). Food should appeal to the eye, for the blind do not enjoy their meals fully (*Yoma* 74b). This rule is declared to be worth a dinar (coin) per word: "Do not eat unless you are hungry; do not drink unless you are thirsty" (*Ber.* 62b).

It is unhealthful to eat while there is an urge to fulfill physical needs (*Sab.* 41a; *Zohar* 2:154), or while standing (*Git.* 70a), or when tightly girdled (*Sab.* 9b). One must not speak while eating (*Taan.* 5a), or be a glutton, or eat without first cutting the food into small morsels. Food or drinks which have been touched should not be passed on to another person (*Tos. Ber.* 85). Rabbi Aha anticipated by fourteen centuries the saying of Napoleon that an army marches on its stomach when he noted that "the stomach carries the legs" (*Ber.* 70a). Overeating is dangerous (*Git.* 70a).

The Talmud abounds in advice on the selection of the proper food for the healthy and for the sick. Rabbi Isaac ben Eliezer had a special menu for every day in the year (*Midrash Lam.* 3). Salt was a requisite for every meal (*Ber.* 44a), while bread, wine and oil were the pillars of nutrition (*Pesikta Rabbathi, Ekeb*). Until the age of forty a solid diet is preferred; above that age, a soft diet is the best (*Sab.* 152a). Sweets should always be eaten as a dessert (*Midrash Ruth* 3). Drinking water during a meal regulates the bowel movement (*Ber.* 40a). It is best to abstain from meat and wine (*Hul.* 84), but if one is used to them, a sudden change may be fatal (*Keth.* 67b; *Yer. Peah* 8:9).

After a meal it is advisable to take a short walk (*Sab.* 41a), otherwise digestion is disturbed (*B.M.* 113b). Sweet odors are equally beneficial (*Ber.* 51b).

Bread was considered the staff of life (*Mechilta, Beshallah*), and the Talmud lists species of grain and vegetables for breadmaking: wheat, barley, spelt, oats, rye, rice, millet and lentils (*Tos. Ber.* 4; *Men.* 70a; *Erub.* 81a). Wheat is the best material, and spelt is the next best (*Tos. Ber.* 4). The best loaf of bread contains no bran, and is kneaded with a little oil, sesamum and black cumin (*Tanhuma, Tazria*). Fresh bread is better than stale bread (*Git.* 61b; *Sab.* 134b). Warm bread hurts the gums and debilitates. Coarse black bread (*panis cibarius*) hurts the vision and inhibits growth; barley bread diminishes the semen, and, when warm, causes diarrhea and cramps.

The ox and the chicken have the best meat (*B.M.* 86a), while the lightest meat is venison (*Yalkut Shimeoni* 743). The neck meat is the best (*Ber.* 44a). Whoever eats the heart of a cow weakens his memory (*Hor.* 13b), spleen is digested with difficulty (*Hul.* 111a), while the tripe should be thrown out (*Ned.* 54b). Goat meat should be boiled in a covered pot (*Sab.* 18b).

For the sick, the stomach, the womb and the pancreas are beneficial, but fat or fried meat and liver are harmful (*Ber.* 44b).

Of the fish, the smallest were considered the best (*Ber.* 40a). After meat, eggs were considered the most nourishing, and the best way to serve them is soft-boiled (*Ber.* 44b).

Goat milk was considered the best (*Hul.* 84a), and out of one hundred measures of milk, one measure of butter was produced (*Tos. Arach.* 4). The best cheese is one that is only one day old (*Sab.* 134a). Whey is not healthful.

Vegetables were considered very important, and it was forbidden to reside in a city which had no vegetable gardens (*Yer. Kiddushin*, at the end). Green vegetables increase the appetite (*Sab.* 140b), but must not be eaten during the first four hours of the day (*Ber.* 44b). Onions and garlic were highly valued (*B.K.* 82a), but were forbidden to pregnant and nursing mothers (*Sifre, Behaalothecha*). Radishes are beneficial and assist digestion (*Sab.* 108a), and beet soup is good for the heart, eyes and intestines (*Ber.* 39a). Pumpkins are as heavy as lead to digest (*Ned.* 49b). As regards carrots, opinions differed, while cabbage is nourishing (*Ber.* 44b) and asparagus strengthens the heart and the eyes and aids digestion (*Ber.* 51a).

Bean soup makes one happy (*Ber.* 94a), while lentils and raw peas cause bad breath (*Sab.* 38a).

White grapes are always good, but black grapes are healthful only when they are in season (*Midrash Song of Songs* 128). Figs supply energy (*Sab.* 83a), and dates relieve constipation (*Keth.* 10b), but must be fresh. Apples are good in case of any disease (*Zohar* 3:40), olives weaken the memory, and nuts are a royal treat (*Midrash Song of Songs* 6), but must not be eaten on an empty stomach (*Sab.* 109b). Wine is excellent when taken in moderation, but dangerous when indulged in (*Git.* 70a). There is no gaiety without it (*Pes.* 109a), and it makes one forget worries and sadness (*Sanh.* 70a). The older it is, the better (*Ned.* 66a), and it must be sipped slowly (*Suk.* 49b). Wine is the best medicine (*B.B.* 58a), and it increases the amount of blood (*Sab.* 129a). The Talmud mentions many kinds of wine and beer; the latter was disfavored. Oil was supposed to give wisdom (*Men.* 85b).

Much attention was paid to drinking-water. One must not reside in a city without a river or fountain (*Sanh.* 17a), or drink from a stagnant source (*Erub.* 21a). Public drinking-water had to be kept away from tanneries, cemeteries and other sources of contamination (*Tos. B.B.* 1). One must see the water which one drinks in order to avoid leeches and worms (*A.Z.* 12b). Boiled and warm water was considered best, as it certainly destroyed injurious bacteria (*Yer. Ter.* 8:5).

The night was created for sleep (*Erub.* 65a), and sleep is particularly sweet in the morning (*Ber.* 62b). One can not live three nights without sleep (*Ned.* 15a), but too much of it is not healthful (*Git.* 70a). A short bed may cause gout, and it must be vacant below (*B.B.* 58a).

Recognizing that life depends on breathing (*Midrash Gen.* 14; *Yoma* 85a), the rabbis of the Talmud urged the use of spacious dwellings (*Pes.* 114a), with windows facing open spaces (*Midrash Ex.* 14), through which the healing sun could enter (*Ned.* 8b).

The house must be kept clean, whitewashed, swept, sprayed with water and perfumed (*B.B.* 60b; *Sab.* 18a; *Betz.* 22b). The spirit of poverty is uncleanliness (*Pes.* 111b). Climbing stairs ages a person.

Streets and market places must be kept clean (*Yalḳut Shimeoni* 184), and in Jerusalem they were swept daily (*B.M.* 26a). Threshing places had to be isolated (*B.B.* 24a), and cemeteries and tanneries kept outside the town limits (*B.B.* 25b), as were also the kilns (*Tos. B.K.* 88). Kilns and garbage dumps were forbidden in Jerusalem (*B.K.* 82a). Urban life in general is considered unhealthful (*Keth.* 110b).

Physical exercise and work are considered to be desirable when they are not overdone (*Git.* 70a). Running for purposes of exercise was encouraged (*Tos. Sab.* 17), and if one has no profession, he should eliminate idleness by looking around for a court yard or a field in need of improvement (*Aboth de Rabbi Nathan* 11). Prolonged sitting interferes with elimination, too much standing burdens the heart, while overstretched walks hurt the eyes (*Keth.* 111a).

Cleanliness of garments was considered conducive to health. One should have special sleeping gowns (*Men.* 43a), and one mother changed the suits of her son every day (*Erub.* 65a). An exposed head might cause rheumatism (*Midrash Lev.* 19).

While in the East most persons go barefoot, the Jews were encouraged to wear shoes at any cost (*Sab.* 129a), since barefootedness causes diarrhea (*Yer. Shek.* 5) and colds (*Yoma* 78b), but a tight shoe causes gout. One must take off one's shoes during sleep (*Yoma* 78b), and beware of shoes made of the hide of a diseased animal (*Hul.* 94b).

Body cleanliness is a prerequisite for the full enjoyment of life (*Midrash Me Hashiloah*). Hillel the Elder believed that washing one's body meant adoring God, in Whose "image" the body was fashioned (*Midrash Lev.* 34). When Jeremiah lamented over his lack of wellbeing (*Lam.* 3:17), he meant the loss of bath houses (*Sab.* 25b). One must not reside in a place where there is no public bath (*Sanh.* 17b). They used soap, native carbonate of soda, the *ohal* and *barda* alkali plants for saponification (*Sab.* 50b). Spitting in a public place was prohibited.

After washing oneself with warm water, one must take hot drinks, a cold shower and apply an ointment (*Sab.* 41a), and this should be followed by a brief sleep (*Midrash Eccl.* 5). Baths are particularly beneficial to children and to the sick (*Yoma* 78b; *Ber.* 57b), but should not be taken when persons are fatigued (*Git.* 70a). The Talmud also recognized the therapeutic value of special waters for skin ailments (*Keth.* 77b; *Sab.* 33b).

The emotional life was well recognized and protected. Crying was considered injurious to the eyes and to their vision and structure (*Sab.* 151b). Sighs break down one's health (*Ber.* 58b) and bring about premature aging (*Sirach* 30 and 31). Expressing secret troubles or fears is recommended as a relief from worries (*Yoma* 75a). Fear and anger are equally injurious (*Git.* 70a; *Midrash Song of Songs* 91). Sudden fright may kill or cause sudden and complete baldness.

After the Talmud was completed and the codes of law developed, emphasis on cleanliness of person, apparel and dwellings, wholesomeness of food, avoidance of contamination and danger and regulation of life in accordance with the laws of health was carried from volume to volume throughout the generations. To the Orthodox Jews the washing of the hands, abstaining from unwholesome meat and similar measures are of not lesser obligation than prayer, fasting and charity.

Max Grünwald, an authority on the hygiene of the Jews, calls attention to other pertinent regulations. Besides the Bible, the Talmud, and the *Shulhan Aruch*, which can claim a special place in the history of hygiene for the very reason that their sensible directions, by means of daily reading, penetrated into all strata of the people and which, thanks to their religious character, possessed binding force, there are other literary sources, such as ritual codices, books of morals, educational writings, and the like, which must be taken into consideration as documents of Jewish hygiene. Above all there is Maimonides, whose works were extraordinarily disseminated and were highly respected by the Jews. In his principal philosophical work, the *Moreh Nebuchim* (vol. 3), he emphasized the hygienic value of quietness of disposition and of spiritual equilibrium. In connection with the command regarding the Nazirite he described the value of temperance, especially of abstinence from alcohol. Circumcision, he pointed out, is intended to prevent sensuality. He eulogized physical labor and bodily exercises, also breathing gymnastics. In his opinion, the meat of the forbidden animals is difficult to digest.

Corresponding to the ancient Jewish idea that the basis of bodily well-being is mental health, he issued a warning (*Shemoneh Peraḳim* 4 and 5, and *Commentary to Aboth* 5:15) against extreme emotions. He praises the hygiene of joy and of esthetic pleasure. The healing art in the narrower sense has to keep the body competent, he maintains, and further the development of human perceptions and the attainment of true happiness. Its study is therefore a religious act in the most positive sense. Sudden changes in the manner of living are to be avoided (*Hilchoth Deoth* 4:21). If bad air is breathed in the bodily and mental powers are weakened. The house should have a roomy court and ought to give access to favorable winds, and above all to the sun. The head should be bathed in as warm water as possible; after the bath one should go to sleep. In the morning the entire body, and before going to sleep, parts thereof, should be rubbed down. Eight hours are sufficient for sleep (*Hilchoth Deoth* 4:4). In gymnastics soulful pleasure rather than bodily exertion is to be looked for. Ball-playing is recommended.

It is well worth noting what Judah Halevi remarked in his *Kuzari*, that even if full baths had not been made a matter of a ritual ordinance, nevertheless the command concerning cleanliness would have made them an obligation. Judah Halevi is full of admiration for the wisdom shown in the dietary laws.

Among the Jewish hygienists after Maimonides, El-




*Hygiene as exemplified in the Mikveh. From Paul Christian Kirchner's "Jüdisches Ceremoniell," 1724*

kan Isaac Wolf (*Hygiene der Juden*, p. 265) is worthy of mention. In his book, *Von den Krankheiten der Juden, seinen Brüdern in Deutschland gewidmet* (published in 1777), he called especial attention to the fact that the frequent occurrence of many diseases among the Jews in Germany is partly attributable to certain unhygienic details of the Ghetto life, but above all to the political and social repression of the Jews.

No wonder that, because of all these strict hygienic requirements, the Jewish people were able to survive throughout the ages, even in the most unsightly and humble dwellings of the crowded ghettos. While their non-Jewish neighbors who lived in wide open spaces were annihilated by the millions during many of the ravaging epidemics of the Middle Ages, the Jews remained comparatively immune.

HIRSCH LOEB GORDON.

In the 20th cent. there have been notable efforts to promote hygiene among those Jews whose health has been menaced by the disturbed conditions of the times. One of the major objectives of the overseas relief programs conducted since the first World War by American Jewish philanthropic agencies was the improvement and preservation of the health of Jewish populations in distressed areas. The Joint Distribution Committee (J. D. C.), major American agency for overseas Jewish relief, spent well over $11,000,000 from its inception in 1914 through 1940 for medical aid and child care. These activities ranged from such large-scale projects as the foundation and maintenance of Jewish hospitals to smaller measures such as the distribution of cod liver oil to rickety children, the installation of bathhouses in over-crowded areas and distribution of soap and disinfectants.

The largest coordinated health program supported by the J. D. C. was in Poland where, from the end of the first World War until the beginning of the second World War, the health of the Jewish population was supervised by an agency known as the Toz. During the early post-War years, the Toz received as much as 90% of its funds from the J. D. C. Later, as the Jewish community of Poland was able to reestablish itself economically during the late 1920's and the early 1930's, the Toz was able to garner more and more of

its support from the local Jewish population. When Poland was invaded by Germany in September, 1939, the Toz was maintaining over 200 medical centers such as hospitals, clinics, nurseries, sanatoria, convalescent homes, and the like, throughout Poland, in addition to several hundred children's colonies.

The major child care programs in Poland were coordinated in another organization known as the Centos. Between them, the Toz and the Centos operated 636 summer and winter colonies attended annually by over 100,000 poverty-stricken Jewish children. When the outbreak of the war disrupted all of Polish Jewish life, the organizational structures of the Toz and the Centos stood up under the strain and were incorporated in the nationwide network of relief stations established by the J. D. C. for aid to the Polish Jewish war sufferers.

In its program of refugee aid throughout the world, whether in such European countries of temporary asylum as Switzerland, France, Belgium, and Holland, or whether in the overseas lands of permanent settlement, such as Central and South America and the Far East, the J. D. C. laid particular stress on medical care. Arrangements were made to provide free hospital treatment for needy refugees, dental work, drugs, bandages, and other medical needs. When the fall of France in June, 1940, found over 35,000 Jewish refugees concentrated in crude internment camps in the unoccupied area, the first consignment rushed by the J. D. C. into the camps contained medicines and medical supplies. In tropical and semi-tropical countries where the J. D. C. pursued programs of refugee assistance, provision was made for inoculation of refugees against tropical diseases and for other health and sanitary measures which would permit them to adjust themselves to the climatic conditions. FANNY R. ADLERSTEIN.

*Lit.:* Wulman, Leon, "Between Two Wars," *The Jewish Social Service Quarterly,* vol. 16, No. 3 (1940) 267-73; idem, "Tragedy of the Jewish Physician in Europe," *Medical Leaves,* vol. 3 (1940) 1-7.

**HYKSOS,** *see* EGYPT.

**HYMAN, ALBERT SALAMO,** physician, b. Boston, 1893. After receiving his medical degree from Harvard University in 1918, he did post-graduate work in some of the leading European capitals, including London, Paris, Berlin, and Vienna. He was particularly interested in the diseases of the heart, in which field he made notable contributions. In 1930 he introduced the artificial pacemaker, a device to revive the stopped heart and restore normal cardiac rhythm through electrical stimulation. For this work he was awarded first prize by the New Jersey State Medical Society (1933), and the pacemaker was renamed the Hymanotor in honor of its inventor.

Hyman is cardiologist at the Beth David Jewish Memorial Dispensaries (New York) and at other institutions, and is chairman of the Committee on Cardiac Resuscitation, American Cardiological Society. He has contributed over fifty articles to scientific journals, and is co-author of *Applied Electrocardiography* (1929) and *Failing Heart of Middle Life* (1932).

**HYMAN, JOSEPH C.,** social work executive, b. Syracuse, N. Y., 1889. He took his M.A. degree at Columbia University in 1912 and his LL.M. degree at the New York Law School in 1915. Hyman practised



*Albert S. Hyman*

law in New York city from 1917 to 1922. During the first World War, Hyman was a field worker for the Jewish Welfare Board at Camp Upton. This entry into social work finally led him to the position of assistant to the chairman of the Reconstruction Committee of the Joint Distribution Committee (J. D. C.) in 1922.

Hyman was made acting secretary of the Joint Distribution Committee in 1924 and its secretary in 1925. When the American Society for Jewish Farm Settlements in Russia, Inc., was organized in 1928 by the Joint Distribution Committee and the Agro-Joint, Hyman became secretary of the society, visited Russia, and, in collaboration with Dr. Joseph A. Rosen, reached an agreement with the Soviet government by which 250,000 Jews were to settle on 3,000,000 acres of land in the Ukraine and the Crimea.

Identifying himself with non-Zionist activity in Palestine, Hyman became secretary of the Palestine Economic Corporation in 1926. In 1930 he became assistant to Felix M. Warburg, who was chairman of the administrative committee of the Jewish Agency. Although he retired from this post in 1931, Hyman was, in 1941, still a member of the council of the Jewish Agency and a deputy member of its Administrative Committee.

When the advent of the Hitler regime in Germany in 1933 produced a severe refugee problem, Hyman traveled throughout Europe with James G. MacDonald, first High Commissioner of the League of Nations High Commission for German Refugees. He represented the J. D. C. at the conference of constituent organizations affiliated with the High Commission in Lausanne, Switzerland. He also participated in the discussions leading to the establishment of the Inter-Government Committee for Refugees. In 1940 Hyman was active in forming the Dominican Republic Settlement Association, joining the board of directors and the executive committee.

In 1937 Hyman became executive director of the Joint Distribution Committee; in 1939 he was made

its vice-chairman. When the Joint Distribution Committee pooled its campaigning activities with the United Palestine Appeal, forming the United Jewish Appeal, Hyman traveled throughout the United States on behalf of the fund drive.

Besides holding many executive posts in various subsidiary organizations connected with international Jewish relief, Hyman was interested in neighborhood and civic work in New York city, especially the Jewish Big Brothers Association and the Surprise Lake Camp of the Young Men's Hebrew Association. He was honorary chairman of Pi Lambda Phi fraternity; he originated the idea of a Tolerance Medal awarded annually by the fraternity and instituted a study of race relations on the campus and in university life, in cooperation with the Conference on Jewish Relations.

ROMAN SLOBODIN.

**HYMAN, LIBBIE HENRIETTA,** zoologist, b. Des Moines, Iowa, 1888. She received her Ph.D. degree from the University of Chicago, and was made research assistant at that institution in 1917. Noted for her work on the physiology and metabolism of the lower invertebrates, she was appointed to the American Museum of Natural History in 1937 as research associate of zoology. She published articles in the scientific journals, and is also author of: *An Analysis of the Process of Generation in Certain Microdrilous Oligochaetes* (Ph.D., Chicago, 1915); *A Laboratory Manual for Elementary Zoology* (Chicago, 1912 and 1926); *A Laboratory Manual for Comparative Anatomy* (Chicago, 1922).

*Lit.: American Men of Science* (1938).

**HYMAN, MARCUS,** Canadian deputy, b. Vilna, 1883; d. Winnipeg, Canada, 1938. Hyman's parents moved to England when he was two years old, and he received his Jewish and general education there. He entered Oxford University on a scholarship, and won several more during his course of study. In 1907 Hyman went to India as tutor to an Indian prince and as private secretary to the prince's father, the Gaekwar of Baroda. Returning to London in 1910, he was admitted to the bar, and two years later was appointed financial advisor to the Investment Registry in London.



*Joseph C. Hyman*



*Louis Hymans*

In 1913 Hyman came to Winnipeg and was admitted to the Manitoba bar, where he was made King's Counsel in 1935. He represented labor on several important commissions, and for a number of years lectured on legal history, international law and jurisprudence at the Manitoba Law School. From 1923 to 1928 he was a member of the Winnipeg School Board, and in 1932 he was elected to the Manitoba Legislature, where he sat until his death in 1938. The only Jewish member in the Manitoba provincial parliament, Hyman became especially prominent by introducing and securing the passage of a bill in 1934 which gave any racial group legal recourse against slander. This Hyman Bill was the first of its kind in the world, and aroused considerable attention and discussion.

**HYMANS, LOUIS** (originally Salomon Louis Hymans), poet and politician, historian and journalist, b. Rotterdam, Holland, 1829; d. Brussels, Belgium, 1884. He began his literary career at the age of sixteen. In 1849 he entered the field of political journalism, and soon afterwards went to Brussels, where he became one of the editors of *Indépendance belge*. From 1857 to 1859 he was editor-in-chief of the liberal newspaper, *Étoile belge*. In 1859 he was elected a member of the Belgian chamber of deputies. One of the leaders of the liberal party, he was a deputy until 1870. From 1865 on, he was editor-in-chief of *Echo du parlement*.

In addition to plays and novels and much political verse, Hymans was the author of several histories. These include *Histoire populaire de la Belgique* (1860, and thereafter often reprinted), *Histoire parlementaire et politique de la Belgique de 1814 à 1830* (1869), and *Histoire parlementaire de la Belgique de 1831 à 1881* (1878-83; continued by his son, Paul Hymans, in 1919). He is the author of the Belgian national hymn.

HENRI SIMON HYMANS (b. Antwerp, Belgium, 1836; d. Brussels, 1912), a younger brother of Salomon Louis Hymans, was a historian of art. He was at first a lithographer. From 1867 on he was a member of the staff of the library of Brussels (custodian of copper engravings, 1875; head custodian, 1904). He published *La Gravure dans l'école de Rubens* (1879), *Compositions décoratives et allégoriques des grands maîtres de toutes les écoles* (1879-85), *Le réalisme; son influence sur la peinture contemporaine* (1884), *P. P. Rubens, sa vie et son oeuvre* (1886), and a history of Belgian art of the 19th cent. (1906). A collection of his writings appeared in 1922.

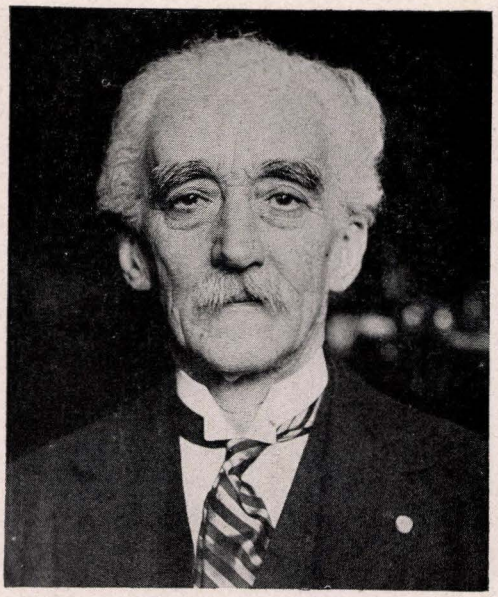
**HYMANS, PAUL,** statesman, b. Brussels, Belgium, 1865; d. London, 1941. He was the son of Louis Hymans and a non-Jewish (Protestant) mother. He studied at the University of Brussels, and in 1885 became a barrister. In 1896 he was appointed professor of parliamentary history at the University of Brussels, and was later president of the university's governing board.

Hymans was first elected to the Belgian chamber of deputies in 1900, and from then on represented Brussels as a deputy. He was soon head of the liberal party to which his father had belonged. Since 1894 this had been a minority party. At the time when Hymans began his political career anti-Semitism had many adherents in Belgium. Trying to keep the religious and strictly political issues separate, Hymans united the Belgian liberals against religious intolerance as well as in a policy of political and social reforms. He succeeded in winning a series of victories in all three fields, and won, besides, the respect of many of his opponents. King Leopold II, however, angered at the criticism of his administration of the Congo, remained an enemy of Hymans.

When the first World War broke out in 1914, Hymans was appointed a member of the Belgian cabinet by King Albert I, Leopold's successor. He was sent to Washington on a special mission and, from 1915 to 1917, he was the Belgian envoy in London. He was the minister of foreign affairs from 1918 to 1920 and for three terms thereafter (1924-25, 1927-34, 1934-35). He was also minister of justice (1926-27) and a member of the council of ministers (1935-36).

In 1919, as minister of foreign affairs, Hymans was the head of the Belgian delegation to Versailles and helped frame the peace treaty. He represented Belgium in the League of Nations and was president of its first assembly at Geneva in 1920. Hymans had great influence in the settlement of many international questions: he was president of the commissions of arbitration between Finland and Norway and between Switzerland and Roumania. He was president of the assembly of the League of Nations which considered the questions involving China and Japan in 1932, and he was the Belgian delegate to the disarmament conference that year.

Hymans continued his father's *Histoire parlementaire de la Belgique* (1919) and wrote a biography of Frère Orban, his predecessor as leader of their political party (1900). He was also the author of *Portraits, essais et discours* (1914). He edited several official publications of the Belgian ministry of foreign affairs.



*Paul Hymans*

In 1921 Hymans was elected a member of the Belgian Royal Academy, and in 1927 he was awarded the grand cross of St. Michael and St. George which carried with it the rank of knight.

HUGO BIEBER.

*Lit.:* Reed, Thomas Harrison, *Government and Politics of Belgium* (1924).

**HYNEMAN,** an American family of Spanish and German origins. While the record of their early history is incomplete, two distinct sections of the family are found to have been in the United States during the post-revolutionary period, one, of Spanish descent, in Pennsylvania, the other in Virginia. These branches were probably related, but the evidence linking them is apparently lost.

ELIAS HYNEMAN founded the Philadelphia branch. He was a direct descendant of a noted Spanish family which was forced to flee the country during the Inquisition, and the members of which established themselves in Holland. Here, many years later, Elias Hyneman was born. At an early age he came to the United States, and settled in a rural county of Pennsylvania, where he was the keeper of a hotel and store. Later he moved to Philadelphia and engaged in the mercantile business.

LEON HYNEMAN (b. Montgomery County, Pa., 1808; d. New York city, 1879) was the oldest son of Elias Hyneman. After spending a number of years teaching in various counties, he returned, in 1834, to Philadelphia, where he became interested in Freemasonry. In 1838 he joined the Lafayette Lodge, and two years later was elected its master. Subsequently, through his work in the field of Masonic literature, he became one of the order's outstanding leaders in America. He established *The Masonic Mirror and American Keystone* in 1852, and continued as its editor for eight years; it became the official organ of Masonry, and in addition possessed merit as a literary publication. Hyneman's efforts were directed toward the complete secu-

larization of the Masonic Order. In 1849 he founded the Order of Druidesses, and he was also past grand patriarch of the Order of Oddfellows. His published works include *The Origin of Free Masonry* (1858), *Fundamental Principles of Science* (1876), and *Free Masonry in England from 1567 to 1813* (1877).

ALICE HYNEMAN (b. Philadelphia, 1840; date of death unknown), a daughter of Leon Hyneman, was a contributor of prose and verse to some of the country's leading literary periodicals, including *The North American Review* and *The Forum*. She was also the author of *Women in Industry*, a study which deals with the contributions of women to American life, and of *Niagara*, a description of the great falls. MOSES LEON HYNEMAN, her brother, was also a writer of some repute, and LEONA HYNEMAN, a sister, was an actress, appearing under the stage name of Leona Moss.

REBEKAH (GUMPERT) HYNEMAN (b. Philadelphia, 1812; d. Philadelphia, 1875) married Benjamin Hyneman, a member of another line of the family. Rebekah, although born of a Jewish father and Christian mother, embraced Judaism of her own volition, becoming devotedly attached to it. She wrote extensively for *The Masonic Mirror and American Keystone*, and published several volumes of prose and verse, including *The Leper and Other Poems, The Muses, Livia,* and *Tales for Children*. She wrote also a number of essays descriptive of the characters found in the Holy Scriptures and in the Apocrypha.

ELIAS LEON HYNEMAN (b. Philadelphia, 1837; d. Andersonville, Ga., 1865), oldest son of Benjamin and Rebekah, enlisted in the Fifth Pennsylvania Cavalry when the Civil War began, and served the Union cause with distinction. He saw action in the battle of Gettysburg and in the battle of the Wilderness. In the retreat of the Union forces from Petersburg, Va., Hyneman gave his horse to a wounded comrade whose mount had been shot. Thus having heroically sacrificed his only means of escape, Hyneman was taken prisoner and was sent to the rebel camp at Andersonville. He died, six months after his capture, of starvation and disease.

ISAAC HYNEMAN (b. Germany, 1804; d. probably Philadelphia, 1886) is the first member of the German branch of the family about whom there are any data, and those fragmentary. In 1836 he established a dry goods business in Richmond, Va., in partnership with his brother-in-law, Jacob Ezekiel, and fourteen years later moved to Philadelphia, where he remained until his death.

JACOB EZEKIEL HYNEMAN (b. Richmond, Va., 1843; date of death unknown), his son, enlisted in the Union Army in 1862. He took part in many important battles of the Civil War, and was wounded at Fredericksburg. He was present, however, at Lee's surrender at Appomattox in 1865. After the war Hyneman assisted in the formation of the Veterans' Corps of the First Regiment of the National Guard, and was elected its first lieutenant in 1880, and quartermaster in 1883. During the railroad and mining strikes in Pennsylvania in 1877 he raised two companies to police the disturbances. He was appointed aide-de-camp in 1889 to General William Warner, commander-in-chief of the Grand Army of the Republic.

HERMAN NAPHTALI HYNEMAN (b. Philadelphia, 1849; d. Philadelphia, 1907) was another son of Isaac Hyneman. He studied painting in Germany and France, where he became a pupil of Bonnat (1874). His *Desdemona* was exhibited at the Paris Salon (1879) and was subsequently shown at the Academy of Fine Arts in Pennsylvania. Another work, *Juliet*, was exhibited at the National Academy of Design in New York city. Although Hyneman's chief work was portrait painting, he did also many imaginative scenes, among them *It Might Have Been* and *Marguerite in Prison*, a scene from *Faust*.

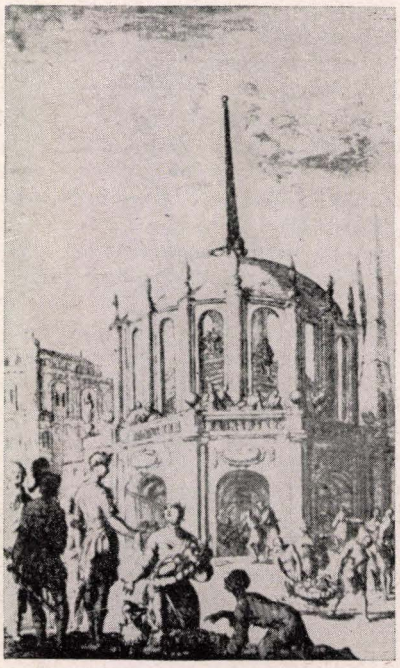
SAMUEL MORAIS HYNEMAN (b. Philadelphia, 1854; d. Philadelphia, 1914) was the brother of Herman Naphtali Hyneman. He was admitted to the Philadelphia bar in 1878, and practised in that city. A recognized authority on commercial law, he represented many large corporations. In 1913 he was appointed judge of the Court of Common Pleas of Philadelphia, but served for only a short period, however, the act under which he was appointed having been declared unconstitutional. Hyneman took an active interest in Jewish affairs. He was a member of the Board of Trustees of the Jewish Theological Seminary of America in New York (1886-1902) and of Gratz College in Philadelphia (1894-1900). In 1880 he was made president of the Young Men's Hebrew Association in Philadelphia, and participated actively in the work of the Hebrew Educational Society.

FABIAN LINDEN.

*Lit.: Publications of the American Jewish Historical Society*, No. 23 (1915) 191-93; Morais, H. S., *The Jews of Philadelphia* (1894); Wiernik, P., *History of the Jews in America*, 2nd ed. (1931) 400.

**HYPSISTARIANS**, worshippers of the "Most High" (Greek, *Hypsistos*), i.e. of God, a religious sect whose dogmas were a mixture of paganism and Judaism. They were already in existence, as it appears, in the 1st cent. B.C.E. on the Bosporus. They were found in the 4th cent. C.E. in Asia Minor, Cappadocia, and on the south Russian shore of the Black Sea. They worshipped God under the symbol of light and fire. They observed customs taken from Judaism, kept the Sabbath and many dietary laws, but did not observe the rite of circumcision. Little that is definite is known concerning their ritual and doctrine. They show many resemblances to the Messalians (Mezallin) or the Euchites or Euphemites, a later sect which also worshipped God as the "Most High." As many of its customs and institutions resembled Judaism, the sect of the Hypsistarians was able to find many adherents among the Jews in a region where Jewish religious ideas were weak and vague, and customs unobserved. Often its members joined the Jewish communicants as proselytes.

**HYRCANUS**, tax-gatherer for Judea, b. Jerusalem, about 220 B.C.E.; d. 175 B.C.E. The story of his life, as recorded by Josephus (*Antiquities*, book 12, chap. 4, sections 6-11), is as follows: He was the youngest son of Joseph, the tax-gatherer of Judea, by a favorite wife. He early showed signs of cleverness, and persuaded his father to send him, at the age of thirteen, as representative to the court of the Ptolemies at Alexandria, overlords of Palestine. He charmed Ptolemy



*Hyrcanus I plundering David's tomb*

by his wit and extravagant presents, and was appointed tax-collector, but at the same time enraged his half-brothers. In the quarrel that followed, Hyrcanus killed two of his brothers, but succeeded in establishing himself as tax-collector for Judea. He retired east of the Jordan, where he built himself a magnificent fortress and estate. He accumulated immense wealth for the next seven years, but after Palestine fell to the Syrians and after the accession of Antiochus Epiphanes in 175 B.C.E., Hyrcanus committed suicide to escape falling into the hands of the latter.

**HYRCANUS I** (known also as John Hyrcanus), son of Simon the Hasmonean and high priest and ruler of the Jews from 135 to 104 B.C.E. He secured the succession to the high priesthood after thwarting his uncle Ptolemy, who slew Simon and his two sons, Judas and Mattathias, in an attempt to seize power in the Jewish state. John Hyrcanus had hardly entered upon his office when he was faced with an invasion by the Syrian king Antiochus VII (Sidetes), in the course of which Jerusalem was subjected to a long siege. After holding out for a year, Hyrcanus finally was compelled to sue for peace and submit to the disarming of his troops, the destruction of the walls of Jerusalem and the payment of an indemnity of 500 talents and of annual tribute. Politically the Jews were again made subject to the sovereignty of the Syrian empire.

Antiochus VII met his death in a campaign against the Parthians (129 B.C.E.), and Hyrcanus availed himself of the opportunity afforded by the resulting struggle for the succession to the Syrian throne to free Judea completely from political dependence on the Seleucides. By renewal of the alliance with Rome, he secured formal recognition of the independence of the Jewish state and assurance of protection.

Thus fortified, he embarked upon a policy of conquest, in the course of which the frontiers of Judea were pushed forward east, north and south to an extent unknown since the time of Solomon. The cities of Joppa and Gazara were retaken from Syria, giving Judea access to the sea. He then conquered Medaba beyond the Jordan. Turning northward, he launched a campaign against the Samaritans, conquered Shechem and destroyed the Samaritan temple on Mount Gerizim. In the south he defeated the Idumeans and compelled them to embrace Judaism and undergo circumcision, the first example of the forcible conversion of conquered inhabitants in Jewish history. Toward the end of his rule, he conquered the Greek cities of Samaria, whose site he flooded, and Scythopolis (Beth-shean), which commanded the passage of the Jordan south of the Sea of Galilee.

In internal affairs, this period was marked by the emergence of the Pharisees and the Sadducees as definite parties which represented conflicting political and religious tendencies in the Jewish state. The shifting of alignment of the Hasmonean ruling party from the democratic Pharisees to the Sadducean aristocracy was an inevitable concomitant of the policy of territorial expansion, whose ultimate result was the establishment of a worldly state not unlike the other Greek monarchies in Asia Minor. This shift, placed by most scholars in the reign of John Hyrcanus, is exemplified in an anecdote in Josephus (*Antiquities*, book 13, chap. 10, section 5). The story is repeated in the Talmud (*Kid.* 66a), but is referred to Alexander Jannaeus (104-78 B.C.E.), the traditional foe of the Pharisees. However, it is probable that a rupture did take place between John Hyrcanus and the Pharisees. Several of the coins minted by Hyrcanus I are extant.

MORRIS LEHRER.

*Lit.:* Schürer, E., *A History of the Jewish People in the Time of Jesus Christ*, part 1, vol. 1 (1890) 272-90; Graetz, H., *History of the Jews*, vol. 2 (1927) 1-34; Madden, F. W., *Coins of the Jews*, 2nd ed. (1903) 74-81; Aptowitzer, V., *Parteipolitik der Hasmonäerzeit im rabbinischen und pseudepigraphischen Schrifttum* (1927) 13-17, 34-39; *Cambridge Ancient History*, vol. 8 (1930) 529-33.

**HYRCANUS II,** eldest son of King Alexander Jannaeus and of Alexandra, and grandson of John Hyrcanus I. He became high priest after the death of his father (76 B.C.E.); both he and his mother, who reigned from 76 to 67 B.C.E., left the management of affairs in the hands of the Pharisees. On the death of Alexandra (67), he succeeded to the throne, but his more energetic and ambitious younger brother, Aristobulus II, took up arms against him, with the help of the Sadducees, and defeated him near Jericho. After



*Coins from the reign of Hyrcanus I*

a short and troubled reign of three months, Hyrcanus was compelled to abdicate both royal and priestly dignities in favor of Aristobulus.

Spurred on by the Idumean Antipater, who saw greater advantage to his own ambitions in Judea under the rule of the weak-willed and peace-loving Hyrcanus than under the vigorous and warlike Aristobulus, Hyrcanus attempted to regain the throne with the aid of neighboring princes, and succeeded in winning the Nabatean king Aretas III over to the war against Aristobulus. In the ensuing civil war (67-63 B.C.E.) both brothers sought the favor of Rome and appealed to the general Pompey, the conqueror of Syria. At the same time, a delegation from the people appeared before Pompey and demanded the end of the rule of the Hasmonean dynasty.

Sensing that Pompey was inclined to favor Hyrcanus for much the same reasons that motivated Antipater, Aristobulus withdrew and prepared for hostilities. After a three-month siege Jerusalem fell (63 B.C.E.), ending the period of the independence of Judea. Pompey imprisoned Aristobulus in Rome and restored Hyrcanus to the high priesthood, but not to the royal power, and made him subject to the governor of Syria. In return for help given to him in his struggle for power after the death of Pompey, Julius Caesar rewarded Hyrcanus with the sovereignty and the title of ethnarch, reconfirmed him in his office of high priest and declared him an ally of Rome (47 B.C.E.).

When the Parthians invaded Judea (40), Hyrcanus was seized and at the instigation of his nephew Antigonus, who succeeded him as high priest and proclaimed himself king, his ears were cut off; this permanently disqualified him for priestly office. Hyrcanus was ransomed and greatly honored by the Jews of Babylonia, whither he had been carried as prisoner. In 36 B.C.E. Herod permitted him to return to Jerusalem, and in order to remove the last remaining male member of the Hasmonean dynasty, had him executed (30 B.C.E.) on the alleged accusation that he had carried on a treasonable correspondence with Malchus, king of Arabia.

The traditional conception of the character of Hyrcanus, based on Josephus, which attributes the loss of Judea's independence as much to the weakness of Hyrcanus as to the ambition of Aristobulus, has been contested by some later investigators (Laqueur among them), who contend that Hyrcanus was an energetic ruler motivated only by a desire to serve his people.

MORRIS LEHRER.

***Lit.:*** Schürer, E., *A History of the Jewish People in the Time of Jesus Christ,* part 1, vol. 1 (1890); Graetz, H., *History of the Jews,* vol. 2 (1927); Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 2; Madden, F. W., *Coins of the Jews,* 2nd ed. (1903) 84-85, 92-93, 95-96; Laqueur, *Der jüdische Historiker Flavius Josephus.*

# I

**IBAÑEZ, VICENTE BLASCO,** non-Jewish Spanish novelist, b. Valencia, Spain, 1867; d. Menton, France, 1928. He was an advocate of rapprochement between Spain and the present-day Sephardic Jewry, and a student of Jewish and Marrano history, particularly in its application to modern problems of intermarriage. The novelette *Luna Benamor* (1919) dealt with the love of a Spanish government official for a Jewess of Gibraltar, and the inevitability of their separation. *The Dead Command* (1920) pictured the life of the Chuetas—the descendants of the converts of the Inquisition—in Mallorca. Although the Chueta background is only one of those offered as a sample of class divisions, it remains insurmountably separated, while the others do not. In *The Dead Command* also there is one Chueta character, Pablo Valls, who is not only loyal to his Jewish ancestry, but forthright in his affiliation with Jews. Jews appear again in *Unknown Lands*, a novel dealing with Columbus' first voyage to the western world. Much of Ibañez' work was translated into English by Isaac Goldberg.

***Lit.:*** Starkie, Walter, "Blasco Ibañez," *Nineteenth Century,* April, 1928, pp. 542-49; Goldberg, Isaac, "Blasco Ibañez, the Man and his Work," *Stratford Journal,* May, 1919, pp. 235-44.



*Vicente Blasco Ibañez*

**IBN** (Arabic for "son," "son of"; the equivalent of the Hebrew *ben*), a denominative frequently found in compound names of persons who lived in the Judeo-Arabian period. Ibn is usually compounded with the name of the reputed founder of the family; thus the Ibn Ezra family traced their origin to Ezra the Scribe. In Spanish and Portuguese, Ibn was changed to Aben, and as a result names were sometimes corrupted beyond recognition, such as Avicebron for Ibn Gabirol, or Averroes for Ibn Roshd. The plural of Ibn, namely

Banu, appears in the names of various Jewish tribes, such as Banu Kainuka and Banu Nadir.

**IBN ABI ZIMRA, DAVID BEN SOLOMON** (RaDBaZ), Talmudist and Cabalist, b. Spain, about 1479; d. Safed, Palestine, 1589. He was a pupil of the mystic Joseph Saragossa. At the age of thirteen he went to Safed, later to Fez, Morocco, and in 1512 to Egypt. There he shortly became a member of the court under the Nagid Isaac Hakohen Sholal. In time he became the chief rabbi of Egypt, a post which he held for forty years. There he wielded a powerful influence over the social as well as the religious life of his people. He gave most of his wealth to the poor. His saintly qualities and his profound scholarship drew to him many celebrated disciples, including Bezalel Ashkenazi and Isaac Luria. Ibn Abi Zimra founded a Hebrah Kaddisha (burial society). He also replaced the Seleucidean calendar, which had been in vogue for more than eighteen centuries among the Babylonian and Egyptian Jews, by the Jewish calendar now in use.

At the age of ninety he moved to Jerusalem, but the oppressive taxation imposed by the Arabs compelled him to change his residence to Safed, where he died at the age of about 110. He was opposed to the formulation of a creed such as Maimonides and others had laid down, because he considered every commandment an article of belief. He was widely consulted as a legal authority, often by persons from distant countries. He wrote more than 3,000 responsa, thus displaying his wide erudition and reflecting the milieu of the times. In one decision he reversed a liturgical change made by Maimonides. Many of his decisions contain allusions to the Cabala. Although he believed in demonology and in the efficacy of the manipulation of letters of the alphabet and lived in accordance with Cabalistic principles, he chided his Cabalistic contemporaries for basing their views on an isolated Cabalistic utterance in preference to abundant evidence from the Talmud.

Among Ibn Abi Zimra's works were: *Dibre David* (Words of David), decisions and notes on Maimonides' code, *Yad Hahazakah* (published by J. Zamiro in his *Hon Yosef*, Leghorn, 1828); *Yekar Tifereth* (The Value of Glory), rejoinders to the RaBaD's strictures on Maimonides' *Yad Hahazakah; Kelale Hagemara* (Principles of the Gemara), an introduction to the Talmud (published in the *Meharere Nemarim* of Abraham ben Solomon Akra, Venice, 1599); *Or Kadmon* (Original Light), a Cabalistic work edited by Moses Hagiz (Venice, 1713), containing mystical interpretations of the alphabet; *Metzudath David* (Fortress of David), dealing with the literal, symbolic, homiletical and mystical interpretation of the commandments; *Gillui Leidroth*, a mystical work on the Idroth; *Michtam Ledavid*, mystical parables on *Song of Songs*. His imitation of Solomon ibn Gabirol's *Kether Malchuth* (Royal Crown), bearing the same title, was included, like the original, in many editions of the prayer-book (Mahzor) for the eve of Yom Kippur. He wrote also a commentary on the law code *Shulhan Aruch*, entitled *Dine Rabba Vezuta* (Great and Small Decisions).

DAVID DUCKOR.

*Lit.:* Michael, H. J., *Or Hahayim*, No. 779; Dubnow, S., *Weltgeschichte des jüdischen Volkes*, vol. 6, p. 32 et seq.

**IBN ABITUR, JOSEPH BEN ISAAC,** Talmudist, Biblical commentator, liturgist, and translator, b. Meridia, Spain, in the second half of the 10th cent.; d. Damascus, Syria, at the beginning of the 11th cent. He was a member of a distinguished family long established in Spain. He records that his grandfather held a high judicial post and was authorized to impose corporal punishment, whence the surname of the family, Ibn Santas, Satanas, or Stans (Hebrew *shot 'anas*, "scourge of the subduer").

Shortly after Ibn Abitur went to Cordova, he became a celebrated pupil of the ransomed captive, Rabbi Moses of Babylon, who had been redeemed by the Cordova Jewish community from Mediterranean pirates. After the latter's death, Ibn Abitur became a rival candidate for rabbi of Cordova to Enoch, Rabbi Moses' son, who, being favored by Caliph Al-Hakim, excommunicated him. Thereafter, Ibn Abitur wandered about, stopping in Egypt and in Palestine, but failing to gain support for his candidacy. Later, when a friend of his came into power, Enoch was peremptorily deposed and Ibn Abitur was offered the position. Ibn Abitur displayed his native nobility by denouncing this action, praising the merits of his rival, and refusing the position.

Ibn Abitur, who was considered a profound Talmudic scholar, apparently wrote an essay on the Talmud (961) as well as a translation of the Mishnah into Arabic for Caliph Al-Hakim. As a liturgist, he was important; he composed long religious poems displaying deft craftsmanship in the treatment of the involved form of poetry called the "Maamad," which he is said to have introduced into Spain and used in his acrostics and rhymes. Many of his liturgical poems for Sabbaths and holidays are included in the Spanish and African prayer-books. His "Hayom Yikkatheb" (Today Will Be Inscribed) is found with an English translation in *Service of the Synagogue, Day of Atonement* (vol. 2, London, 1920). Due to his peregrinations, few of his works are extant. However, eight of his responsa are contained in the collection *Shaare Tzedek* (Salonika, 1792).

*Lit.:* Sachs, M., *Die religiöse Poesie der Juden in Spanien*, 2nd ed. (1901) 40-45; Marmorstein, in *Monatsschrift für Geschichte und Wissenschaft des Judentums*, vol. 67, p. 57 et seq.; Halper, *Post-Biblical Hebrew Literature* (1921) 69-74; Zunz, L., *Synagogale Poesie*, 178 et seq.

**IBN ADRET, SOLOMON BEN ABRAHAM** (RaSHBA; not to be confused with the Tosafist bearing the same abbreviated name), rabbi and great Talmudic authority, b. Barcelona, Spain, 1235; d. 1310. A disciple of Moses Nahmanides, of Isaac ben Abraham of Gerona, and of Jonah Gerondi, he was elected in 1280 to the rabbinate of Barcelona. He soon gained popularity as a great master of rabbinic lore, and became recognized as "The Rabbi of Spain." Ibn Adret's lectures attracted large numbers of students, and every now and then he found himself called upon to hand down written opinions on the most diverse religious and other questions submitted to him from various parts of Europe, Africa and Asia. More than 3,000 of his responsa are extant, but, according to David Conforte (*Kore Hadoroth* 22:1), that number should probably be doubled. They are extremely valuable for

a proper understanding of Jewish life in his day.

Ibn Adret's time was one of great agitation. Science and religion contended for supremacy. Reasoning began to separate itself from piety. Though he himself did not lack a knowledge of general science and philosophy, he opposed philosophical and rationalistic interpretations of the teachings of Judaism. In cooperation with Abba Mari ben Moses of Lunel, he strongly objected to the invasion of destructive philosophical tendencies into the Jewish schools and synagogues, contending that they were not compatible with the pure faith of Judaism. Believing that the study of philosophy should be postponed to the age of maturity, when one is already imbued with faith and learning, Ibn Adret, on July 26, 1305, together with the other rabbis of Barcelona, excommunicated everyone who attempted the study of philosophy and science prior to the age of thirty, exempting only those who were preparing for the medical profession.

As a disciple of Nahmanides, Ibn Adret was instrumental in making the teachings of his master, including those pertaining to the Cabala, predominant among the Spanish Jews. Yet when he found the influence of the Cabalists in Spain, especially those associated with Abraham Abulafia, objectionable, he combatted them vigorously. He desired that the Cabala be studied only in secret and not expounded publicly. Ibn Adret fought the enemies of Judaism within its ranks as well as those from without. When, in 1278, Raymund Martini, a Dominican monk, published his two books *Pugio Fidei* and *Capistrum Judaeorum*, in which rabbinic texts were interpreted in a manner offensive to Judaism, Ibn Adret promptly wrote a defense of Judaism. An attack on the faith of his fathers from a Mohammedan source he likewise refuted. His rational commentary on certain Haggadic legends was prompted by the desire to uphold the true teachings of Judaism. Because of his energetic, ever-ready defense of Judaism against attacks from within and without, Ibn Adret was recognized as the supreme authority of his day. But the struggles and controversies in which he found himself involved caused him troubles, and embittered the closing years of his life.

Of his writings there have been printed and reprinted several volumes of responsa; several treatises on ceremonial laws and customs; and commentaries on Talmudic tractates. Portions of his polemical writings are extant in the works of others. His *Torath Habayith* (Law of the House) was severely criticized by his fellow student, Aaron ben Moses Halevi, whose *Bedeḳ Habayith* (Repair of the House) Ibn Adret met with a rejoinder entitled *Mishmereth Habayith* (Guard of the House). He was instrumental in having portions of Maimonides' Arabic commentary on the Mishnah translated into Hebrew. JOSHUA BLOCH.

***Lit.:*** Elfenbein, Israel, in *Jewish Theological Seminary Students' Annual,* vol. 2 (1915) 102-21; Epstein, Isidor, *The Responsa of Rabbi Solomon ben Adreth of Barcelona* (1925); Neuman, Abraham A., in *Publications of the American Jewish Historical Society,* No. 22, pp. 61-70; Perles, *Rabbi Salomo ben Abraham ben Adereth* (1863); Schreiner, in *Zeitschrift der Deutschen Morgenländischen Gesellschaft,* vol. 48 (1894) 39-42.

**IBN AKNIN, JOSEPH BEN JUDAH,** physician, theologian and philosopher, b. Ceuta, North Africa, 1160; d. Aleppo, Syria, 1226. He spent his early youth in an atmosphere of Mohammedan oppression, inaugurated by Abdulmumen, chief of the Almohades. His father Judah was forced to feign being a Musulman. Joseph nevertheless received a thorough Jewish traditional education. To escape religious oppression, he left his native town and proceeded to Alexandria, Egypt, where he practised medicine. He also composed there some poetical works and scientific essays.

Ibn Aknin sent some of his literary productions to Maimonides. These so impressed the great philosopher that he invited Ibn Aknin to come to Fostat (Old Cairo) to study under him.

Ibn Aknin studied metaphysics and theology under Maimonides for about two years. Then he went to Aleppo, where he resumed the practice of medicine. But Maimonides was very eager to supplement the knowledge of his disciple by means of correspondence. To that end he wrote his famous philosophical treatise *Moreh Nebuchim* (Guide to the Perplexed).

Ibn Aknin was also an enthusiastic traveler. It is said that a commercial tour to India gained him economic independence, enabling him to devote his entire time to scientific and philosophical research.

When he arrived at Baghdad, he championed the theological teachings of his great master Maimonides and defended him against the attacks of the Gaon Samuel ben Ali. This Baghdad Gaon challenged Maimonides' theory of the spirituality of the future life. Samuel ben Ali asserted that the Midrashic passages concerning resurrection had to be interpreted literally and not allegorically. He attempted to prove that the Moslem theologians also maintained the doctrine of bodily resurrection.

Ibn Aknin sent Maimonides the Gaon's treatise on resurrection and urged him to refute it. Maimonides ignored the request and suggested that Ibn Aknin respect the old Gaon of Baghdad and shun strife.

***Lit.:*** Yellin and Abrahams, *Maimonides,* 141-45, 163-64, and note 59; Neubauer, A., in *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1870) 45 et seq.; Loewy, M., *Vorwort zu den drei Abhandlungen von Joseph ben Jehudah* (1879); Munk, S., "Notice sur Joseph ben Jehudah," *Journal Asiatique* (1842) 14.

**IBN ALTARAS,** Castilian Karaite. According to Abraham ibn Daud, he went to Palestine, where he became a pupil of Jeshua ben Judah, who converted him to Karaism. When he returned to Castile, he brought with him the writings of his teacher, and won many to his views. After the death of Ibn Altaras, his wife, who was surnamed Al Muallima ("The Learned One"), became the leader of the Karaites. She was regarded as a great authority, and, in matters of religion, many consulted her and followed her directions.

Abu Alfaraj, the teacher of Ibn Altaras, was probably the Karaite savant Abu Alfaraj Furkan ibn Asad, better known as Jeshua ben Judah, who wrote commentaries on the Bible and several books on religious philosophy and on the law. If this is the case, the activity of Ibn Altaras may be placed at about the year 1100.

***Lit.:*** Pinsker, *Likḳute Kadmoniyyoth,* vol. 1, p. 220; vol. 2, pp. 94, 169 et seq.; Markon, *Texte und Untersuchungen,* vols. 15 and 16.

**IBN ATTAR** (or Abenatar), Jewish family of savants from Northern Africa; the name is of Arabic origin, and means "apothecary." There is mention of a person by this name in Egypt as early as the year 1155. In the latter part of the 16th and in the early 17th cent., Samuel ibn Attar printed his *Sefer Hamaasioth* at Venice in 1695. On the Barbary Coast there were two branches of the Ibn Attar family, the first that of Rabbi Jacob ibn Attar, "the religious and holy one" (d. 1606), the second that of Rabbi Hayim ibn Attar Hazaken. These two branches of the Ibn Attar family intermarried with the Koriat (Kuriat) and d'Avila families, respectively. Jacob ibn Attar's great-grandson Obed ibn Attar wrote the preface to his father's *Shir Michtam* and a commentary on the work.

**IBN ATTAR, DAVID MELO,** rabbi and poet, b. Spain, about 1550. In 1611 he emigrated to Holland after being persecuted and imprisoned by the Inquisition for translating a number of psalms into Spanish verse. In his old age he became Dayan in Amsterdam, minister of the Portuguese synagogue Beth Israel, and a member of the Yeshiva De Los Pintos.

*Lit.:* Kayserling, M., *Sephardim* (1859) 169 et seq.; Da Silva Rosa, *Geschiedenis der Portugeesche Joden te Amsterdam (1593-1925)* (1925) 34, 42.

**IBN ATTAR, HAYIM BEN MOSES,** eminent rabbinical commentator, Cabalist and Talmudist, the most celebrated member of the Ibn Attar family, b. Salé, Morocco, 1696; d. Jerusalem, Palestine, 1743. He led a contemplative life devoted entirely to the study of the Bible and the Talmud, and was honored as a holy man. He wrote explanations of Talmudic tractates and of the ritual code *Yoreh Deah*, a part of the *Shulhan Aruch*, but became known chiefly for his subtle and elaborate commentary on the Pentateuch, the *Or Hahayim*, employing the traditional four methods of exegesis. This work was written in the Cabalistic spirit, and was highly esteemed by the Hasidim in Eastern Europe, where it was much studied. It appeared first in Venice in 1742, and was reprinted in numerous editions, together with Rashi, beside the text of the Pentateuch. Other works of his are: *Hefetz Adonai* (Amsterdam, 1732); *Peri Toar*; and *Rishon Letziyyon* (Constantinople, 1750). Ibn Attar is the hero of many legends current in Eastern Europe and the Orient.

*Lit.:* Nacht, *Mekor Hayim* (1898); Toledano, *Ner Hamaarab* (1911) 154; Margulies, *Toledoth Rabbi Hayim ben Atar* (1925).

**IBN ATTAR, JACOB ABRAHAM,** rabbi and author. In 1436 he wrote a supercommentary on Rashi's commentary on the Pentateuch, of which the manuscript is still preserved in the Leuwarden Library, Holland.

**IBN ATTAR, JUDAH,** author and rabbi in Fez, b. Fez, Morocco, 1655; d. Fez, 1733. He was distinguished for his Talmudic erudition and ascetic mode of life, and enjoyed a reputation as a wonder worker. In 1701, because of the persecutions of the Jews in Fez, he left the city and lived in Mekinez (Meknes) until 1704, when, upon his return to Fez, he and Samuel Zarfati established a Beth Din (rabbinical court). He left an unpublished commentary on the Midrash Rabbah, a number of responsa, and a series of sermons, all in manuscript.

*Lit.:* Azulai, Hayim Joseph David, *Sefer Shem Hagedolim* (1921); Nacht, *Mekor Hayim* (1898).

**IBN BALAM, JUDAH BEN SAMUEL,** Hebrew lexicographer who lived in the 11th cent. Comparatively little is known about his life; he was born in Toledo, Spain, and lived in Seville, and in one place he excuses his defects in completeness of study by saying that his secular occupations kept him busy. Moses ibn Ezra testifies that Ibn Balam had a good mind and an excellent literary style, but was too prone to criticize and to attack his contemporaries. He wrote in Arabic Bible commentaries and works on Hebrew grammar. None of his commentaries was translated into Hebrew, and they survive only partially in manuscripts. The Bodleiana at Oxford has a part of his commentary on the Pentateuch; another fragment on *Leviticus* is preserved in the library of the Jewish Theological Seminary of America, in New York city; his commentary on the Prophets is preserved almost in its entirety at Leningrad. Other portions of his commentaries on the Hagiographa and other parts of the Bible are known through quotations.

His grammatical works were nearly all translated into Hebrew and survive mostly in manuscript. They include a book of Hebrew homonyms, another on Hebrew particles, and a third on Hebrew verbs. He is also known to have written two penitential poems, both of which have been preserved in Sephardic prayer-books.

*Lit.:* Zobel, M., in *Encyclopaedia Judaica,* vol. 8 (1931) cols. 316-21.

**IBN BULAT, JUDAH BEN JOSEPH,** Talmudist, b. Navarre, Spain, at the end of the 15th cent.; d. about 1550, probably in Constantinople, where he published his book *Kelal Katzer Mikol Harashum Bichethab* (Short Abstract of All That Has Been Published), a compendium of rabbinical knowledge (1532). In the study of the Talmud he distinguished between what is strictly law and decision and what is mere individual opinion having no binding force. Thus he aroused the antagonism of his contemporaries, to whom every letter of the Talmud was holy and binding. Some of his opinions are contained in the collection *Ohole Tam* (Tam ibn Yahyah) (Venice, 1622), Nos. 7, 34-39, 46-49.

*Lit.:* Azulai, Hayim Joseph David, *Sefer Shem Hagedolim,* vol. 1, No. 19; Dukes, *Nahal Kedumim,* vol. 1 (1841) 61; Fünn, S. J., *Keneseth Yisrael,* 391.

**IBN DANAN, SAADIA BEN MAIMON,** rabbi, scholar and poet who lived in Granada in the second half of the 15th cent., and served as rabbi there until the expulsion of the Jews from Spain in 1492. He spent his last years in Oran, North Africa. His writings include: *Sefer Hearuch,* a Talmudic glossary; a Hebrew grammar and treatise on Hebrew prosody, written in Arabic and translated into Hebrew under the title *Hakelal Hahechrahi Bedikduk Lashon Haibrith;* chronological lists of the kings of Israel and Judah, and of events from Adam to Maimonides; a treatise on the forms of the Hebrew letters; various

poems, including one, "Kasidah," in honor of Maimonides. According to Dukes, a funeral eulogy which is attributed to Saadia Gaon was really composed by Ibn Danan.

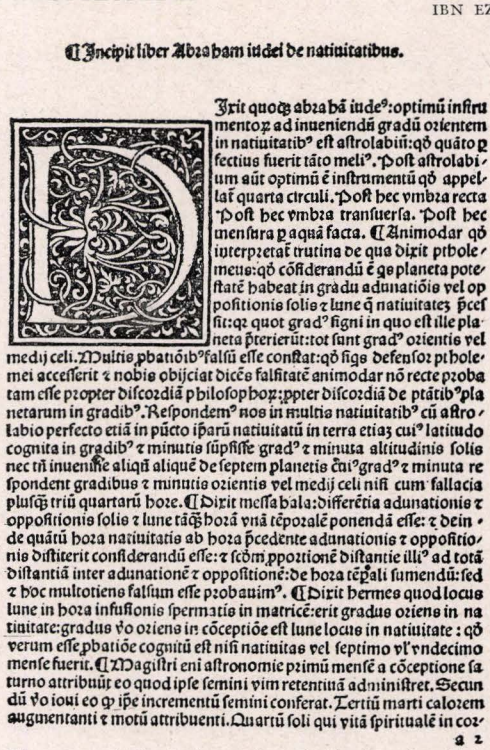
**IBN DAUD, ABRAHAM HALEVI** (called RABaD I, after the initial letters of his Hebrew name), astronomer, historian and philosopher, b. Toledo, Spain, 1110; d. about 1180. Tradition has it that he met a martyr's death when forced to be baptized by the king of Spain; others claim that he was killed in an attack upon the Jewish community.

Ibn Daud's interests were scientific and philosophical, and he had little sympathy for poetry or mysticism. The *Sefer Haḳabbalah* (Book of Tradition) is his most significant historical work. It was aimed at the contention of the Karaites that the rabbinic religious tradition is not authentic since it was broken during the exiles and persecutions. Ibn Daud traces the course of Jewish traditions from Moses to his own time, supplying much valuable information, particularly on the period of the Geonim and on his Spanish Jewish predecessors and contemporaries. His other historical writings, *Dibre Maleche Yisrael Babayith Sheni* (History of the Kings of Israel in the Time of the Second Temple; edit. Sebastian Muenster, Worms, 1529) and *Zichron Dibre Rom* (History of Rome; edit. J. M. Hartmann, Marburg, 1797), have little value today. An astronomical work written by him received considerable recognition at the time. His contribution to the development of the Spanish Jewish school of philosophy, however, is his outstanding claim to the attention of posterity.

Ibn Daud was the first Jew to accept Aristotle's philosophy and to attempt to reconcile it with rabbinic Judaism. This he did in his Arabic work *Al-aḳidah al Rafiyah*, which was translated into Hebrew by Solomon ben Labi under the title *Emunah Ramah* (Exalted Faith; edited with German translation by Simon Weil, Frankfort, 1852). The Arabic original seems to have been lost. A second Hebrew translation, by Samuel Motot, is still unpublished.

The *Emunah Ramah* was written in response to a question concerning determinism and freedom. It opens with an admonition that those untroubled by the problem or those well-versed in philosophy should not read further. Then, after proving through Biblical quotations that the principles of the Jewish religion are based upon philosophical foundations, Ibn Daud devotes the first of the three divisions of the book to general physics and metaphysics in the Aristotelian sense of the words. His argument follows that of Aristotle in its main lines. The concepts of matter and form are discussed, and proof for the existence of matter, heretofore unknown to Jewish philosophy, are introduced. He departs from Aristotle, however, in that he denies the eternity of matter. The sixth and seventh chapters of the section are devoted to speculations concerning the soul. Proofs are adduced that the soul exists, that it is not an "accident" of the body even though its character is dependent upon the nature of the body with which it is united, that it does not antedate the body but continues to exist after the body's death.

The second section, containing six chapters, presents



¶ Incipit liber Abraham iudei de natiuitatibus.

Scrit quoꝺ abraha iuꝺe⁹:optimū inſtrumentoꝝ ad inueniendū gradū orientem in natiuitatib⁹ eſt aſtrolabiū:qō quāto ꝑfectius fuerit tāto meli⁹. Poſt aſtrolabium aūt optimū ē inſtrumentū qō appellaſ quarta circuli. Poſt hec vmbra recta Poſt hec vmbra tranſuerſa. Poſt hec menſura ꝑ aquā facta. ¶ Animodar qō interp̄etaſ trutina de qua dixit ptholemeus:qō cōſideranꝺū ē qꝺ planeta poteſtatē habeat in gradu aꝺunatiōis vel oppoſitionis ſolis ⁊ lune q̄ natiuitatez ꝑceſſit:qz quot grad⁹ ſigni in quo eſt ille planeta ꝑterierūt:tot ſunt grad⁹ orientis vel medij celi. Multis ꝑbatiōib⁹ falſū eſſe conſtat:qō ſigs defenſor ptholemei acceſſerit ⁊ nobis obijciat dicēs falſitatē animodar nō recte ꝓbatam eſſe ꝓpter diſcordiā philoſophoꝝ:ꝑpter diſcordiā de ptātib⁹ planetarum in gradib⁹. Reſpondem⁹ nos in multis natiuitatib⁹ cū aſtrolabio perfecto etiā in pūcto iparū natiuitatū in terra etiaz cui⁹ latitudo cognita in gradib⁹ ⁊ minutis ſūpſiſſe grad⁹ ⁊ minuta altitudinis ſolis nec tñ inueniſſe aliqū aliquē de ſeptem planetis cui⁹ grad⁹ ⁊ minuta reſpondent gradibus ⁊ minutis orientis vel medij celi niſi cum fallacia pluſq̄ triū quartarū hore. ¶ Dixit meſſa bala:differētia aꝺunationis ⁊ oppoſitionis ſolis ⁊ lune tāq̄ horā vnā tēporalē ponenda eſſe: ⁊ deinde quātū hora natiuitatis ab hora p̄cedente aꝺunationis ⁊ oppoſitionis diſtiterit conſideranꝺū eſſe:ⁿ ſcm̄ ꝓportionē diſtantie illi⁹ ad totā diſtantiā inter aꝺunationē ⁊ oppoſitionē:de hora tēpali ſumendū:ſed ⁊ hoc multotiens falſum eſſe ꝓbauim⁹. ¶ Dixit hermes quod locus lune in hora infuſionis ſpermatis in matricē:erit gradus oriens in natiuitate:gradus vo oriens in cōceptiōe eſt lune locus in natiuitate:qō verum eſſe ꝓbatiōe cognitū eſt niſi natiuitas vel ſeptimo vl vndecimo menſe fuerit. ¶ Magiſtri eni aſtronomie primū menſē a cōceptione ſaturno attribuūt eo quod ipſe ſemini vim retentiuā adminiſtret. Secundū vo ioui eo q⁹ ipſe incrementū ſemini conferat. Tertiū marti calorem augmentanti ⁊ motū attribuenti. Quartū ſoli qui vitā ſpiritualē in coraa ⁊

*First page of the Latin version of Abraham ben Meir Ibn Ezra's "Sefer Hamoledoth" printed in Venice, 1485*

the problems of Jewish theology: 1. the existence of God; 2. His unity; 3. His attributes; 4. the existence of intermediary forces between God and the world; 5. prophecy and the eternity and irrevocability of the revelation at Sinai; 6. Divine omniscience and human freedom. Original contributions are made by the author on the first and last of the questions. Ibn Daud brings to Jewish philosophy new proofs for God's existence and His incorporeality taken from Aristotle and his Arabian commentators. The question of determinism and free will is "solved" by analyzing the various types of knowledge possible and then by boldly declaring that God can not foretell the contingent or "objectively undetermined" event. "Medicine of the Soul" is the title of the last division of the treatise. It is devoted to ethics and shows a marked Platonic as well as Aristotelian influence.

Ibn Daud displays a thorough familiarity with the works of his Jewish as well as Arabian predecessors, and does not hesitate to make use of them for his own purposes. Within the Jewish circle of philosophers his own work marked a new era. He influenced all his successors, but posterity did not give him his due, partly because of the obscure style in which his treatise was written and translated, but primarily because it was overshadowed by the classical work of Maimonides, which appeared shortly thereafter.

SIMON GREENBERG.

*Lit.:* Guttmann, J., *Die Religionsphilosophie des Abraham ibn Daud aus Toledo* (1879); Elbogen, Ismar, "Abraham Ibn Daud als Geschichtsschreiber," *Festschrift zu J. Guttmanns siebzigstem Geburtstag*, 199; Husik, Isaac, *A History of Mediaeval Jewish Philosophy*, 197-236; Neumark, David, *Toledoth Hafilosofiah Beyisrael.*

**IBN EZRA, ABRAHAM BEN MEIR**, usually called simply Ibn Ezra, versatile scholar and poet, b.

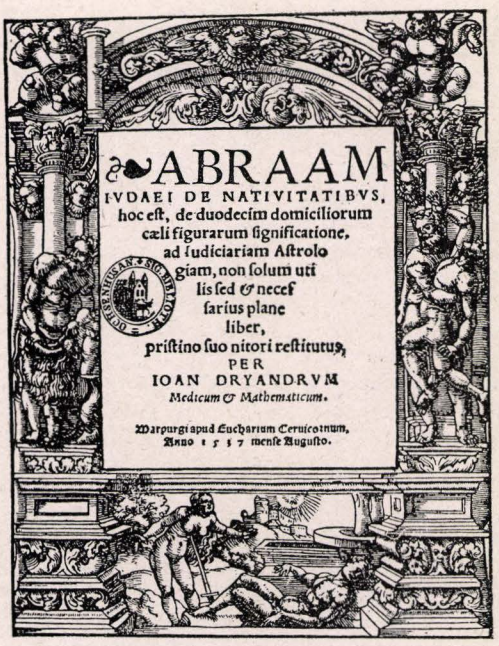
Toledo, Spain, 1092; d., probably in Rome, 1167. A man buffeted about much in the world and exposed to the blows of human destiny, he was the author of the self-descriptive cynical epigram, so often quoted since his time: "If I should undertake to sell candles, the sun would never set. If I should deal in shrouds, no one would ever die." The grim humor of this maxim is characteristic of the man.

Ibn Ezra was a well-known and highly esteemed scholar in his home city, and had doubtless achieved some celebrity also as a poet. However, those works which have made his name immortal were the literary products of the second half of his life, after he had left Spain in 1140. Driven from place to place by poverty and restlessness, and possibly by domestic troubles as well, he traveled by way of southern France and Italy to Egypt and Palestine; he went east perhaps as far as India, and west as far as Dreux in the north of France, and England. Through his travels he learned to know not only men and countries but languages and cultures, and these contributed to his literary activity. On the other hand, he was prevented by his unsettled mode of existence from writing thorough-going systematic works, so that many of his books plainly betray traces of his unrest.

As a scholar he materially advanced the status of Hebrew philology. He translated the classical philological studies of Judah Hayyuj and Jonah ibn Janah into Hebrew, and thereby made them accessible to Jews living in Christian countries and ignorant of Arabic. In addition to a Hebrew translation of Hayyuj's basic writings, his chief works in this field were: *Mozenayim* (Scales), *Tzahoth* (Refinement of Language), *Yesod Dikduk* (Elements of Grammar), *Safah Berurah* (Pure Language). In none of these works is Hebrew grammar exhaustively treated; they were all written for a particular occasion, worked up, for the most part, for individuals or for a small circle, and dealt with just that particular section of philology that happened at the time to interest the author or those who commissioned him. At times he busied himself also with the history of philology. In spite of all this, however, these works were widely circulated and highly esteemed. They even supplanted, for a long time, the classic works on this subject written in Arabic, which thereafter were disregarded and lay unread in the libraries until modern times.

Ibn Ezra has an established reputation as a Biblical exegete. He probably composed commentaries on all the books of the Bible, although many of these commentaries have not been preserved. He worked on them for a long period, frequently adding notes and referring in many cases to his other writings, so that it is exceedingly difficult to establish the exact sequence of his works; modern scholars have spent much useless time and effort in attempting to clear up this problem.

His commentary on the Pentateuch enjoyed special popularity, and of this he composed, or at least began, no fewer than three distinct revisions. The commentary on *Exodus*, circulated in printed editions, is inconsistent in its verbosity and peculiarities of style with the commentaries on the other four books, but a "short commentary" on *Exodus*, known since 1840, fits well into this framework. In addition, fragments


ABRAAM
IVDAEI DE NATIVITATIBVS,
hoc eſt, de duodecim domiciliorum
cæli figurarum ſignificatione,
ad Iudiciariam Aſtrolo
giam, non ſolum uti
lis ſed & neceſ
farius plane
liber,
priſtino ſuo nitori reſtitutus,
PER
IOAN DRYANDRVM
Medicum & Mathematicum.
Marpurgi apud Eucharium Ceruicornum,
Anno 1537 menſe Auguſto.

*Title page of another edition (1537) of Abraham ben Meir Ibn Ezra's "Sefer Hamoledoth" printed in Warburg*

of a commentary on *Genesis* have been discovered, in which the grammatical explanations and the objective discussions are separated; two revisions of the rhymed methodical introduction to the commentary on the Pentateuch have also been discovered.

The Biblical commentaries of Ibn Ezra are distinguished both by form and content; by the broad scholarship of the author; by his knowledge and employment of preceding literature, as well as by his determined effort to grasp the exact and simple meaning of the text; and by his definitely expressed regard for reality. But in addition, his commentaries attract by their lucidity and vivacity, by their profundity and their esprit. They can therefore be regarded as the culmination and the flower of Hispano-Jewish exegesis. In this field, too, he supplanted his predecessors whom he cites so frequently; their commentaries were henceforward no longer referred to, and had to be rediscovered during the 19th cent.

His own commentaries, on the other hand, especially that on the Pentateuch, became the common property of the Jewish people; they were widely read, and were frequently commented on in turn. Even the fact that he occasionally made critical observations that betrayed certain doubts as to the authenticity of the Biblical tradition did not injure Ibn Ezra. These observations were not appreciated in all their implications until recent times, and Ibn Ezra has since been celebrated as a forerunner of modern Biblical criticism. Just as he indicated his own doubts, so he occasionally discussed the doubts and attacks of others, especially the polemics of the Karaites, which he frequently took up and in most instances wittily refuted. His commentaries are full of allusions and riddles that greatly intrigued the reader and occasioned a large number of supercommentaries. Very well known is the riddle with which he introduces the commentary on the

Pentateuch about the four quiescent (i.e. in some cases unpronounced) consonants Aleph, He, Vav and Yod (*matres lectionis*, aids to reading).

Explanation of the Bible afforded Ibn Ezra frequent opportunity for the discussion of problems of world-philosophy, and he often took occasion to give full expression to his views. His numerous other writings, as well as his commentaries, bear witness to a profound philosophical scholarship. However, he never wrote a systematic philosophical work; his *Yesod Mora* (Foundation of Religion) treats only of the problem of Biblical legislation. Beginning with the masterpiece of Nachman Krochmal, there have been repeated collections of the philosophical views of Ibn Ezra, but he can not be called a philosopher in the strict sense of the word. Completely at home in the literature on the subject, and an eclectic by nature, he inclined to Neo-Platonism, and was not entirely free from the belief in astrology. He varied so much in his expressed opinions that he could easily be claimed as predecessor by the Cabalists, and was regarded, on the other hand, as the prototype of all skeptics.

His poetry, too, reflects Ibn Ezra both as Cabalist and skeptic. He was distinguished from his Spanish contemporaries in that he never wrote a book or a poem in Arabic, but was one of the most accomplished and gifted of the Hebrew stylists. His poetry is worldly, particularly the numerous couplets and poems that serve to introduce or close his scientific works or his letters and pious ejaculations, in which he occasionally displayed remarkable peculiarities of form. He left also several hundred religious poems (his *Diwan* was published in 1886 in Berlin by Jacob Egers, and in 1894 to 1895 in Warsaw by David Kahana), most of them brief, well-rounded verses, true gems of form, even though not always of an especial depth of poetical insight. But they reveal a deep faith and yearning, and thus early won the praise of Judah al-Harizi and were accorded wide circulation. His yearning for Zion, too, found gripping expression in Ibn Ezra's poetry.

Ibn Ezra possessed remarkable astronomical knowledge. He composed numerous horoscopes and made many chronological calculations. In his *Keli Nehosheth* (Brazen Vessel) he described a new astrolabe. Ibn Ezra's versatility is indicated by his interest in mathematics, especially numerical symbolism, which he put in literary form together with the Arabic scholars and the Jewish scholars who wrote in Arabic in the 9th and 10th centuries. Editions of his works that have a mathematical content were published as follows: *Sefer Haehad* (1856, in *Jeshurun*; 1857, edited by S. Pinsker, with Hebrew commentary; 1920, in German, by Ernst Müller); *Yesod Mora* (1834, with a German introduction by G. H. Lippmann; 1840, in German by M. Creizenach); *Sefer Hamispar* (1895, with a German translation by M. Silberberg). His *Sefer Haolam* was edited by Juda L. Fleisher (1937), and his astrological treatise *The Beginning of Wisdom* was edited by Raphael Levy and Francisco Cantera (Baltimore, 1939).

Many works were erroneously ascribed to Ibn Ezra, and many were known in the Middle Ages under the author's name of Abraham Judaeus or Avenare. No details are known of his family history. His son, Isaac ibn Ezra (Abu Sad), also a poet, lived at Baghdad in 1143, and appears to have become a convert to Islam. Of his writings only one poem and a commentary on *Ecclesiastes* have been preserved.

CASPAR LEVIAS.

*Lit.:* Graetz, H., *History of the Jews*, vol. 3 (1927) 366-75; Steinschneider, M., *Gesammelte Schriften*, vol. 1; Olitzki, in *Hildesheimer Festschrift* (1890); *Jewish Encyclopedia*, vol. 6, p. 520 et seq.; Bernfeld, S., in *Enziklopediya Yisraelit;* Levy, R., *The Astrological Works of Abraham ibn Ezra* (1927); Rosin, *Reime und Gedichte Abraham ibn Esras* (1885-94); Wilensky, *Abraham ibn Esras sprachwissenschaftliche Schriften;* Idelsohn, A. Z., *Jewish Liturgy* (1932) 39, 154-57, 234, 242, 245, 247, 320 et seq.; Milias, J. M., "The Work of Abraham ibn Ezra in Astronomy," *Tarbiz*, vol. 9 (1937-38) 306-22; Herzog, David, "Bemerkungen zu ibn Esra olam Historiker," *Monatsschrift für Geschichte und Wissenschaft des Judentums*, vol. 81 (1937) 422-38; Marx, Alexander, "The Scientific Work of Some Outstanding Mediaeval Jewish Scholars," *Linda Miller Memorial Book* (1938) 135-40.

**IBN EZRA, JUDAH,** Nasi and high court dignitary in Castile in the 12th cent. He enjoyed the favor of King Alfonso VII and was put in command of the frontier fortress of Calatrava. Here he offered protection and assistance to the Jews who had been driven out by the fanaticism of the Almohades in 1148, supported them in their flight, and guided them to havens of safety. In 1149 he was appointed first financial counsellor by the king. Ibn Ezra dealt harshly with the Karaites in Castile, and with the use of his power so humbled them that they lost all importance in that country.

*Lit.:* Abraham ibn Daud, *Sefer Hakabbalah* (Neubauer ed.) 80 et seq.; Graetz, H., *History of the Jews*, vol. 3 (1927) 361 et seq.

**IBN EZRA, MOSES BEN JACOB** (in Arabic, Abu Harun Musa), brother of Abraham, Jewish Arabian poet of about the year 1100; he was still alive in 1138. At first he had friendly relations with Judah Halevi, but later on this friendship cooled. He brought to a high degree of perfection the artistic devices which he borrowed from Arabian poets and imitated them. Lacking spiritual balance and often disillusioned by life, he composed a great number of penitential poems (Selihoth) and from this acquired the surname Hasallah ("The Poet of Penitential Prayers"). His best products, his religious poems, were widely disseminated, especially in the liturgies of the Jews of Provence and Northern Africa. He was also one of the first Jewish poets to treat of worldly subjects, almost always with a strongly personal application. He sang of wine, love and joy in brief verses now serious, now sportive in character. In particular, his unfortunate love for his own niece found full and frequent expression in a number of melancholy poems. Relatively few of his poems have been published. He revealed himself as a master of language in his work *Tarshish* or *Anak* (Chain; in Arabic called *Tegnis*) which contains 1,210 (*tarshish* numerically equals 1,210) verses ending with homonymic words and comprises ten sections.

Moses ibn Ezra achieved high repute likewise in the composition of philosophical and riddle poems. He wrote a philosophical work *Arugath Habosem* (Bed of Fragrance), and a treatise on rhetoric and the literature of Hispano-Hebrew poetry, *Kitab al Muhazara*

*veal Mudakara* (translated into Hebrew by B. Halper, Leipzig, 1924, under the title *Shirath Yisrael*). Despite his purity of language and elegance of form, the tone and sound of his verse occasionally bear the mark of artificiality. A critical edition of his collected poems (*Diwan*) was prepared by H. Brody (1935) and translated into English by S. Solis Cohen (Philadelphia, 1934). Bialik, collaborating with Rabnitski, published *Shire Mosheh ben Jacob Ibn Ezra* (2 vols., Tel-Aviv, 1929).

*Lit.:* Graetz, H., *History of the Jews,* vol. 3 (1927) 310, 314, 318-21; Dukes, *Moses ben Ezra;* Sachs, *Religiöse Poesie der Juden in Spanien;* Landshuth, *Ammude Haabodah;* Elbogen, Ismar, *Der jüdische Gottesdienst,* 393-94; Steinschneider, M., *Die arabische Literatur der Juden,* 149; Kaempf, *Nichtandalusische Poesie andalusischer Dichter;* Brody, in *Monatsschrift für Geschichte und Wissenschaft des Judentums,* vol. 40 (1896); Bernstein, Simon, "New Poems from Spain and France," *Tarbiz,* vol. 10 (1938-39) 1-6; Klar, Benjamin, "Titles of Four Books," *Kiryath Sefer,* vol. 16 (1939-40) 241-58.

**IBN GABIROL, SOLOMON** (in Arabic, Suleiman ibn Yahya), distinguished Hebrew poet and philosopher, b. Malaga, Spain, about 1021; d. Valencia, Spain, about 1058. However, according to Moses ibn Ezra, he died when he had barely passed thirty. Little is known of Ibn Gabirol's life except that which he discloses in his poems about his personal relations, especially to his patron Jekuthiel ibn Hasan, on whose violent death he composed a great elegy, and to Samuel Hanagid, with whom he later quarreled. The legend concerning the manner of Judah Halevi's death (by being trampled by an Arab horseman as he was entering Jerusalem for the first time) was transferred to Ibn Gabirol also.

His secular poems are partly love poems and partly pessimistic observations on his own misfortunes; most of his poems bear testimony to his quest for divine wisdom as well as to his early seclusion from the world and, as a result of his strong poetic self-consciousness, they exhibit a certain bitterness which, however, is occasionally relieved by humor. Some of his religious hymns were adopted into the liturgy, including his "Azharoth" (poetic expositions of the commandments) for the Feast of Weeks, his Sabbath poem "Shir Hakabod" ("Song of Glory") and the "Shir Hayihud" ("Song of Unity") in seven parts for the seven days of the week. The hymn "Kether Malchuth" ("Royal Crown") gives in bold outline a theosophical world picture in which Cabalistic and Neo-Platonic conceptions are combined with Arabian astronomy. Generally his poems show the extravagant style common at that time; they are, however, comparatively free from metrical artificialities. His very compressed diction is interwoven with bold imagery and difficult ideas.

Ibn Gabirol gained his greatest fame under a pseudonym, through his main philosophical work written in Arabic and entitled, in Hebrew, *Mekor Hayim* (Fountain of Life). It was translated into Latin, under the title *Fons Vitae,* about the year 1150, by the monk Dominicus Gundisalvi, assisted by the convert John Hispalensis or Abraham ibn Daud. The author's name was corrupted into Avencebrol and Avicebron. The Latin version exercised a considerable influence upon early scholasticism as the work of a supposed



זה ספר מבחר הפנינים

במליצת החכמי הקדמוני ומשלי פלוספוסים הראשונים ומוסרם
ומצותם ודבריהם וחידותם בבל ענין שאדם צריך אליו בחכמה
וביראה ובמוסר ובדרך ארץ מסודר לשערים בכל ענינים ..

פירוש

זה ספר מבחר הפנינים במליצת החכמים הקדמונים ובו עד זה ספר
מבחר נקרא מבחר הפנינים לפי שבו מבחר החכמה סב יקרה היא
מפנינים : במליצת כלומ' מונח ונחשב הוא זה הספר במליצת חכמים ה
קדמונים שהביאו ופיזמו דברי משלי של חכמה מפלוי הם הפלוספוסי'
הראשונים : התשל הוא הדוגמא ופתרון המשל ומשמעותו נקרא תלוזה כ
כיון דאית אמר להכין משל ומליצה כו' : פלוספוסים הם חכמי הימתעתלי'
נגלחי אדום קורוס להם פלוספוס מספרי חכמי הימתעתלוס הכתובים
בלשון ערב נמצא זה הספר ומוציאו לאחלף ללשון הקדש בדמיון לשון ז
ערב. לפיכך תמצא לפעמים ככה בזה הספר ככתה מקומות : ומוסרם ומ
ומצותם כו' כלומר בזה הספר תמצא מוסרם ומצותם של חכמי הקדמוני'
ודבריהם וחידותם אשר הסכילו בכל ענין שהדש צריך להם הן בחכמה ו
הן ביראה ובמוסר ובדרך ארץ כי בחכמה ובוראתה ובמוסר ובדרך אר
ארץ יתחכם האדם אל אשר יחזון להתעסק בזה הספר ובל אחד ואחד מ
המבוד בשערין לבל ענין שער ושער לבדו . ושער ראשון של זה הספר הן
נקרא שערי החכמה

א ב

*A page from Solomon Ibn Gabirol's "Mibhar Hapeninim" by Joshua Solomon ben Israel Soncino in 1484*

Arab. His ideas were accepted especially by the Franciscans, such as Alexander of Hales and Duns Scotus, while the Dominicans, particularly Thomas Aquinas, opposed them. The treatise, which was intended as a part of a larger work, bore also the title "The Book of Matter and Form," because it considers all subjects from the point of view of this duality. In general, Ibn Gabirol followed the Neo-Platonic ideas which were expressed in many pseudonymous Arabian writings of that time, except that, in contrast to them, he elevated the creative will to the highest position. In everything matter forms the generic element, and form the specific element which causes reality in the Aristotelian sense; for that reason Ibn Gabirol assumes a material principle for the spiritual beings also, which form the bridge between the absolute unity of God and the corporeal world. The conception of substance also plays a dominating role in this system.

Ibn Gabirol's authorship of *Mekor Hayim,* as well as the work itself, was entirely forgotten until, in the 1840's, Salomon Munk discovered, among the manuscripts in the Bibliothèque Nationale of Paris, the Hebrew extracts made by Shemtob ibn Falaquera as well as a Latin manuscript of the book, closely followed by the discovery of a second Latin manuscript, which proved the identity of the *Mekor Hayim* with the book often quoted in scholastic and later literature as *Fons Vitae.*

Two other writings of Ibn Gabirol, a collection of Arabic maxims entitled *Choice of Pearls* (*Mibhar Hapeninim*) and an *Introduction to the Improvement of the Qualities of the Soul* (*Sefer Tikkun Hamiddoth*), both translated by Judah ibn Tibbon from the Arabic into Hebrew, were widely known in Ibn Gabirol's own time. Some of the older critics took exception to the surprisingly small number of references to Jewish sources in the philosophical writings of Ibn Gabirol. Bialik undertook the editorship of the new Hebrew edition of Ibn Gabirol's collected poems (7 vols., Tel-Aviv, 1927-32). Israel Zangwill translated a number of Ibn Gabirol's religious poems (Phila-

delphia, 1923). A modern Hebrew translation of the *Mekor Hayim* from the Latin version (the original Arabic is lost), by Jacob Bluvstein, was published in 1926. ERNST MÜLLER.

*Lit.:* Geiger, *Salomon Gabirol und seine Dichtungen* (1867); Guttmann, J., *Philosophie des Salomo ibn Gabirol* (1889); Munk, S., *Mélanges de philosophie juive et arabe* (1859); Wittmann, *Zur Stellung Avencebrols im Entwicklungsgange der arabischen Philosophie* (1905); Stössel, *Salomo ben Gabirol als Philosoph und Förderer der Kabbala* (1881); Husik, I., *A History of Mediaeval Jewish Philosophy* (1930); Klausner, introduction to Bluvstein's Hebrew translation of the *Mekor Hayim;* Heschel, Abraham, "Das Wesen der Dinge nach der Lehre Gabirols," *Hebrew Union College Annual,* vol. 14 (1939) 359-85; idem, "Der Begriff des Seins in der Philosophie Gabirols," *Jakob Freimann Festschrift* (1937) 68-77; Yellin, David, "Solomon ibn Gabirol, The Man and the Poet," *Klausner Anniversary Book* (1937) 243-66.

**IBN GAON, SHEMTOB BEN ABRAHAM,** Talmudist and Cabalist, b. Segovia, Spain, 1283; d. Palestine, after 1330. He was a disciple of the Talmudist Solomon ibn Adret and of the Cabalist Isaac ben Todros of Barcelona. Shemtob Ibn Gaon settled in Safed, Palestine, a suitable place for Cabalistic meditation. He wrote *Migdol Oz* (Tower of Strength), a brief commentary on Maimonides' *Mishneh Torah,* which had a double purpose: to supply the sources of the legal decisions and to show how they were derived from the Talmud and other books; and to refute the criticisms of Abraham ben David (RABD) and other critics. This work has been often printed with the text of the *Mishneh Torah,* but only on the first six books. He wrote also *Kether Shemtob* (Crown of a Good Name), a supercommentary on and a continuation of Nahmanides' commentary on the Pentateuch. It was completed in Safed in 1315. It is printed at the end of Judah Coriat's *Maor Vashemesh* (Leghorn, 1839). He wrote also works on Cabala and novellae (notes) to the Talmud.

Shemtob Ibn Gaon was also a scribe. An illuminated Bible codex, with numerous hand-colored vignettes and miniatures, compiled by him in 1312, is in private Jewish hands in Tripoli.

*Lit.:* Waxman, Meyer, *A History of Jewish Literature,* vol. 2 (1933) 153; Schechter, S., *Studies in Judaism,* vol. 2, p. 206; Steinschneider, M., "Catalogus Librorum Hebraeorum" in *Bibliotheca Bodleiana,* cols. 2520-33; Kaufmann, *Gesammelte Schriften,* vol. 3, p. 215.

**IBN HABIB, JACOB BEN SOLOMON,** Talmudist, b. Zamora, Spain, about 1460; d. Salonika, Turkey, 1510. He was the author of the famous work *En Yaakob* (Well of Jacob), a collection of all the Haggadic parts of the Talmud. He himself wrote only the first two divisions, Zeraim and Moed, for he died in the midst of his labors. The work was completed, although in unfinished shape, by his son Levi (in the last four sections, the citations from the Talmud Yerushalmi, the marginal glosses by the editor, and the index are missing). The *En Yaakob* became one of the most popular Jewish books; many editions with commentaries and additions appeared; the most famous one is *Beth Yehudah* (called also *Haboneh,* Venice, 1635), by Leon da Modena. Many editions of the work bore the title *En Yisrael* (Well of Israel).

*Lit.:* Introduction to the Vilna edition of *En Yaakob* (1883); Rabbinowitsch, *Motzae Golah* (1894).

**IBN HABIB, JOSEPH** (or Habiba), Spanish Talmudist in the 14th and 15th centuries and pupil of Nissim ben Reuben Gerondi. He wrote *Nimmuke Yosef* (Constantinople, 1509; often reprinted with the editions of Alfasi's work), a commentary on Isaac Alfasi's *Halachoth,* and novellae (notes) to various Talmudic tractates.

**IBN HABIB, LEVI BEN JACOB,** rabbi, son of Jacob ben Solomon ibn Habib, b. Zamora, Spain, about 1480; d. Jerusalem, Palestine, 1545. He accepted compulsory baptism in 1498, but fled soon after to Salonika with his father and settled in 1525 in Jerusalem, where he was elected chief rabbi. A controversy arose between him and Jacob Berab, rabbi of Safed, on the latter's proposal to reintroduce ordination for rabbis and to convoke a new Sanhedrin. He completed his father's *En Yaakob* and was author of a book of responsa, which included the controversial correspondence between him and the rabbis of Jerusalem and Safed about the proposals of Jacob Berab. He wrote also *Perush Kiddush Hahodesh,* a work on the Jewish calendar (both printed in Venice, 1565).

**IBN HABIB, MOSES BEN SHEMTOB,** Hebrew grammarian, who lived in the second half of the 15th cent. in Southern Italy, whither he came from his native city Lisbon, after the expulsion of the Jews from Portugal (1497). He wrote on Hebrew philology, *Perah Shoshan* (in manuscript only, at the British Museum), and *Darche Noam,* Hebrew poetics, based on the *Poetics* of Aristotle; also a pamphlet on Hebrew grammar, *Marpe Lashon.* The latter two works were published first at Constantinople, about 1520, then with a preface and notes by Wolf Heidenheim (Rödelheim, 1806). Habib preferred the logical method of Efodi (Profiat Duran) in his grammatical writings. He wrote also a commentary on Jedaiah ben Abraham Bedaresi's ethical work *Behinath Olam* (1st ed., Constantinople, about 1520; then Ferrara, 1551, and Zólkiew, 1741).

**IBN HAYIM, AARON BEN ABRAHAM,** rabbinical author and rabbi, who lived at Fez, Morocco, at the end of the 16th and the beginning of the 17th cent.; d. Jerusalem, Palestine, 1632. He was born in Fez, and secured his education in the academy conducted by his father and in that of Vidal Zarfati II. Later he became a member of the latter's rabbinical court (Beth Din). Ibn Hayim taught at the Sephardic Talmud Torah school in Venice, Italy, for several years beginning in 1608, where he went to supervise the printing of several of his works; thereafter he served for some years as rabbi of the Oriental Jewish community there. Two of his works were published in Venice from 1609 to 1611: *Leb Aharon,* on the Biblical books of *Joshua* and *Judges,* and *Korban Aharon,* a commentary on and elucidation of the *Sifra.* In 1630 he emigrated to Jerusalem. Other works of Ibn Hayim included a commentary on the Pentateuch and the prophets, a commentary on *Song of Songs* entitled *Tzitz Hazahab;* a commentary on the *Sifre* and the *Mechilta* (no longer extant); and various responsa, which are cited in the writing of his contemporaries.

**IBN JANAH, JONAH** (known also as Abu al-Walid Merwan, and therefore called Marinus by Ibn

Ezra), physician at Cordova, then at Saragossa, Spain, in the 11th cent. He was a Hebrew grammarian, and probably the most important Hebrew philologist of the Middle Ages. His work *Sefer Harikmah* was translated from Arabic into Hebrew by four different rabbis. The best-known version is that of Judah ibn Tibbon (insufficiently edited by Goldberg and Kirchheim, Frankfort, 1858). His *Sefer Hashorashim,* often used by Kimhi, was likewise rendered into Hebrew by Ibn Tibbon. Ibn Janah criticized severely, but objectively, the grammatical researches of Judah Hayyuj. Despite his reliance on Jewish tradition, he proved to be an original investigator by drawing on the Talmudic language and especially on Arabic, his mother tongue. Gesenius, the outstanding authority on Hebrew grammar, acknowledged his indebtedness to Ibn Janah for numerous lexical explanations. In 1936 Alexander Sisskind Rabinovitz edited his commentary on the Bible (Hebrew; Tel-Aviv).

*Lit.:* Graetz, H., *History of the Jews,* vol. 3 (1927) 261-64, 371; Gesenius, *Wörterbuch, Vorrede zur zweiten Auflage* (1823); Bacher, W., *Leben und Werke des Abulwalid Merwân ibn Gânâh und die Quellen seiner Schrifterklärung* (1885); idem, *Einleitung zum Sefer Hashorashim* (1897); Bacher, W., *Die hebräisch-arabische Sprachvergleichung des Abulwalîd Merwân ibn Gânâh* (1884); idem, *Die hebräisch-neuhebräische und hebräisch-aramäische Sprachvergleichung des Abulwalîd* (1885). M. Wilensky published a new edition of the *Sefer Harikmah* as vol. 1 of the *Corpus Scriptorum Grammaticorum* of the Jewish Academy (1928).

**IBN KURAISH, JUDAH,** Hebrew grammarian and exegete, b. Tahort, near Tlemçen, Morocco, where he lived in the first half of the 10th cent. A physician by profession, he was for a time personal physician to the Emir of Fez. Ibn Kuraish was the first author to stress the importance of comparative Semitic philology for the study of Hebrew; in particular he desired that the Jews of Northern Africa should study Aramaic as well as Hebrew. When the Jews of Fez abolished the reading of the Aramaic Targum, he sent them a letter ("Risalah") to urge them to reverse their stand. In it he gives three lists of words in alphabetic order: related Hebrew and Aramaic words in the Bible; the same in the Talmud; Arabic words related to Hebrew words in the Bible. The work was edited by J. L. Bargès and D. B. Goldberg under the title *Epistola de studii Targum utilitate* (Paris, 1857). Ibn Kuraish also composed a large dictionary, of which only half of the first book is preserved.

*Lit.:* Goldberg, D. B., introduction to the *Epistola* (1857); Waxman, M., *A History of Jewish Literature,* vol. 1 (1930) 170-71.

**IBN LABRAT, DUNASH,** *see* DUNASH IBN LABRAT.

**IBN LATIF, ISAAC BEN ABRAHAM** (Allatif), physician, philosopher and Cabalist, d. Jerusalem, Palestine, about 1290. Little is known of his life except that he appears to have come from Toledo, Spain, and to have had some connections with Todros ben Joseph Abulafia (b. 1234; d. 1304). Ibn Latif built a Cabalist doctrine on a basis of Aristotelian and natural philosophical teachings; in this doctrine he tried to understand the gradations of the supernatural and astral worlds by utilizing mathematical concepts, such as space, form and matter, in conjunction with the interpretations of the divine name. It was said of Ibn Latif that he had one foot in philosophy and the other in the Cabala. His best-known works are *Shaar Hashamayim* (Gate of Heaven); *Tzurath Haolam* (Form of the World); *Tzeror Hamor* (Bundle of Myrrh); *Ginze Hamelech* (The Treasures of the King); *Rab Pealim* (The Great in Deeds), and commentaries on *Job* and *Ecclesiastes.*

**IBN MIGAS, JOSEPH BEN MEIR HALEVI** (Riam), Spanish rabbi and head of an academy at Lucena, b. Seville, Spain, 1077; d. Lucena, Spain, 1141. His chief teacher was Isaac Alfasi, who, shortly before his death in 1103, appointed Ibn Migas, then only twenty-six years old, as his successor in the rabbinate and as director of the academy. These he taught until his death. Among his disciples was Maimun, the father of Moses Maimonides.

The fame of Ibn Migas spread as far as Egypt. His colleague, the poet Judah Halevi, commemorated his appointment in verse, and eulogized him on several occasions. Maimonides said of him: "The Talmudical learning of the man amazes everyone who understands his words and the depth of his speculative spirit; his equal has perhaps never existed." In a polemic against him Nahmanides did not dare mention his name.

Ibn Migas' responsa were printed at Salonika in 1791 and at Warsaw in 1870. Some appeared in the Maimonidean collection of letters *Peer Hador,* in the *Sefer Hamaor* of Zerahiah ben Isaac Halevi Gerondi, in Bezalel Ashkenazi's *Shittah Mekubbetzeth,* and in other collections. Of his Talmudic commentaries and novellae (notes), those on *Baba Bathra* and *Shebuyoth* were printed. In them he strives for clearness and intelligibility of the whole context.

His grandfather, whose name was also Joseph, became involved in Granada politics and was compelled to flee, in 1037, to Seville, where he was kindly received and served the caliph in a diplomatic capacity.

**IBN PULGAR, ISAAC BEN JOSEPH,** religious philosopher, poet and apologete of Judaism, who flourished in Spain in the first half of the 14th cent. He wrote *Iggereth Haharafoth* (Letter of Challenge), a defense against the anti-Jewish pamphlet *Minhath Kenaoth* (The Offering of Zeal) of his former friend Abner of Burgos, who, from Talmudist and Cabalist, turned apostate and became one of the most determined enemies of the religion which he had discarded.

At the urgent request of the community of Avila, Ibn Pulgar wrote the book *Ezer Hadath* (The Support of Faith), on the harmonization of philosophy and Judaism. The book, mostly in dialogue form, is written in racy Hebrew, abounding in passages of rare beauty, a large part of it in rhymed prose interspersed with selections in verse. The five parts of the book deal with (1) the preeminence of the religion of Israel; (2) the consonance of religion with true philosophy; (3) the falsity of astrology; (4) a defense of the study of philosophy and natural science; (5) the immortality of the soul.

The author mentions that he wrote also a commentary on *Genesis, Psalms* and *Ecclesiastes,* and a

book, *Musar Banim* (The Instruction of Children). A manuscript copy of his *Refutation of Astrology,* in Spanish, is in the Vatican Library.

*Lit.:* Belasco, *The Support of Faith* (1906); Graetz, H., *History of the Jews,* vol. 4 (1927) 82.

**IBN ROSHD,** *see* AVERROES.

**IBN SAUD** (King Abdul Aziz ibn Saud), lord of the dual monarchy of the Hedjaz and Nejd, in Saudi Arabia, b. 1880. He was the son of Abdur Rahman, who was the leader of the tribe of the Wahabis. After the death of his father, Ibn Saud devoted himself to the regeneration of the Wahabi movement. He succeeded to the throne of the Wahabi dynasty in 1902, after continuous warfare with his perennial enemy, Ibn Rashid. He eventually succeeded in restoring and establishing the supremacy of the kingdom of Riyadh through the help of the people of the Nejd, who were traditionally attached to the house of Ibn Saud. Early in 1913, he extended his rule to El Hasa, driving out the Turks who had garrisoned the district from 1871 on.

At the outbreak of the first World War, in 1914, Ibn Saud was undecided and uncertain with whom to ally himself, but eventually concluded a treaty with Great Britain on lines similar to those in force with the Persian Gulf states, and proved himself an unswerving ally. In return, the English acknowledged him as the ruler of the Nejd. In the summer of 1921 the sheikhs and chiefs of the Nejd, in assembly, elected him sultan of the Nejd and of its dependencies. On January 10, 1926, after the conquest of the Hedjaz, he was made king of the Hedjaz by the suffrage of its people, and later changed the name of his kingdom to Saudi Arabia. He restored the main towns in his provinces, rendered the roads safe from raiders, encouraged cultivation and increased the material prosperity of his dominions generally. He has been called the greatest Arab since the prophet Mohammed. At the time of the anti-Jewish disorders in Palestine, in 1938, Ibn Saud publicly deplored violence and favored peaceful arbitration of disputes and disagreements between Arabs and Jews in the Holy Land.

**IBN SHAHIN, JACOB BEN NISSIM,** philosopher and commentator, b. Kairwan, Tunisia, about 915; d. about 990. He was a disciple of Hushiel. As head of a Yeshiva in Parsema, he was highly regarded by his contemporaries, among whom there were such illustrious men as Saadia, Sherira Gaon, and the latter's son, Hai Gaon. Ibn Shahin was a philosopher, one of a group of men who were interested in learning and in critical research in Bible and Talmud. As leader of the community, he wrote a letter in its name to Sherira Gaon, asking him how the Mishnah was compiled and originated, and also about the Saboraim and Geonim and their respective terms of office. In 986 Sherira wrote, in reply, his famous epistle, the *Iggereth Rab Sherira,* which threw light upon many dark periods of Jewish history. These famous men corresponded frequently with each other.

Ibn Shahin wrote, in Arabic, a commentary on the *Sefer Yetzirah* which was translated into Hebrew by Moses ben Joseph. It was written, he explained, due to the difficulty of understanding Saadia's commentary on the same work. The Hebrew translation of his commentary is still extant in manuscript; extracts were edited by Landauer and Dukes. Ibn Shahin was the father of the famous savant Nissim ben Jacob.

*Lit.:* Poznanski, S., "Anshe Kairuan," *Harkavy Festschrift* (1908) 204-6; Graetz, H., *History of the Jews,* vol. 3 (1927) 211, 233; Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 3 (1926) 508-9, 542; Landauer, in *Orient,* vol. 7, p. 121; Dukes, *Konteres Hamasoreth.*

**IBN SHAPRUT, HASDAI,** *see* HASDAI IBN SHAPRUT.

**IBN SHAPRUT, SHEMTOB BEN ISAAC,** apologete and physician, who lived in Tudela, Spain, during the middle of the 14th cent. In his youth he engaged in business, but at thirty, realizing that he had forgotten his early Talmudic learning, he devoted himself exclusively to study. He was compelled to hold a public controversy on the Christian dogmas of original sin and redemption with Cardinal Don Pedro de Luna, afterwards Pope Benedict XIII, in Pamplona, on December 26, 1375. On account of the war between England and Castile, in Navarre, he was forced, with many of his coreligionists, to leave the country. He settled in Tarazona, Avignon, where he practised his medical profession and engaged in controversies with apostates.

To sustain the faithful and make available sources of information for future disputations, Ibn Shaprut composed a comprehensive apologetic work, called *Eben Bohan* (Touchstone), in fourteen books, written in the form of a dialogue between a believer in the unity of God and a trinitarian. This work was finished in 1385. In 1400, at Lucena, he added a fifteenth book: a refutation of the attacks of the apostate Alfonso de Valladolid against Jacob ben Reuben's *Milhamoth Adonai,* which has been preserved in numerous manuscripts but has not yet been published.

Ibn Shaprut wrote also a supercommentary on Abraham Ibn Ezra's commentary on the Pentateuch, called *Tzafnath Paaneah* (Revealer of Secrets). His only published work is *Pardes Rimmonim* (Garden of Pomegranates), philosophical and allegorical elucidations of Talmudic Haggadoth (Sabbionetta, 1554; Zhitomir, 1866). The Hebrew translation of the gospel of *Matthew,* called *Besorath Mattai* (edited by A. Herbst, Göttingen, 1879), frequently attributed to Ibn Shaprut, has been shown not to be his.

*Lit.:* Steinschneider, M., "Catalogus Librorum Hebraeorum" in *Bibliotheca Bodleiana* (1931) 2548-57; Graetz, H., *History of the Jews,* vol. 4 (1927) 142-44; Marx, A., in *Studies in Jewish Bibliography and Related Subjects in Memory of Abraham Solomon Freidus* (1929) 265-73.

**IBN SHEMTOB, JOSEPH BEN SHEMTOB,** philosopher and author, lived in 15th cent. Spain; d. 1480. He enjoyed a great reputation in the Castilian court, and engaged in religious discussions with Christian scholars, in the presence of the king. In contrast to the hostility toward philosophy which marked his time, and in which his father, Shemtob ben Joseph ibn Shemtob, had also participated, he favored it, and sought to interpret Aristotle in the light of positive religion. Opposing the rationalism of the older Jewish Aristotelians, Ibn Shemtob taught that observance of the Torah, rather than perception of philosophy, led to immortality. He wrote many commentaries on Aris-

totle and Averroes, particularly on the Nichomachean ethics of Aristotle. Among his own works, *Kebod Elohim* (The Honor of God) is best-known. Ibn Shemtob also translated Crescas' refutation of Christian teachings from the Spanish into Hebrew, and wrote a commentary on Profiat Duran's satires against Christianity.

**IBN SHOSHAN,** a noted family which originated in Toledo, Spain, and flourished in that country and in Turkey from the 12th to the 17th centuries. The oldest known member of the family was Solomon ibn Shoshan, who was Nasi in Toledo; the name of the family is probably derived from the Hebrew word *shoshanah,* "lily."

The most notable members of the family were the following: Joseph ben Solomon (d. Toledo, 1205), Nasi in Toledo, a great favorite of Alfonso VIII of Castile, and noteworthy for a beautiful synagogue that he built; Issachar ben Mordecai (flourished from 1539 to 1572 in Palestine), who wrote a work on the Jewish calendar, *Tikkun Yissachar* (Salonika, 1564; 2nd ed., *Ibbur Shanim,* Venice, 1578); David (about 1600), known not only for his Talmudic learning, but for his knowledge of Mohammedan law, so that many Moslems came to consult him at his home in Salonika. Other members of the family were famous as communal leaders, physicians, rabbis and authors.

The Sassoon family of India and China traces its descent from the Ibn Shoshan family.

**IBN TIBBON,** a celebrated family of Hebrew translators of and commentators on Arabic works by Jewish and Arabic scholars. The family, which flourished during the 12th and 13th centuries, originated in Granada, Spain, but lived principally in Provence, Southern France. By means of their translations they made the Arabic writings of the Jewish philosophers and grammarians accessible to scholars of Provence and the rest of France. They coined many new Hebrew words and terms, and the style of the Ibn Tibbons became the model of scientific Hebrew during the Middle Ages.

**IBN TIBBON, ABRAHAM,** translator, date and place of his life and activity unknown. He was a member of the noted Ibn Tibbon family, but his exact relationship is obscure. He translated Aristotles' *Economics* from Arabic into Hebrew.

**IBN TIBBON, JACOB BEN MACHIR,** known also as Don Profiat Tibbon, astronomer and translator, grandson of Samuel ben Judah ibn Tibbon, b. Marseille, France, 1230; d. Montpellier, France, 1312. He was head of the faculty of medicine of the University of Montpellier. He translated astronomical, mathematical and philological works from Arabic into Hebrew, among them Averroes' compendium on logic, which he called *Kol Melecheth Higgayon* (Entire Work of Logic); the *Elements* and *Data* of Euclid; the compendium of the *Almagest* of Ptolemy, the "bible" of the astronomers. He wrote two original scientific works: *Astronomical Tables,* and a description of the quadrant, an astronomical instrument (this instrument was widely used by mariners, who called it "quadrans Judaicus"). The work was translated into Latin and was quoted by Copernicus, by Kepler and by other astronomers. Ibn Tibbon's accurate observations of the inclination of the earth's axis to the orbit was taken by later astronomers as the basis of their investigations. In the controversy between the Maimunists and the anti-Maimunists led by Abba Mari ben Moses of Lunel, Jacob ibn Tibbon defended science, protesting against the enslavement of the intellect. He gave allegorical and astrological explanations of the Bible.

***Lit.:*** Graetz, H., *History of the Jews,* vol. 4 (1927) 30-31; Waxman, Meyer, *A History of Jewish Literature,* vol. 2 (1933) 207, 312; Steinschneider, M., *Jewish Literature from the eighth to the eighteenth century* (1857); idem, *Die hebräischen Übersetzungen des Mittelalters* (1893), index, p. 1057.

**IBN TIBBON, JUDAH BEN SAUL,** called the "father of translators," physician and translator, b. Granada, Spain, 1120; d. Marseille, France, 1190. In 1150 he was forced to leave Spain because of the persecutions of the Almohades, which likewise drove Maimonides from Cordova. He went to Provence, and practised medicine in Lunel. Princes, knights and bishops sought his healing. He was the possessor of a very large and valuable collection of books.

Judah ibn Tibbon translated from Arabic into Hebrew Bahya ibn Pakuda's *Hoboth Halebaboth* (Duties of the Heart), Solomon ibn Gabirol's *Tikkun Middoth Hanefesh* (On the Improvement of the Moral Qualities), Judah Halevi's *Kuzari,* Jonah ibn Janah's lexicon and grammar, and Saadia Gaon's *Emunoth Vedeoth* (Doctrines and Views). In his introductions he gives his opinion on the art of translation. He also wrote independent works on rhetoric and grammar, which were lost.

The life and character of Judah ibn Tibbon, as well as that of his equally famous son Samuel, are beautifully described in his testament, or ethical will, called "A Father's Admonition," written to his son about 1190. It is one of the most interesting of this class of literature. The nobility of its teaching and the charm of its style, its beautiful maxims, proverbs and short poems make it a most valuable document.

***Lit.:*** Waxman, Meyer, *A History of Jewish Literature,* vol. 1 (1930) 179, 372-73; Abrahams, Israel, *Hebrew Ethical Wills,* 51 et seq.; Steinschneider, M., *Jewish Literature from the eighth to the eighteenth century* (1857); idem, *Die hebräischen Übersetzungen des Mittelalters* (1893), index, p. 1058.

**IBN TIBBON, MOSES,** translator, son of Samuel, who lived in Marseille, France, between 1240 and 1283. He was a physician, but devoted a large part of his time to introducing Greek thought into Hebrew literature by way of Arabic. He translated into Hebrew many important works of philosophy, mathematics, astronomy and medicine, including several commentaries and compendia on Aristotle by Averroes, Alfarabi's *Book of Principles,* Euclid's *Elements,* a digest of Avicenna's *Canon* (*Seder Katon*), Hunain's *Introduction to Medical Science,* and Maimonides' *Sefer Hamitzvoth* (Book of the 613 Commandments), commentary on the Mishnah and treatises on hygiene and logic (*Milloth Higgayon*). Moses ibn Tibbon's original works include a commentary on *Song of Songs,* a work of philosophical and allegorical character (Lyck, 1874), and *Sefer Hapeah,* an allegorical explanation of Haggadic passages in the Talmud.

**IBN TIBBON, SAMUEL BEN JUDAH,** translator and physician, b. Lunel, France, 1150; d. Marseille, France, 1230. His father supervised his education in medicine, Arabic and Jewish studies, as stated in Judah's testament, which gives also a good insight into Samuel's character. After living in various cities of Spain and in Alexandria, he settled in Marseille.

Samuel ibn Tibbon's fame rests mainly on his translation of Maimonides' *Guide to the Perplexed* (*Moreh Nebuchim*) from the Arabic into Hebrew (finished in 1190). While at work on this translation, he corresponded with Maimonides, who elucidated difficult passages. His translation, an accurate and conscientious piece of work, enriched the Hebrew language with many new words and terms. He also translated Maimonides' essay on resurrection, the psychological introduction to *Aboth,* called *Shemonah Perakim* (Eight Chapters), parts of the commentary on the Mishnah, and other smaller works. In his original works, commentaries on parts of the Bible, *Genesis, Song of Songs,* and *Ecclesiastes,* he shows his adherence to Maimonides' philosophical and allegorical interpretations.

*Lit.:* Friedländer, *Guide for the Perplexed,* introduction, pp. 24, 28; Abrahams, Israel, *Hebrew Ethical Wills,* 51 et seq.; Steinschneider, M., *Jewish Literature from the eighth to the eighteenth century* (1857); idem, *Die hebräischen Übersetzungen des Mittelalters* (1893), index, p. 1065.

**IBN VERGA, JUDAH,** writer on mathematics and astronomy, and Cabalist, who lived in the second half of the 15th cent. He came from Seville. He was a relative of Isaac Abravanel, enjoyed the favor of the king, and used his influence for the welfare of his coreligionists. His younger relative, Solomon ibn Verga, reported some legendary material in his *Shebet Yehudah* regarding his activity in his native city at the time of the Inquisition (1481). Solomon ibn Verga maintained that in his book he used the notes of the older scientist. Judah ibn Verga appears to have emigrated in 1483 to Northern Spain, when the Jews were expelled from Andalusia, and had to flee in 1492 to Lisbon, where he died around 1499 as a martyr in the dungeons of the Inquisition. He was especially well versed in mathematics and astronomy, and wrote works in these fields. From a manuscript now in the Vatican, it is evident that Judah ibn Verga invented an astronomical instrument.

**IBN VERGA, SOLOMON,** historian, b. Seville, Spain, 1460; d. Adrianople, Turkey, 1554. In 1492 he moved to Portugal, where, in 1497, he was forced to embrace Christianity, renouncing it in 1506, when he escaped from Portugal to Turkey. He was the author of the historical work *Shebet Yehudah* (The Tribe [or Rod] of Judah), a history of the Jewish persecutions and religious disputations of the period, which he based partially on certain personal records. One of these records was a Jewish chronicle which likewise served as a source of information to one of his younger contemporaries, Samuel Usque. He utilized also verbal traditions dealing with an older relative named Judah ibn Verga, to whose name he dedicated the *Shebet Yehudah,* in addition to his historical annotations. Solomon ibn Verga's recorded observations concerning the life and history of his period render the work a most valuable historical document on the Jews of the Middle Ages. He added to it gradually new material which his son Joseph, in 1554, provided with an appendix and finally published in Adrianople. He also presents the popular parable of the three rings (used in Gotthold Ephraim Lessing's *Nathan the Wise*) in its relatively original form.

*Lit.:* Steinschneider, M., *Die hebräischen Übersetzungen des Mittelalters* (1893); Kayserling, M., *Geschichte der Juden in Portugal* (1867); Baer, F., *Untersuchungen über Quellen und Komposition des Sheveth Yehuda* (1923).

**IBN WAKAR, JOSEPH BEN ABRAHAM,** 14th cent. philosopher and Cabalist. He lived in Toledo, Spain, and drew up the statutes of the Jewish community of the city. Among many treatises, he wrote a systematic, partially philosophical study of the Sefiroth (divine emanations) and, together with the planets, their possible influence on human life. Ibn Wakar was one of the scholars of his period who, although they were Cabalists, took a stand against the exaggerated veneration then being meted out to the *Zohar,* which was in great vogue. He held the *Zohar* to be full of errors, and tried to draw a connection between the Cabala and philosophy.

**IBN YAHYA,** widespread Spanish and Portuguese family of scholars, statesmen and patrons of learning, prominent in Spain, Portugal, Italy and Turkey. Certain members bore the additional name Negro, in reference to the Moors from whom they obtained estates. The history of this family was written by Eliakim Carmoly in his monograph *Dibre Hayamim Libne Yahya* (Frankfort, 1850). Some of the more prominent members of the family are described separately. Here follows a list of those not otherwise discussed:

1. Yahya ibn Yaish Negro, statesman, Lisbon, 11th cent.

2. Joseph ibn Yahya Hazaken, Talmudist, Lisbon, 13th cent.

3. Solomon ibn Yahya Hazaken, moralist, Lisbon, 13th cent.

4. Gedaliah ibn Yahya Hazaken ben Solomon, physician to King Ferdinand and head of the Jewish community of Castile, 14th cent.

5. Joseph ibn Yahya ben Solomon, liturgical poet, Castile, 14th cent.

6. David ibn Yahya Negro ben Gedaliah, statesman and chief rabbi of Castile, 14th cent.

7. Gedaliah ibn Yahya ben Solomon, philosopher and astrologer, Lisbon, 15th cent.

8. Solomon ibn Yahya ben David, statesman and rabbi, Lisbon, 15th cent.

9. Solomon ibn Yahya ben David, scholar, father of the author of *Leshon Limmudim,* Lisbon, 14th cent.

10. Dina Yahya, wife of David ibn Yahya ben Joseph, and mother of Joseph, famous for her heroism and devotion to her faith.

11. Gedaliah ibn Yahya ben David, philosopher, author of a book on the seven cardinal virtues of the Jews (*Shibah Enayim*). He advocated a union of the Karaites and Rabbinites; b. Lisbon, Portugal, 1437; d. Constantinople, Turkey, 1487.

12. Solomon ibn Yahya ben Joseph, scholar, Rhodes, 16th cent.

13. Meir ibn Yahya ben Joseph, author and poet, Oulina, Italy, 16th cent.

14. Judah ibn Yahya ben Joseph, physician, Bologna, Italy, 16th cent.

15. David ibn Yahya ben Joseph, president of the Jewish community of Naples, Italy, 16th cent.

16. Joseph ibn Yahya ben Jacob Tam, scholar and physician to Sultan Sulaiman, Constantinople, 16th cent.

17. Gedaliah ibn Yahya ben Jacob Tam, physician and rabbinical scholar, Constantinople, 16th cent.

18. Tam ibn Yahya ben Gedaliah, patron of Hebrew literature, Constantinople, 16th cent. He compiled the commentaries left by his forefathers on the writings of Alfasi, Rabbi Nissim, and Nahmanides. These were published posthumously under the title *Ohole Shem* (Responsa, Tents of Shem).

19. Moses ibn Yahya ben Gedaliah, physician and philanthropist, Constantinople, 16th cent.

20. Gedaliah ibn Yahya ben Moses, patron of poetry, Salonika, Turkey, 16th cent. The famous poets Judah Zarka and Israel Najara were among the thirty-two littérateurs encouraged by him.

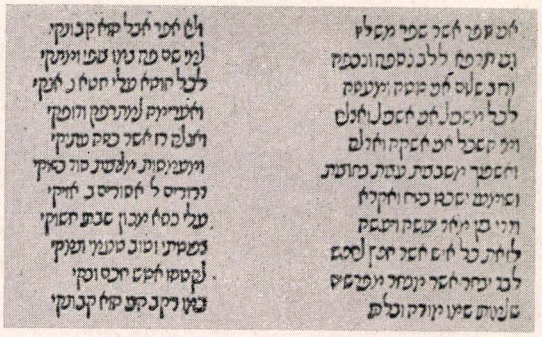
**IBN YAHYA, DAVID BEN JOSEPH,** rabbi and author, b. Lisbon, Portugal, 1465; d. Imola, Italy, 1543. In 1495, together with his father, he fled from the persecutions of King João II, and settled in Italy. He was elected rabbi in Rome, but on a visit to Naples (1518) was urged to accept the rabbinate of the kingdom of Naples. An autograph document is preserved in which he gives a full account of his manifold activities as rabbi: instructing the young in Bible, grammar, poetics, logic and philosophy; preaching; keeping the records of the community; raising funds for the redemption of captives. After the expulsion of the Jews from Naples (1540), he settled in Imola. He published an abridgment of the *Leshon Limmudim* (Trained Tongue), a Hebrew grammar composed by his cousin and namesake, David ben Solomon ibn Yahya.

*Lit.:* Vogelstein, H., and Rieger, P., *Geschichte der Juden in Rom,* vol. 2 (1895) 116; Marx, A., in *Hebrew Union College Annual,* vol. 1 (1924) 605-24.

**IBN YAHYA, DAVID BEN SOLOMON,** grammarian and Bible commentator, b. Lisbon, Portugal, 1440; d. Constantinople, Turkey, 1524. Because of the material and spiritual aid which he rendered to the Spanish exiles who came to Portugal, he was persecuted by King João II and was forced to flee to Naples without his possessions, which had been confiscated. When the French conquered Naples he was again forced to wander. In order to be able to proceed to a new haven of refuge he sold his extensive collection of books. At the age of sixty-four he settled in Constantinople. He wrote: *Kab Venaki* (Choice and Pure), a commentary on *Proverbs; Leshon Limmudim* (Trained Tongue), a work on grammar; *Shekel Hakodesh,* on Hebrew poetry. His work *Tehillah Ledavid,* on the principles of the faith, was completed and printed by his son Jacob Tam ibn Yahya.

*Lit.:* Rosanes, S. A., *Dibre Yeme Yisrael Betogarmah,* vol. 1 (1930) 88-90; Steinschneider, M., "Catalogus Librorum Hebraeorum" in *Bibliotheca Bodleiana* (1931) cols. 864-66.

**IBN YAHYA, GEDALIAH BEN JOSEPH,** historian, b. Imola, Italy, 1515; d. Alexandria, Egypt, 1587. He received a Jewish and secular education, and

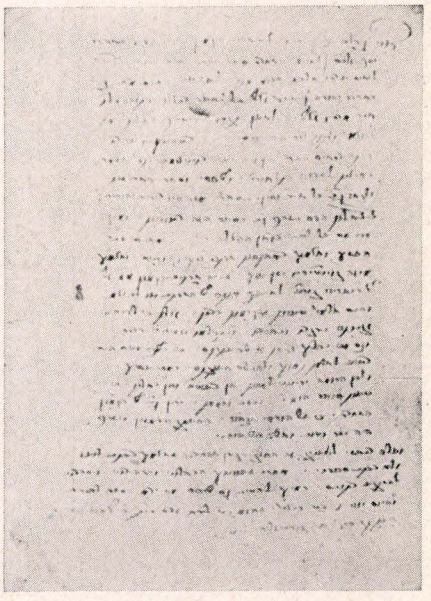


*Prefatory poem to David ben Solomon Ibn Yahya's "Kab Venaki"*

conducted business in various cities of the Papal States. In 1575 he went to Turkey, and later settled in Alexandria. He collected a magnificent library, and was the author of notes on Biblical and Talmudic passages and of ethical treatises.

His most important work is *Shalsheleth Hakabbalah* (Chain of Tradition). It is divided into three parts: the first deals with the history of tradition from early times to his own day; the second contains discourses on the spheres, embryology, the soul, coins and measures, hell and paradise, the development of arts and crafts, the origin of language, and other unrelated subjects. The third part comprises a collection of historical essays on the Second Commonwealth, the Roman emperors, medieval history, and a list of the persecutions during the Middle Ages. Although the work is a confused medley of authentic historical narratives and mere fable, it was an extremely popular treatise for several centuries. Because of its uncritical method it was called "chain of falsehoods."

*Lit.:* Graetz, H., *History of the Jews,* vol. 4 (1927) 592, 616-17; Steinschneider, M., *Jewish Literature from the eighth to the eighteenth century* (1857); Waxman, M., *A History of Jewish Literature,* vol. 2 (1933) 476-79.



*A manuscript by Gedaliah ben Joseph Ibn Yahya, a copy of his transcription of the final page of Joseph Ibn Yahya's "Derech Hayim"*

**IBN YAHYA, JACOB TAM,** rabbi and physician, son of David ben Solomon ibn Yahya, d. Constantinople, Turkey, 1542. In 1497, when the Jews were expelled from Portugal, he went to Constantinople, where he officiated as rabbi of the Sephardic congregation and was court physician to Sultan Sulaiman I. He was the author of numerous works on the Talmud and homiletics as well as on secular subjects, which were destroyed by the great fire at Constantinople in 1541. He completed his father's book *Tehillah Ledavid*, and 213 responsa of his have been preserved and were printed under the name *Ohole Tam* (Tents of Jacob) in the collection *Tumath Yesharim* (Venice, 1522).

*Lit.:* Rosanes, S. A., *Dibre Yeme Yisrael Betogarmah*, vol. 2 (1930) 11.

**IBN YAHYA, JOSEPH BEN DAVID,** statesman and martyr, b. Portugal, 1425; d. Italy, 1498. He was an intimate friend of King Alfonso V of Spain. When the Spanish exiles settled in Portugal, Joseph brought about a reconciliation between the Portuguese and Spanish Jews, who had hitherto been unfriendly. When King João of Portugal endeavored to convert the Jews, Joseph fled, together with his sons David, Meir and Solomon, and after much wandering settled in Pisa, Italy. He and his family underwent imprisonment and torture for inducing Marranos to return to Judaism, as a result of which he died.

**IBN YAHYA, JUDAH NEGRO BEN DAVID,** poet, b. Toledo, Spain, in the middle of the 14th cent. He went to Portugal during the persecutions of 1391, and became very influential in the royal court of João I. Judah wrote elegies on the persecutions of his time, and responsa.

**IBN ZAGIR, JAPHETH BEN DAVID,** 13th cent. Karaite writer and physician. He wrote a *Book of Commandments* in Arabic, in which he cited many Karaite authors, some of whom have otherwise been lost to knowledge. Among rabbinical scholars he quotes Hai Gaon, Rashi (*Sefer Hapardes*), Abraham ibn Ezra, Maimonides, whom he called Kaffir, or agnostic, and Abraham Maimon (*Kitab ul Kaffayat*).

**IBN-ZAHAB, ARI** (originally, Leo Goldstein), Hebrew writer, b. Grajowo, Poland, 1900. He resided for a number of years in Leipzig, Germany, but in 1922 emigrated to Palestine. In 1924 he became secretary of the Hebrew University in Jerusalem, a position which he still held in 1941. In addition to a number of poems, several dramas and a collection of stories, Ibn-Zahab wrote two novels, *Miginze Neshamah* (From the Treasures of the Soul) and *Yeme David* (The Days of David).

**ICA,** *see* JEWISH COLONIZATION ASSOCIATION.

**ICELAND,** island in the North Atlantic, situated about 300 miles northwest of Great Britain. There is no record of any Jewish settlers in Iceland prior to the 20th cent., although it is possible that the Jewish traders of the Middle Ages may have visited the island, which maintained a steady traffic with the continent of Europe. In November, 1940, the London *Evening Standard* reported that about fifty Jewish refugees from Germany had settled in the capital, Reykjavik. On Yom Kippur of that year Jewish services were conducted for the first time in Iceland for five Jewish soldiers of the British garrison stationed there; these services were read by a Church of England chaplain from a Jewish prayer-book which contained both Hebrew and English.

**ICOR,** an American society to aid the agricultural settlement of Jews in the Union of Soviet Socialist Republics. It was organized in 1924 at a conference of various Jewish communal and relief organizations. ICOR is an abbreviation of the full name of the organization: Gesellschaft tsu Helfen der Yiddisher Kolonizatzie in Sovetn-Ferband (Association for Jewish Colonization in the Soviet Union). It also means "farmer" in Hebrew.

The immediate purpose of the ICOR was to give constructive aid to agricultural settlements of Jews throughout the southern parts of the Soviet Union and to assist the collective settlements of Jews in the Crimea. To facilitate its work, and to eliminate the necessity of setting up a special apparatus in the Soviet Union, the organization decided to carry on its activities through the Moscow offices of the OZET, an organization for the land-settlement of Jews.

The activities of the ICOR can be roughly divided into four periods: 1924 to 1928, 1928 to 1932, 1932 to 1939, and 1939 on. During the first period it concentrated on aid to the settlements in the Crimea and in the Odessa district of the southern Ukraine. All the funds transmitted by the ICOR for these purposes were spent through the Moscow OZET offices under the supervision of the ICOR's resident representative in Moscow, Moshe Katz. Between 1928 and 1932 a more fruitful period of activity set in, precipitated by the decision of the Soviet government to open the Biro-Bidjan district in the far eastern portion of the U.S.S.R. for collective agricultural and industrial Jewish mass-colonization, with a view to establishing a Jewish autonomous state. The ICOR thereupon directed all its activities to Biro-Bidjan and became the chief exponent of the idea in the United States. An agreement with the Soviet government at the end of 1928 gave the ICOR the right to explore the new territory, to build and aid Jewish collective agricultural settlements and cooperative industrial plants there, and to organize various forms of cultural aid for the settlers.

In 1929 the ICOR sent an investigating committee to Biro-Bidjan, headed by William Harris of the University of Utah. Charles Kuntz, president of the ICOR, was in Biro-Bidjan from 1930 to 1933, supervising the work of the organization. During this period about $300,000 contributed by American Jews was distributed. American-made machinery for the clearing of forest land, tractors, trucks, automobiles, motorcycles, excavators, road-building machines, gasoline-motors, incubators, canning machinery and a complete wood-working factory were among the items set up in Biro-Bidjan with the $300,000 fund.

From 1933 to 1938 cultural activities preoccupied the ICOR. A modern printing establishment was installed, so that local papers, books and magazines might be published; a picture gallery consisting of donations by American Jewish and non-Jewish artists was opened, a library was provided and many Yiddish typewriters were distributed. Kindergartens were also

assisted. A total of $75,000 was devoted to cultural activities during this period.

After 1939 the ICOR turned its efforts mainly to the dissemination of information about Jewish life in the U.S.S.R. and in Biro-Bidjan. After Germany invaded Russia in 1941, the organization joined others in advocating aid for England and Russia. It has collaborated closely with the Jewish People's Committee.

The first national secretary of the ICOR was Eli Wattenberg. Between the year of its organization and 1941 there were five national conventions; the last one was held in 1939. At the height of its expansion, between 1928 and 1933, the ICOR had about 12,000 members and more than a hundred local committees throughout the United States. In 1935 the organization began to publish *Nailebn* (New Life), a monthly in Yiddish and English, and also books and pamphlets of Jewish interest. The officers of the ICOR in 1941 were: Charles Kuntz, president; Chaim Zhitlovsky, honorary president; A. Janavsky, national secretary; A. Stern, treasurer; Moshe Katz, editor of *Nailebn*.

MOSHE KATZ.

**IDAHO,** an agricultural and silver-mining state located in the Northwestern part of the United States; it was admitted to the Union in 1890. Its area is 83,888 square miles, with a population, in 1941, of 524,873, of whom approximately 1,050 were Jews. The size of the Jewish population of Idaho has fluctuated greatly since 1880. In that year there were but eighty-five Jews in the entire state, in 1907 approximately 300, while a decade later their number had grown to 1,078. Since the first World War, however, their number has decreased slightly.

The historical information concerning the early settlement of Jews in Idaho is but fragmentary. David and Robert Grotstein were sent to the military post at Lewiston in 1864, and both fought in the Nez Percés Indian War of that year. In 1865 David Falk settled in Boise, and two years later Joseph Alexander opened a general store in that city.

Boise, the state capital, with a Jewish population of approximately 300, has the largest Jewish community in Idaho, and is the only city with any organized Jewish religious and social life. The first congregation, Beth Israel, was organized in 1896. By the beginning of the 20th cent. a synagogue had been built, and in 1912 the Orthodox Ahavas Israel Congregation was established, with J. Polakoff as rabbi. The city of Pocatello formed a congregation, the Pocatello Jewish Congregation, in 1924, and elected Myron Porges president.

Although the Jews of Idaho constitute a very small proportion of the total population, they have nevertheless contributed conspicuous civic leadership. During her first twenty years of statehood Idaho elected a Jew as governor, while the city of Boise elected two Jews as mayors, and also sent Jews to the State Assembly and to the city council. Moses Alexander (1853-1932) was elected mayor of Boise in 1897, and in 1914 was elected governor of the state, serving until 1920. Charles Himrod was mayor of Boise (1913-15), while Max Mayfield and Leo P. Greenbaum served in the city council during its 1912 to 1914 session. Samuel Fruend was sent to the State Assembly in 1910.

**IDDO,** a seer (prophet) and author of a chronicle (*II Chron.* 12:15). He lived at about the time of the division of the kingdom (the second half of the 10th cent. B.C.E.). In this passage he is reported to have written about Rehoboam, in *II Chron.* 13:22 about Abijah, and in *II Chron.* 9:29 about Solomon too. Here he is called Jedo. His work was used as material by the Chronicler. In *II Chron.* 13:22 his commentary or chronicle is called *Midrash,* a word which is found only twice in the Bible, here and in *II Chron.* 24:27. It probably meant a book of history written in a popular and edifying style.

*See also* CHRONICLES.

**IDELSOHN, ABRAHAM D.,** Hebrew and Russian journalist, b. Vekshni, Lithuania, 1865; d. Berlin, 1921. He studied law in Moscow, during which time he was active in the Hibbath Zion movement. After a short association with the Bene Mosheh society, a Zionist group founded by Ahad Haam, he enlisted as one of the first and most ardent followers of Theodor Herzl's political Zionism among the Russian Jews. In 1905 he became editor of *Yevreyskaya Zhizn,* and subsequently of *Rasviet,* the official organ of the Russian Zionist organization. He devoted his journalistic activity almost exclusively to the theories and philosophy of Zionism, and in 1905, at the Zionist conference in Helsinki, he urged the necessity of practical politics and immediate results outside of Palestine. Idelsohn was a member of the Central Committee of the Russian Zionist Organization and, until the Russian revolution of 1917, a member of the executive committee of the World Zionist Organization. From 1919 until a short time before his death he was editor of the Zionist organ *Haolam* in London. Idelsohn wrote also in Yiddish, and in the year 1905 to 1906 published in St. Petersburg a satirical weekly, *Der Shegetz.* A collection of his Russian articles appeared in 1919, and in 1925 a group of his friends published a memorial book, *Sbornik Pamyati Abram Davidovicha Idelsona.*

**IDELSOHN, ABRAHAM ZEVI,** musicologist and composer, b. Felixberg, Courland, Russia, 1882; d. Johannesburg, South Africa, 1938. At an early age, he came under the influence of Cantor Abraham Rabinowitz of Libau, who taught him the rudiments of music and introduced him to the synagogal music of Sulzer, Lewandowski and Weintraub, as well as the compositions of the classic European composers. He continued his music education at Königsberg, Berlin and Leipzig, where in 1902 he accepted the position of cantor.

Intent on studying the south German Ashkenazic traditions, Idelsohn went to Regensburg, Bavaria, in 1903 as cantor. Two years later he was called to Johannesburg, where he first considered making a collection of Jewish melodies. The following year (1906) he went to Jerusalem, and here taught music at the Hebrew Teachers' College for many years. In 1910 he founded the Institute for Jewish Music and in 1919, a Jewish music school. He wrote and published songs for school and home, compiled a book on music theory, and introduced many musical terms into the Hebrew language.

With the assistance of the Royal Academy of Sciences of Vienna, Idelsohn studied Jewish folksongs,



*Abraham Zevi Idelsohn*

in the belief that traces of them were to be found in the melodies of Oriental Jews. Through phonograph recordings, he gathered a number of these folksongs, preserving them for the Royal Academy archives (1913). In 1917, at the invitation of the Academy, he published his *Phonographierte Gesänge und Aussprachsproben des Hebräischen der jemenitischen, persischen und syrischen Juden.*

Out of this research in Jewish folksongs grew his monumental ten-volume *Thesaurus of Hebrew Oriental Melodies* (1914-32), which represented a collection of Yemenite, Babylonian, Persian, Bokharan, Daghestan, Oriental Sephardic, Moroccan, Hasidic, Western and Eastern European Jewish folksongs. In this, his greatest work, Idelsohn analyzed Jewish modes and motifs and compared them with the music of other nations. Mainly through his efforts, many tunes and melodies extant only in oral traditions were permanently preserved.

Idelsohn's pioneer work in Jewish musicology led him to original conclusions. His researches were known in scientific circles, and his theory of the influence of early synagogal music on the Gregorian chant was adopted by Peter Wagner, the leading authority in the field.

In 1922 Idelsohn left Palestine for a lecture tour in Europe and the United States. He established the department of Jewish music at the Hebrew Union College in 1924, and occupied the chair of music and liturgy until his retirement in 1934. The degree of Doctor of Hebrew Law was conferred on him by the Hebrew Union College *honoris causa* (1933).

Idelsohn's musical compositions include a five-act drama, *Yiftah* (Jerusalem, 1922), the first opera in Hebrew, and Friday evening and Sabbath morning services (1924 and 1925) for the Union Prayer Book. In addition to numerous articles for leading periodicals, he was the author of the following: *Shire Tziyyon* (1908); *Torath Haneginoth* (1910); *Otzar Neginoth Yisrael* (*Thesaurus of Hebrew Oriental Melodies,* 1914-32); *Shire Tefillah* (1917), a volume of liturgic music; *Sefer Hashirim* (Berlin, 1912 and 1922), songs for children; *Tzelile Haaretz* (Berlin, 1922); *Toledoth Haneginah Haibrith,* vol. 1 (Berlin, 1924), a history of Jewish music; *Manual of Musical Illustrations for Hebrew Union College Lectures on Music and Liturgy* (Cincinnati, 1926); *Jewish Song Book* (1928); *Jewish Music in Its Historical Development* (New York, 1929), an abridgment of *Toledoth Haneginah Haibrith; Shire Teman* (1930); *Ceremonies of Judaism* (2nd ed., Cincinnati, 1930); *Diwan of Hebrew and Arabic Poetry of the Yemenite Jews* (Cincinnati, 1930); *Jewish Liturgy and Its Development* (New York, 1932).

MAX WOHLBERG.

*Lit.:* Idelsohn, A. Z., "My Life," *Hazanuth* (New York, 1937) 11-14; Cohon, Samuel S., "Abraham Zevi Idelsohn," *Central Conference of American Rabbis Year Book,* vol. 49 (1939) 287-91; *Di Chazanim Velt,* vol. 15 (Warsaw, Jan., 1935), vol. 46 (Warsaw, Dec., 1938); *Hebrew Union College Monthly,* Dec. 1, 1932, pp. 9-11; *Jewish Music,* vol. 2, No. 2 (May, 1935).

**IDENTIFICATION.** In two fields of Jewish law, namely those dealing with lost or stolen property and with missing persons, the establishment of identity is of paramount importance. Jewish law is extremely strict about claims of ownership, and therefore requires that the property be identified without a shadow of doubt. The owner is asked to furnish "convincing signs" (*simmanim mubhakim*) to show that the property in question (such as a lost animal or object of value) is his before he can get it back from the one who found it or purchased it from the finder.

Similarly, it was regarded as important to establish the identity of a corpse, because of the strict law which prohibited a wife from remarrying unless she had been given a divorce (Get) or her husband had died. In this case the marks of identification could be only personal characteristics, such as a peculiar mark or a missing limb; it was also regarded as sufficient if the face and features could be recognized. Identification from garments, from color of hair, size of body, or the like, was not considered sufficient.

It should be noted, however, that identification was used for proof only in the absence of witnesses. If trustworthy witnesses could establish the identity of the object or person, their evidence was regarded as sufficient.

**IDGEZKOM** (Iddisher Geselshaftlicher Komitet), a committee organized in 1920 by the government of Soviet Russia to provide relief for the Jewish victims of the pogroms in the civil war which followed the Revolution of 1917. The Idgezkom was financed by Jewish philanthropic agencies outside of Russia, chiefly the American Jewish Joint Distribution Committee. The committee at first consisted of representatives of these agencies as well as of the Jewish community of Soviet Russia. However, the non-Communists were soon accused of trying to use their position for "counter-revolutionary" activities, and the committee was reorganized to consist of two Communists and one representative of the Joint Distribution Committee.

According to Soviet authorities, more than 130,000 orphans were cared for by the Idgezkom in 1922. The organization was dissolved in 1924.

**IDIOTS,** *see* COMPETENCY, LEGAL; HEALTH.

**IDOLATRY**, general term for the worship of false gods, especially in the form of images. Idolatry was almost universal among the nations in whose midst the Israelites and Jews lived, hence there was a constant danger that the religion of the latter, which was conceived by its prophets and teachers in the highest spiritual terms, would be contaminated by the intrusion of idol-worship. Hence there is a constant series of laws in the Bible against the making of images for the purpose of idolatry, and of invectives on the part of the prophets against the folly of bowing down to images of wood and stone.

During the period after the conquest of Canaan by the Israelites (13th cent. B.C.E.) there was a constant tendency on the part of the Israelites to fall into the idolatrous ways of the Canaanites. *Judges* again and again refers to the tendency of the people to worship the Baal and Astarte deities, a tendency which was checked only when national misfortune caused a return to the God of Israel. In the course of the centuries the worship of the One invisible God gradually became supreme in Israel. The Teraphim or household images remained, as the excavations in Palestine attest; but they were not so much objects of worship as good-luck tokens, and no more to be regarded as idols than a horseshoe or a rabbit's foot in modern times.

The narrative in the Bible, however, bears witness to the intensity of the struggle that lasted for centuries before the adherents of monotheism completely triumphed over idolatry among the Israelites. Thus, Solomon's marital alliances with women of other nations led to the setting up of idolatrous shrines in Jerusalem (*I Kings* 11). Maacah, the mother of Asa of Judah (917-876 B.C.E.), set up an "abominable image" (*mifletzeth*) for worship, which was destroyed by her son together with other idols; it is to this reign that Bible critics refer the composition of the Decalogue which contains the injunction: "Thou shalt make thee no molten gods" (*Ex.* 34:17). Ahab's marriage to the Tyrian princess Jezebel led to the introduction of the worship of the Tyrian Baal, against which a revolt was headed by Elijah and Elisha, culminating in the destruction of Baal worship by Jehu (842 B.C.E.). To this reformation Bible critics refer the injunction in another Decalogue: "Gods of silver, or gods of gold, ye shall not make unto you" (*Ex.* 20:23). Nevertheless, all through the period of the kingdom of Israel the golden calves erected by its first king, Jeroboam, remained in the shrines at Dan and Beth-el.

In the kingdom of Judah idolatry was less persistent. Athaliah (842-836), the daughter of Jezebel who usurped the throne, could maintain Baal worship only temporarily. The Nehushtan, a brazen serpent that was attributed to Moses, remained in the Temple until the time of Hezekiah (720-692 B.C.E.), who made a clean sweep of the idolatry introduced by his father Ahaz as the fruits of his alliance with Assyria. Under Hezekiah's successors, Manasseh (692-641 B.C.E.) and Amon (641-639 B.C.E.), idolatry returned, only to disappear before the reforms of Josiah (639-608 B.C.E.). The Deuteronomic decalogue contained the express injunction: "Thou shalt not make unto thee a graven image, even any manner of likeness, of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down unto them, nor serve them" (*Deut.* 5:8-9). In the period after the death of Josiah there are occasional references to individual idol-worshippers, such as the secret adherents of Tammuz (*Ezek.* 8:14) and the adherents of the "queen of heaven" (Ishtar; *Jer.* 44:18).

The terrible disaster of the loss of national independence and of exile (586 B.C.E.) brought home to the people the lessons of the prophets, and by the end of the Babylonian Exile (539 B.C.E.) had wiped out all traces of idolatry in Israel. When Deutero-Isaiah (*Isa.* 44) and *Baruch* (chap. 6) uttered their diatribes against the folly of worshipping images made by human hands, they were already addressing audiences that needed no convincing.

During the rabbinic period the legislation is directed not so much against the practice of idolatry among the individuals as against the giving of even the slightest aid to idol-worship on the part of the non-Jew. There was no danger of a relapse into idolatry; but so vivid was the recollection of the idolatry of the past, with its accompaniment of sexual immorality, that extreme measures were invoked, such as not selling animals to idolators three days before their festivals; an entire tractate of the Talmud, *Abodah Zarah,* is devoted to the subject. Even so great a rabbi as Gamaliel II was rebuked for making use of a public bath in which there was a statue of Aphrodite, though he defended himself by explaining that it was not really an idol but only an ornament (*A.Z.* 3:4).

The same scrupulousness led to the prohibition of the making of images, even though they were plainly not intended for worship. In Palestine, where the feeling against idolatry was the greatest, there were protests against the standards of the Roman legions, and the coinage, even under Roman rule, never bore the portrait of an individual, as was frequently the case among other nations. The prohibition there extended even to pictorial representations, though, as is clear from the discoveries in Dura-Europos and elsewhere, the Jews outside of Palestine did not hesitate to decorate their synagogues with murals depicting human figures. Even though Christianity was not regarded as an idolatrous religion, the Jews looked askance at the images in the churches; and when the Christian iconoclasts destroyed the images, they were accused of being under Jewish influence.

In the course of the Middle Ages the restrictions against pictorial representations gradually were relaxed and ornamentation of manuscripts and books was freely permitted. Then and in modern times, synagogues have been decorated with pictorial representations of all kinds; but they still are not ornamented with statues—a prohibition that is a reminder of the long Jewish fight against idolatry. SIMON COHEN.

**IDUMEANS**, term used for the Edomites in the Greek sources; *see* EDOM.

**IGLAU (Jihlava)**, town in Moravia, Czechoslovakia. In 1930 there were in Iglau 1,400 Jews, out of a total population of about 25,000. The town statutes of Iglau, of the year 1250, contain stipulations on the relations between Jews and non-Jews. In the first half of the

14th cent., Jews took up residence in the western part of the town, in the two Jewish streets; a synagogue was built. In 1426 the Jews were expelled from Iglau and went to small towns not far away; however, in the second half of the 15th cent., individual Jews resided there. After 1648 the Jews of the neighboring small towns carried on trade in Iglau, which they were allowed to enter under certain conditions and against payment of a daily tax. As time went on, permissions were granted to individual Jews to settle there. Early in the 18th cent. eight tanneries were rented by Jews. After 1848, when all restrictions were removed, Jews from Pirnitz, Triesch, Battelau, Grossmeseritsch and Polna moved to Iglau, where they took part in commerce and industry. In 1900 their number reached 1,450. In 1863 a Temple was erected in the center of the city. The first rabbi, J. J. Unger (1860-1912), published Hebrew poems.

***Lit.:*** Bondy-Dworsky, *Zur Geschichte der Juden in Böhmen, Mähren und Schlesien* (1906); Haas, *Die Juden in Mähren* (1908); Gold, H., "Geschichte der Juden in Iglau," *Die Geschichte der Juden und jüdischen Gemeinden in Mähren* (1929).

**IGLAUER, SAMUEL,** physician, b. Cincinnati, 1871. He graduated from the Medical College of Ohio University (now the University of Cincinnati) in 1898, and spent the following year doing post-graduate work in Vienna. Upon his return he became connected with the Cincinnati General Hospital where, in 1931, he was promoted to the position of director of otolaryngology, which he still occupied in 1941. He holds a similar post at the Jewish Hospital and Children's Hospital, in Cincinnati. In 1916 he was appointed professor of laryngology at the College of Medicine of the University of Cincinnati, and since 1930 he has been professor of otolaryngology at that institution.

Iglauer has done pioneer work in the use of the bronchoscope, an instrument for the removal of foreign bodies from the lungs and esophagus, and is also a recognized authority on the treatment of sinus infections. He was the first to use the X-ray in the study of mastoid disease.

During the first World War he served as a captain in the United States Medical Corps (1918-19), and in 1933 was elected president of the American Bronchoscopic Society and of the Cincinnati Academy of Medicine. He is also a contributor to the professional medical journals.

**IGNACE, EDUARD,** French deputy and official, b. Baccarat, France, 1862; d. Paris, 1924. He was a lawyer and practiced before the Court of Appeals of France, in Paris. In 1914 he was elected a deputy from a Paris district, and played an important role in the Chamber of Deputies as chairman of the army commission. During 1917 to 1919 he was under-state secretary of military justice.

**IGNOTUS, HUGÓ,** poet, essayist and political writer, b. Budapest, Hungary, 1869. His original name was Hugó Veigelsberg, and he was a son of the political writer Leó Veigelsberg. Later on, he adopted the name Ignotus ("Unknown"), one of his literary pseudonyms, as his family name. He studied law at the University of Budapest, and won recognition through his novel



*Hugó Ignotus*

in verse form, *A Slemil keservei* (Sorrows of Shlemil; 1890), published when he was about twenty years old. He contributed literary and political articles to the leading review, *A Hét,* and to the distinguished dailies *Magyar Hirlap* and *Világ.* His published volumes and well-nigh daily commentaries revealed him to be a penetrating observer of a wide range of vital subjects. As vice-president of the International Press Parliament, he was invited to the exhibition held at St. Louis, Mo., in 1904.

The literary review *Nyugat* (West), founded by him in 1907, fought for the independence of poetic genius. Through his persuasive defense of unfettered literary expression, he gave impetus to a rich stream of poetry and prose in the Magyar tongue. Ignotus was among the very first to apply Freudian psychoanalysis in his own prolific and sensitive writings. His political analyses had the clarity of the writings of the American Walter Lippmann.

As a political thinker, Ignotus stressed the importance of the towns in a country whose traditions were feudal-agricultural, and advocated a policy of liberalism qualified by moderate socialism. His collaboration was sought in matters of national policy by Count Gyula Andrássy for moderate social reform à la Disraeli in 1909, and in 1914 in matters of city policy, by the progressive mayor of Budapest, István Bárczy, who instituted a number of beneficial reforms. In 1914 the new democratic government of Hungary sent him to Switzerland on an official mission to inform the Entente circles about the ethnical, economic and cultural conditions of his native land. When the Bolsheviks came into power in Hungary (1919), he resigned, blacklisted by them, and emigrated to Switzerland. In 1920 he went to republican Berlin, where he formed friendships with such men as Eduard Bernstein, Maximilian Harden, Siegfried Jacobson, Karl von Ossietzky and Hellmuth von Gerlach, and contributed to their respective reviews, *Die Zukunft, Die Weltbühne* and *Welt am Montag.* He wrote also for the leading newspaper of German democracy, the *Berliner Tageblatt.*

In 1921 to 1922 Ignotus made a tour of the Succession States of the former Austro-Hungarian monarchy. In 1923 he established himself in Vienna as an editor for the democratic newspaper concern Steyrermühl. Here he lived until the Anschluss in 1938. While in Vienna,

he continued his work for the above-mentioned Berlin newspapers; his writings appeared also in the *Prager Tagblatt,* the democratic German daily of Czechoslovakia, and his political essays, his verses and epic writings were published in the leading democratic papers of Budapest, also in the Hungarian reviews *Nyugat* and *Szép Szó.* He visited Hungary, lecturing regularly in the Cobden Seminary and as a free lecturer in Budapest. After the Anschluss he stayed in Budapest for a few months, and in December, 1938, went to London; here he published a pamphlet in English entitled *From Versailles to the War,* reproaching the democracies for their many failures to defend themselves against Nazism. In accordance with an agreement with a London publisher, he began working on a volume dealing with the necessity for reforms in modern democracies. In 1940 he left London for New York city.

Ignotus' major publications include: *Versek* (verses; 1895); *Vallomások* (lyrical short stories; 1895); *Olvasás közben* (aphorisms and essays; two editions); *Változatok a G-huron* (lyrical contemplations; 1902); *Szinházi dolgok* (critical essays; 1911); *Kisérletek* (literary and political essays; 1912); *Egy év történelem* (essays on the first World War; 1914); *Feljegyzések* (aphorisms and essays; 1916); *Ignotus verseiböl* (verses; 1918); *Ignotus novelláiból* (short stories; 1918); *Olvasás közben, Uj folyam* (essays; 1925); *A Nyugat utja* (literary pamphlet; 1930); *From Versailles to the War* (a political pamphlet; London, 1940). ANNA BETTELHEIM.

**IKHNATON,** *see* AMENHOTEP IV.

**IKRITI, SHEMARIAH,** *see* SHEMARIAH BEN ELIJAH IKRITI.

**ILANIA** (another name for Sedjera), *see* COLONIES, AGRICULTURAL.

**ILLEGITIMACY,** *see* MAMZER.

**ILLINOIS,** one of the forty-eight states of the United States, lying in the east north central part of the country. In 1940 its population was nearly 8,000,000, of which 388,000 were Jews. Most of these (365,000) live in Chicago, which is not only the largest city in Illinois (3,700,000) but the second largest in the United States.

The earliest connection of Jews with Illinois dates from before the Revolutionary War, when Jewish fur traders in the East financed an expedition by Colonel George Groghan in 1765, who succeeded in opening business relations with the Indian chiefs of Illinois' Four Nations. Groghan's journey, underwritten by Simon Levy and Co., of Lancaster, Pa., was so successful that upon his return he enlisted the help and support of David Franks, official provisioner for the British army during the French and Indian War, and his trading partners, Bernard and Michael Gratz, Moses Franks, Joseph Simon and L. A. Levy, in the organization of a land company.

Aided by the friendly relations Groghan had established, this company bought from the Indians of the Illinois Territory a huge tract extending from the Mississippi along the Illinois River to what is now Chicago. Thus those early Jewish traders once owned a substantial interest in the present site of the city of Chicago. Through later mergers with the Illinois and Wabash companies, this land company became a major factor in opening up the Northwest Territory to settlement, but the individual interests of the Franks, Gratzes, Simons and Levys were wiped out when the Northwest Territory became part of the domain of the United States after the Revolution.

There were no known permanent Jewish settlers anywhere in Illinois except Chicago prior to 1847. The Chicago Jewish community dates from 1841. Shortly after the Revolutionary War, however, John Hays, who was a member of a prominent Eastern Jewish family and who had served with distinction, came to St. Clair County, of which he served as sheriff for twenty years. It was in Peoria that the first Jewish community outside of Chicago was formed in 1847 with the arrival in that year of Hart Ancker, Abraham Frank, A. Ackerland, Arnold Goodhart, Simon Lyon and A. Rosenblatt. There were a few Jewish families in Quincy in the early 1840's, when Abraham Jonas, a personal friend of Abraham Lincoln and the man credited with first suggesting him for the presidency, was elected to the state assembly from that city. Springfield was settled by Jews in 1856, among them the Hammerslough brothers and the Rosenwald family, which organized the first B'nai B'rith lodge outside of Chicago in Springfield in 1863; Congregation Brith Sholem dates from the same year.

Other early Jewish communities were Pontiac (1856), Aurora (1860), and Moline (1866). In 1941 there were substantial Jewish communities in the following Illinois cities (figures in parentheses indicate their Jewish population in 1941); Aurora (540); Champaign (380); East St. Louis (1,150); Elgin (565); Joliet (590); Highland Park (856); Peoria (1,570); Rockford (770); Evanston (460); Rock Island (1,900); Springfield (1,120); Waukegan (1,100); Winnetka (580); Maywood (1,040) and Oak Park (930). Most of these cities have Jewish federations or welfare funds. All have one or more synagogues. There are twenty-five B'nai B'rith lodges in Illinois outside of Chicago. The Peoria Lodge dates from 1868, and the one at Champaign was organized in 1877. There are several thousand Jews scattered in scores of other Illinois communities.

Among the Jews of Illinois who held high public office were: Abraham Jonas, of Quincy, member of the state assembly from 1842 to 1850; Berthold Loewenthal, Rock Island city council, 1853 to 1855; William Eppinger, Jacksonville city council, 1882 to 1887, and mayor from 1880 to 1890; Louis Platt, mayor of Danville, 1909; Morris Saddler, mayor of Saddler, 1880 to 1886; Mark G. Harris, postmaster of Joliet, 1894 to 1900; Samuel Alschuler, of Aurora, Democratic nominee for governor in 1900 and United States district court judge for twenty years; Joseph Fisher, of Springfield, member of state assembly, 1916; Milton Krauss, of Peru, member of Congress from 1917 to 1922; Arthur Huebsch, of Brookfield, member of the state senate, 1928 to 1934; Walter A. Rosenfield, mayor of Rock Island, 1923 to 1927. Abraham L. Marowitz, of Chicago, has been a leading member of the state assembly since 1938. There are a number of other important offices held by Illinois Jews; these are listed in the article CHICAGO.

It was at the University of Illinois, at Champaign, that the first B'nai B'rith Hillel Foundation for Jewish students was established in 1923 by the late Rabbi Benjamin F. Frankel, a native of Peoria, under the inspiration of the late Professor Edward Chauncey Baldwin, a Christian educator. There are two others in Illinois, one at the University of Chicago and the other at Northwestern University, Evanston.

*See also:* CHICAGO. BERNARD POSTAL.

**ILLOWAY, HENRY,** physician, b. Kolin, Bohemia, 1848; d. New York city, 1932. He was brought to New Orleans at the age of five. The son of Rabbi Bernard Illowy, he was educated privately to become a rabbi. However, he turned to medicine and studied at Miami Medical College in Cincinnati (M.D., 1869). Following post-graduate studies in Berlin and Vienna, he practised in Cincinnati where he was appointed professor of the diseases of children at the Cincinnati College of Medicine and Surgery.

In 1894 Illoway settled in New York city. He was a pioneer in the field of gastro-enterology, and opened a private clinic for the poor. He was a collaborator in writing *The American Text Book of the Diseases of Children* (1894), and was the author of *Constipation in Adults and Children* (1897) and *Summer Diarrhoeas of Infants* (1904). The last was translated into German and published in Berlin.

Illoway wrote a number of polemical papers against Reform Judaism and several articles in explanation of Talmudic laws in the light of medical knowledge. He also published a collection of his father's decisions and controversial letters (*Sefer Milhamoth Elohim,* 1914).

**ILLOWY, BERNARD,** rabbi and scholar, b. Kolin, Bohemia, 1814; d. near Cincinnati, Ohio, 1871. Illowy was descended from a family of rabbis and distinguished scholars. He studied at the rabbinical school of Rabbi Moses Sofer of Pressburg, Hungary, from whom he received his ordination. His Ph.D. degree he earned at the University of Budapest. He continued his Jewish studies at the rabbinical school of Padua, Italy. Due to an accusation against Illowy that he participated in a revolutionary movement, he could not hold a rabbinical post in Bohemia. He was called to Cassel, Germany, for the post of Landesrabbiner (district rabbi) of the municipality of Hesse. The political authorities, however, disapproved his election, and he left for the United States. There, he held pulpits in Congregation Shaare Zedek of New York, Rodef Sholom of Philadelphia, Kneset Sholom of Syracuse, the Stadt School of Baltimore, Shaare Chesed of New Orleans, and Sheerith Israel of Cincinnati.

Illowy was a staunch champion of Orthodox Judaism, and engaged in a polemical warfare on this question with Rabbi Isaac Mayer Wise, Max Lilienthal and other prominent leaders in the Reform Movement. His polemical letters were published in the Jewish publications of the time. He was one of those who signed the call for the Cleveland Conference in 1855, but did not attend because the majority favored the Reform Movement. Illowy was a powerful speaker, an accomplished linguist and a great Talmudist. In 1914 his son, Henry Illoway, a physician, published *The Controversial Letters and the Casuistic Decisions of the Late Rabbi Bernard Illowy,* known also under the title of *Sefer Milhamoth Elohim.*



*A page from the Book of Psalms with illuminated initials by Meir Hispanus (1156)*

**ILLUI,** *see* TITLES.

**ILLUMINATION OF MANUSCRIPTS.** Literary evidence indicates that in Talmudic times passages of the Torah scrolls were illuminated in gold, since in *Soferim* 1:9, the use of gold in writing the Pentateuch was condemned. In one of the oldest Hebrew manuscripts, the Codex Babylonicus Petropolitanus (916 C.E.), flourishes, interlacings and doubly-outlined letters are the ornamental devices used. Borders with geometrical and floral designs and rosettes in the style of Koran-decorations are found in the Karaite Bible in Arabic transcription at the British Museum (MS. Gaster 151, now British Museum or. 987), and the oldest children's spelling book in Hebrew (Cambridge University Library). Architectural framings for the texts, influenced by the form of the Ark of the Torah, are seen in the oldest Hebrew marriage contract (Kethubah) from Fostat (Bodleian, Oxford), and Bible fragments from Egypt, Palestine and Syria, in the Leningrad public library. One of these Bibles contains an image of the Temple and its vessels in burnished gold and blue. A feature of the illuminated Hebrew Bibles of the period are ornamental head-pieces attached to the marginal designations of the pericopes and figurative texts arranged in geometrical and scroll patterns. Gold dominates the color scheme. Colophons extending to a whole page in burnished gold or reserved on diapered backgrounds include dedications to the patron, for whom the manuscript is copied. Names of the scribes are sometimes mentioned.

In Europe, Hebrew books date from the 12th and 13th centuries. As a result of regional differences, manuscripts of the Sephardim in Spain and Portugal



*Illuminated Persian manuscript (in Hebrew characters) from Nizami's "Story of Khursaw and Shirin" (about 1650). From the Elkan N. Adler Collection in the Jewish Theological Seminary of America*

may be distinguished from codices illuminated by Ashkenazim in Germany and France, and, later, in Eastern Europe. In Italy a mixed style was originated, which bore Spanish and German characteristics.

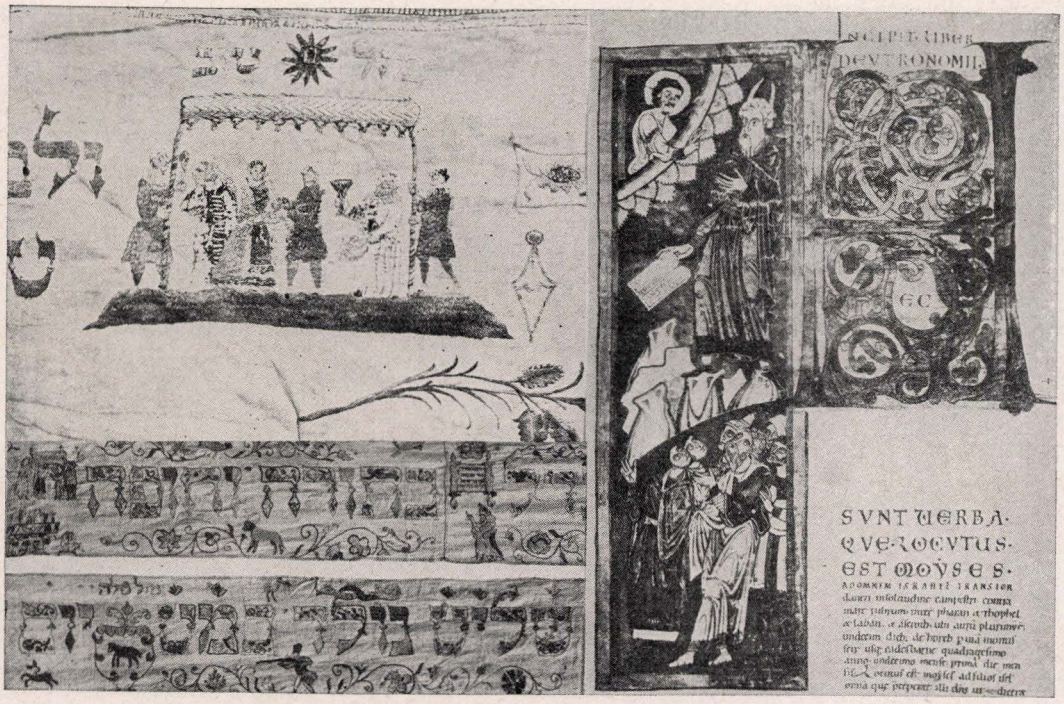


*Illuminated manuscript from Moses of Coucy's "Sefer Mitzvoth Gadol" written about 1344*

Animal decorations were introduced in medieval European manuscripts, especially in the terminations and fillings of the letters. Masoretic notes assumed the shape of animals and plants, particularly in Ashkenazic texts, while geometric patterns predominated in Spanish codices. In addition, the parchment used by the Spanish scribes was of a particularly fine quality. Although the color scheme became more elaborate, burnished gold was confined mostly to initial paragraph words. Since Hebrew has no capital letters, the illumination of individual letters occurred only occasionally.

The Spanish centers of illumination and pen-work were Burgos, Toledo, Soria, Catalonia, and also northern Galicia; Majorca had its own school of Jewish cartographers. An example of Jewish work is the manuscript of *Franqueses y Libertats* by James I, conqueror of Majorca, which was executed by Abraham Vidal Judio. Sephardic codices of Bibles, calendars, and cosmological and grammatical treatises were frequently decorated lavishly. Examples of these are the cod. hebr. 21 (Bibliothèque Nationale) and the Bible Kennicott I (Bodleian), which contains marginal figure representations. Another example of an elaborately illuminated Bible is the Catalan Farhi codex (owned by David Sassoon), which was completed in 1382. However, illustrations of Bible incidents occur only in Haggadahs.

Judging by the utterances of Profiat Duran (about 1350), the attitude of Spanish religious authorities toward book illumination was particularly tolerant. There even exists a Portuguese treatise on illumination in Hebrew transcription (cod. de Rossi 945, Parma,



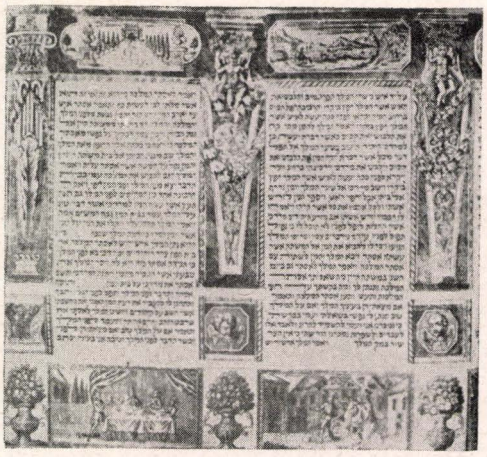

*Examples of illumination of manuscripts in the museum of the Hebrew Union College of Cincinnati*



*The city of Jerusalem as an illuminated initial of Psalm 48 painted by Meir Hispanus (1156)*



*Illuminated initial of Psalm 126, illustrating those that dream of Zion. From the Palatine Library at Parma*



*Megillah with illuminations depicting scenes from the story of Purim*

translated and edited by Blondheim). However, in Germany Judah ben Samuel of Regensburg, in his *Sefer Hasidim* (13th cent.), objected to Masoretic notes in the shape of animals and trees, and Meir ben Baruch of Rothenburg (d. 1293) opposed animal and bird decoration in the Mahzor. (Despite this opposition, two scribes, the illustrators of the Budapest Academy and the Breslau-Dresden Mahzorim, described themselves in their colophons as pupils of Meir ben Baruch of Rothenburg.)

One of the oldest illuminated manuscripts in Germany, copied by a scribe from Würzburg, is the Rashi commentary, dated 1233, cod. hebr. 5, Munich Staatsbibliothek; another is the Hebrew Pentateuch, dated 1238, of the Breslau Stadtbibliothek; both include figure scenes. The Mahzor of the Worms community, dated 1278, was also beautifully illustrated. Interesting illustrations are to be found in a south German Hebrew Bible of the 13th cent. in the Ambrosiana, Milan; in the *Mishneh Torah* from Cologne, dated 1295, Budapest Academy of Sciences; in the Bible of the Cracow community of the 14th cent., from Regensburg; and in many others.

In Italy, Jewish centers of illumination and calligraphy were Rimini, Pisa and Pesaro. The most beautiful Hebrew manuscripts were produced there during the Renaissance. There is to be mentioned the *Arbaah Turim* manuscript dated 1436, Vatican (cod. de Rossi, 555), with representations of a wedding, a tribunal, a butcher's shop and many other subjects. The manuscript of the *Ikkarim* by Joseph Albo in the Accademia dei Concordi in Rovigo shows exquisite Renaissance ornamentation. Figure scenes are to be found in the Bible, dated 1455, in the Biblioteca Casanatense in Rome. An Italian manuscript is the *Sefer Hatappuah* in Cambridge, a Hebrew version of the *Canon of Avicenna* in the University Library of Bologna, and also a *Mishneh Torah* at the Frankfort Stadtbibliothek, all of the 15th cent.

At the end of the 15th cent., with printed books replacing handwritten manuscripts, the technic of illumination began to die out. In Poland there flourished a belated art of illumination in the 17th and 18th centuries represented by the Siddur of Rzeszow, prayer-books of Sandomir and Pogrebishtshe, dated 1735, and the Mahzor of Wolpa, dated 1781. These manuscripts, written on vellum, are provided with illuminations bearing the influence of contemporary engravings. In Germany there originated at the same period illuminated manuscripts copied from Haggadah prints with engravings. This branch of illumination flourished up to the first half of the 19th cent. In the 20th cent. the Polish painter Arthur Szyk, who came to the United States in 1941, revived manuscript illumination in his copy of the statutes of Kalisz, an Esther scroll, a Haggadah, and other works.

RACHEL BERNSTEIN WISCHNITZER.

*Lit.:* Gaster, Moses, *Illuminated Bibles of the Ninth and Tenth Centuries* (1901); Kaufmann, David, *Gesammelte Schriften;* Stassoff, W., and Ginzburg, D., *L'ornement hébreu* (1905); Wischnitzer-Bernstein, Rachel, "Une Bible enluminée par Joseph ibn Hayyim," *Revue des études juives* (1921); articles on illumination in *Rimon* (1922-24); *Gestalten und Symbole der jüdischen Kunst* (1935); Adler, Elkan Nathan, "Jewish Art," *Gaster Anniversary Volume* (1936); *Der Siddur der Altstädtischen Synagoge in Rzeszow* (1935); "Das Pessachmahl in einer Mishne Tora Handschrift," *Jüdische Rundschau,* March 24, 1937; "The Messianic Fox," *Review of Religion* (1941); Bernheimer, Carlo, *Paleografia Ebraica* (1924); Swarzenski, G., and Shilling, Rosy, *Die illuminierten Handschriften . . . in Frankfurter Besitz* (1929); "The Tree of Life in Jewish Iconography," *Journal of the Warburg Institute* (1939); Romanoff, P., "A Family of Illuminators in the Time of the Second Temple," *Jewish Quarterly Review* (1935); Galliner, Helmut, "Eine illuminierte hebräische Bibelhandschrift des dreizehnten Jahrhunderts (Add 11639, Brit. Museum)," *Jüdisches Gemeindeblatt* (Berlin, Jan. 23, 1938); Zofja, A., *Biblja-hebrajska XIV w krakowie* (1929).

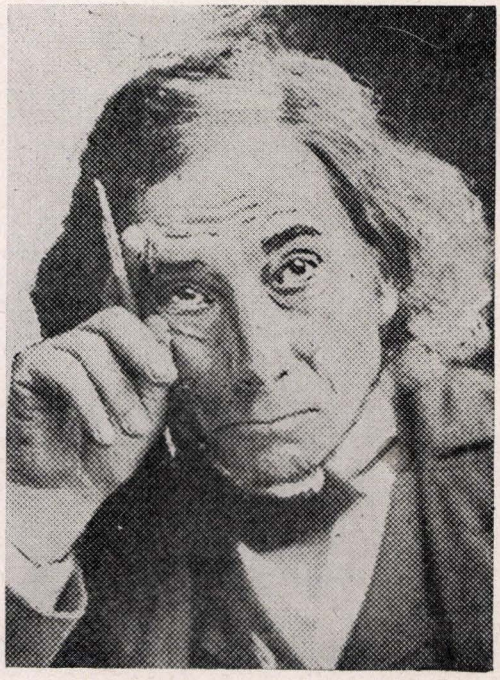
**IMAGE OF GOD,** an expression derived from the Creation story (*Gen.* 1:26-27), in which it is declared that man was made by the Creator "in the image of God." In the original Babylonian story from which the narrative was derived, this expression was undoubtedly meant in the literal sense, as the gods of the Babylonians were conceived in human form. In the Bible, and certainly in the later Jewish thought, the words were taken figuratively to mean that man possesses divine attributes which distinguish him from the animals; some Jewish exegetes took the word translated as God (*'elohim*) to mean "angels," and in that sense interpreted the passage literally to mean that angels and man had the same shape. There is no trace, however, in Jewish theology, of a God in human form.

*See also:* ANTHROPOMORPHISM.

**IMAGES,** *see* IDOLATRY.

**IMBER, NAPHTALI HERZ,** poet, b. Zloczow, Galicia, 1856; d. New York city, 1909. He received the Orthodox education of the son of a Hasidic family. He won distinction locally through a Hebrew poem on an Austrian patriotic theme (1870), for which the government gave him a reward in money. After the death of his father, Imber wandered from country to country and visited Vienna and Constantinople. Here he met Laurence Oliphant (1829-88), an Englishman who was planning to settle Jews in Palestine, and in 1882 went with him to the Holy Land.

Imber lived in Palestine for six years. He wrote essays and articles for Hebrew periodicals, and in 1886 published a collection of his Hebrew poems under the title *Barkai* (Morning Star), dedicated to Oliphant. In



*Naphtali Herz Imber*

this he included the poem *Hatikvah* (The Hope), originally entitled *Tikvathenu* (Our Hope), which became the Zionist anthem. Others of Imber's poems, like *Mishmar Hayarden* (Watch on the Jordan), became popular among the Palestinian settlers.

After Oliphant's death, Imber went to England. Here he made the acquaintance of Israel Zangwill and, it is supposed, was caricatured by him as the beggar poet Melkisedek Pinchas in *Children of the Ghetto.* In 1892 Imber came to the United States. Here he lived in various cities and died in poverty in New York city.

In 1902 Imber's brothers in Zloczow published a second collection of his Hebrew poems, *Barkai Hehadash* (The New Morning Star). Most of this edition was lost in a fire. A third volume of his poems was published by Imber in New York city in 1905, two years after the Kishinev pogrom, and dedicated to the emperor of Japan, then at war with Russia. He also wrote several pamphlets in English on mysticism, and for a while (1895) edited a theosophical magazine, *Uriel,* in Boston. In 1929 a selection of Imber's writings appeared in Palestine.

**IMBER, SAMUEL JACOB,** Yiddish poet, b. Sassow, Galicia, 1889; d. Lemberg (Lwow), Poland, 1939. In 1904 he began to write in Polish, making translations of the works of Yiddish, German and Ukrainian poets, and contributing to periodicals in Galicia and abroad. After the World War he lived for a time in Vienna, but in 1921 came to the United States for five months; he then returned to Lemberg, but in 1927 returned to New York city. His earlier Yiddish writings are influenced by German and Polish literature and are rather sentimental in tone, but his maturer pieces have a power of expression, a quality of tender wistfulness, and a depth of emotion. His writings include: *Vas Ich Zing un Zog,* poems (Lemberg, 1909); *Reisenbletter* (Vilna, 1914); *Inem Yiddishen Land,* impressions of a trip to Palestine in 1912 (reissued in an enlarged edition as *Heim-Lieder,* Vienna, 1918); *Vald ein, Vald aus* and *Gekliebene Dichtungen* (both Vienna, 1921). In 1927 he published in New York an anthology of modern Yiddish poetry in Latinized form, with English translations. Imber fought anti-Semitism in Poland, and edited the periodical, *Oko w Oko.*

**IMMA SHALOM,** sister of Rabban Gamaliel II and wife of Eliezer ben Hyrcanus. She is one of the few women who are mentioned by name in rabbinical literature. This shows that she must have been noted for her intellect and very prominent. In *Sab.* 116ab there is a story of the Judeo-Christian judge who had no aversion to taking bribes, but boasted of his impartiality and made use of his office to make propaganda for his religion. Imma Shalom and Gamaliel exposed him by means of a fictitious lawsuit over an inheritance. It is also told of a daughter of Rabban Gamaliel (*Sanh.* 39a and 91a) that she cleverly and skilfully refuted the objections of a sceptic who was having a dispute with her father; the *Jewish Encyclopedia* (vol. 6, p. 582) assumes that Imma Shalom is referred to here, but this can by no means be proved. She seems also to have been in close intellectual relations with her husband, as she was with her brother. Rabbi Eliezer told her about the traditions which he had received from his teachers (*Erub.* 63a); he also received such traditions from her, and even let himself be guided by her opinions in ritual questions. When the sages put her husband under the ban, Imma Shalom did not permit her husband to say the sixth psalm as a *Tahanun,* for this psalm ends with the petition that all the enemies be put to shame. Eliezer obeyed her wishes, and she used to remind him every day at the right time, probably because of his absent-mindedness. One day, however, she made a mistake in her reckoning, and thought that the day was the new moon, on which no *Tahanun* is said (another account says that she was busy talking to some merchants). Then she came upon him at the very moment when he was lying on his face and uttering the dreaded prayer. "Stand up!" she cried, "you have killed my brother!" Rabban Gamaliel actually died on that day. When she was asked by her husband why she had connected her brother's death with his praying, she answered: "I have received it as a tradition from my grandfather that even when all the other gates of heaven are closed to prayer, the gate for the prayer of one who is suffering from injustice is always open" (*B.M.* 59b). It is also known of Imma Shalom that she had especially beautiful children, and the sages wanted to know of her if that was due to the merits of her husband (*Ned.* 20a). She appears to have survived Eliezer. (*Sanh.* 68a).

**IMMANUEL** ("God is with us," *Isa.* 7:14; 8:8, 10), a symbolic name (the spelling "Emanuel" is a variant). The prophet Isaiah had predicted the speedy destruction of the kings of Syria and Israel who were threatening Jerusalem with their armies. He announced the following sign to King Ahaz of Judah in token that the prophecy would be fulfilled: This young woman (*ha'almah*) will conceive and bear a son; she will call his name Immanuel, as an expression of thanks to God

when the enemy marches away. This name was later applied to the Messiah, but not in the Haggadah. The Christian doctrine of the virgin birth arose out of a misinterpretation of the word *ha'almah* as "virgin."

**IMMANUEL BEN JACOB BONFILS,** of Tarascon, *see* BONFILS, IMMANUEL BEN JACOB.

**IMMANUEL BEN SOLOMON** of Rome (Immanuel ben Solomon ben Jekuthiel), called Manoello, poet and Biblical exegete, a scion of the eminent old Roman Jewish family Zifroni, b. Rome, about 1268; d. Fermo, Italy, about 1330. Besides Jewish lore, Immanuel was a student of languages, philosophy and medicine, although it can not be established with certainty that he practised medicine. He was deeply absorbed in Cabala and scholastic theology, and made a thorough study of Italian literature. His scholarship extended to almost every field of learning current in his period, and he was highly esteemed as a Biblical interpreter and famed as a poet. He seems to have been for a time head of the Jewish community of Rome. It is believed that he stood in friendly relations with Dante Alighieri and his circle, but it is certain that he was on quite friendly terms with the two Italian poets, Cino da Pistoia and Bosone da Gubbio. In his old age he left Rome for unknown reasons and went to Fermo, where he readily found a home in the house of a rich patron to whom he later dedicated his chief work. He also lived in Perugia, Fabriano, Camerino, Ancona and Verona, being a teacher in the homes of rich and well-to-do patrons.

Immanuel made valuable contributions to Hebrew literature. He enriched Hebrew vocabulary as well as the metrical form and structure of Hebrew poetry, and may be regarded as the creator of secular poetic writing in the Hebrew language. He wrote also a commentary on the entire Bible, with the exception of the early and the minor prophets. In this commentary he sought, in many ways, to bring into harmonious accord the scholastic and philosophic theses of his time and the teachings of the Bible. Of this work, the section on *Proverbs* appeared at Naples in 1487, and an autographic new edition, as well as of the commentaries on the Five Scrolls (Megilloth) and a part of the *Psalms* were published by Pietro Perreau (Parma, 1879-82). Following the custom of his contemporaries, he interpreted the Bible allegorically, symbolically and mystically, to prove his own philosophical theses.

His collected poems were printed for the first time in Brescia, Italy, in 1491, under the title *Mahberoth*, written in the manner of Judah al-Harizi's *Maḳamat*. It was republished at Constantinople in 1535, at Berlin in 1796, at Lemberg in 1870, and as late as 1926 there appeared the first volume of this work, prepared by H. Brody (Berlin). The *Mahberoth* consists of erotic short stories, meditations, current satires, panegyrics and funeral orations, serious and frivolous dialogues, parodies, songs and religious poems; parts of the work, especially the twenty-eight Makamas, were translated into German, Italian, English, Hungarian, Latin and Yiddish. Poetic prose (*melitzah*) alternates with *terza rima* and sonnets. For the first time in modern Hebrew poetry Immanuel used the Italian verse form, but at times he used also the metre of the Spanish Jewish poets. In his literary style as well as in his colorful language he is comparable to Solomon ibn Gabirol and Judah Halevi, but especially to Judah al-Harizi.

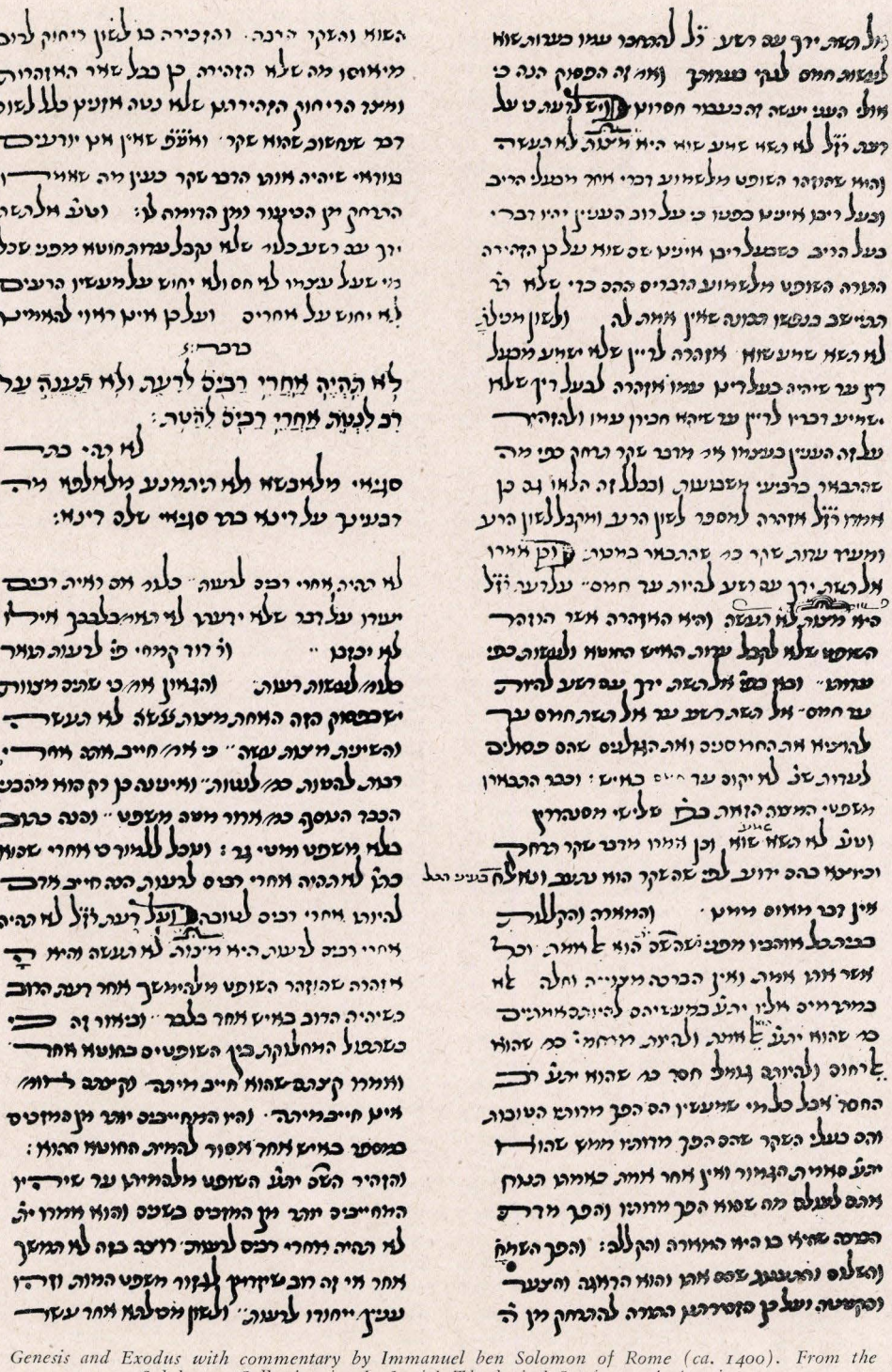
Immanuel's erotic tales are often reminiscent of the *Decameron* of Boccaccio, with whom, in a general way, he had a great deal in common as thinker and poet. He followed, in part, the Italian verse construction, and is responsible for the introduction of the form of the Italian sonnets into Hebrew literature. The twenty-eight Makamat (*Mahberoth Hatofeth Vehaeden*) (Paradise and Hell) are poetic visions of the other world patterned after Dante's *Divine Comedy,* and have become famous. In Gehinnom (hell) he visualizes Cain, Jehoiakim, Belshazzar, Aristotle, Galen, Pharaoh, Haman, the wife of Potiphar, the daughters of Lot and other famous heathens and sinners of history. As a student and scholar Immanuel was serious, and as a man his character and conduct were irreproachable; but as a poet he possessed a libidinous and roving phantasy and was not infrequently even loose and excessive. It is owing to this that the *Shulhan Aruch, Orah Hayim* 307 forbids the reading of the *Mahberoth* on the Sabbath.

Immanuel made a name for himself also as an Italian poet, but very little of this poetry has been preserved. He was held in high regard by the contemporary Italian colleagues for his sympathetic understanding of the intellectual life of that period in Italy, and for his unusual artistic gifts. Some of his Italian sonnets appeared in Debenedetti's publication (1904) and in that of Massera (1920), and his frivolous Italian poem, "Bisbidis," came to light in the publication of Mazzoni (1887), Cipolla-Pellegrini (1902) and De Bartholomaeis (1926). SAMUEL MEISELS.

*Lit.:* Waxman, M., *A History of Jewish Literature,* vol. 2 (1933) 66-74; Tschernichowsky, *Emanuel Haromi* (1925); Rhine, in *Jewish Quarterly Review,* New Series, vol. 1, pp. 346-48.

**IMMIGRANT AID.** Migration has been an inseparable feature of the history of the Jewish people. Biblical legislation contains numerous injunctions to "Love the stranger" for "strangers were ye in the land of Egypt." Abraham's hospitality to strangers and passers-by has served as an example since the early history of Jewry. Nevertheless, as long as Jewish life was limited to the confines of Palestine, there was no special institution in the Jewish community to look after the needs of the transient or the migrant. There simply was no need for such an institution in a people domiciled on its soil.

Post-Biblical and medieval Jewish records contain numerous references to communal institutions dedicated to the care of the stranger, or migrant. Notable among these ancient Jewish community institutions are those described by the Hebrew terms "Hachnasath Orehim" (the sheltering of passers-by or strangers) and "Pidyon Shebuyim" (the redeeming of captives). In the Jewish community of Mesopotamia, North Africa, Spain, Gaul, The Holy Roman Empire and in the later centuries in Eastern Europe, every sizable Jewish community maintained, in one form or another, institutions which carried on their work under the above names. The importance and the sanctity which were ascribed to these social services are evident from the numerous



*Genesis and Exodus with commentary by Immanuel ben Solomon of Rome (ca. 1400). From the Sulzberger Collection in the Jewish Theological Seminary of America*

references to these services found in the responsa of the periods and from the fact that these Hebrew terms are found in every dialect employed by Jews.

This tradition of the distant past was transplanted to American soil with the first sizable wave of Jewish immigration to the United States from Eastern Europe in the 1880's. One of the first communal undertakings of the refugees from Czarist Russia on the lower East Side of New York city was to establish, in 1884, a "Hachnosas Orchim" which they named the Hebrew Sheltering House Association. The principal purpose of this association was, in accord with the ancient tradition, to befriend the immigrant upon arrival, provide him with shelter and food, establish contact with his friends and relatives and to endeavor to secure employment for him. It was not until the merger of this

institution with the Hebrew Immigrant Aid Society (HIAS) in 1909 that the service based on this old tradition was developed into a modern welfare program of national and international scope. It then became equipped to cope with widely ramified problems in the lands of emigration, transit and immigration and to cope with emergency situations, such as arose during the first World War of 1914 to 1918, in the enactment in the United States of the Quota Laws in 1924, and in the period between 1933 to 1941, when the great exodus of refugees from the Nazi-dominated and Nazi-subjugated areas took place.

The characteristic feature of this service is the fact that both its leaders as well as supporters have not regarded the work in which they are engaged as merely a philanthropic endeavor, but rather as a duty performed by the immigrant of yesterday for the immigrant and refugee of today.

*See also:* AMERICANIZATION; ELLIS ISLAND; EMIGDIRECT; HEBREW SHELTERING AND IMMIGRANT AID SOCIETY; HICEM; HIRSCH FUND, BARON DE; JEWISH COLONIZATION ASSOCIATION; MIGRATIONS; NATIONAL REFUGEE SERVICE.

ISAAC L. ASOFSKY.

**IMMIGRATION,** *see* MIGRATIONS; STATISTICS.

**IMMORTALITY.** The idea of a continued existence of the soul after death is found frequently as a popular belief in the Bible. This belief is fundamental to worship of the dead and to the conjuring of the dead, both of which are so rigorously combatted in the legislation of the Pentateuch but which nevertheless continued to be practised openly by the people during the entire pre-Exilic period of Bible history. The well-known phrase "to be gathered to one's fathers" is a reference to the belief in immortality. The continuation of existence after death was regarded, among many of the peoples of antiquity, as a shadowy continuation of the life of the departed, who are called "Rephaim" (probably from the verb *rafah,* "to be weak," hence meaning originally, perhaps, "the weak," "exhausted"). It is doubtful whether the notion prevailed that the dead remained in the grave. Nevertheless, according to the view which generally prevailed at that time, the dead were pictured as continuing their existence in "Sheol," the underworld. The magnificent vision of Nebuchadrezzar's descent into the lower world (*Isa.* 14) describes how the kings are seated upon their thrones there and spring to their feet at Nebuchadrezzar's appearance. Without, of course, stressing this poetical description to an immoderate degree, it can nevertheless be seen therefrom that, in the view then prevalent, the shades possessed a sort of consciousness; however, their existence was believed to be merely a pitiful substitute for the happy existence on earth.

It may easily be understood that this belief could not possibly be of any significance or influence for the higher forms of the later Israelitish religion and of Judaism. Judaism, with its essence being what it is, is totally indifferent to any idea of shadowy existence in life after death. Yet there is utterly no evidence of any other form of the belief in immortality in the pre-Exilic period and in the first part of the post-Exilic period. The reason for this may clearly be sought in the predominating importance which the problem of the fate of the nation as a whole came to acquire in the course of the development of Biblical monotheism, over the problem of the fate of the individual. In the course of the great crises which the Israelite and the Jewish state experienced, ethical monotheism developed into a lucid and mature product; for this reason, it diverted its concentrative powers and its consciousness away from the moral conduct of God and came to stress chiefly the historical life and conduct of the nations.

Yet this God conception led to an increase in importance and a new conception of the individual from the religious point of view. Ezekiel was one of the first to place these problems in the forefront of his religious discussions. To be sure, the personal relations existing between the righteous and God are expressed in *Psalms* with considerable forcefulness. Hand in hand therewith, however, there arose the need for finding a religious meaning in the life of the individual as well, and to understand this religious meaning from the point of view of God's moral actions. Thus the matter of theodicy, the problem of good and evil, was broached, a problem which forms the theme of the book of *Job.* Yet it is all the more characteristic that the belief in immortality had still attained to no importance or meaning, a meaning which would have been of significance in the solution of these problems. The attempt has been made to find traces of the belief in immortality in certain individual passages or phrases of *Job,* as for example *Job* 19:25-27; however, of decisive importance for the attitude of *Job* toward the problem of immortality is the fact that in the quest for the meaning of the righteous man's sufferings the belief in immortality plays no part whatsoever. If the author of *Job* had known of a belief in a better existence after death, it would be inconceivable that Job and all his friends should have passed it by completely and in utter silence. Furthermore, the single allusions to the idea of immortality which certain persons claim to have found in *Psalms* are of uncertain nature and of small import for the sum total of the religious feelings expressed in *Psalms.* Only this much can be perceived with certainty, that from the time of *Job* (about 400 B.C.E.) on religious consciousness assumed a direction from which the belief in immortality had to develop on the ground of an inner necessity.

It can no longer be determined with exactitude just when and under what forms this development took place. Nor can it, at this late date, be determined whether external influences as well operated in this inner development. Of the late Biblical writings, the author of *Ecclesiastes,* through his skepticism, indicated that, in accordance with the prevalent belief, no one knows whether the spirit of man goes upward (*Eccl.* 3:18-21). As is clear on the ground of ample evidence, during the centuries immediately preceding the beginning of the Christian Era, the belief in immortality developed into a fundamental doctrine of Judaism, at least among the Pharisees and the groups closely connected with them. In Hellenistic Judaism, too, this belief holds sway in pure and unbroken form. In Palestinian Judaism its importance was influenced in part by the consideration that, in addition, there existed also the belief in the resurrection of the dead at the end of time.

It is probable that the belief in resurrection is earlier than belief in the continued life of the soul and in retribution in the beyond. Ezekiel's vision of Israel's resurrection (*Ezek.* 37) makes plausible the assumption that the idea of resurrection was known. The belief in resurrection is found as early as in the book of *Daniel* and in *Isa.* 25 and 26, chapters which were written at a rather late date, perhaps in the 3rd or 2nd cent. B.C.E. Such belief satisfied the need for an eternal life and for justice which rewarded and punished each individual, as did the belief in the immortality of the soul and in retribution beyond the grave. Yet the ideas of judgment after resurrection and reward and punishment immediately after death were incompatible. This difficulty leads to a great variety of notions and assertions in the apocryphal literature. The life of the soul after death is regarded as merely a temporary condition which will be followed by final and complete retribution only after the resurrection.

In the Talmud, too, these two conceptions of future reward and punishment run counter to each other. As is shown chiefly by the controversies between the Pharisees and the Sadducees on the subject of the belief in resurrection, this belief was for a time in the foreground in the Talmud, too. In addition, however, there existed in all phases of Talmudic Judaism the conviction that man will be judged by God directly after death and will receive retribution for his deeds. While it is true that there is carried over into the Talmud the view expressed in the Apocrypha, namely, that the life of the soul after death is only a temporary intermediate state, this view can by no means be regarded as the generally accepted view of the Talmud.

No special theory as to the relation between the two doctrines of resurrection and immediate immortality can be derived from the Talmud. If the motives behind these two ideas be examined, it will be found that in the belief in immortality there is expressed solely the conviction as to the eternal destination of the individual soul and of the individual retribution exercised on each individual by God. Resurrection, on the other hand, is a component part of the eschatological idea of the renewal of the entire world and of the setting up of a permanent kingdom of God at the end of time, and is to accord even past generations a share in this period of salvation. At the same time, the belief in resurrection provided the possibility of satisfying the individual's hope for eternal life. It may be assumed that in the Talmudic period the idea of immortality played no part in the conception of the belief in resurrection; the existence of this belief in resurrection side by side with the belief in immortality is due to its eschatological aspect, which assures to all generations of Israel a share in the future kingdom of God. The idea of immortality, in turn, held its ground with the belief in resurrection because it formed the natural expression of the individual's desire for immediate eternal life.

Thus these two convictions, without becoming closely knit into a complete doctrine of retribution, secured their special importance in connection with the religious consciousness. It is, of course, true that the co-existence of these two ideas was partly responsible for the fact that the idea of immortality did not attain to any definitely expressed form in the Talmud. Side by side with a spiritual conception of immortality there often existed a coarse and phantastical sensual representation of the beyond (Olam Hazeh and Olam Haba) based to a large extent on the permeation of the belief in the hereafter by eschatological elements.

In Jewish theology of the Middle Ages, the idea of immortality is taught as definitely one of the basic doctrines of Judaism. The failure of the Talmud to harmonize its views on this subject is still partially operative in the medieval period as well. Thus Saadia to a great extent adopted the sensualization of the belief in the beyond. Similar Neo-Platonic ideas were expressed by individual Jewish adherents of Neo-Platonism, by Joseph ibn Zaddik, and by the author of the work on the soul falsely ascribed to Bahya ibn Pakuda. On the whole, however, the tendency prevailed in the medieval period to give an intellectual basis to disbelief, in which process the opposed Talmudic utterances were understood allegorically.

In addition, the relation between the belief in immortality and the idea of the resurrection presented further difficulties. Saadia held that retribution does not occur until after the resurrection, a view in which he was followed by Nahmanides, who asserted that those resurrected acquired a luminous body which they retained throughout their eternal life. Maimonides, on the other hand, regarded resurrection as only a transitory interruption of the spiritual continued existence of the soul, a conception in keeping with the predominating view of the Jewish philosophers of religion. However, the concept of the idea of immortality was essentially modified by the Jewish Aristotelians, since, according to Aristotle, only the thinking part of the soul is independent of the body and can continue to exist when separated from the latter.

According to the conception of this doctrine adopted by the majority of the Jewish Aristotelians, the immortal portion of the soul is not the apparatus of thinking which is bound up with the body, but the intellect which evolves in the completion of the process of thinking and which is not found in all persons but only in the philosophers. The soul attained to in immortality is not a soul proper in its nature or essence, but is one acquired by the thinking mind. The philosopher, instead of the pious man, has a share in eternal bliss, whereas for the general run of mankind there is no continued life after death. Despite the Jewish Aristotelians' efforts to harmonize this doctrine with the Jewish belief in immortality, the contradiction was acutely felt and formed one of the principal causes of offense which the adherents of rabbinic tradition alleged against philosophy. Among the Jewish philosophers themselves, Hasdai Crescas attempted to refute these views and strove to achieve a conception of the doctrine of immortality in harmony with the needs of religion. The doctrine, current in Karaite circles, of the transmigration of the soul was energetically combatted by Saadia and was rejected by all the other religious philosophers who adhered to rabbinic Judaism. It was the Cabala which first permitted it to gain entrance into rabbinic Judaism.

JULIUS GUTTMANN.

*See also:* SOUL.

***Lit.:*** Schwally, *Das Leben nach dem Tode nach den Vorstellungen des alten Israel und des Judentums* (1892);

Wohlgemuth, *Die Unsterblichkeitslehre in der Bibel* (1900); Kohler, Kaufmann, *Jewish Theology* (1918); Beven, *The Belief of a Life to Come* (1930).

**IMPEACHMENT,** *see* MALFEASANCE IN OFFICE.

**IMPRISONMENT.** Since the forfeiture of liberty in expiation of a crime through confinement in a prison was primarily foreign to Biblical law—in contrast to Egypt, where prisons were known even in its earliest days—the prison was known only as a house of custody for the preliminary lodging of an accused man until the pronouncing of the sentence. In the most ancient times an empty cistern, from which it was not easy to escape, probably served as a prison (*Zech.* 9:11), or a subterranean dungeon (*Jer.* 20:2; 37:15-16), or a special prison court-yard, probably usually in the vicinity of the royal palace (*Jer.* 32:2; 38:13; *Neh.* 3:25), where the prisoner's relations could also visit him (*Jer.* 32:8). Sometimes confinement in prison was combined with putting the prisoner in wooden stocks (*mahpecheth*) and limiting his food (*II Chron.* 16:10; 18:26). In the days of the second Jewish state punishment by means of imprisonment was mentioned in Israel along with the other punishments (*Ezra* 7:26).

In the Mishnah (*Sanh.* 9:3,5) a special punishment by means of imprisonment is provided for. According to the conception of the Talmud, the culprit was confined in a narrow dungeon which was only as long as a man was high, so that the prisoner could not stretch out properly for sleeping. According to the words of the Mishnah, the prisoner brought to the dungeon was given "barley to eat, until his belly bursts," or else he was kept only on a "scanty ration of bread and water." This punishment by imprisonment was employed, according to the Mishnah (*Sanh.* 9:5) and the corresponding discussions in the Talmud, in cases where 1. the isolation of a backslider who was a repeated transgressor of the same religious commandments seemed practical (the culprit having already been punished twice by scourging), and where 2. the sentencing of a culprit to punishment by death on account of murder could not be employed for a purely formal reason, e.g. the absence of the witnesses or the failure to give the warning. This punishment by imprisonment can thus be conceived as an indirect sentence of death; according to the views of many, it is a conditional deprivation of freedom, since it comes to an end if the culprit reforms in prison.

The legal regulations regarding the "dungeon" were repeatedly cited in anti-Semitic quarters as evidence of the cruelty of the Talmudical legislation; nevertheless upon an exact examination of the sources and of the explicit statements in the Talmud (*Sanh.* 79b et seq.) in connection with the other regulations concerning the death penalty, it will be seen that there is here a misunderstanding or a misrepresentation of the sources, which, to be sure, are very meager. *Sanh.* 9:3 was falsely applied to the case that a murderer can not be identified in a row of persons; but the punishment of a person who was merely suspected, and not that of a person who committed the crime and was convicted thereof, would run counter to the whole system of Jewish penal legislation. The aforementioned Mishnah refers rather to a goring ox condemned to stoning and mixed up with other oxen. MARCUS COHN.

*Lit.:* Maimonides, *Hilchoth Sanhedrin,* 18:4-5; Kantor, Leo, *Beiträge zur Lehre von der strafrechtlichen Schuld im Talmud (Kippa-Strafe)* (1926).

**INCANTATION,** *see* MAGIC.

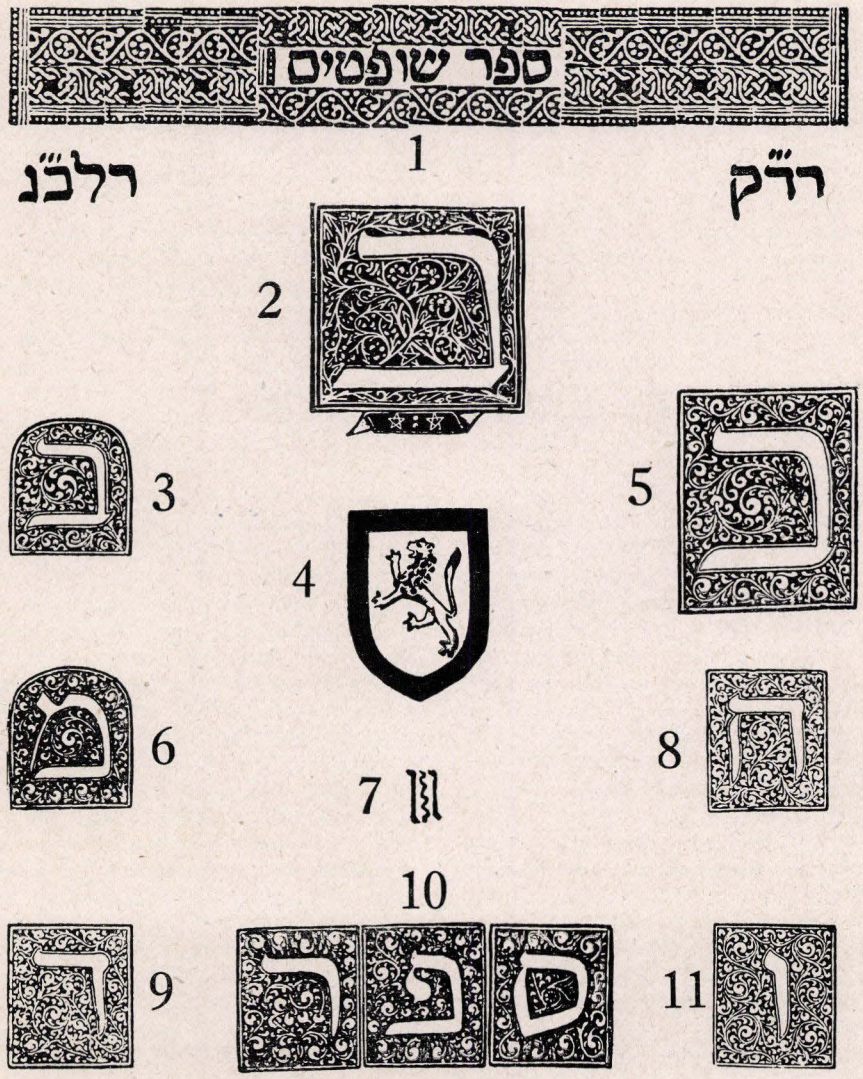
**INCENSE** (Hebrew *lebonah, ketoreth*), a compound of fragrant spices which was used frequently in the ritual of the Temple. According to *Ex.* 30:34-37, it was compounded of equal parts of stacte, onycha, galbanum and frankincense, plus a seasoning of salt. Josephus, however, states that there were thirteen ingredients (*Jewish War,* book 5, chap. 5, section 5). Incense was used on the meal-offering and the showbread; it was apparently used in purification, as is evidenced in the story of Aaron's burning incense at the time of a plague (*Num.* 17:12). According to Bible critics, all the Pentateuch references to incense occur in the Priestly Code (*P*), from which they deduce that its use was a late introduction into the Temple ritual. The high priest, on the Day of Atonement, was directed to bring with him a censer of burning incense when he entered the Holy of Holies (*Lev.* 16:12-13). A controversy on this point later arose between the Sadducees and Pharisees; the Sadducees held that he had to light the incense before he entered the Holy of Holies, lest he see the glory of God, and die; the Pharisees, regarding this belief as superstitious, insisted that the high priest had to wait until he had entered the Holy of Holies before he kindled the incense (see Lauterbach, J. Z., in *Hebrew Union College Annual,* vol. 4, pp. 173-205). A section from the Talmud (*Ker.* 6a), dealing with the compounding of the incense, is sometimes incorporated into the Orthodox ritual of the daily and festival prayers.

**INCEST, PROHIBITION OF,** *see* MARRIAGE.

**INCORPOREALITY OF GOD,** *see* GOD; THIRTEEN ATTRIBUTES, THE.

**INCUNABULA** (in Latin, "cradles"), the designation generally applied to all printed books published prior to and including the year 1500 and to these alone. Such books are generally rare, and are sought after for their historical bearing on the art of printing, and, as in the case of first editions of classical Greek, Hebrew and Latin texts, for their critical value. Incunabula of Jewish interest include books in Hebrew characters, non-Hebrew works by Jewish authors, originals and translations, and publications by various writers dealing with aspects of Jewish life and lore. A curious interest is attached to the use of isolated Hebrew letters, words or passages in non-Hebrew books. Such instances in 15th cent. printing almost invariably represent types designed, cut and printed by Christian hands. They represent an interesting episode in the history of early Hebrew printing. Of some incunabula no copy is extant, while the place and/or date of publication of others is not fully ascertainable.

1. Of the almost 40,000 incunabula known today, almost 200 are Hebrew, including fragments of printed books no longer extant. This proportionately low number is to be accounted for by the unfavorable situation of the Jews in Europe at the time when printing began and by the rapid disintegration of such books.




*Incunabula: 1. Top border line of an edition of the Earlier Prophets printed at Leiria, 1494. The Hebrew letters above refer to the Book of Judges and the two rabbinic commentators David Kimhi and Gersonides. 2, 3, 5, 6, 8, 9, 10, 11. Initial letters from early Hebrew publications from Faro, Hijar and Lisbon. 4. Printer's mark of Eliezer Alantansi of Hijar. 7. Earliest musical notations in a printed Hebrew book; Shofar calls from an undated Hebrew prayer book printed in Portugal*

2. The great majority of Hebrew incunabula came from Italy; they were printed in Reggio di Calabria, Piove di Sacco, Mantua, Ferrara, Rome (?), Bologna, Soncino, Casal Maggiore, Naples, Brescia, and Barco. Others were printed in the Iberian peninsula. There are extant 15th cent. Hebrew books from Montalban?, Guadalajara, Hijar and Zamora, Spain, and from Faro, Lisbon, and Leiria, Portugal. The claims made for the identification as a 15th cent. publication of an early Constantinople edition of the *Turim* have not yet received general acceptance.

The first Hebrew printed book which has a date is Rashi's commentary on the Pentateuch, completed in Reggio di Calabria on February 18, 1475. Within a year and a half an edition of the same work, presenting some textual variants, was printed in Guadalajara, Spain. The *Turim* of Jacob ben Asher appeared in Piove di Sacco on July 3, 1475. This is correctly regarded as the earliest printed Hebrew text. While the printing of the first edition of Rashi's commentary on the Pentateuch, bearing an earlier date of publication, required considerable time, and its printing, in all likelihood, was begun in 1474, it does not represent the earliest piece of Hebrew printing. It was certainly preceded by the Piove di Sacco *Turim,* the printing of which, because of the size and character of the work, no doubt consumed much more time than the modest volume printed at Reggio di Calabria. These were followed by dated and undated publications issued by Abraham Conat at Mantua, and by Abraham ben Hayim at Ferrara. Another unexplained chapter is a number of undated incunabula which were designated by all bibliographers from De Rossi on as having been set up in Rome. There are several series, all printed in

similar types; one of these, which is apparently the latest, has in one printed book the signature "Obadiah, Manasseh and Benjamin of Rome." D. Simonsen was the first to lend certainty to one of these series at least, when he proved that the earliest edition of the responsa of Ibn Adret was cited in a book of the year 1566 as a "Rome edition" (*Steinschneider Festschrift*). This book, generally assumed to have been printed "before 1480," can probably be taken as the very last of the Hebrew books of the 15th cent. which were printed at Rome.

3. All Hebrew books printed in Rome before 1500 bear no marks as to place and date of publication. They were therefore sometimes regarded as older than the earliest dated Hebrew printed book. There are other Hebrew incunabula which contain no information as to when, where and by whom they were printed, but the individuality of most of the early Hebrew types as compared with later ones has enabled typographical sleuths to track most of them down. Often experts will not agree on their identification of the press where or the time when such a book was printed. Thus the Naples edition of the *Kol Bo* has also been claimed as a product of the Hebrew press in Piove di Sacco. With the aid of facsimiles such as those in Aron Freimann's *Thesaurus Typographiae Hebraicae* (Berlin, 1924-28), it is usually possible to assign a newly discovered incunabulum, in part or in whole, with some certainty to the press from which it was issued and often even to specify the probable date of publication.

4. The greater portion of early Hebrew printed books in Italy was undertaken by the Soncino family, which migrated thither from Germany, and especially by Joshua Solomon Soncino and his nephew Gerson. Some of the early printed Hebrew books bear the imprint of "Soncino Sons." Joshua Solomon Soncino was the first one to print tractates of the Talmud in Italy; in December, 1483, he issued the first tractate, *Berachoth,* which was followed by a long series of others. In 1492 he published at Naples the first edition of the Mishnah with Maimonides' commentary. He, too, produced the first complete printed text of the Bible (April, 1488, at Soncino); previously only parts of the Bible, together with their commentaries, had appeared. His nephew Gerson followed in his footsteps. He was printing as late as 1500 in different places in Upper Italy. The father and son Gunzenhäuser-Ashkenazi are also of importance. They introduced Hebrew printing into Naples, and thereby created lively competition for the Soncinos.

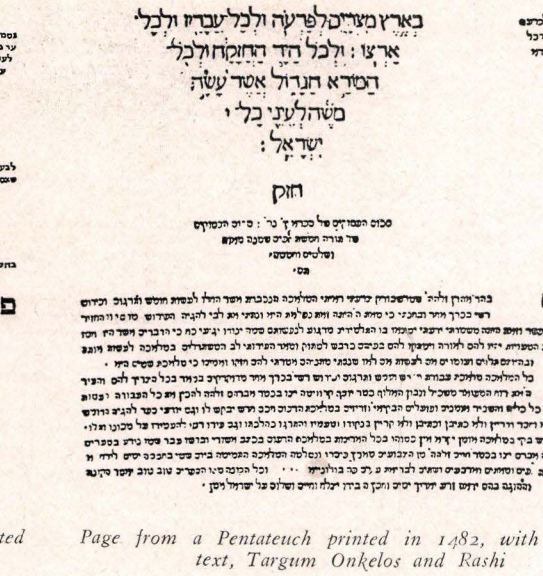
Of the 15th cent. Hebrew books printed in Spain and Portugal, fewer copies survive than of those printed elsewhere. This, no doubt, is due to the persecutions of the Jews in those countries, and to the rigid censorship and destruction to which their books were so often subjected. Those copies which survive are conspicuous not only by their extreme rarity, but also by the beauty of the types, the excellence of the paper and the correctness of the impression. They are in fact productions of careful presswork, and their types are usually clear and well-designed. Whether or not any remnant survives of the Jewish books which, according to testimony preserved in Inquisitional archives, were printed by Juan de Lucena at Montalban, Spain, is extremely difficult to say. An effort to identify such a publication has been made by Joshua Bloch (see his article "An Early Spanish Mahzor" in *Jewish Quarterly Review,* vol. 30, 1939). Other places in Spain, where 15th cent. Hebrew books were printed, are Guadalajara, Hijar (Ixar), and Zamora.

5. In the year 1487 a Hebrew Pentateuch appeared in Faro (Portugal), the first book of any kind to have been printed in Portugal, and the first book printed in Lisbon, the Commentary of Moses Nahmanides on the Pentateuch, appeared in the summer of 1489. The early Hebrew books printed in Portugal, in their makeup



Courtesy of the New York Public Library

*A page from the edition of the Turim, printed at Piove di Sacco in 1475*



*Page from a Pentateuch printed in 1482, with Hebrew text, Targum Onkelos and Rashi*



ספר אלהדברים

ספר שופטים

*A page from the Pentateuch printed at Hijar in 1490, showing the illuminations and commentaries*

*The full page of the Leiria 1494 edition of the Earlier Prophets, the top border of which is shown on page 549*

and beauty of appearance, compare favorably with some of the beautiful non-Jewish incunabula. Some of their decorative materials reoccur in books printed later at Constantinople and Fez. In addition to the few Hebrew books issued at Leiria, the most prominent publications of that press are two editions, in Gothic type, of the Latin and Spanish versions of Abraham Zacuto's *Almanach Perpetuum,* which were printed in 1496. The Spanish and Portuguese Jews also ventured to print portions of the Talmud, despite the grave times before their expulsion and the persecutions by the Inquisition. These books, however, have almost completely disappeared. Only fragments of some tractates survive. Such fragments, most of which represent the text without commentaries, first became known through the discovery of the Cairo Genizah; in Leyden the final page of the tractate *Gittin* with Rashi's commentary, printed in Faro by Don Samuel Porteiro in December, 1494 or 1496, was discovered in the binding of a book.

6. The only incunabulum attributed to Constantinople is an early edition of the *Turim* of Jacob ben Asher. According to its colophon, it was issued in December, 1493. The first bibliographer of Hebrew incunabula, De Rossi, declared, not without good reason, that it was printed ten years later, and Steinschneider, without any hesitation, accepted this date. It was only a few years ago that Alexander Marx ventured to defend the accuracy of the date given in the colophon. If Marx's contentions can be sustained, then the first Constantinople edition of the *Turim* will be accepted as the first and only book produced in Turkey before 1500.

7. With but one or two exceptions, all known forms of Hebrew types, both in style and size, seem to have been used during the 15th cent. Vowel signs and accents were likewise introduced in 15th cent. Hebrew printing. Illustrative and decorative matter is a familiar characteristic of some early Italian and Iberian Hebrew publications. The earliest Hebrew printed books, as well as all the later ones, were set up in the Hebrew square characters and the rabbinic or "Rashi" script. In the case of the square characters there is the Italian type, which Joshua Solomon Soncino was the first to introduce and from which almost all later square characters were developed; there is also the Spanish type, which is met with again in the first books printed in Constantinople and Salonika, up to 1525, and then reappears only once in the books printed by Abraham Usque in Ferrara about 1555. The types of the so-called Roman printings have a more German character. This is still more pronounced in the books printed in Piove di Sacco, Bologna, Ferrara, and particularly in those from Mantua; the latter are generally known as the Conat script, from their original user. None of all these types was used later, probably since, despite their very ornamental character, they were too hard on the eyes.

The Rashi script of Soncino has for the most part remained unchanged in character up to the present day. The Spanish Rashi script had an entirely different fate. It occurs in what are probably the oldest dated Italian books, as well as the first Spanish ones: the Rashi commentary on the Pentateuch, printed at Reggio di Calabria in 1475, and the commentary of David Kimhi on the Later Prophets, printed in December, 1481, at Guadalajara. After that it reappears only in Fez, about 1515. A middle course between the Spanish and the



בְּרֵאשִׁית בָּרָא
אֱלֹהִים אֵת
הַשָּׁמַיִם וְאֵת
הָאָרֶץ: וְהָאָרֶץ
הָיְתָה תֹהוּ וָבֹהוּ
וְחֹשֶׁךְ עַל פְּנֵי
תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל פְּנֵי
הַמָּיִם: וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי אוֹר:
וַיַּרְא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב וַיַּבְדֵּל
אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא
אֱלֹהִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה
וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד:

*A part of the first page of the Faro Pentateuch, printed in 1487*



יהודה בן תימא
אומר

*A section of a page from the Constantinople edition of the Turim, printed in 1494*

Italian type is found in some books printed at Naples by Joshua Solomon Soncino, especially his de luxe edition of the Mishnah with the commentary of Maimonides.

The first book printed with vowels is the *Mahzor* of Soncino-Casal Maggiore, which was begun in 1485 and finished in the following year; the first to appear with vowel-signs in Spain and Portugal was the Pentateuch, at Faro, in 1487.

The oldest musical notations in a printed Hebrew text are the symbols for the calls of the Shofar sounds appearing in an undated Hebrew prayer-book printed in Portugal.

8. The incunabula have no title pages, but the first page or the first side of the page is often left unprinted. Typographical and other notices, following the practice of the copyists of manuscripts, are found at the end of the book, in the colophon, if they are not absent altogether. Many incunabula have borders and initials struck off from woodcuts; those of Spain and Portugal are sometimes very neatly executed. In many books the beginning of the text was not printed, but was filled in by hand, sometimes in ornamental script.

As to the size of the editions of incunabula, it is generally known that the earliest printers in Rome favored 225 copies, those at Bologna 300, and by the end of the 15th cent. these numbers had increased, but the soft metal in use then for types probably wore badly enough to keep down the size of editions. Accordingly, as in the case of the non-Jewish books of the time, the Hebrew incunabula could not have had very large editions. Exact information is available about a few of them. There were 250 copies of the *Turim* printed at Mantua in 1476, 300 copies of the first printed edition of the *Psalms* with David Kimhi's commentary (Bologna?), 1477, and 400 copies of the Rashi commentary, Zamora, 1487. The format of the Hebrew incunabula was generally the same as that of the non-Hebrew, from the largest folio to the smallest octavo, although the smaller folio format seems to have been preferred. There is no pagination in the incunabula. Catch words occur rarely, but the signatures are usually numbered.

9. As indicated by their contents, the printed books of the 15th cent. were mostly intended for general use by the learned and the pious; the books most often printed were Bibles and Talmuds with commentaries, prayer-books, codices of the law, religious philosophic works, grammars, and dictionaries. Noteworthy among the latter is the *Makre Dardeke,* the first polyglot dictionary to be printed; it was intended for use in the schools and contains, in addition to the Hebrew definitions of the words, explanations in Arabic and Italian, likewise printed in Hebrew characters. There were, however, a few secular works. Conat of Mantua printed the travels of Eldad Hadani, the historical work *Josippon,* and the *Nofeth Tzufim* of Judah ben Jehiel Rofe (Messer Leon), the first book written by a Jew in the spirit of the Renaissance. There were also the editions of the *Mahberoth* of Immanuel of Rome, and Isaac Sahula's book of fables, *Meshal Hakadmoni.* The latter was printed by Gerson Soncino, and is the only Hebrew incunabulum the text of which is illustrated. The most widely read of all medical works in the Middle Ages is Avicenna's *Canon of Medicine,* a Hebrew translation of which appeared in Naples in 1491.

10. There were about forty editions of the Bible and portions of the Bible; more than twenty tractates of the Talmud were printed. Rashi's commentary on the Pentateuch appeared in ten editions, with and without the Biblical text; the *Mishneh Torah,* the legal code of Maimonides, had at least five editions; there were four of the *Turim* of Jacob ben Asher, besides five other printings of individual parts; there were three editions of Moses Nahmanides' commentary to the Pentateuch and David Kimhi's dictionary. *Nofeth Tzufim,* mentioned above, and the *Agur* of Jacob Landau were the only Hebrew incunabula printed during the lifetime of their authors. The *Agur,* moreover, is the first Hebrew book printed with approbation by contemporary rabbis and scholars. The Jewish possessors of the incunabula, and the incunabula themselves, had to pass through many perils and snares. The deterioration of their books was therefore very rapid; consequently they have been preserved only in

small numbers. In many cases only a single copy has survived, and many printed books must certainly have been completely lost, as is probable from the numerous discoveries of odd pages and smaller fragments in recent decades. The small number of prayer-books that have survived can be accounted for in no other way.

The fact is that the actual number of Hebrew books printed during the 15th cent. will never be known, since many of them have long since disappeared without trace. One may safely assume that more liturgical texts were printed before 1500 than are now extant. Except for the very few such publications which survive, the entire output seems to have disappeared. It is well-known that the honorable destiny of most books of prayers and devotionals was to be worn to pieces by devout fingers.

11. Most of the Hebrew incunabula are now in the possession of one or another of the following: British Museum, London; Jewish Theological Seminary of America, New York; the New York Public Library; Library of Congress, Washington, D. C.; Biblioteca Palatina, Parma; Bodleian Library, Oxford; Hebrew Union College Library, Cincinnati; Frankfort City Library; Asiatic Museum, Leningrad; Jewish Theological Seminary, Breslau; Columbia University, New York; Rosenthalian Library, Amsterdam; Bibliothèque Nationale, Paris; National Library, Berlin. There are also numerous incunabula in private libraries, for example those of Elkan N. Adler, London; Meyer Sulzberger (whose collections are now in the Jewish Theological Seminary of America, New York); S. Schocken, Jr., Zwickau, Saxony, now in the Library of the Hebrew University, Jerusalem; the library of Baron David Günzburg, formerly in Leningrad, now in Moscow.

12. There are also incunabula which are not printed in Hebrew, but which are of Jewish interest because of their contents or authorship. They were printed in various European presses and include early editions of Biblical texts, translations of Josephus, of the writings of medieval Jewish philosophers and scientists, and works of a polemical nature. Thus the *Tractatus contra perfidos Judaeos* and *Der Stern Meschiah* of Peter Schwarz appeared at Esslingen, in 1475 and 1477; also the well-known *Epistola* of Samuel of Morocco. Somewhat earlier there had appeared two books dealing with the legend of Simon of Trent. There are also several incunabula which contain translations from the Hebrew. Thus the *Almanach Perpetuum* of Abraham Zacuto, translated by Joseph Vicinus into Latin, was printed by Abraham d'Ortas at Leiria in 1496; a Spanish translation was issued from the same press in 1496, and the work appeared in later editions of Alphonsus di Cordov and Johannes Michael in Venice. Several works of Abraham ibn Ezra, the *Sefer Hameoroth* (Padua, 1482) and *Liber de nativitatibus* (Venice, 1484-85), appeared in Latin translation.

JOSHUA BLOCH.

***Lit.:*** De Rossi, Giovanni, *Annales Hebraeo-Typographici Saeculi Quindecimi,* Section XV (1795); Cassel, S., and Steinschneider, M., "Jüdische Typographie," in Ersch and Gruber, *Allgemeine Enzyklopädie der Wissenschaften und Künste,* section 2, vol. 28, pp. 33-37; Sacchi, F., *I tipografii ebrei* (1877); Manzoni, G., *Annali Tipografici dei Soncino* (1886); Schwab, M., *Les incunables orientaux* (1883); Simonsen, D., *Hebraisk Bogtryk* (1901); Marx, Alexander, "Hebrew Incunabula," *Jewish Quarterly Review* (1920-21) 98-119; idem, "Literatur über hebräische Inkunabeln," *Soncino-Blätter,* No. 1 (1926); Amram, D. W., *The Makers of Hebrew Books in Italy* (1909); Freimann, Aron, *Thesaurus Typographiae Hebraicae,* parts 1 to 8 (1924-25); Bloch, Joshua, *Early Hebrew Printing in Spain and Portugal* (1938); "Hebrew Incunabula in America" (a census), *Journal of Jewish Bibliography,* vol. 2 (1940) 67-77; Berliner, Abraham, *Über den Einfluss des ersten hebräischen Buchdrucks auf den Kultus und die Kultur der Juden* (1896); Marx, Alexander, "Some Notes on the Use of Hebrew Type in Non-Hebrew Books," *Bibliographical Essays; A Tribute to Wilberforce Eames* (1924) 381-408.

**INDEMNITY,** *see* TORT.

**INDEPENDENT ORDER OF B'NAI B'RITH,** *see* B'NAI B'RITH.

**INDEPENDENT ORDER OF BRITH ABRAHAM,** *see* BRITH ABRAHAM.

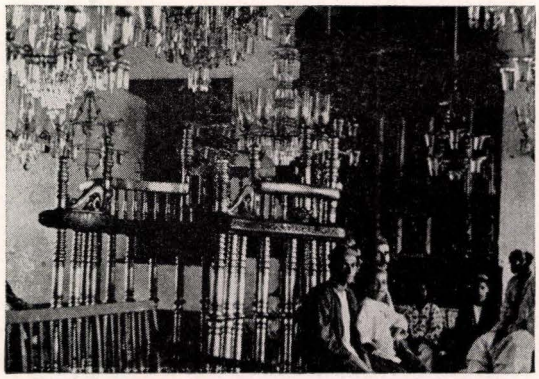
**INDEX LIBRORUM PROHIBITORUM,** the official list of those books which the highest authority of the Roman Catholic Church forbids the members of its communion to read or to possess without special dispensation. It is not the only organ of Roman Catholic censorship, but it indicates principally the general position of the Church regarding dissenting movements or organizations.

With regard to Jewish literature, the Index, since 1758, has displayed less intransigence than earlier ecclesiastical censors. Among the books mentioned in the Index are to be found: Maimonides, *De idolatria* (since 1717); Spinoza, *Tractatus theologico-politicus* (since 1679) and *Opera posthuma* (since 1690); Heinrich Heine, *De l'Allemagne, De la France* and *Reisebilder* (since 1836) and *Neue Gedichte* (1845). In 1914 the works of the philosopher Henri Bergson were generally forbidden by the Index.

Another group of Jewish authors has been banned for dealing with special theological problems: Salomon Munk, *La Palestine* (1845) and *Histoire des peuples de l'antiquité* (1856); Joseph Salvador, *Histoire des institutions de Moïse* (1829) and *Jésus Christ et sa doctrine* (1839), Joseph Cohen, *Les déicides—examen de la divinité de Jésus-Christ et de l'église chrétienne du point de vue du Judaisme* (1861). These last-named books have been included because the Congregation of the Index considered them direct attacks against Catholic dogmatics. Other books of modern Jewish authors named in the Index violated indirectly more or less important articles of faith or moral sentiments. In 1877, the Congregation showed signs of resuming the medieval practice of forbidding all Jewish books. Relying on the Constitutio of Pope Clemens VIII of 1592, it named five books of Hippolyte Rodriguez. But this relapse into general hostility against Jewish literature was ephemeral. HUGO BIEBER.

***Lit.:*** Reusch, F. H., *Der Index der verbotenen Bücher* (1883-85); Putnam, G. H., *The Censorship of the Church of Rome* (1906-7).

**INDIA.** The earliest references to India in Jewish literature are found in the Bible. Even if Ophir, "the land of gold," need not be identical with India, the definite mentioning of India (Hodu; *Esther* 1:1; 8:9) shows that people were acquainted with India in early times. According to Gustav Oppert, the Hebrew word *tukkiyyim,* used for "peacocks" in *I Kings* 10:22, is of ancient Dravidian origin (Sanskrit, *shikki;* Dravidian, *tôkei*). The Hebrew word for "ivory," *shenhab* (mean-



*White Jews seated in the synagogue at Cochin, India*

ing "tooth of elephant," from *yibh,* "elephant"; the Sanskrit word for elephant is *ibha*), the word for "ape," *kof* (equivalent to Sanskrit *kapi,* "ape"), and the word for "sandalwood," *'almug* (Sanskrit, *valgum*), are also of Aryan origin, and indicate trade relations between India and Palestine. *I Maccabees* speaks of India (*I Macc.* 6:38; 8:8-9; in the latter passage the text is suspicious, since it speaks of the Romans as ruling in India).

There are further references to India in Talmudic and Midrashic literature. *Bech.* 37b mentions Indian (*hinda*) vetch. *Targum Sheni Esther* 8:13 refers to India as Hindaya. The pepper of India is spoken of favorably in *Ber.* 36b and *Yoma* 81b. *B.B.* 74b refers to one Rab Ishuda (Jehudah) as Indian (*hindeva'ah*). *Yer. Yoma* 34b remarks that after midday on the Day of Atonement the high priest put on best Indian (*hindiki*) garments worth 800 zuz (cf. *Yer. Yoma* iii, 40d). The rabbis thought that *taretha* ("pastry") was an Indian (*hindiki*) bread. *A.Z.* 16d records that Indian iron was used for armor. *Midrash Eccl.* 2:7 relates that Solomon employed spirits as servants and sent them to India (*hindiki*), whence they brought him water for gardening (Neubauer, *Géographie du Talmud,* 385-86).

The history of the Jews of India down to the 19th cent. is very obscure, as there are practically no written records and the traditions are unreliable. The Jews of Cochin maintain that their ancestors came to India immediately after the destruction of the First Temple in the 6th cent. B.C.E. It is more probable, however, that they arrived in the early centuries of the Christian Era, for the first definite information is from the 4th cent., when there was already an established community in Cochin. Other settlers drifted in from nearby Persia and Mesopotamia. Benjamin of Tudela, who traveled between 1160 and 1174, mentions the black Jews of southern India, and in the centuries which follow there are occasional reports about the Jews in that country. Especially noteworthy is a correspondence of the end of the 18th cent. between the Jews of Malabar and of New York.

In the second half of the 17th cent. a small group of Jews resided in Madras; it consisted in part of Jews from Spain and Portugal, and in part of Jews from northern Europe. Among these arrivals was Domingo da Porto, alias Abraham Israel da Porto, who came to India in 1691. Some Portuguese Jews lived in Calcutta. Ashkenazic Jews began coming to India in the 19th cent., but no community was formed at that time.

The most important Jewish communities in India in the 20th cent. are those of Bombay and its suburbs, in Calcutta and in Burma. There are both "white" and "black" (properly, brown) Jews among their numbers; the former are considered racially pure, and the latter are of mixed origin. The White Jews do not intermarry with the Black Jews.

The Black Jews of Malabar are in many cases quite indistinguishable from the natives of the Malabar Coast. They are brown, and are not to be classed with the Falashas of Abyssinia, who are allied in color to the negroes. It would be sweeping to assert that they are descendants of the Hindu race, since they claim to be descendants of the Jews of Cranganore, who are said to have come from Palestine after the destruction of Jerusalem.

Manasseh ben Israel, in 1665, when appealing to Oliver Cromwell in the hope of inducing him to permit the return of the Jews to England, in order to convince him that the Jews are not an insignificant people, pointed out that the Jews in Cochin were affluent and commanded high political influence. He remarked: "These in India, in Cochin, have four synagogues, one part of these Jewes being there of a white colour and three of a tawny; these being most favoured by the King."

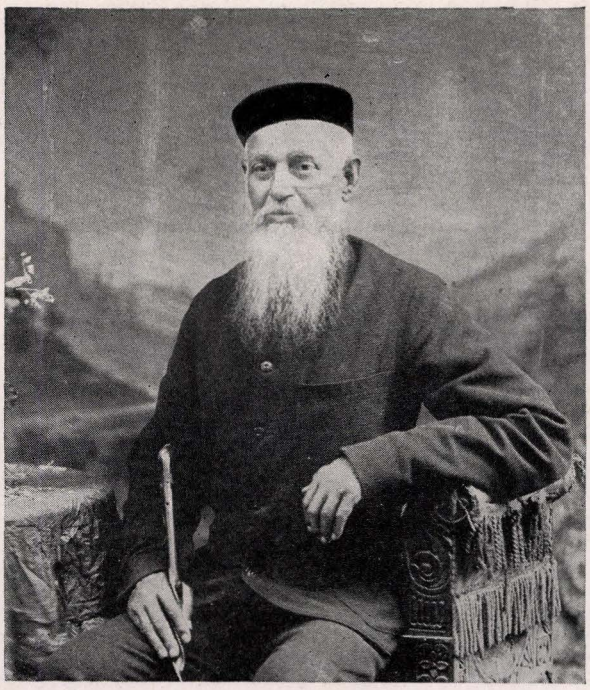
The White Jews in India include the so-called "White Jews" of Cochin, consisting of families from Holland, Yemen, and Aleppo, and including also Jews from Iraq, Mesopotamia, Persia, and the Beni Israel of the Bombay presidency. The Bengal Jews speak three languages: Arabic, Hindustani (a mixture of Urdu and Hindi), and English. They are mostly traders and frequently shipmasters and brokers maintaining commercial relations with Europe and with the various countries of the Orient.

The Jewish community of Bombay consists of two main divisions, the Beni Israel and the Baghdad Jews. The Beni Israel form the largest and oldest section of the Jewish population in Bombay and its suburbs. Social contact between the two sections is not very close, and it is due mostly to the diversity of speech, manners, and customs of the respective communities. The knowledge of Hebrew among the Baghdad, Persian and Cochin Jews is greater than among the Beni Israel. The Beni Israel speak Marathi (a branch of the Prakrit group of languages) and adopt Indian ways, while the Baghdad Jews speak a dialect of Arabic and cling to Mesopotamian customs. The Jews of Cochin speak



*A group of Bombay Jews prominent in the communal activities of modern India*

# Types of "Bne Israel," a Native Jewish Tribe in India, Presumed to Descend from One of the Lost Tribes of Israel



*Old man of the Bne Israel. Photo made in Ahmednagar, India, in 1896*



*Two women in Indian garb. Photo, made in Bombay (1906), from Arthur Ruppin's "Soziologie der Juden"*



*Modern bride and bridegroom. Photo made in Karachi, in 1923*



*Leah Jhirad, native of Bombay, founder of an organization for the advancement of Liberal Judaism in India*

Malayalam, a language which belongs to the Dravidian stock. The emigrant Jews from Persia speak Persian, while the Jews living in Aden speak Arabic. All these groups, however, have a smattering of Hindustani.

EZEKIEL MOSES EZEKIEL.

Since the rise of Nazism, propaganda directed against the Jews of India was inaugurated. First a center was established in Kabul, Afghanistan, whence disaffection was sown in India. After the visit of Dr. Hjalmar Schacht to India, in 1939, a weekly paper, *Salar E. Hind,* published in three languages, was founded to spread Nazism. The Jewish community protested to the government, but the paper found its way into the universities. At the Moslem university at Aligar an Indo-German society was founded which openly carried out pro-Nazi propaganda. The university authorities had to ban a pamphlet written by one of the professors extolling Hitler as the friend of the Arabs. In Delhi an Indo-German News Service was established, and a Nazi Information Bureau in Madras. German firms were pressed to dismiss their Jewish employees. Mahatma Gandhi, who expressed his horror at the unparalleled persecutions of the German Jews, was attacked by the German press. The Hindu *Times* of May 28, 1939, gave voice to the public opinion of Nazi tyranny: "The fate of German Jewry should warn us of what will befall us in the event of our establishing friendly relations with Germany." However, some of the influential opportunist politicians of the All India National Congress Party did not conceal their anti-Semitic feelings, and voices were raised in the Indian press against Jewish immigration. On the other hand, prominent Indian leaders pleaded for the immigrants, and Indian princes provided facilities for Jewish doctors and other professional men.

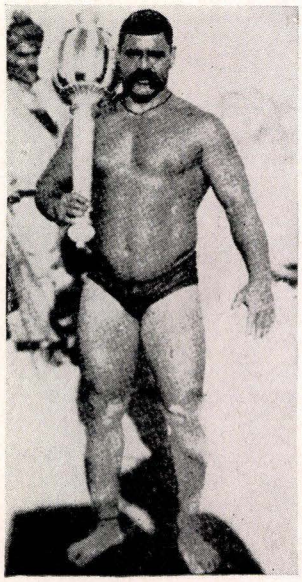
Since the middle of the 19th cent. several Jewish periodicals in Marathi and Arabic have appeared in Bombay and Calcutta. In 1930 the English periodical, *The Jewish Tribune,* was founded in Bombay.

In 1941 the Jewish population in India amounted to about 25,000. According to the *Jewish Yearbook* (London) of 1940, synagogues existed in the following towns: Bombay, six synagogues; Calcutta, three synagogues; Rangoon (capital of Burma), two synagogues; Ahmedabad, one synagogue; Alibag, one synagogue; Karachi, one; Mhasla (Janjira State), one; Revadanda, one; Thana, one; Panwell, one; Pen, one; Poona, two synagogues; Madras Presidency, two small congregations in Madras, mostly consisting of refugees; Bangalore, one; Mandalay (Burma), one. In Cochin there are synagogues in Jew Town, Cochin (three), Ernakulam (two), Attencammul (two congregations), Chenotta or Chenamangalam (one), Malla (one) and Parur in the state of Travancore (one).

Rabbi Elias Levi, a native of Rangoon, studied in the Yeshiva College in New York city (1930-32).

*See also:* BENI ISRAEL; BOMBAY; BURMA; CALICUT; CALCUTTA; MALABAR.

MARK WISCHNITZER.





*Gama (left), outstanding athlete of modern India, with one of his many trophies; (right) type of Hindu Jewess*

*Lit.:* Cohen, Israel, *The Journal of a Jewish Traveller* (1925); Oppert, in *Semitic Studies in Memory of Rev. Dr. Alexander Kohut* (1897) 396-419; Kohut, George Alexander, *ibid.*, 420-34; *Publications of the American Jewish Historical Society,* No. 2 (1894) 83; *Jewish Encyclopedia,* vol. 6, pp. 580-82; Feist, *Stammeskunde der Juden* (1925); Kahimkar, S., *History of the Bene Israel* (1937); *B'nai B'rith Magazine,* May, 1931, p. 271; Lord, J. H., *The Jews of India* (1907); Adler, E. N., *Jews in Many Lands* (1905); Pereyra, M., *Notisias dos Judeos de Cochin* (1687; 2nd ed., edit. M. B. Amzalak, Lisbon, 1923); Isaac, I. A., *A Short Account of the Calcutta Jews* (1917); *Zion* (Jerusalem), No. 3, April, 1939 (letters of 1153 and 1560 to 1620 concerning India); the files of *The Jewish Tribune; Modern Review* (Bombay), May and June, 1939.

**INDIANA,** a state located in the north central part of the United States, with a population of 3,406,152 (1940). It had a Jewish population of approximately 28,000 (1941).

Through the Illinois and Wabash Land Company (organized 1773-75) Jews were associated with the history of Indiana long before its admission to statehood in 1816. One of the early settlers was John Hays (1770-1836), son of the Revolutionary war lieutenant Baruch Hays. He lived in Indiana as early as 1790, serving as sheriff of St. Clair county (1798-1818), United States collector of internal revenue (1814-1822), and Indian agent at Fort Wayne (1822). Another early settler was Samuel B. Judah, of the New York family prominent in Revolutionary days. Judah came to Vincennes in 1818, and there became a well-known lawyer. A friend of Henry Clay, he was elected to the state legislature five times during 1827 to 1840. He served also as speaker of the twenty-fifth General Assembly, and from 1830 to 1833 held the post of United States district attorney for the district of Indiana.

The first Jewish settlement was established at Rising Sun, Ohio county, approximately twenty miles from Cincinnati, in the first quarter of the 19th cent. (about 1825). For the most part, the settlers came from Germany. During the 1840's Abraham, Samuel and Mark Kuhn settled in Lafayette, while Adam Gimbel, who came to Vincennes with his family, established the first Gimbel Bros. store there in 1842. Abraham Kuhn was later co-founder of the firm of Kuhn, Loeb and Company (1865); from 1842 to 1866 Gimbel served as a member of the Vincennes city council.

In 1848 Indiana's first congregation, Achduth Veshalom, was founded in Fort Wayne. Among its rabbis have been: Aaron L. Weinstein, Samuel H. Markowitz (1924-40), Frederick A. Doppelt (1940- ). Congregation Israel, the second oldest in Indiana, was organized in 1849 at Lafayette, and the following rabbis have occupied its pulpit: Joseph Leiser (1899-1901), Morris M. Feuerlicht (1901-4), Julian Morgenstern (1904-6), Nathan Krass (1906-8), Horace J. Wolf (1908-11), Samuel J. Harris (1920-21), Samuel H. Markowitz (1922-23), Arthur A. Feldman (1924-25), Bernard J. Bamberger (1927-28), Jacob B. Krohngold (1929), Joshua L. Liebman (1930-33), Meyer H. Simon (1934- ).

At Evansville a congregation was organized in 1853; its recent rabbis include: Edward L. Israel (1920-23), Jack H. Skirball (1923-31), J. Milton Greenwald (1932- ). Three years later (1856) the Indianapolis Hebrew Congregation was formed. Rabbis who have occupied its pulpit include Mayer Messing (1867-1907; emeritus, 1907-30), Morris M. Feuerlicht (1904- ), David Jacobson (assistant, 1936-38), Maurice Goldblatt (assistant, 1938- ).

In addition, there have been Reform congregations in the following communities: Anderson, population 100 (Union Congregations, Rabbi Hirsch L. Freund, 1930-32); Elkhart, population 122 (Congregation Adath Israel, Rabbi Jacob Halevi, 1932); Gary, population 2,450 (Congregation Israel, Rabbis Max J. Weis, Jacob I. Meyerovitz, Pizer W. Jacobs (1921-26), Garry J. August, 1927- ); South Bend, population 2,850 (Congregation Beth El, Rabbis Albert G. Minda (1919-21), Julius Mark (1922-25), William M. Stern (1926-33), Albert M. Shulman, 1934- ); Terre Haute, population 1,100 (United Congregation, Rabbis Joseph L. Fink (1919-23), Joseph M. Taxay, 1924- ); Hammond, population 1,930 (Congregation Beth El, Rabbis Louis B. Kuppin (1928-29), Jacob B. Krohngold (1930-33), Maurice A. Hirshberg (1933-37), Adolph J. Feinberg, 1937- ); Marion, population 380 (Congregation Sinai, Rabbi Louis J. Segal, 1929).

Besides these congregations, there were also (1941) several smaller Conservative and Orthodox congregations in each of these cities. Jews also lived in Michigan City (population, 235), Mishawaka (population, 155) and Muncie (population, 135). A number of the small communities held High Holyday services, and almost all had some form of benevolent and social organization. At Indiana University, Bloomington, a Hillel Foundation was established in 1938, with Rabbi Martin M. Perley at its head. In 1941 he was succeeded by Rabbi Herman Pollack. (The population figures for the communities mentioned above are for 1937, and are the latest estimates.)

Many prominent Jews have been active in local philanthropic and civic circles. Jacob Cronbach gave the city of Mt. Vernon a park and playground (about 1912), and in 1916 he and his wife donated $100,000 to Oakland City College for a new industrial school. In 1928 Mr. and Mrs. Samuel E. Rauh of Indianapolis contributed a $200,000 home for a branch public library. In Laporte, Maurice Fox gave the city a civic auditorium (1930) estimated at $500,000, while Bert E. Loeb donated a stadium and park playground to the city of Lafayette in 1939.

Several Jews have taken part in the political life of Indiana and held public offices throughout the state. Indianapolis Jews who have been members of the state legislature include Bernard Schweitzer (assembly, 1870-75; senate, 1876-80), Ralph Bamberger (assembly, 1902-4), Samuel Warner (assembly, 1902-4), Aaron Wolfson (assembly, 1916; senate, 1918), Henry Abrams (assembly, 1922-26; senate, 1926-28), Jacob Weiss (assembly, 1931-33; senate, 1934-40), Louis R. Markun (assembly, 1929), Bess Robbins Kaufman (assembly, 1933-37). From 1902 to 1904 Leopold Levy, also of Indianapolis, served as state treasurer. In Ligonier, two Jews have been mayor, Sol Henoch (1917) and Simon Straus.

Gottheil Bloch, of Fort Wayne, served in the state legislature in 1875, while William Feuer was alderman (1909) and Louis Gottleib served as municipal court judge (1909) of Gary. Philip Schloss of Terre Haute held office as a member of the city council (1874-80),

mayor (1880-86) and state senator (1888-90). Other Indiana public officials include: August Brentano, Evansville city councilman (1878-82); Marcus Sulzer, member of the state assembly (1893), Jefferson County district attorney, and mayor of the city of Madison (1926-29); J. Keller, Kendalville councilman (1909); Milton Kraus, United States Congressman (1917-21); Ralph S. Feig, Mishawaka municipal judge (1938-40); Stanley Gilbert, state assemblyman (1934); Moses Leopold, Rensselaer, county prosecutor (about 1922-26) and judge (about 1930); Morris M. Feuerlicht, member of the State Board of Charities and Corrections (1920-31).

Indiana Jews are recorded among ranking officers in the United States army and naval forces. During the Civil War the son of one of the founders of the Indianapolis Hebrew Congregation, Frederick Knefler, attained to the rank of brevet major general, the highest achieved by any Jew during the war. Max Sachs, hero of Green River, served as a lieutenant. In the first World War Captain (later Colonel) Abram Ullman Loeb was a member of General John J. Pershing's staff in the first expedition to France. Louis Shane became a lieutenant commander in the United States Navy, while Commander Sidney Kraus, a Naval Academy graduate, was head of an important branch of the United States Aeronautical Service in 1941.

*See also:* EVANSVILLE; FORT WAYNE; GARY; SOUTH BEND.

MORRIS M. FEUERLICHT.

**INDIANAPOLIS,** capital of the state of Indiana, with a total population of 386,170 (1940), including about 11,000 Jews. The first Jewish settlers were Moses Woolf and Alexander and Daniel Franco, who came from England about 1850. Woolf and Alexander Franco also helped found the Indianapolis Hebrew Congregation in 1856. Among the other charter members of this congregation were Herman Semmons, Adolf Dessar, Max Glaser, Julius Glaser, Dr. Knefler, Dr. I. M. Rosenthal, Adolf Rosenthal, Jacob Goldman, Herman Bamberger, Henry Rosenthal of Kokomo, and Moses Heller of Knightstown. For several years services were held in a hall, until, in 1866, the first structure was erected. The congregation's Temple was dedicated by Rabbi Isaac M. Wise on November 3, 1899.

Rabbis M. Berman, Isidore Kalish and J. Wechsler, who served the congregation from its establishment until 1866, were succeeded by Rabbis Mayer Messing (1867-1907; rabbi emeritus, 1907-30) and Morris M. Feuerlicht, who succeeded Messing in 1904. In 1941 the congregation had a membership of approximately 400 families, with a religious school attendance of about 300.

Other congregations in 1941 were Beth El Zedek (organized in 1920 as Beth El, and merged with Ohev Zedek in 1926; Elias Charry, rabbi, 1941); Shaare Tefillah (organized about 1875); Keneses Israel (organized about 1895); United Hebrew Congregation (organized about 1903); Ezras Achim (organized 1910); Central Hebrew Congregation (organized 1920); Sephardic Congregation (organized 1912). The latter congregation was composed of Sephardic Jews who came principally from Monastir and Salonika shortly before the first World War; in 1941 S. Albagli served as Haham. With one or two exceptions all the congregations had some form of women's auxiliary organization, sisterhood or aid society, while the Sephardic Congregation maintained a social organization known as the Young Men's Sephardic Club.

The first benevolent organization was the Ladies Hebrew Benevolent Society, founded in 1859, and succeeded in 1904 by the Jewish Federation. The Federation later became a constituent body of the Indianapolis Community Fund, maintaining, among other subordinate agencies, the Jewish Communal Building, Kirshbaum Center, a summer camp for undernourished children, a credit union, and other forms of organized social services. The Kirshbaum Memorial Building, acquired in 1926, was bequeathed by Raphael Kirshbaum; the Jewish community later added a gymnasium and swimming pool at a cost of $125,000. Both the Kirshbaum Memorial and the Jewish Communal buildings are operated by the Jewish Community Center Association (1941), which forms the center of communal, educational and social activity. Educational needs are administered by the Jewish Educational Association, which conducts four daily schools with a total attendance of 400 pupils in various parts of the city.

In 1925 a Jewish Welfare Fund was organized to collect local funds for national and international Jewish appeals not included in the local Community Fund. From 1928 to 1930 collections amounted to $170,000; in 1940-41 they totalled about $162,000. Contributions of Indianapolis Jewry to the United Jewish Appeal amounted to $192,000 from 1926 to 1929. This sum represented the climax to a series of contributions in behalf of foreign relief activities begun in November, 1914. Indianapolis claims to be the first community in the country to have organized for this purpose.

Two Jewish weeklies are published in Indianapolis (1941): the *Indiana Jewish Chronicle* (established in 1921; since 1923 Morris Strauss has been editor, while Jennie S. Barnett has served as publisher and manager); and the *Jewish Post* (established in 1933).

A number of Jews have been active in the city's commercial, philanthropic and civic enterprises. Samuel E. Rauh, Mrs. Mildred Markun and Jackiel W. Joseph served on the Park Board for several years, while Louis J. Borinstein was a member of the City Zoning Commission (1924-26) and president of the Indianapolis Chamber of Commerce (1930-35). Members in the City Council included David A. Myers (1887-94), Leon Kahn (1900) and Henry Rauh. From 1935 to 1941 Judge Charles J. Karabell served in the Municipal Court.

In 1927 Lawrence B. Davis occupied the office of president of the Indianapolis Bar Association, previously held by Nathan Morris and Louis Newberger (1902 and 1903, respectively). Edward A. Kahn (1923-25) and Albert S. Goldstein (1927-29) served as presidents of the Merchants' Association. Herman Bamberger, a founder of the Indianapolis Hebrew Congregation, was also a member of the Public School Board.

Dr. Alfred S. Jaeger served as professor of pathological and experimental surgery of the Indiana Veterinary College from 1899 to 1922 and associate in

gynecology at the Indiana University School of Medicine (since 1925), while Dr. Edgar F. Kiser was an instructor from 1904 to 1918 and associate professor of medicine and lecturer in the history of medicine from 1930 at the Indiana University School of Medicine. Jaeger was also president of the Indianapolis Medical Society in 1927, and Kiser in 1938. Louis H. Segar, who has been clinical professor of pediatrics at the Indiana University School of Medicine since 1932, also held the office of president (1935) of the Indiana State Pediatrics Society. Dr. Reuben A. Solomon advanced from assistant in medicine (1920-26) at the Indiana University School of Medicine to assistant professor in 1928 and associate professor since 1931. Dr. Jacob K. Berman was assistant professor of surgery at the Indiana University School of Medicine and the Indiana School of Dentistry.

Several Indianapolis Jews have held important positions in the state legislature. Bernard Schweitzer, who served as a member of the state assembly from 1870 to 1875, also served in the senate from 1876 to 1880. Aaron Wolfson was elected to the assembly in 1916 and to the senate in 1918, while Henry Abrams held office in the assembly from 1922 to 1926 and in the senate from 1926 to 1928. Other Jews in the assembly and senate include Louis R. Markun (assembly, 1929), Bess Robbins Kaufman (assembly, 1933-37) and Jacob Weiss (assembly, 1931-33; senate, 1934-40). From 1902 to 1904 Leopold Levy was state treasurer.

MORRIS M. FEUERLICHT.

**INDICTMENT,** *see* LAW, CRIMINAL.

**INDIVIDUALISM.** Individualism is the eternal struggle of the human spirit to free itself from the twofold bondage of natural necessity and social pressure. There is only necessity in nature, not freedom; the human spirit has forged freedom for itself with the fire of its divine curiosity, its yearning and quest for truth. In primitive, custom-bound society there is little room for the free play of the human spirit, for individualism. Some human groups, so the anthropologists hold, have retained their primitive forms of life and thought to this day. But in most human societies, evolution has taken place, by which is meant that social rigidity has yielded to individual freedom, the hard shell of savagery was sloughed for the plastic backbone of civilization. The complexities of life rise to a conscious level with the maturing of society; what was once monolithic is recognized as a complicated structure of many and often contradictory aspects. At once factor and product of civilized life, the powers and functions of freedom and individualism vary as the many social and political modes that civilized society assumes. It is in a democratic social structure that the free spirit of the individual can expand to the fullest, and realize its subtlest potentialities; ethically, because democracy respects the integrity of every individual, and intellectually, because a democratic state can achieve its fullest expression only as every individual in it grows to his fullest capacity.

And if the Jew be known as an individualist, whether invidiously so by his enemies, or in a good sense by his friends, the roots of such individualism are grounded in and to be looked for in the almost bottomless soil of Israel's history. The dictum that history is the history of liberty, when shorn of its Hegelian vagaries, finds a concrete verification in the story of the Jew and his religion. For Judaism is so broadly tolerant that it has permitted the widest divergences of opinion within its fold; to understand this remarkable latitudinarianism, it is necessary to search deeply not only into the essential purposes and motifs of Jewish culture but also into the historical sources of its being. If individualism can achieve its maturest stature in a democratic society, and if the Jew be the individualist of history, the explanation of this historical phenomenon is the essentially democratic foundations and structure of Jewish life.

It was in the Sinaitic peninsula, south and east of what is modern Palestine, that Moses gave to a group of wandering tribes a set of laws, and at least an implicit view of life, which were to weld them ultimately into a nation and a religious community. Three distinct elements were present at that historic and eventful moment: slavery, wilderness, and covenant, each of which was destined to become a determinant in Jewish thought, and together to be woven into the unbreakable thrice-wound thread of Jewish life. Perhaps the most significant achievement of Jewish thought throughout the ages is the realization of the equality of all men before God, the equal worth and dignity of every human soul. This concept of human dignity, per se, and its corollary in the political sphere, namely, democracy, are rooted in the very beginnings of Jewish history, and apart from mystical considerations which one is free to accept or reject, can be traced to the three historical facts attendant upon the scene at Mount Sinai, where Israel received the Law.

The experience of fleeing slavery has made its definitive impression on all Jewish history. The prophets looked upon the exodus from Egypt as a special mark of God's love for Israel; they continually kept before the people's mind the thought that oppression of the weak was an ethical and religious wrong tantamount to Egyptian bondage. "And thou shalt remember that thou wast a slave in the land of Egypt" is a refrain repeated again and again throughout the Pentateuch, and its obverse, respect for all men and the dignity of every individual, has become the leitmotif of Jewish thought and life.

It is in the conditions under which Israel lived in the wilderness, in the actual day to day life of the people in the peninsula of Sinai, that the roots of the doctrine of the equality of all men are discerned. The fierce hard life in the wilderness made every man a king. Despotism, absolute rule, and the corresponding disregard of the individual's rights, such as one finds in the great empires, could sustain itself only in settled agricultural and commercial communities, in a surplus economy. But in the open desert every man was on his own; and while the supremacy of the elder and stronger man, the sheikh, was recognized as a practical necessity for united action and for purposes of order within the group, yet the sheikh had constantly to prove himself a necessity and of use in the meager economy of the wilderness. Nomads could not afford the luxury of a leisure class, and the accepted leader had to be just and wise and efficient in order to retain

his hold on his people. Even Moses, the just and merciful sheikh, had much to contend with amidst the rebellious and stiff-necked people. The wilderness implanted into the people of Israel the sense of individual human worth, of equality and freedom. To oppress a man where men are scarce, where every man ekes out but a bare subsistence and the spirit of every man is needed for life's very preservation, was deemed a disservice to the community.

The slave psychology of Egypt was sloughed in the harsh but free life of the wilderness. The flesh pots of Egypt, symbol of security with slavery, gave way to the manna from heaven, not always there, hard to find, easily decomposed, and yet free to all and on an equal basis to all. But if the memories of slavery and the life in the wilderness fathered the sturdy virtues of individualism and freedom in the heart of Israel, it was the covenant which Moses effected between God and Israel that laid the theoretical foundations for all future thought, gave its predominant tone and character to Jewish history, and assured to every Jew for all time that the freedom with which he fell in love in the wilderness should never be taken from him.

To understand the bearing of the covenant at Sinai on individualism, equality, and human freedom, it must first be recognized that the fact of covenant was in itself a most unusual mode of relation between a people and its deity. To the ancients, the deity was a father-king, often conceived of most literally as a father or ancestor in the totemistic sense, the god, be it noted, relying as much on his people for his life and sustenance as they on him. The primitive god concept implies a "natural" or biological relation between god and people. On the other hand, the relation which was effected by the covenant in the wilderness between God and Israel was a conscious act; with great deliberation they made an agreement with each other, the one to protect and to guide, the other to worship and to obey. This was no totemic god, dependent for his well-being and his very life on his people. The God of Sinai was independent of the people of Israel, though indeed not indifferent to them; and He always felt free to leave them and to "turn his face" away from them when they violated their agreement.

The ethical implications of each of the two god concepts are immediately obvious. The primitive god might punish his insubordinate people for a time, but could not afford utterly to destroy them. One can not be an ancestor without descendants, nor a king without subjects. When the nation has lost a battle, the general inquires of God what will now become of Him! (cf. *Josh.* 7:9). As late as the period immediately preceding the Babylonian Exile, the belief was still current that God would not destroy His own Temple, because He could not afford to, because, indeed, what would He do for sacrifices without it! (cf. *Jer.* 7:4). This view of the god's ultimate dependence on his people impeded religious development since, in the long run, the god was not free to impose on his people any really vital changes in thought or conduct. He had to be guided by what the people liked or would be likely to do; he could not incur their antagonism too profoundly without detriment to himself. No matter how creative a genius any individual thinker may have been, he could not possibly have broken, in his own mind, this bondage of god to people, breathing as he did such an intellectual atmosphere. No prophetic flights of poetic fancy, no grand ethical imperatives were possible, when the source of all morality was himself bound to his people by ties vital to himself; he was just a petty tyrant depending on his miserable subjects for temple taxes and gifts.

Contrast this with the truly unique relation between Israel and its God, which was not a necessary or biological relation, but rather a legal one, the product of a free contract. God, so to speak, was quite happy and self-sufficient without Israel. Thus God was now an independent Being; He could lay any demands on His people that He chose; and He could annihilate them if the situation called for such extreme measures. The great geniuses of Israel, the prophets, unfettered from a puny concept of a dependent deity, were able to and did rise to the greatest heights of ethical and religious thought. The possibilities for the growth of religion and ethics became infinite. It is at the very root of the prophetic teaching about God that all Israel made a covenant with Him, each and every Israelite, and not merely hierarchical authorities. It is the Jewish concept of the covenant between God and every Israelite that not only made possible the blossoming of man's ideas of the divine into full fruition, but also planted the roots of personal religion, of human equality, of freedom, of the dignity of the individual, and his direct responsibility to God. So long as god was but a glorified man, then he, too, belonged to the social system of the group, and access to him was possible only through the accepted, socially correct intermediaries, the prince-priests. In the prophetic view, God so far outgrew the clan as to be equally distant from priest and peasant, and by the same token, equally near.

Not accidentally did it occur in Israel that the prophet Nathan dared point his finger at the king with the accusing "Thou art the man" (*II Sam.* 12:7); or that when another king, under the influence of foreign despotism, had his subject executed because he coveted his vineyard, Elijah, scorning society and its fripperies, fiercely stood up to him with the words, "Thus saith the Lord; hast thou killed, and also taken possession?" (*I Kings* 21:19).

The prophetic conception of every Israelite as a priest and all Israel as a holy people and a kingdom of priests, required centuries to permeate, as ultimately it did, into every phase and aspect of Jewish life. Even during those years of gradual acceptance it showed fruits; on the other hand, the sacerdotalists fought it with all their power. They refused to accept the logical implications of the covenant at Sinai as developed by the prophets; the priests did not have the necessary insights into the divine nature, perhaps being humanly blinded by the fear that the end-result of prophecy would be the end of their priestly perquisites. It has been suggested that the extension of dietary restrictions to the people, restrictions which in other religions obtained only among the clergy, was made with the deliberate purpose of breaking the wall between clergy and laity by raising the latter to the standard of ritual purity of the former. The Talmudic teachers under-

stood the democratic implications and significance of the covenant at Sinai; the soul of every Israelite, according to them, living then or as yet unborn, was present at the revelation on Sinai, securing for every Israelite equal participation in the divine. Although there were undoubtedly other, collateral and historical factors, it was the covenant, linked with the group memories of slavery and the wilderness, that lay back of this most remarkable of intellectual and sociological phenomena: a group of people with no external mark of unity or force of authority has not only existed for over three millennia, but has lived a highly conscious and active intellectual life, thinking and feeling enough in common so that they did form one group uninterruptedly for one hundred generations, and at the same time disagreeing constantly with one another on vital matters, so that the group never stagnated, never was content merely to dream of past glories.

One of the most characteristic qualities of Jewish thought throughout the ages was its open-mindedness toward new ideas; Jewish history is replete with the records of untrammeled discussion and disputation; every age saw its own great issues subjected to free, open, and even fierce debate. In one era it was the conflict between priest and prophet, in another between Pharisee and Sadducee, in a third between Maimunists and anti-Maimunists. Partisans were bitter, of course, and in the heat of argument voices were heard to shut down debate, to ostracize the minority, to excommunicate the losers. But, unlike other faiths, no synod or council has ever laid down an official set of ideas or rules by which every Jew must abide or else be anathema. There were such attempts in the Talmudic times; individual Jews were anathematized for violating the conscience of the community; but it is fair to say that almost every case of actual expulsion from the Synagogue implied more than simple heresy; that the Jew, living as he did for over 80 per cent of his existence under hostile rule, felt the urgency not to anger his worldly masters by closing his eyes to what these would undoubtedly consider acts worthy of ecclesiastical condemnation.

One of the essential qualities of Judaism is its non-ecclesiasticism; every Jew of good character who has the necessary knowledge may perform any of the most sacred ceremonies of the religion. There is no class set aside with specially ordained powers. The prophets of old had started the struggle against ecclesiasticism, and what they had left undone was completed by the Pharisaic teachers and historical forces. To this day it is literally the fact that every Jew is a priest; Jewish individualism has developed so far that even in folklore every Jew becomes a king for at least one night a year, at the Passover Seder. The traditional Kohanitic and levitical perquisites and rights have all but disappeared; the Levites still wash the priests' hands before the Duchan, the priests still bless the people at the Musaf (additional service) of the festivals (and this is true only in some congregations); the Kohen (priest) still gets five selas at the redemption of the first-born. But aside from these rights, no others are in force or have been in force for thousands of years. Nor is this a case of making a virtue of necessity; even Orthodox Zionists, in their dreams of building Palestine anew, do not visualize the restoration of the sacrificial system or of priestly perquisites.

Judaism demands of its adherents that they study and understand Torah (the term used in the all-inclusive sense of the whole of Jewish tradition); the emphasis has always been on study and understanding rather than on external verbal acceptance of a creedal formula. To accept a formula, one need not know or think too much; the view has even been expressed that "credo quia absurdum." But individualism insists on intellectual conviction, and not merely blind faith. The mind must have free play before it can thoroughly comprehend. The quality of open-mindedness implanted in Israel in the very dawn of its life has become characteristic in Jewish thought. Not that the appeal to blind faith has been lacking in Judaism; nor indeed is it completely ruled out that once a reasoned faith has been accepted, it is necessary to deny everything that does not immediately fall into one or another of one's usual categories of thought. But Judaism respects the individual to the same extent that it demands that individuals respect each other; that if a man honestly lives up to the dictates of an enlightened conscience, and does not insult or jeopardize the Jewish community, this is all that Judaism demands of him. Once a Jew accepts his duty in life, his individuality will be respected. What Judaism demands of its members is respect for the ways of its life, rather than intellectual conformity.

The attitude of Judaism toward the individual who does not accept its views closely approximates the American attitude toward the individual citizen; a man must obey the law, of course, but he has every right to consider it a bad law, and to disagree with it. In the history of Jewish thought, mere opinion or the expression of opinion, when not directly harmful to the group, was not as a rule punished. The Bible records persecutions of the prophets and other dreamers who appeared like "crazy men" to the populace; but this, of course, took place before the prophetic leaven took effect. The prophetic view of God's infinity and uniqueness was established together with their corollary teaching of the equality of all men before this supreme God. It became the settled policy of the Synagogue (though not without significant exceptions) to punish only for overt violation. No Jewish Socrates ever drank the hemlock because an ignorant mob decided that he had blasphemed the gods; no Jewish Galileo on bended knee ever recanted and abjured scientific truth before arrogant ecclesiastics.

Not that the unbeliever was always saved unpunished; but the picture of a Meir, on a Sabbath day, accompanying on foot his "Epikoros" teacher Elisha ben Abuyah (Aher), who was riding on an ass, is certainly more characteristic of Jewish life. Obviously in Israel, as among all other peoples, there were men who felt themselves possessed of the whole store of uncorrupted truth and who did not brook, if they could help it, any ideas added to or diminished from or exchanged for others in their depository. Jews, no more than others, did not like their cherished beliefs tampered with. But in Jewish life this universal and natural conservatism was never made a policy of state or religion.

The Mishnah speaks of a *Kofer Baikkar*, one who denies the root doctrine of God; it denies to certain persons a share in the world to come; but it legislates no punishment for non-believers in this world. The Talmudic teachers interpret the Biblical *Kareth* (being cut off from one's people) as a punishment by God rather than by man. Elisha ben Abuyah is consigned to the fires of punishment after death, and not in this life. A punishment left to God or the next world is obviously no infringement on the rights of the individual; since if one honestly believes himself right, contrary to the official view, he will anticipate only God's favor for holding the right opinion. Many are the Jews who gave their lives for what they held to be the truth.

Some expect, a priori, that a religion which teaches but one God will be less tolerant than one which accepts many gods. It is historically true, of course, that the Romans were tolerant to all those who accepted their gods, and at the same time incorporated the gods of the newly conquered people into their pantheon. But the otherwise intolerant spirit of many Romans, their greed, their contempt for all other peoples is history. The point is that an acceptance of many gods into one's pantheon does not imply real human tolerance or brotherly love; this was only a formal act, which may have meant much or little at various times. But the respect for human personality which is a cardinal doctrine of Judaism was indeed a powerful force in keeping Judaism from a policy of intolerance. Judaism recognizes that men can achieve the kingdom of heaven without formal proselyting. There is in Judaism, in the subtlest and in a very profound sense, a respect for the human individuality which was either never recognized by other systems of thought, or, if initially recognized, was slurred and overlooked by them in a confusion of other interests.

The Oriental systems apparently miss the individual completely. The Hindu idea of the good life is Nirvana, or no life; the Confucian may become important after his death if he have good sons to worship him. And while the future life plays a not inconsiderable role in Judaism, to the point where a certain mystic exclaimed that this world was but a vestibule whereby one may enter the palace which is the world to come, yet Judaism has sturdily withstood this easy answer to all life's problems; it insists that this life is important and that the individual here and now is a personality to reckon with. The doctrine of social justice which is the backbone of prophetic teaching is grounded in respect for the integrity of each individual, no matter how lowly. Perhaps this explains why the Far East never did concern itself with social conditions, and why, wherever prophetic religion had entree, the poor and the weak were at least noticed as human beings.

Judaism's respect for human individuality, then, not only applies to its own adherents, but also to the world at large. So-called "narrow, legalistic" Judaism was never really narrow, except from the accident of the fewness of its numbers; nor legalistic, except because of the turn of phrase used by the ancient writers; but apart from the mold in which Judaism is cast, its contents and purposes are as broadly universal as man himself. Judaism's main concern is man; its main teaching is respect for man as the handiwork of God and as made in His image. That Judaism is latitudinarian, and anything but legalistic, is clear from the way in which new ideas entered it, how ideas which became the official teaching of Judaism did finally achieve that status. Wide disagreement on most diverse matters was permitted in the course of Judaism's evolution, even as every true democracy must permit such disagreement. Sooner or later, however, thought must be implemented into action, even in a democracy.

A study of the history of thought in Judaism reveals that the process of the formation of the many attitudes which together comprise the Jewish outlook on life is that of an idea first enunciated by an individual, and then thoughtfully accepted by ever wider groups until it becomes a "self-evident truth." Important questions on the nature of God, man, and the world arose time and again in Israel, questions of the love of God and the destiny of man, of ethics and theology. They were discussed with thoroughness, earnestness and honesty. And finally, in a generation, a century, not infrequently half a chiliad, and sometimes never, a decision was reached, not by any visible and official authority, not by any constituted council or synod defining dogmatic truth and heretical error, but rather by the people themselves. The Keneseth Yisrael, the ecclesia or church of Israel, is none other than the Kelal Yisrael, the commonalty or the fellowship of Israel. The views of Jeremiah, Akiba, and Joseph Caro were in the course of years accepted, modified or rejected by the people themselves, by public opinion; no constituted authority determined their value or validity.

Thus the power of the individual remained unshaken through the ages. It is of the very essence of Judaism to uphold this power. Public opinion, surely a democratic procedure, rather than a self-styled ecumenical council, expresses for the Jew his belief and practice. The Synagogue has thus never through any authoritative body promulgated a creedal formula. Codes of practice and formulae of belief abound plentifully in Judaism; one need only examine *Deuteronomy*, the "Order of the Day" in Second Temple times, the Mishnah as a whole for practical law and many portions of it for confessional presentations (especially Perek (Chapter) Helek in *Sanhedrin*), Maimonides' *Yad Hahazakah* for the one and his "Ani Maamin's" (I Believe) for the other, Jacob ben Asher's *Tur*, Caro's *Shulhan Aruch*, and, most recently, Abraham ben Jehiel Michael Danzig's *Hayye Adam* and *Hochmath Adam* (1810 and 1814, respectively), all these and more, to realize that discussion and argument were constantly summarized, classified, and organized by teachers and thinkers throughout the ages. Codes and formulae were set forth by individual teachers as convenient rule-of-thumb summaries of practice and belief, but they were not imposed externally on the people as the unchangeable and eternal creed and law.

So dependent on the people themselves has the validity of any idea been in Judaism, so free the thought, so fluid its formulation, and so tolerant the attitude, that many writers, Moses Mendelssohn and others, have in all seriousness ventured the view that Judaism has no dogmas acceptance of which is the sine qua non of the good Jew.

An illustration will serve to show how truly free a Jew is in selecting his views. One of the essential teachings of the prophets is the moral government of the world; they denied that the world and man were ruled by blind fate, and insisted that God governs them with justice. The average man will not agree that poverty and disease are the just lot of the just, and therefore, in order to make this faith of the prophets appear more rational and true to fact, the theory was evolved that the few years of life of man on earth are but a corridor, that the palace of life where the righteous will enjoy their deserved bliss is somewhere beyond life in the world to come. This belief has become an essential dogma in Judaism. But note how differently interpreted it is by Jewish thinkers; the world to come refers either to the life immediately after death, or to the Messianic era; one teacher denies the Messiah altogether; Rab and Samuel disagree on the nature of this world to come; Philo frankly reserves it for intellectuals; Maimonides, not quite so bold, holds that the essence of punishment is the loss of existence; and Reform Judaism postulates what it believes to be the pristine prophetic view, a messianic era rather than a personal messiah. All Jews are optimists, relying on God to straighten out a very unjust world; all Jews pray that the time be not distant when God's name shall be worshiped in all the earth, when all men shall recognize that they are brethren and the kingdom of God shall be established on earth. But beyond this basic belief, there exist the innumerable divergencies which give the fullest scope to individualism in belief.

Judaism as a religion and way of life has combined the establishment of fundamental doctrines with the widest latitude in individual beliefs. Valuing unity more than orthodoxy, it could say, of the conflicting teachings of Hillel and Shammai, "Both are the words of the Living God." It was only when Judaism was in a period of comparative stagnation that it sought to set up a definite and permanent authority; in its most brilliant periods, Judaism sought and welcomed free discussion and interchange of opinion. Thus it managed to make its social institutions so flexible that they never became a burden, and always provided the social conditions necessary for a normal life. The freedom of thought and opinion which it encouraged, the intellectual play of thought which it fostered, the democratic percolation of ideas which it cherished, have given Judaism its vitality and its power.

SAMUEL J. B. WOLK.

**INDUSTRIAL REMOVAL OFFICE,** an organization created in 1901 as part of the Jewish Agricultural and Industrial Aid Society, which, in turn, was part of the Baron de Hirsch Fund.

The goal of the Fund's endeavors was Americanization. It assisted the immigrant, but did not assist immigration. Three separate organizations were maintained, one for the work of the Fund proper, one for the work of the Jewish Agricultural and Industrial Aid Society, and a third to do the work of the Industrial Removal Office.

The specific objective of the Industrial Removal Office was to relieve the congestion in the cities on the Atlantic seaboard, notably New York city, which resulted from the fact that, of the mass of Jewish immigrants who came to the Port of New York late in the 19th cent., over 73 per cent remained there. The Industrial Removal Office diverted part of the stream of immigration to the interior, where representatives of the organization and cooperating committees assisted the immigrants in finding homes and employment.

The aims and purposes of the Office had a two-fold aspect: first, philanthropic, in that it assisted those who were unemployed to go to other communities where they had a better chance of becoming self-sufficient; and second, sociological, in that the aim was to divert immigration directly to the interior where those who settled would act as nuclei around which Jewish communities could form, and thus attract others who might come without the assistance of any organization. Both of these aims were realized. David M. Bressler was general manager of the Industrial Removal Office from 1903 to 1916, nearly throughout the entire period in which it functioned.

In 1907, the Industrial Removal Office became altogether independent of the Jewish Agricultural Society. Thereafter its income was derived entirely from the Jewish Colonization Association of Paris and from the contributions of clients toward the expense of transportation, which was at half-rate, through an arrangement which the Office had made with the railroads.

The B'nai B'rith cooperated with the Industrial Removal Office. Also, traveling representatives were sent by the Office to organize the interior communities, which were usually subventioned by the Office to the amount of twenty-five dollars for every family and ten dollars for every unattached man, to cover the expenses involved until the new arrivals were settled and working in the new community. The Office used various forms of propaganda, such as literature, lectures, exhibits, and the Jewish press, to acquaint the immigrant with the interior. Both applicants and the community to which a particular applicant was to be sent were carefully selected. Information was gathered about both and the effort was to dovetail their needs.

There were three types of removals: direct removals, for those who left the selection of their destination to the Industrial Removal Office; request removals, for those who joined friends or relatives who promised to help them get settled; reunion removals, for those who joined friends or relatives previously removed by the Office. In the case of the last two, the assent of the receiving community was first obtained.

The total number of removals for the years 1901 to 1917 was 73,960 persons, who were distributed in 1,731 cities and towns. This work of removal was affected by a number of factors—economic industrial conditions, Jewish communal activities, natural catastrophes (such as floods and war), and finally the state of finances of the Industrial Removal Office itself. Of those removed, 77 per cent were either in family groups or married men sent on alone to be joined by their families later; the belief was that these were more stable than unattached persons. It was found, too, that the majority were at the age of their greatest productivity, and that 50 per cent were listed as adult wage earners representing 392 trades. The occupation most represented next to unskilled workers was the needle trade. Wher-

ever possible the skill which the applicant already had was utilized in placing him in employment in the interior. Twenty-six nationalities were represented; 78.1 per cent were of Russian (pre-1914) nationality.

In 1912, the Industrial Removal Office established a Bureau of Information and Advice for those who had some capital and wished to go into business into the interior. The Office sent out inquiry sheets which were filled out by their agents and co-workers bi-monthly, noting the progress of the persons removed for a period of three months. According to these and to other statistics compiled by the Office, the large majority of those removed made satisfactory economic adjustments.

The Industrial Removal Office was also unofficially connected with and directed the Galveston Movement, which was an effort to have a portion of the immigration land at Galveston, Texas, instead of New York, and then to be distributed by the Jewish Immigrants Information Bureau to the interior. Jacob H. Schiff sponsored the movement, which began in 1907. The Jewish Territorial Organization did the propaganda work in Europe. In September, 1914, the work at Galveston was discontinued, due to the outbreak of the War and the stoppage of immigration. The Industrial Removal Office ceased to function in 1922, when it was certain that immigration was to be definitely restricted.

ROSE MARGOLIS BRODSKY.

**INFECTIOUS DISEASES,** *see* HEALTH OF THE JEWS; MEDICINE.

**INFELD, LEOPOLD,** physicist and author, b. Cracow, Poland, 1898. In 1919 he was a student at the University of Cracow. Later he went to Berlin where, with the help of Albert Einstein, he was able to take special work at the university. He returned to the University of Cracow, however, to receive his Ph.D. degree in 1921.

After many professional difficulties, caused by the anti-Semitic policy in Polish universities which kept Infeld from the positions for which he was equipped, he wrote *The World in Modern Science* (1934). Then he went to Cambridge, England, where he worked with Max Born. In 1936, he received a fellowship for the Institute for Advanced Study in Princeton, N. J. Here he met Einstein again, and from this meeting resulted *The Evolution of Physics* (1938), on which the two men collaborated. In 1940 Infeld became professor of applied mathematics at the University of Toronto, Canada. *Quest*, an autobiography, was published in 1941.

**INFORMATION** (in the sense of "criminal information" or "charge"). In the processes of Talmudic legal procedure there is no public prosecutor. To lay an information of an offense or to bring a charge was therefore the duty of private individuals. It especially devolved on those who had witnessed a crime (cf. *Num.* 15:33). The charge was usually brought by the aggrieved individual; an information, by any person. The witnesses had to warn one who was about to commit a transgression and remind him of the penalty which threatened him, because according to Jewish law a misdeed was punishable only after a warning has been given. However, this was deemed unnecessary in the case of scholars, who are presumed to know the law (*talmid hacham 'en tzarich hathra'ah*); in addition, certain crimes, like murder, required no warning (cf. *B.K.* 2:6). The witnesses then made their denunciation and supported it by their evidence.

In torts the injured party had to make a complaint in order to validate his claims. It was to his interest to do so without delay, so as to forestall a confession on the part of the defendant; for once a complaint was made, repentance could not relieve the wrongdoer from the payment of the fine imposed in certain cases in addition to compensation. Court officials (*sheluhe beth din*) were also under obligation to report crimes which had come to their notice. During the existence of the Jewish state there was no public prosecutor, but the office was created in later ages. According to Jewish religious notions, every sin of man is his accuser (*kategor*) before the throne of God (*Aboth* 4:13).

*Lit.:* Bloch, M., *Das mosaisch-talmudische Strafgerichtsverfahren* (1901) 15.

**INFORMERS** (Hebrew *moserim* or *malshinim*). During the entire period when the Jews in ancient Palestine were subject to other nations or lived under stringent regulations imposed upon them, they had to suffer severely through the malevolence of those who would make slanderous accusations against them or who would betray illegal actions on their part. The Bible reports one instance of such informing, when the Samaritans brought accusation against the Jews that they were plotting to throw off the Persian rule (*Ezra* 4:7-22). In *II Maccabees* there is the story of a certain Simon who laid information before the Syrians which led to the attempt of Heliodorus, the royal treasurer, to raid the Temple treasury (*II Macc.* 3:1-6), and throughout the Syrian period it was the extreme Hellenists who made use of such means to hamper the Jewish patriots. During the Roman period, particularly after the destruction of the Temple, informers (*delatorin*) multiplied, and Simeon ben Yohai and Eliezer ben Hyrcanus were among their victims. About 115 C.E. the Sanhedrin decreed that a man should not teach his son Greek, and the reason given is "because of the informers" (*Yer. Sotah* ix, 24c; *Yer. Peah* i, 15c), since it was in Greek that they communicated with the authorities. According to a Talmudic law, the act of information was punishable by death.

Under Arabic rule (7th cent. on) the Jews suffered frequently from the attacks of informers, and even so great a man as Isaac Alfasi was once compelled to go into exile when denounced to the authorities. Joseph ibn Migas regarded informing as so heinous a crime that he is reported to have had an informer stoned on a Day of Atonement that fell on the Sabbath.

There were many informers in the Middle Ages in Christian countries under the feudal system, and their pernicious activity reached its height when the Inquisition sought to discover those who practised Jewish rites in secret. Since those Jews who were informers were rewarded for betraying others and received immunity for their own misdeeds, the Jewish communities were compelled to proceed against them as rigorously as possible, holding them responsible for any damage that they caused. When it was found that the judgments of the Jewish courts could not be executed because the offenders sought the protection of the civil

authorities, the Jewish authorities resorted to corporal punishment. In cases where the action of the informer brought danger to Judaism, they even revived the Talmudic legislation and inflicted capital punishment. The closely-knit organization of the Jewish communities in Spain made it possible not only to pronounce but even to execute such sentences. However, since capital punishments were regarded as abolished with the destruction of the Temple, a legal fiction was instituted by which the execution was made a matter of self-defense: the informer was put to death by the community lest in the future he cause further loss of life. This action of the communities eventually led to their loss of jurisdiction over criminal cases.

In other countries, where the Jewish courts had no power of capital punishment, they would place the informer under the ban, or subject him to ostracism and forbid his burial with the other members of the community. When the Jews were forced to change the petition against the "sectaries" (*birkath haminim*), the most logical enemies of Israel to substitute were the informers (*malshinim, moserim*); and the passage, in the Ashkenazic ritual, accordingly invokes the wrath of God upon them.

Informing was particularly prevalent in Russia under the Czarist rule. About 1800, both the Hasidim and their opponents turned informers; Shneur Zalman, the head of the Habad Hasidim, was one of those arrested on this occasion. In 1836 two informers who had terrorized the community of Novaya Ushitza were found dead; the community was charged with their murder and a number of Jews were sentenced to punishment. For a sketch of a typical informer, see Perez, *Stories and Pictures* (Philadelphia, 1906), pp. 299-303.

For individual informers who did great harm to the Jews, see BRAFMAN, JACOB; PFEFFERKORN, JOHANN JOSEPH; and DISPUTATIONS. See also EIGHTEEN BENEDICTIONS; MINIM. SIMON COHEN.

*Lit.:* Kaufmann, D., "Jewish Informers in the Middle Ages," *Jewish Quarterly Review,* vol. 8; Abrahams, Israel, *Jewish Life in the Middle Ages* (1896) 49-51; *Jewish Encyclopedia,* vol. 9, pp. 42-44; Mayer, Samuel, *Die Rechte der Israeliten, Athener und Römer,* vol. 3 (1876) § 52; Dubnow, Simon, *History of the Jews in Russia and Poland,* vol. 1 (1916) 377; vol. 2 (1918) 84-85.

**INHERITANCE.** In ancient Israel the principle was firmly established that a man's property was divided among all his sons, but that the first-born son received a double portion thereof. This principle seems to have been of considerable antiquity, for in *Deut.* 21:15-17 it is assumed as the basis of a secondary law, itself, however, by no means new. This law forbids the man who has two wives, one beloved and the other disliked, and sons by each (of whom the son of the disliked wife was the older) to set aside this older son and to recognize the other son as the first-born and to give to him the double portion.

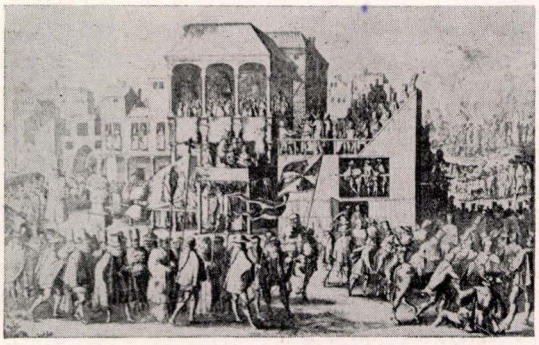
The actual origin of this custom of giving to the oldest son a double portion of the family estate is not certain. It may perhaps be linked with the parallel institution, rooted no doubt in nomadic culture, whereby the first-born son entertained all clan or family guests in his tent and at his own cost, and likewise functioned in a limited religious capacity as the representative of the family and thereby offered sacrifices in its behalf. But this last custom, too, is shrouded in uncertainty and is none too well evidenced (see Targum Onkelos and Targum Pseudo-Jonathan to *Ex.* 24:5; *Zeb.* 14:4; also the Biblical tradition of the selection of the Levites as priestly ministrants in the place of the first-born [*Num.* 3:12-13]). Certainly this inheritance right of the first-born has no relation whatever to the even older institution of the *peter rehem*, "the opener of the womb," for that institution concerns only the first-born of the mother, while this institution concerns only the first-born of the father. Moreover, in ancient, though still historical times, the first-born of the mother was regularly put to death as a taboo-sacrifice, quite the opposite procedure to receiving a double share of the paternal estate.

Sir James G. Frazer, the eminent ethnologist, has advanced the theory that in primitive Israel the established practice was to regard, not the oldest, but the youngest son as the chief heir. This theory, nowhere in the Bible explicitly attested, is based altogether upon a hypothetical interpretation of legendary motifs, and has no validity whatever so far as Israel and the Bible are concerned.

The various patriarchal traditions, recorded in *Genesis,* to the effect that a younger son for one reason or another became the heir in preference to an older son, as in the cases of Isaac and Ishmael, Jacob and Esau, Joseph and Reuben (see *I Chron.* 5:1), Ephraim and Manasseh, and perhaps also the tradition that David, although the youngest of eight brothers, was nevertheless divinely selected to become king of Israel, traditions which are basic to Frazer's hypothesis of ultimogeniture in ancient Israel, are rather the expressions of mythological motives than of actual historical facts. In the mythologies of peoples in all parts of the world and particularly in so-called Messianic mythology or in the mythology of the founders of nations or cities, the motif of the divine selection or the triumph of the younger brother over the older is quite common.

In ancient times in Israel daughters did not inherit under any condition, but, in case of absence of sons, the estate passed to the next male kin of the father (see *Num.* 27:9-11). This practice, too, was rooted in primitive, nomadic cultural concepts and practices. In time, however, seemingly in the early post-Exilic period, and by an enactment attributed to Moses, provision was made that, in the absence of sons, daughters might inherit the paternal estate (*Num.* 27:1-8); with the limitation, however, that women inheriting in this manner might marry only within their own tribe, in order that they might not otherwise impoverish their own tribe by carrying the property thus inherited with them into some other tribe.

Likewise in ancient times a son, inheriting the estate of his father, acquired with it possession of all the wives and concubines of his father, other than his own mother, since these were regarded as chattels and therefore parts of the estate, and he had full right to use them as his own concubines (see *II Sam.* 16:21-22; *I Kings* 2:17-22). Eventually, however, seemingly about the time of the Babylonian Exile, this practice came to be regarded as incestuous and displeasing to Yahveh, and was explicitly forbidden (*Lev.* 18:8; 20:11; *Deut.* 23:1; 27:20).



*A typical auto da fé as held by the Inquisition, showing the pulpit and reviewing stands, banners, procession and punishment of those convicted*

From the time of Solomon on the kings of Israel and Judah were regularly succeeded upon the throne by their first-born sons (see *II Chron.* 21:3). Solomon himself, however, was not the first-born nor the oldest living son of David, and became the successor of his father at the expense of his older half-brother, Adonijah, only through the clever machinations of a strong, political cabal. There is some reason for believing, too, that in the days of Saul, the son-in-law of the king was regarded as the natural successor to the throne. If so, this would adequately account for Saul's otherwise altogether inexplicable suspicion and jealousy of David, and also for Jonathan's recognition of David as the logical successor of Saul (*I Sam.* 18-20).

JULIAN MORGENSTERN.

***Lit.:*** Frazer, *Folk-Lore in the Old Testament,* vol. 1, pp. 429-566; Morgenstern, "Beena Marriage (Matriarchate) in Ancient Israel and Its Historical Implications," *Zeitschrift für Alttestamentliche Wissenschaft,* vol. 6, new series (1930) 108, note 4.

**INJURY, PERSONAL,** *see* ACCIDENT; NEZIKIN; TORT.

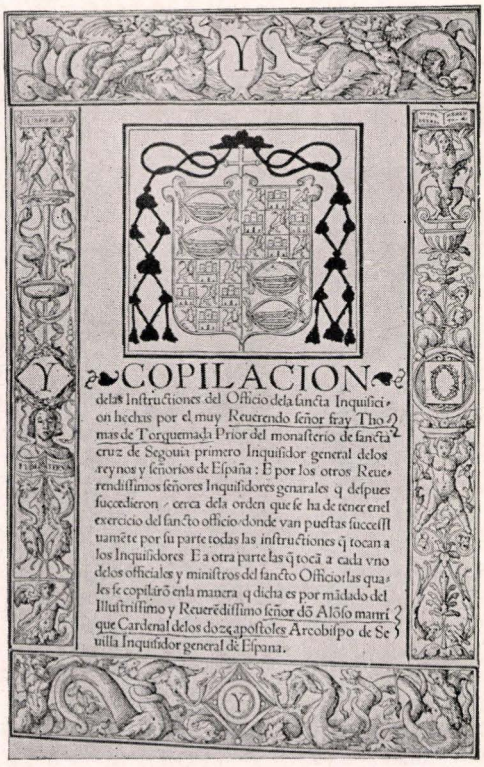
**INNOCENT III,** *see* PAPAL BULLS; POPES.

**INQUISITION.** The original Inquisition was a commission, with the powers of a tribunal, set up by Pope Gregory IX in 1231 to inquire into the spread of heresies within the Catholic church, and to search out, bring to trial, and inflict due punishment upon those guilty of heresy. It represented the organization of a definite body to take over the functions of the local authorities in combatting heresy, which had grown to such proportions through movements like those of the Albigenses, the Cathari and other sects in the 12th and 13th centuries that a special tribunal to deal with them was deemed necessary.

The Inquisition was concerned entirely with Christian heretics. Peculiarly enough, its first contact with Jews was occasioned by a controversy within the Jewish community. During the conflict that raged in France about the teachings of Maimonides, the head of the anti-Maimunean faction, Solomon of Montpellier, appealed to the Dominican friars to take action against his opponents (1233). Solomon gained nothing by his appeal; but thereby he established a precedent for the Inquisition to assume charge over matters affecting internal situations among Jews.

At first, the Inquisition's concern was mainly with Jews who had returned to Judaism after having been converted to Christianity, or who had assisted in such a return. Thus in 1278 Rabbi Isaac Males of Toulouse was burned at the stake by the Inquisition for having taken back into the fold a Jew who had been a convert to Christianity. There are records of thirteen burnings in 1288 of Jewish converts who had returned to Judaism, and several other instances where Jews were tried by the Inquisition on various charges, such as blasphemy, alleged host desecration, and even demon worship.

A new situation arose, however, as the result of the forced mass conversions of Jews in the 14th cent., particularly in Spain in 1391 and after. In those years, when mobs forced their way into the Jewish quarters and offered the Jews there the choice of baptism or death, thousands of them were forced to embrace Christianity to save their lives. These forcible converts, the New Christians as they were called, were in many instances still loyal to their ancient faith. Though outwardly conforming to Christian usages, they secretly practised as many as possible of the rites and ceremonies of Judaism. This practice could not remain secret for very long; when a number of these New Christians (dubbed Marranos when they were suspected of secret Judaism) gained positions of eminence and affluence, a resentment rose against them on the part of the Christian populace (the Old Christians); and it was this envy which produced a growing demand for a special Inquisition to deal with these secret Jews. Partly in response to this demand it was that the Spanish Inquisition was called into being.


COPILACION
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uilla Inquiſidor general de Eſpana.

*Title page of the book of instructions brought by the Inquisitor Cerezuela to Lima, Peru, in 1570*

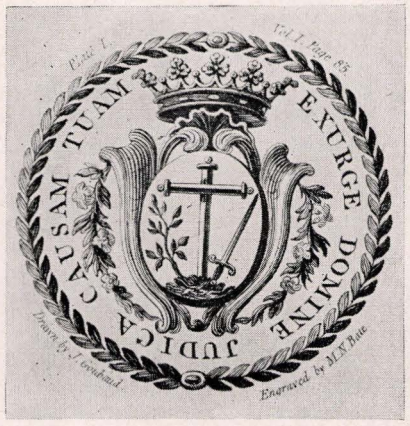


*A trial before the Inquisition; the accused is identified by masked witnesses. From the book of Puigblanch, 1816*

**Spain.** By 1474, at the time when Ferdinand and Isabella ascended the combined thrones of Castile and Aragon, the popular agitation for an Inquisition was steadily growing, led by Alfonso de Ojeda and several other Dominican monks. Ferdinand and Isabella yielded to the popular clamor and entered into negotiations with the Vatican, as a result of which Pope Sixtus IV issued a bull in 1478, granting Ferdinand and Isabella an autonomous Inquisition. They were to choose representatives of the clergy as inquisitors into the prevalence of heresy among the New Christians, or Conversos. The king and queen, engrossed in their wars against the Moors, and perhaps fearful for their Marrano favorites, did not hurry, but the clergy, finding new cause for offense in a book reputedly insulting and written by a New Christian, pressed their demands, and in September, 1480, the Spanish Inquisition was formally established, though it was not until January, 1481, that it began to function. Four days after the establishment of the tribunal, the first sitting was held at Triana, a suburb of Seville, and six Marranos were condemned to the stake.

The Marranos tried all methods to avert the peril that was threatening them. The use of money seemed a logical approach, and with it they were able to procure a letter from Sixtus IV in 1482, condemning the inquisitors for their technique. Counter-activity on the part of Ferdinand and Isabella, however, brought another bull from Sixtus, sanctioning an Inquisition in Aragon as well as in Castile. Uniform disregard for ethical standards marked the conduct of the Inquisition tribunals. Marranos were required to inform on each other, all Catholics were made informers, and the names of the informers were withheld from the alleged heretics. In 1483, when Thomas de Torquemada was appointed Inquisitor General of Spain by the pope, four additional tribunals were established—in Cordova, Jaen, Villareal and Toledo.

The Inquisition tribunals made use of all the barbarous procedures that were invoked in the Middle Ages against those accused of the gravest crimes. A list of significant actions that would stamp a Marrano as one who secretly practiced Judaism, such as wearing a clean shirt on the Sabbath, eating bitter herbs at Passover, or fasting on Yom Kippur, was issued by the Inquisition. Arrests were made on the basis of denunciations by informers (which opened a fertile field for blackmail) and were often made in the dead of night. Those arrested were held incommunicado in cells, and were undefended by counsel. Torture of the most severe form was applied to compel confession and particularly to cause the individual to inculpate other Judaizers. There were few acquittals; the punishments varied from a public recantation to a heavy fine in the case of those who professed to repent, particularly if they betrayed their fellow New Christians, while death at the stake was the punishment for those who persisted in their faithfulness to Judaism. In many cases even those who professed penitence were burned at the stake, but they were first strangled to death. If the victim of an accusation fled to escape arrest, this was considered ipso facto proof of his guilt; he was burnt in effigy and all his property was confis-




*Facsimile (exact size) of the seal of the Inquisition used in 1800 at Seville*



*The tribunal of the Inquisition with judges, scribe and the accused in chains*

cated. Punishments were executed publicly at autos da fé in which the condemned were compelled to wear a degrading garment (the San Benito) and often did not know the exact nature of their punishment until they reached the place of execution.

A secondary result of the institution of the Inquisition in Spain was the banishment of the professing Jews who, though not arrested by the Inquisition, were accused by it of aiding and encouraging the Marranos to return to Judaism. In 1492 hundreds of thousands were expelled, and others, who accepted Christianity rather than leave their country, added to the number of New Christians. In 1498, when Torquemada died, he was succeeded by Diego Deza who, though reputed to be of Jewish extraction, outdid his predecessor. The Inquisition remained in force until 1808, when it was ended by Joseph Bonaparte; reinstated in 1814, it was finally abolished in 1834.

Since its records were kept secret, it is impossible to estimate how many Marranos were victims of the Inquisition in the course of its existence in Spain. According to early estimates, more than 30,000 New Christian Judaizers were sent to the stake between 1480 and 1808. It is also said that about 17,000 were burned in effigy. Revised figures reduce the number of the burnings to about 20,000.

**Sicily and Sardinia.** In Sicily, which belonged to the crown of Aragon, the activities of the Inquisition increased or decreased as the Marranos of the community were able to purchase surcease. The number of Conversos in Sicily increased at the beginning of the 16th cent., and the Inquisition became particularly active in 1511. After a popular revolt in 1516, which forced the inquisitor to return to Spain, activity was resumed and reached a high point in 1541. The tribunal was finally abolished in 1782.

The populace of Sardinia, like that of Sicily, was inimical to the Inquisition, and one inquisitor was murdered (1500). The early years of the 16th cent. saw an active tribunal, after which its power declined.

**Portugal.** In Portugal the New Christians were not molested by the Inquisition until 1547. When the Jews were banished from Portugal in 1497, and many adopted Christianity rather than leave, King Manoel issued an amnesty decreeing that Marranos should not be disturbed for the next twenty years. His cousin and successor, John III (1522-57), however, was less favorable, being influenced by Church zealots, his queen Catherine, herself a Spaniard, and Emperor Charles V of Germany, who was at that time proceeding with great vigor against the Protestants in his dominions. Pope Clement VII, on the other hand, urged John against a policy of persecution; but Clement died in 1534. In 1535 his successor, Paul III, gave absolution to the Marranos on the ground that forced conversions were not valid. But in 1539 an insane act on the part of Emanuel da Costa, a Marrano, who insulted the Church, finally turned the full rage of Portuguese Orthodoxy against the alleged heretics and prevailed over the will of the Holy See. Papal injunctions had been disregarded for many years; but after the da Costa incident persecutions rose to new levels.

Nevertheless, it was not until 1547 that Pope Paul III, in a political move forced by the ascendency of Charles V, sanctioned the Inquisition in Portugal, and even then he recommended mildness. In 1579 the confiscation of property belonging to the accused was permitted by the Church. The Inquisition remained in force until well into the 18th cent. The last auto da fé in Portugal was held in 1765 and the institution was finally abolished in 1821. About 30,000 alleged heretics (including Protestants as well as Marranos and Jews) were brought before the tribunal in this period; of these 1,175 were sent to the stake and 633 burned in effigy.

**Italy and The Netherlands.** In Naples and Venice the Inquisition proceeded against Jews who had openly returned to Judaism rather than against secret Judaizers. However, a few Marranos from Spain and Portugal were sent to the stake in these territories. In Rome fugitive Marranos from Portugal were burned at the stake in the 16th cent. In The Netherlands the Marranos, for a period, were driven from the shores, but without the taking of life.

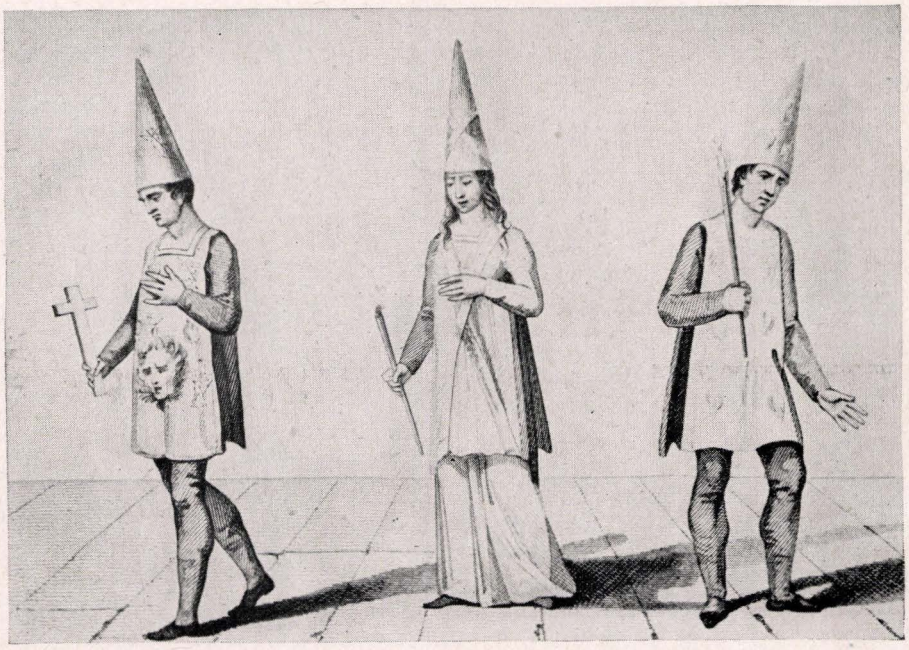


*The place of burning at Seville as it stood in the 15th century*

**Canary Islands.** Many Marranos came to the Canary Islands after the expulsion of the Jews from Spain in 1492, and the Inquisition was established there in 1504. Its heyday was from 1524 to 1526. Late in the 16th cent. there was a revival of the tribunal, and again in 1625; but the number of actual executions was small. The Inquisition was suppressed in 1813 and reinstated in 1814 over the objections of the population. Its final suppression came in 1820.

**Balearic Islands.** Most of the Jews in the Balearic Islands were forcibly converted in 1435. An Inquisition for heretics was begun in 1488, and the first burning took place in the following year. The persecutions continued for 200 years, although from 1536 to 1675 there is no record of New Christians being brought before the tribunal. In 1674 there was a new edict affecting the New Christians, and some were burned at the stake the following year. After 1691 there are no instances of their being condemned to death, but some were burned in effigy. The Inquisition in Majorca in the Balearic Islands ended in 1834.

**The Americas.** Many of the early settlers in Central and South America were Marranos who fled from the Inquisition in Spain and in Portugal to their col-



*The Corozas and Sanbenitos worn by those condemned by the Inquisition as they participated in the auto da fé*

onies overseas. At first those suspected of heresy were arrested and tried by the local authorities, but eventually offices of the Inquisition were established by Spain in the West Indies (1511) and in South America (1541), and by Portugal in Brazil (1621). In Brazil, before the establishment of a separate Inquisition, those suspected of heresy were arrested and sent for trial before the Inquisition in Portugal. There are known to have been at least 129 autos da fé in various American countries, and fifty-nine persons are known to have been burned alive.

Mexico was the most active territory for the reign of the Holy Office, as the Inquisitorial body was called. The first edict against heretics and Jews was published in Mexico in 1523, to be followed by another in 1528, in which year Vincente de Santa Maria arrived as inquisitor. The first auto da fé in the Western hemisphere took place in Mexico in 1574.

In 1569 Philip II of Spain set up separate tribunals of the Inquisition in Mexico City, Cartagena, New Granada (now Colombia), and Lima, Peru. Previous to that time there had been local tribunals, one of which had functioned in Lima in 1532. The edict of 1569 brought some of the richest and most influential citizens of Peru (which then included Bolivia) under its power. From 1581 to 1776, fifty-nine Judaizers were sent to the stake in Lima; the largest of such executions was at an auto da fé in 1639. The Inquisition was abolished in 1812.

The number of Marranos in Brazil who were arrested can not be ascertained, as they were all sent for trial to Portugal. Thus in 1647 six Judaizers from Brazil are mentioned as being burned at the stake in Lisbon, and in 1713 thirty-two men and forty women from Rio de Janeiro were victims in an auto da fé.

**Philippine Islands.** The Philippines were under the control of Mexico beginning with 1590. Jews are known to have been in Manila in 1593. Between then and 1677, no fewer than eight Marranos were tried by an Inquisition Court in Manila and taken to Mexico for punishment. In the auto da fé of 1649, in Mexico, three Jewish heretics from Manila were burned.

*See also:* AUTO DA FÉ; additional material is given in MARRANOS, as well as in the articles on the individual countries. LIBBY BENEDICT.

*Lit.:* Graetz, H., *History of the Jews,* vol. 4 (1927); *Encyclopaedia Judaica,* vol. 8 (1931) cols. 431-59; Cardew, Alexander G., *A Short History of the Inquisition* (1933); Roth, Cecil, *The Spanish Inquisition* (1937); Adler, Elkan N., "American Autos," *Jewish Quarterly Review,* Oct., 1904; Wolf, Lucien, *Jews in the Canary Islands* (1926); Braunstein, Baruch, *The Chuetas of Majorca* (1936); Ricard, Robert, "Para un estudio del Judaísmo Portuguése en Mexico," *Divulgacion Historica,* May, 1940, pp. 283-87; *Boletin del Archivo General de la Nación,* vol. 6, 1935, pp. 99-148; "Los Judiós en la Nueva España," *Publicaciones del Archivo General de la Nación,* vol. 20 (1932).

**INSANITY,** *see* HEALTH OF THE JEWS.

**INSCRIPTIONS (Hebrew and Aramaic).** Since 1910, and especially since 1930, the number of known ancient inscriptions in the two languages of the Bible and the Talmud increased enormously. The oldest known inscriptions in Canaanite (= Hebrew) are the documents on copper from Byblos; they have not yet been deciphered (1941) but clearly go back to the end of the third millennium B.C.E. Next in order come the Proto-Sinaitic, which are the oldest inscriptions in the Northwest-Semitic alphabet that later developed into Hebrew and related scripts. These short inscriptions from Sinai and similar ones from Palestine may be dated between 1800 and 1500 B.C.E. The alphabet was then still hieroglyphic in appearance, although the number of letters was not over thirty.

In the following centuries we have a number of short inscriptions in Canaanite from Byblus, Beth-shemesh, Lachish, and other places, all preceding the Israelite conquest and illustrating the transition of the alphabet from Proto-Sinaitic to Phoenician forms. Between 1500 and 1300 B.C.E. the Canaanites also employed a special cuneiform alphabet, impressed with a stylus on clay tablets found at Ugarit in Syria and Beth-shemesh in Palestine. Hundreds of tablets and fragments have been discovered since 1929, and through them there has been recovered the long-lost Canaanite literature. In the 12th cent. B.C.E. true Phoenician inscriptions begin to turn up; they continue down to the Hasmonean period and furnish valuable side-lights on Biblical language and history. Phoenician inscriptions are found all over the ancient world, from Spain to Babylonia; the most important come from Byblus (Gebal) and Sidon.

About 800 B.C.E. Phoenician gave way to Aramaic in northern and eastern Syria; the most important early Aramaic inscriptions (800-600 B.C.E.) come from Shamal, Aleppo, and Hamath in Syria, as well as from Assyria. Aside from a few fragmentary letters, our oldest Palestinian inscription is the Mesha, or Moabite Stone (in the Louvre at Paris), erected by a Moabite king about 840 B.C.E. to celebrate his triumph over the dynasty of Omri.

The earliest important inscriptions pertaining to the Kingdom of Israel are the Ostraca of Samaria, about eighty short business and administrative dockets written in ink on potsherds; archeologists at first dated these too early, but they must now be placed in the reign of Jeroboam II (first half of the 8th cent. B.C.E.). The Siloam inscription dates from about 700 B.C.E. and records the completion of the Siloam tunnel, dug by King Hezekiah. In 1935 and 1938 there were discovered the Ostraca of Lachish, nearly all letters written on potsherds in the autumn of 589 B.C.E., less than three years before the destruction of the First Temple. There have been unearthed several hundred seals and stamps in Hebrew from the period 800 to 586 B.C.E.; these mention many individuals otherwise known from the Bible, especially half a dozen kings of Judah and Israel.

To the period after the Exile belong particularly the Elephantine Papyri, which give a vast amount of information about Jewish political and social history in the 5th cent. B.C.E.

In the following centuries Aramaic inscriptions increase greatly in number; of direct importance for the student of Jewish history are the Aramaic inscriptions on ossuaries and the like from the last century of the Second Temple, and the Aramaic synagogue inscriptions, burial epitaphs, and the like from the period 300 to 600 C.E. WILLIAM F. ALBRIGHT.

**INSELBUCH, ELIAS,** rabbi and Mizrahi leader, b. Nieswiez, Poland, 1866; d. Haifa, Palestine, 1936.



*Elisha, in the presence of the kings of Israel, Judah and Edom, attains inspiration with the aid of music, as related in II Kings 3*

He received his rabbinical training at the Yeshivas of Mir, Volozhin, Oshishok and Brest-Litovsk. In 1893 he was active in the Chovevei Zion organization, and he later formed a number of Zionist groups in Poland. In 1902 he aided Rabbi Reines in organizing the Mizrahi movement. Inselbuch came to the United States in 1906, where he served as rabbi in Schenectady (1906-12) and with Congregation Beth Hamedrosh Hagodol in Brooklyn (1913-32); in 1932 he migrated to Palestine. He was organizer and chairman of the Orthodox Board of Rabbis of Brooklyn, and one of the organizers of the American Mizrahi Organization (1914), of which he was vice-president.

**INSLER, ABRAHAM,** lawyer and editor, b. Stryj, Galicia, 1894; d. Lemberg, Poland, 1938. From 1922 to 1928 Insler served in the Polish Sejm, representing the Jewish population of Stryj. He was a member of the Sejm committee on internal administration, and distinguished himself during the period of discussion of the elective law to the Sejm.

As leader in the Polish Poale Zion movement, Insler was on the staff of the Zionist daily *Chwila* (published in Polish) in 1920. In 1928 he and Moses Frostig, Michael Ringel and Fischel Rotenstreich founded *Der Morgen*, a Yiddish daily, in Lemberg, of which Insler eventually became editor-in-chief. In 1935 he also assumed the editorship of *Nasza Opina* (Our Opinion), a Zionist radical weekly. Representing the radical group of Galician Zionists, Insler was a member of the executive committee of the Zionist Organization of Eastern Galicia, and a delegate to several Zionist congresses.

Insler specialized in research concerning the 1918 pogrom in Lemberg. Among his published works are *The Life of Dr. Gerson Zitter* (1923); *Dokumenty falszu* (1935) and *Legendy i fakty* (1937).

**INSPIRATION.** Inspiration may be considered as the correlative of revelation. It is a basic conviction of Judaism, as of other theistic religions, that God, while transcendent, is not removed from the affairs of the universe and of mankind. He indwells in men and reveals Himself continually to them, guiding and directing them in accord with His wisdom and purpose. Viewed from the divine end, this process of His outreaching represents revelation; on the human side it is inspiration.

The word "inspiration" (from the Latin *inspirare*), in its simplest meaning, signifies inhaling or inbreathing the air. As applied to religion it represents a condition of being possessed by a spirit or deity and of acting or speaking under its influence. A related word is "enthusiasm," from the Greek *en*, "in," + *theos*, "god." The notion that a person may serve as a temporary dwelling of a supernatural being is a survival from the animistic stage of culture and is widely shared by men of all ages and countries. It figures prominently in all Semitic religions, and entered deeply into Judaism as well as into Christianity and Islam. Despite its primitive character, it proved to be the channel of advanced religious life and thought.

Under the dread of the holy person of God, the *ruah*, or spirit, of God came to appear in place of God Himself early in the development of the religion of Israel. This *ruah* alights upon or seizes certain men,

such as Othniel, Ehud, Gideon, Abimelech, Jephthah, Samson and Saul, and endows them with power to perform their deeds of valor for Israel. The spirit which leads Saul to heroic effort in aid of Jabesh-gilead prompts him also to prophesy. As the "anointed of the Lord," that is, formally invested with the sacred office of kingship, the divine spirit took possession of him and transformed him into another being (*I Sam.* 10:6, 9; 11:6; 19:20-24). It worked through him as long as he was its willing instrument, but left him as soon as he infringed upon the ban of God. Now an evil spirit, likewise from the Lord, began to frighten him, and to drive him to fits of fury (*I Sam.* 15; 16:14-23; 18:10). David similarly ruled Israel as the instrument of God (*I Sam.* 16:13). The ideal king is literally animated with the spirit of God, ruling the people as His viceregent and establishing justice in the land (*Isa.* 11:2; *Ps.* 45; 72; 89). His decisions have the character and value of a divine oracle (*Prov.* 16:10). The spirit of God also guided Bezalel and his associates in constructing the Tabernacle and its vessels (*Ex.* 31:3-11; 35:30 to 39:43). The anointing of Aaron and his sons (*Ex.* 29) was intended to make them fit instruments of the Lord in issuing His *toroth* (laws) to the people (*Deut.* 33:10; *Mal.* 2:7). Moses was not only personally filled with the spirit but also served as the source from which the spirit flowed to Joshua and to the seventy elders (*Num.* 11:16-29; 27:15-23; *Deut.* 34:9).

It was the prophet who figured as the *'ish haruah*—"man of the spirit"—par excellence (*Hosea* 9:7). This was particularly the case with the early prophets. Possessed by the spirit of God, they lost control of themselves and gave vent to ecstatic behavior. Under its spell a Samuel, like the *'arraf* in Arabia, told where lost articles could be found. And like the *ḳahin*, or soothsayer, the prophet often expressed his inspiration in oracular form. The spirit of the Lord came upon Balaam and put words into his mouth (*Num.* 23:5, 8, 12, 16; 24:2, 13, 16-24). In the story of Micaiah, the son of Imlah, it acts as a lying spirit in the mouths of the prophets (*I Kings* 22:21-23; cf. *II Sam.* 23:2).

The abnormal psychic manifestations of these "pneumatic" prophets are considerably restrained, if not wholly rejected, in the great prophetic personalities. However, the sharp line of demarcation between the early and literary prophets on the ground that the first claimed to be under God's influence through a spirit and the latter through a word (see Mowinckel, S., "The 'Spirit' and the 'Word' in the Pre-Exilic Reforming Prophets," *Journal of Biblical Literature*, vol. 53, pp. 199-227) can not be maintained.

Amos, it is to be noted, dissociated himself completely from the ecstatic prophets. Others, too, regarded their convulsions, delirious frenzy and wild ejaculations as discreditable (*Hosea* 9:7; *Micah* 2:11; *Jer.* 23:9-12; *Zech.* 13). With a growing sense of God's transcendence they use the idea of divine possession with great reserve. Isaiah refers to God's speaking to him "with a strong hand" (*Isa.* 8:11). He renounces those who "form projects, but not of My spirit" (*Isa.* 30:1), contrasts the living numinous force characteristic of God with a weak, mortal creature of flesh (*Isa.* 31:3), and believes in God's ability to change man's spirit (*Isa.* 29:10). He is conscious of a divine call to preach His word and to announce His plans for the future (*Isa.* 6). Jeremiah likewise is under the sense of mission, "consecrated from the womb" (*Jer.* 1:5). This consciousness is overpowering and compelling. "The Lord God hath spoken, who can but prophesy?" (*Amos* 3:8). The prophet's message is irresistible, working in his heart like "a burning fire shut up in his bones" (*Jer.* 20:9). Unlike the "pneumatic" wind bags, who have no message from God, the true prophets speak His authentic word (*Jer.* 5:13; 18:18). This word is active and creative. "Is not My word like as fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (*Jer.* 23:29). And like the rain which does not fall in vain, God's word "shall not return unto Me void, except it accomplish that which I please, and make the thing whereto I sent it prosper" (*Isa.* 55:11).

The idea or vision which flashed through the prophet's mind, often assuming symbolic form and expressing itself in rhythmic, poetic utterance, came not from his own imagination or in response to the people's wishes but from the very mind of God. As if standing in the mysterious council of God and enjoying intimate communion with Him, he was charged with a message for his people to deter them from evil. The irresistible compulsion and the fierce intensity and zeal behind the utterance added to its awesomeness and significance for the people. The possibility of error and conscious fraud in such subjective experience was noted and dealt with by the great prophets (*Isa.* 28:7-10; *Jer.* 23:16-40; *Deut.* 18:9-22).

Ultimately, the only working criterion of the genuineness of the prophet's inspiration consisted in his personal sincerity and in the consistency of his message with the known character of God as holy, righteous and merciful. The prophet's instruction or *torah* authenticated itself by its clear and lofty moral character and content, directing men into the ways of God and of goodness. Contrasting himself with the professional ecstatic prophets who indulged the people in their wishful thinking, Micah states: "But I truly am full of power by the spirit of the Lord, and of justice, and of might, to declare unto Jacob his transgression, and to Israel his sin" (*Micah* 3:8). A light from on high was kindled within his soul, and made his genius transmit its message to men.

The reserve of Jeremiah and others in referring to the spirit as the medium of their prophetic activities disappears in *Ezekiel*. While sharing their high religious and moral ideals, Ezekiel went back to the idea of spirit possession of the older ecstatic prophets (*Ezek.* 2:2; 3:24; 11:5). The spirit is combined with the consciousness of mission in the *'Ebed Yahveh* (servant of the Lord) poems (*Isa.* 42; 48:16) and in Trito-Isaiah (*Isa.* 61). Furthermore, the activity of the spirit came to be regarded as the gift not merely of chosen individuals but also of the entire people of Israel. Looking to their physical and moral regeneration, Ezekiel prophesied: "I will put My spirit in you, and ye shall live" (*Ezek.* 37:14). Similarly, Deutero-Isaiah says: "I will pour My spirit upon thy seed, and My blessing upon thine offspring" (*Isa.* 44:3). Joel refers to the

future intensification of the religious consciousness of the people as an outpouring of God's spirit upon all flesh (*Joel* 3:2). God's covenant with Israel is expressed in these words: "My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever" (*Isa.* 59:21).

Conventionalized in form, the spirit continues in Apocalyptic literature and in rabbinic writings in much the same sense as in the Bible. As the "Holy Spirit," or *Ruah Ḥakodesh*, it often figures as a synonym for the Shekinah to express the idea of God's imminence as well as the medium of divine power and of prophecy. Thus the ten Biblical terms for prophecy are applied to the Holy Spirit (*Aboth de Rabbi Nathan* 1:34). Its activity is held to be present in all the Sacred Scriptures. The Torah, according to the rabbis, was written by Moses at the direct dictation of God. A Baraitha (*B.B.* 14a) provides a prophetic, that is, an inspired, author for every book of the two other sections of the Bible. David and Solomon, the supposed authors of *Psalms*, *Proverbs*, *Song of Songs* and *Ecclesiastes*, were credited with inspiration. Mordecai, who was reputed to have written the book of *Esther*, was likewise considered a prophet.

Not all the books of the Bible, however, are deemed to be on the same plane of inspiration. The Torah of Moses forms the source of all other prophecies. "What the prophets were destined to prophesy in subsequent generations they received at Mount Sinai." They only awaited the right hour when they were permitted to announce their message. And not the prophets alone but the sages, who were to arise in the subsequent generations, received their wisdom from Sinai (*Midrash Ex.* 28:6). "Forty-eight prophets and seven prophetesses prophesied in Israel. None of them subtracted from nor added to that which is written in the Torah" (*Meg.* 14a).

As all derived from the prophecy of Moses, according to the rabbis, so all the holy writings only gave expression to the essence of the Torah. "There is nothing in the Prophets and the Hagiographa which Moses did not suggest in the Torah" (*Midrash Num.* 10:6). Consequently, the Torah, as God's word to Moses and as the covenant between God and Israel, holds the highest plane of inspiration and of authority, whereas the Prophets and the Hagiographa possess it in a lesser degree (*B.K.* 2b). Indeed, were it not for Israel's sinfulness, which necessitated prophetic rebukes and exhortations, only the Pentateuch and *Joshua* would have been given. The exception in the case of *Joshua* is due to the fact that it deals with the Holy Land (*Ned.* 22b). Hence, according to Rabbi Johanan, in Messianic times, when sin will vanish, the Prophets and the Hagiographa will be abolished, and only the Pentateuch will remain (*Yer. Meg.* 1:5). This astounding statement possibly reflects a polemical attitude toward the early Church, which, while appealing to the Prophets, rejected the authority of the Torah.

The plenary inspiration of the Torah came to form a fundamental principle of Judaism. The Mishnah includes the one who rejects the divine origin of the Torah among those who have no share in the hereafter (*Sanh.* 11:1). The Gemara adds: The words of *Num.* 15:31, "because he hath despised the word of the Lord," apply to him who says that the Torah has not come from heaven, and even to him who, while admitting the divine origin of the Torah, claims that a particular verse was uttered by Moses rather than by God; furthermore, he who admits the divine origin of the entire Torah and denies the inspiration of this or that point of interpretation, how much the more has he despised God's word (*Sanh.* 99a). The anti-sectarian nature of this statement is apparent.

The inspiration of the books of the two other sections of the canon is of a general kind. Differences of opinion existed regarding *Song of Songs* and *Ecclesiastes* as to whether they were inspired or were secular compositions by Solomon (*Yad.* 3:5; *Tos. Yad.* 2:14; *Meg.* 7a). The inspired nature of *Proverbs*, too, was questioned (*Sab.* 30b). Doubts were raised also concerning the book of *Esther*, but it was decided that "it was spoken by the holy spirit" (*Meg.* 7a). Objections were raised against *Ezekiel* on the ground that some of his statements contradict the Torah (*Sab.* 13b; 30b). The final inclusion of all of them into the canon signified that they were recognized as inspired (*Midrash Song of Songs* 1:6-10; *Seder Olam* 15 and 20).

The creation of the canon meant further that no other books were to enjoy the authority accorded to inspired writings. "The Holy One said: 'I have written for you twenty-four books; beware and do not add to them'" (*Midrash Eccl.* 12:12). This hedge around the Holy Writings was intended to keep out the heretical works of the Essenes and other sectarians from a place of authority in Judaism.

The rabbis recognize different grades of inspiration. "One style of expression appears in several prophets; yet no two prophets prophesy in the same style" (*Sanh.* 89a). While inspiration comes from God, its expression is stamped with the individuality of each prophet. All prophets beheld their visions through a stained glass, as it is said: "I have also spoken unto the prophets, and I have multiplied visions; and by the ministry of the prophets have I used similitudes" (*Hosea* 12:11). But Moses saw through a pure glass, as it is said: "The similitude of the Lord doth he behold" (*Num.* 12:8; *Midrash Lev.* 1:14). Unto each, God revealed Himself in accordance with his receptive powers (*Mechilta Rabbi Simeon ben Yohai*, pp. 170-71). The Holy Spirit alighted upon them only by measure. The prophecies of one comprise a single book, and of another two books. Beeri's prophecies were limited to two verses. Being too few to form a separate book, they are incorporated into *Isa.* 8:9 et seq. (*Midrash Lev.* 15:2). While all the prophets derived their prophetic power from one another, Isaiah received his directly from God (*Midrash Lev.* 10:2). His superiority to Ezekiel is expressed thus: All that Ezekiel saw Isaiah saw; but Ezekiel, like a rustic who is unfamiliar with the king, grew demonstrative on seeing him; Isaiah, as a man from the city, to whom the sight of the king is a common experience, described it with restraint (*Ezek.* 1; *Isa.* 6). Owing to the confusion which Ezekiel's mysticism might create, objections were registered to the inclusion of his book into the canon (*Hag.* 13ab).

In the rabbinic doctrine of inspiration there is expressed its progressive character. Although in different degrees, inspiration continued its progressive character from the Patriarchs through Biblical times and beyond. Until Elijah disappeared, the Holy Spirit abounded in Israel; subsequently it was removed from his disciples (*Tos. Sotah* 12:5); nonetheless, prophecy continued. "There was not a city in the land of Israel without prophets; only such prophecy as was needed for the generations was written down, while prophecy that was meant for the hour was not reduced to writing" (*Seder Olam* 21). "When Haggai, Zechariah and Malachi died, the Holy Spirit ceased completely from Israel. Nonetheless, messages from on high continued to be communicated by means of a *bath kol* or heavenly voice. It is reported that at the chamber of Ben Garon at Jericho the sages heard a voice proclaim: 'There is among you one who is worthy of the Holy Spirit, but his generation is undeserving.' They directed their eyes to Hillel the Elder." They had a similar experience at Jabneh. This time all eyes turned to Samuel Hakatan. At the time of his death Samuel made predictions about the future. Among those who heard divine voices were John Hyrcanus and Simon the Just (*Tos. Sotah* 13:2-6). A number of Hillel's disciples were worthy of having God's glory rest upon them, but their generation was not deserving. The eldest of them was Jonathan ben Uzziel and the youngest was Rabban Johanan ben Zakkai (*Suk.* 28a). Rabbi Eliezer ben Hyrcanus, a disciple of Rabban Johanan, is said to have prophesied on his death bed (*Sanh.* 68a). Akiba, Gamaliel II, Meir and Simeon ben Yohai were credited with having "seen with the aid of the Holy Spirit" (*Midrash Lev.* 21:8; 37:3; 9:9; *Midrash Eccl.* 10:8).

On the basis of *Deut.* 18:15, the conclusion is drawn that the Holy Spirit was denied to Gentiles in Palestine and outside of Palestine even to Jews (*Sifre, Deut.* 175). On the other hand, the *Tanna Debe Eliyahu* makes the remarkable statement: "I call heaven and earth to witness that Jew or Gentile, man or woman, male or female slave—the Holy Spirit rests upon each in accord with his works" (chap. 8). "Piety leads to the possession of the Holy Spirit" (*A.Z.* 20b). Furthermore, the gift of inspiration is not limited to the past. "The Holy One said: In this world individuals prophesied, but in the world to come all Israel will be prophets, as it is said: 'And it shall come to pass afterward, that I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy'" (*Joel* 3:1; *Midrash Num.* 15:20).

The inspiration of the Biblical books and of their authors was claimed also for their translations. Thus it was claimed that the Greek version of the Pentateuch was inspired (*Letter of Aristeas* 305-17; *Massecheth Soferim* 1:8; Philo, *Life of Moses* 2:7). A similar claim was made for Jonathan ben Uzziel's Aramaic translation of the Prophets (*Meg.* 3a). The whole development of rabbinic Judaism rests upon the belief in the inspiration of the Holy Scriptures. The Oral Torah as the supplement of the Written Torah came from Sinai (*Aboth* 1:1). The Oral Torah is implied in the text of the Written Torah, and is deducible from it by the process of rabbinic interpretation. The differences of opinion among the rabbis are not in principle, but only in detail. "They are given from one Shepherd" (*Eccl.* 12:11). "One God gave all of them; one master spoke them out of the mouth of the Lord of all deeds" (*Hag.* 3b; *Aboth de Rabbi Nathan* 1:18).

The traditional belief in plenary and verbal inspiration of Scripture forms the foundation of both Jewish philosophy and Cabala, however different the interpretation given this doctrine by the rationalists and mystics. Only under the influence of the historical sciences, and particularly of the comparative study of religion and of religious psychology, has its truth been assailed. An overconfident rationalism would eliminate it completely as obsolete.

A more cautious view of the religious consciousness, however, discloses a sound core in the doctrine of inspiration. When the immanence of God in the world process is recognized, the possibility of His reaching out to man and of the dawning of His purposes in the minds of prophetic geniuses grows real, despite the mystery which inheres in the phenomenon. The idea of divine immanence bridges the gap between the natural and the supernatural. What is generally considered "natural" represents the ordinary way in which God operates, and is as much an expression of the divine will as that which is termed "supernatural" or miraculous. As divine immanence is continuous, revelation and inspiration are not limited to any portion of humanity, to any country or to any time. God speaks to all whose hearts and minds are attuned to His message, to all men of vision who thirst for His truth.

In this light it is not necessary to assume that the Bible as a whole or any part of it was miraculously dictated by God to Moses or to any other prophet. The human mind receives its knowledge not ready made but in the form of stimuli from without, which it reworks in accordance with its own laws and in response to the needs which confront it. What is called "revealed" or "inspired" knowledge may represent the impinging of the divine spirit upon the mind of the prophet and translated by it into a concrete message. Absorbed in God and in righteousness, the God-illumined thoughts of the prophets have retained their value for the passing generations. The test of the genuineness of their inspiration consists not in the accord of their teaching with the newest discoveries in the laboratories or in the historical accuracy and infallibility of their reports of ancient events, but in the effect of their words upon the souls of men. Because of its intrinsic moral and spiritual power, the Bible touches greater depths within our beings than any other work. Its thoughts live and burn. It brings God to the soul and the soul to God.

While by virtue of its historic role in the life of the Jewish people, of Christianity and of Islam, the Bible enjoys a unique place in the religious consciousness, other writings have their role in God's progressive self-revelation to man. The Holy Spirit, discernible in the Torah, the Prophets and the Hagiographa, is evident also in the prayers and in the poetry of the synagogue, in the Haggadah, in the ethical and in other writings, whether ancient or modern, which light up the mind, touch the heart and conscience, cleanse and regenerate the human spirit and direct it toward God.

*See also:* AUTHORITY; BIBLE; CABALA; JUDAH HALEVI; MAIMONIDES; PHILOSOPHY; PROPHECY; REVELATION.

SAMUEL S. COHON.

*Lit.:* Kohler, K., *Jewish Theology* (1928).

**INSTIGATION.** Jewish law, in its attitude toward instigation, started from the view that whoever is capable of committing an offense must alone be held responsible for his action. Hence instigation is usually not an actionable offense in Jewish law. To be sure, one can make a tool of an intermediary whom criminal law regards as judicially incompetent to commit an independent act. Thus, one may commit a crime through the agency of a minor, idiot or deaf mute (*heresh shoteh vekatan*). In such cases the principal alone is responsible, not, however, as an instigator, but as the immediate perpetrator of the crime. But if one has induced a judicially responsible person to commit a crime, the instigator is morally guilty and liable to divine punishment; but he is immune from human justice, and the full punishment is to be imposed on the one who actually committed the offense. The Jewish law is governed in this case by the idea that the latter, being a mature and competent Jewish citizen, comes under the rules of the Jewish law and is under an obligation to keep them. He should have listened to the voice of the law and not to that of the instigator. This thought is expressed in the Talmudic saying: "Words of the master, and words of the disciple—to which should one give heed?" (*Kid.* 42b).

Although direct agency is generally permitted in Jewish civil law, and the doctrine on the subject has been elaborated, agency is not recognized in violations of the law, on the ground that the perpetrator must be held personally responsible for his misdeeds. The entire domain of criminal law is governed by the maxim: "There are no agents in crime" (*'en shaliah lidebar 'aberah; Kid.* 42b-43b). Hence it follows that in strict Jewish law, instigation is not punishable (cf. *B.K.* 59b). In Tannaitic times, Shammai the Elder, quoting the prophet Haggai, was indeed of the opposite opinion, and maintained that the instigator was guilty of a crime committed by another at his instigation. In support he refers to the Biblical story in *II Sam.* 11:14 to 12:10, where David, who had Uriah, the husband of Bath-Sheba, murdered through the agency of his general, Joab, is reproached by the prophet Nathan: "Him thou hast slain with the sword of the children of Ammon"; yet it was not David himself who had done the deed, but Joab, who had exposed Uriah to special danger at the battle front. According to Shammai's opinion, instigation is not punishable if the actual perpetrator had a personal satisfaction in the commission of the crime; for it would not seem reasonable that "the perpetrator should enjoy the satisfaction and the instigator suffer the punishment" (cf. *B.K.* 56a, 71a).

According to the Halachah, the exclusion of agency in crime is applicable only when the one instigated acts deliberately, is capable of committing a crime, is mentally competent, and is subject to the particular law violated by his act (*B.M.* 10b; *B.K.* 79a). Otherwise, the instigator would be liable to punishment.

In three exceptional cases this principle is disregarded and the general principle of agency applies so that the instigator is responsible, and not the perpetrator (*Kid.* 43a). They are as follows:

1. *Trespass* (*me'ilah*), the conscious illegal profanation of Temple property (*Meil.* 6:1; *Meil.* 20a-21a);

2. Conversion to use (*shelihuth yad*), the deliberate and illegal appropriation of deposits (articles left for safekeeping), and using them in a way to cause their deterioration. According to the accepted view of the school of Hillel, the term applies only to the actual seizure and use of an object, followed by its deterioration (*B.M.* 3:12; *B.M.* 44a);

3. A special class of theft (*tebihah umechirah*), the deliberate and illegal sale or slaughtering of a stolen animal. This is an increased legal protection already provided in *Ex.* 21:37 against the theft of living property, and punishes the sale or slaughter of the stolen animal as aggravated theft (*Keth.* 33b).

The reason for the exception in these three offenses is that, besides the criminal act, there is also a civil wrong; in "trespass" sacred property is transformed into secular property; in conversion to use and in the special class of theft, property passes into the possession of the thief or the purchaser. Since the civil side of these offenses can not be separated from the criminal, and since Jewish law does admit the principle of agency in matters that come within the province of civil law, an exception must be made in these three cases to the principle that there is no agency in crime. The one, therefore, who gives the order is liable, while the actual perpetrator of the crime goes free. As in these cases the instigator alone receives the benefits of the crime, he alone must pay the penalty.

Instigation to idolatry was a crime *sui generis.* The instigator, i.e. one who incites others to commit this capital offense, is punished by death, as the Bible provides (*Deut.* 13:7-12). The Mishnah (*Sanh.* 7:10) sets forth in detail how a private individual is to be dealt with, if he does not persuade a whole city, but only individuals; in *Deut.* 13:9 the punishment of such delinquents is named as a special duty.

MARCUS COHN.

*Lit.:* Maimonides, *Hilchoth Rotzeah Ushemirath Nefesh* 2:2 et seq.; *Nizke Mamon* 14:5 et seq.; *Gezelah* 3:11; *Genebah* 2:10; *Shulhan Aruch, Hoshen Mishpat* 32:2; 182:1, glosses; 292:1 et seq.; 410:8; Fassel, *Das mosaisch-rabbinische Strafgesetz,* § 5; Mayer, S., *Die Rechte der Israeliten, Athener und Römer,* vol. 3 (1876) 171; Steinberg, *Die Lehre vom Verbrechen im Talmud* (1910) 47; Cohn, in *Zeitschrift für Vergleichende Rechtswissenschaft,* vol. 36, p. 139 et seq.

**INSTITUT ZUR FÖRDERUNG DER ISRAELITISCHEN LITERATUR,** a publication society for the promotion of Jewish literature which existed from 1855 until 1873. It was founded at Leipzig at the suggestion of Ludwig Philippson, and at one time had as many as 3,000 members. More than eighty outstanding works on Jewish history, science, biography and other subjects were published, including: *Bibliothek der griechischen und römischen Schriftsteller über Judentum und Juden; Jahrbuch für Geschichte des Judentums und der Juden;* a large portion of the writings of Ludwig and Phöbus Philippson; and seven of the eleven volumes of Graetz's history.

**INSTITUTUM JUDAICUM,** originally the designation for an institution connected with a university

and intended for the education of Protestant theologians who were desirous of doing missionary work among Jews. The first institution of this kind was founded by J. H. Callenberg in Halle, Germany, in 1724; another by Franz Delitzsch in Leipzig, Germany, in 1886 (now called Institutum Delitzschianum); and a third one by Hermann L. Strack in Berlin in 1886.

The publications of such institutes are, for the most part, missionary propaganda, biographies and autobiographies of converted Jews; at times they concern scholarly subjects. Thus Professor Strack's famous *Introduction to the Talmud* and his writings on the ritual murder calumny were issued as publications of the Berlin institute. Under Strack, this institute emphasized its missionary character, but his successor, Hugo Gressmann, made it a purely scholarly institution, and its main aim became the investigation of post-Biblical and modern Judaism. Jewish scholars gave lectures there on the development of post-Biblical Judaism, the first series of which was published in 1927. Joachim Jeremias became Gressmann's successor at the Berlin institute in 1928; it was closed by the Nazis in 1933.

**INSTONE, SIR SAMUEL,** industrialist, b. England, 1878; d. London, 1937. He was the founder of Instone and Company Ltd., a shipping company whose vessels connected Great Britain with the European continent. Instone was one of the first to discover the importance of aviation for commercial purposes. In 1919 he was already transferring bills of lading by air from England to the continent. The Instone Air Line, established by him for trade and passenger service between Cardiff, London and Paris, was later taken over by Imperial Airways Ltd. Instone owned also the Askern Coal and Iron Company, Ltd., and the Bedwas Navigation Colliery Company Ltd., where coal was distillated and liquefied. He founded a special settlement named Instoneville for his workers. He was knighted in 1921.

**INSTYTUT NAUK JUDAISTYCZNYCH** (Institute of the Sciences of Judaism), a central research college and institute in Warsaw, Poland, for Jewish studies. It was founded in 1928 by the most outstanding Jewish scholars in Poland, Dr. Samuel Poznansky, Dr. Osias Thon, Dr. Marcus Braude, Dr. Moses Schorr, Dr. Meyer Samuel Balaban, and Samuel Adalberg. The Institute had three departments: a rabbinical department, to instruct rabbis with college degrees and teachers of Jewish religion at the state high schools; a department for the education of teachers on Jewish subjects; a department for the education of social workers.

The rectors of the Institute were Moses Schorr (1928-33), Meyer Samuel Balaban (1933-36), Abraham Weiss (1936-38), and Edmund Stein (1938-39).

The sponsors of the institute were the Polish Ministry of Religion and Education and the Board of the Rectors of the Society of Friends of the Judaistic Institute, whose successive presidents were Dr. Marcus Braude, Paul Heilperin, and Karol Sachs. The B'nai B'rith lodge also contributed largely to the funds of the Institute.

The main publications of the Institute included: Balaban, Meyer Samuel, *Zabytki historyczne Zydow w Polsce;* Schorr, Moses, and Thon, Osias, *Instytut Nauk Judaistycznych; Ksiega jubileuszowa ku czci Dr. M. Braudego* (contributors, Atlas, Balaban, Kahan, Ostersetzer, Schorr, Tartakower and Weiss); Schipper, I., *Zydzi Krolestwa Polskiego w dobie Powstania Listopadowego; Ksiega Jubileuszowa ku czci Dr. M. Schorra* (contributors, Atlas, Balaban, David, Kahane, Ostersetzer, Stein, Tartakower and Weiss); Balaban, Meyer Samuel, *Bibljografja historji Zydow.*

The work of the Institute ceased when the Germans occupied Poland in 1939.

**INSULT** (Hebrew *bosheth, rechiluth, leshon hara*). An intentional insult or expression of contempt for another person is strictly forbidden in Jewish law. Biblical law originally knew of contumely in acts only, but not in words. Thus an insulting act by a woman (*Deut.* 25:11), according to the rabbinic conception, is expiated by means of a monetary fine paid to the person insulted. The Talmud (*B.K.* 86b) gives other examples of insulting acts: spitting on another, or stripping him of his garments. Instances in Jewish history show the deep sense of injury caused by an insult (*Jer.* 6:15; *I Sam.* 20:34; *II Sam.* 10:4-5; *Ruth* 2:15). The Talmud prescribes definite penalties for the various kinds of insult. Later on, the fines were altered to accord with the changed value of money.

The mental pain inflicted upon the injured person by insult is specially mentioned in connection with a physical injury. Thus it is established in Jewish law (*B.K.* 8:1) that an injured party has a claim to compensation not only for the actual damages suffered, namely: 1. compensation for diminution in personal value; 2. payment for the pain inflicted; 3. expenses incurred for medical and surgical treatment; 4. compensation for the loss of time and loss of earnings; he is entitled also to compensation for the injury to his honor. Such compensation is the equivalent of punitive or exemplary damages in modern law. Reparation for putting to shame can be claimed only when the insult was intentional. Where intent is absent, the essential element in insult is lacking (*B.K.* 8:2).

Injury by words, which, the Talmud holds, the judge should punish according to his estimate of the injury, is, apart from its legal aspects, severely reprehensible and denounced in Jewish literature on ethical grounds. Verbal injury is already forbidden in the Biblical text: "Thou shalt not go up and down as a talebearer among thy people" (*Lev.* 19:16). This, according to the rabbis, includes the spreading of any report, even if it be true and is not actually insulting, but might be disagreeable to the person who is unnecessarily made the subject of conversation. Talmudic law distinguished between slander uttered heedlessly (*rechiluth,* idle gossip) and intentional slander (*leshon hara,* the evil tongue). Both refer to the dissemination of a true report. If the report is untrue, it is a case of calumny (*motzi shem ra*) and is subject to separate rules.

Insult is considered, in the Talmud, a most serious offense, since the pain caused by being put to shame is more poignant than any other (*Sanh.* 45ab; *Sotah* 8b). There is a Talmudic dictum (*B.M.* 58b-59b): "Whoever puts a person to shame forfeits his share in the world hereafter." Insult is held to be on a par with bloodshed. Another expression for shaming one in

public (*malbin pene habero barabbim,* "making his neighbor's face turn white") refers to the fact that insult causes a change of color in one's countenance. The degree of insult varies according to the respective reputation and position of both parties (*Keth.* 40a). A woman is said to feel an insult more keenly than a man. Hence, insult to her is particularly to be avoided. There is a special warning against insulting a teacher. Penitents must not be reminded of their former life, nor proselytes of their non-Jewish ancestors. One must refrain from insulting the poor or laborers, "for they were placed under you to render service, and not to suffer humiliation." One must not insult even criminals or sinners. The reminder is given that no human being is to be humiliated, for there is no man who is himself without fault.

In Jewish communities, until the modern period, those guilty of insult were threatened with punishment, and sometimes were subjected to a ban (*herem*) which was maintained until the injured party had been reconciled by means of an apology. In addition, the culprit had to fast and pay a fine. If the injured party had died, the apology was to be made at his grave. The Talmud mentions many cases where the offender begged forgiveness of the offended one. The utmost importance is attached to the grant of pardon, and, contrary to modern law, the subjective factor in the case of insult is strongly emphasized. Except in the case of calumny, the injured party is always urged to forgive his repentant injurer. Rabbi J. M. Kahan compiled all the laws relative to slander and calumny in his book *Hafetz Hayim.*

*See also:* APOLOGY. MARCUS COHN.

***Lit.:*** Maimonides, *Hilchoth Hobel Umazzik* 3:1 et seq.; *Hilchoth Teshubah* 3:14; *Shulhan Aruch, Hoshen Mishpat* 420:24 et seq.; 421 et seq.; *Orah Hayim* 606; Duschak, *Das mosaisch-talmudische Strafrecht,* 34 et seq.

**INTENTION** (*mezid*). The concept of intention in Jewish criminal law embraces not only the will (*kavvanah*) directed toward the wrongful act (wrongful intent), but also the will to accomplish the punishable act by the fulfillment of the necessary condition (*conditio sine qua non*). In the Bible the concept of intention is especially emphasized in cases of murder (*Ex.* 21:14; *Num.* 35:16; *Deut.* 19:11). The criminal intent must be considered as definite and directed toward a concrete result. The relationship between cause and effect must be implicit, i.e. the reason assigned by the culprit must be sufficient and proximate to induce the criminal consequence. A misdirected intention, in which the culprit envisages the possibility of a result other than the criminal, is treated as negligence; Jewish law is aware of a concept of negligence "which approaches intention."

The concept of intention includes along with the will also a consciousness of the unlawfulness and culpability of the act and an awareness of the facts of causality. This intention must be proved to exist in the mind of the culprit in all its elements, by showing that a warning has been given prior to the act (*hathra'ah*). Although generally the appropriate educational measures undertaken together with the periodic recitation of the entire Torah should have prevented ignorance of the law on the part of the people, nevertheless, at every criminal act, before pronouncing the death sentence or punishment by lashes (*malkuth*), it was necessary to prove that the culprit was conscious of the illegality and culpability as well as the inevitable consequence of his act. The binding proof of this could only be produced by two witnesses, who expressly warned the culprit immediately before the commission of the deed, whereupon the accused declared: "I know it, but I shall do it, nevertheless" (*Sanh.* 40b, 72b).

Wrongful intention is evidenced only when the culprit receives this warning, and then the culprit becomes subject to the death penalty or to punishment by lashes as provided by law. If a formal warning was not given, then, in place of the death penalty or lashes, a prison sentence may, in certain cases, be pronounced. On the other hand, in cases of the crime of bearing false witness, a special warning is presupposed as an impossibility (*Keth.* 33a); again, in cases of burglary, the thief is considered warned by the very nature and conditions of the act (*Sanh.* 72b). Furthermore, no warnings are necessary in emergencies and in acts of self-defense. It is noteworthy that the semi-proselyte, who need only observe the seven basic ethical "laws of Noah," is placed in much the worse position since he is liable to punishment even without previous warning; in the same way the concept of negligence in intention is narrowed for him in that he does not enjoy the privilege of protection in the cities of refuge (*Sanh.* 57b).

An act committed without previous intention but as a result of negligence was, in certain cases, expiable by means of a sacrificial offering, because ignorance of fact or law resulting from error was regarded as culpable neglect and, therefore, as wrong. Wholly unpunishable are those acts committed without any guilt (intended or inadvertent) attached to them, or those committed as a result of chance, which of necessity come about without any wrongful intent or negligence. In offenses committed against the sanctity of God's name (*hillul Hashem*), both intention and negligence are treated alike. In addition to intention and negligence, Maimonides (*Moreh Nebuchim,* part 3, chap. 41) recognizes the concept of malicious and wilful wrong (*zadon*), in which an individual commits an act with the sole malevolent intent of rebelling against the divine Lawgiver. The concept of culpable neglect (*peshi'ah*) in civil suits regarding liability for damages, which is clearly distinguished from chance and ordinary neglect, corresponds to that of wrongful intention (*mezid*).

MARCUS COHN.

***Lit.:*** *See under* LAW, CRIMINAL.

**INTERCESSION,** *see* MEDIATION.

**INTERCESSOR,** *see* SANEGOR.

**INTEREST** (on loans), *see* LOANS.

**INTERMARRIAGE,** *see* MIXED MARRIAGES.

**INTERMEDIARY BEINGS,** *see* ANGELS; DEMONS; MEDIATOR.

**INTERMENT,** *see* BURIAL AND BURIAL CUSTOMS.

**INTERNATIONAL ANTI-SEMITIC CONGRESSES,** *see* ANTI-SEMITISM.

**INTERNATIONAL CONFERENCE OF JEWISH SOCIAL WORK, THE.** In July, 1928, in Paris,

France, the First International Conference of Social Work convened. The Jewish delegates to that Conference met informally for the purpose of becoming better acquainted and exchanging views and experiences on common problems. They decided to organize The International Conference of Jewish Social Work, to meet every four years in conjunction with the general International Conference, the next meeting of which was scheduled for 1932 in Frankfort, Germany. Dr. Friedrich Ollendorf, director of the Zentral Wohlfahrtsstelle, in Berlin, was elected secretary and was authorized to establish the necessary contacts with Jewish social service organizations throughout the world to insure a successful meeting. That meeting took place in Frankfort under the shadow of the growing menace of Nazism. Dr. Maurice J. Karpf, director of the Graduate School for Jewish Social Work, in New York city, and president of the National Conference of Jewish Social Service of America, was unanimously elected president.

The delegates sat in session for three days, during which they discussed and took action on a number of important problems. About twenty countries representing all the continents were present. The sessions were conducted in English, German, French and Yiddish. Ollendorf was reelected secretary, and David Schweizer, vice-chairman of the European Joint Distribution Committee, was elected treasurer. The conference instructed its officers to prepare comprehensive agenda for the next Conference, which was to be held in London in 1936. The Conference secured representation on the governing board of the general International Conference, and the president appointed Dr. Bernard Kahn, European chairman of the Joint Distribution Committee, as its first representative. He was later succeeded by Karpf.

At the third meeting of the International Conference of Jewish Social Work, held in London in July, 1936, under the presidency of Karpf, about thirty-five countries were represented. Each of the countries had established a national committee and had prepared, at the request of the president, a comprehensive report on the social, economic, and cultural organizations and problems in their respective countries. These reports followed an outline sent them by the president for the purpose of uniformity of treatment. The Conference was addressed by outstanding Jewish leaders from many countries and dealt with a number of pressing problems, notably that of migration, which had become immensely aggravated because of the Nazi persecutions in Germany. The officers of the Conference were instrumental in combatting and preventing a good deal of the anti-Semitic propaganda engaged in by the delegates from Germany to the general International Conference. They were also responsible for the adoption, by the general Conference, of a set of principles for social work which, in effect, repudiated the basic conceptions and practices of Nazi social work.

The delegates to the Jewish Conference which included, for the first time, a large delegation from Palestine, adopted a set of resolutions and principles to guide them and their co-workers in their respective countries in their work, with special reference to immigration, immigrants, and how best to adjust them to their new environment. The officers were unanimously reelected, and Dr. Walter Baum was added to the secretariat as European secretary, since Ollendorf had migrated to Palestine in the interim. The reports from the different countries were placed in the archives of the Paris office of the Joint Distribution Committee for safekeeping with the intention of publishing a volume of summaries which would have made available, for the first time, source materials on Jewish communal organization and problems in the most important Jewish communities in the world. Unfortunately, world conditions since then, and the tragic plight of the Jews in most of the countries represented at the Conference, made such publication impossible.

The fourth conference, which was scheduled for 1940, was indefinitely postponed because of the war, as was the general international conference.

MAURICE J. KARPF.

*Lit.:* Baum, Walter, "The International Conference of Jewish Social Work," *Jewish Social Service Quarterly,* Dec., 1936, pp. 270-75; Summary of Reports to the International Conference of Jewish Social Work, 1936, Library of the Graduate School for Jewish Social Work, New York city.

**INTERNATIONAL LADIES' GARMENT WORKERS' UNION.** The union was founded in 1900 by eleven delegates representing 2,000 members of seven cloakmakers' and pressers' unions located in Newark, Manhattan, Philadelphia and Baltimore. It was a period of sweat shops and "outside" or home shops, forcing people to work under incredibly unsanitary and hazardous conditions. Average wages in the garment trade were from seven to eleven dollars per week, for work days of sixteen and seventeen hours. There were, at the close of the 19th cent., approximately 84,000 men and women engaged in the trade throughout the United States.

At the time of its organization, the International Ladies' Garment Workers' Union (I. L. G. W. U.) had to enter upon the fundamental struggle that faced every beginning of unionism in every occupation: the struggle for a living wage, shorter hours, and decent working conditions. Since some of the founders of the I. L. G. W. U. were foreign-born intellectuals, schooled in theoretical socialism, open endorsement of the class struggle marked the early pronouncements of the union. But the pragmatic concepts of Samuel Gompers, who had been heading the American Federation of Labor in the fourteen years of its existence, were an equally strong influence in the program of the I. L. G. W. U. High dues, mediation wherever possible, the use of the union label and the boycott were the preferred methods of action, and were considered more effective than extravagant theorizing in obtaining immediate improvement of the workers' conditions. A conflict which was to break out three decades later when the Congress of Industrial Organizations seceded from the American Federation of Labor was avoided in the organization of the I. L. G. W. U., because it already combined both the craft and industrial types of unionism in its program, and had set up joint boards for given areas, on which workers from every classification were represented.

Despite all the practicality and the self-control the union practiced, however, it found itself, ten years after its establishment, faced with the necessity of calling a

general strike to enforce wider unionization. The strike was called for July 7, 1910, and in the middle of the workday 60,000 garment workers walked out. Ninety-two per cent of the garment trade was concentrated in New York city, and the marching, shouting enthusiasts snarled traffic as they went out on the first lap of what turned out to be a difficult, self-sacrificial grind of two months. Employers suffered great financial loss; employees, in many cases, suffered hunger. The settlement, signed by the I. L. G. W. U. and the Cloak, Suit and Shirt Manufacturers' Protective Association, was known as the "Protocol of Peace." Louis Dembitz Brandeis was the impartial chairman for the negotiations, and he introduced new elasticity and cooperation into the terms. Wages, hours and shop rules were specified, but without a time-limit; the agreement could be terminated by either side by giving notice. A Joint Board of sanitary control was set up, a Committee of Grievances for minor frictions and a Board of Arbitration, on which were representatives for the manufacturers, the unions and the public. The last-named group was an expression of Brandeis' belief that industrial conflict could be resolved by brain-power instead of by force.

The World War of 1914 to 1918 lifted the I. L. G. W. U., in the general boom, to a membership of 170,000 persons working under 3,900 agreements. But the post-armistice depression brought a severe reversal. Workers were laid off in all the cities where the garment trade was carried on. The spreading of radical doctrines of action, inspired from the Moscow center of the new Russian revolution, precipitated internal quarrels within the ranks of the union. Communist infiltration increased until in 1924 it controlled the Joint Board. Two years later the left-wing domination succeeded in calling a catastrophic strike in the I. L. G. W. U., involving wage losses of $3,500,000. Through the efforts of David Dubinsky, then head of Cutter Union No. 10, and later (1932) to become president of the I. L. G. W. U., order was finally restored in the union and the lost ground was eventually regained.

When the National Recovery Act codes were dissolved by the Supreme Court in 1935, the union set up a Recovery Board of its own. The total production in the garment trades in 1941 was approximately $1,500,000,000. The I. L. G. W. U. had almost 9,000 agreements throughout the United States and Canada, and a total membership of 260,000. Dues paid by the members amounted to $1,500,000 annually, and were collected in fifty-two cities where locals existed. Of the ten industries in which the I. L. G. W. U. functions, the percentages of unionization are as follows:

| | |
|---|---|
| Blouses | 90 |
| Children's outer-wear | 80 |
| Coats, suits and separate skirts | 97 |
| Dresses | 95 |
| Corsets and allied garments | 97 |
| Infants wear | 80 |
| Knitted outer-wear | 50 |
| Knitted underwear | 50 |
| Underwear and nightwear | 75 |
| Cotton garments | 40 |

*Justice* is the official monthly of the union, with 175,000 readers. Editions of the journal also appear in Yiddish, Italian, Spanish and French. The varied educational program of the union includes academic courses as well as athletic and recreational activities. Scholarships to leading universities are given to able students in its special classes. The Labor Stage, a repertory theatre maintained and staffed by I. L. G. W. U. members, was exceedingly successful in New York with its *Pins and Needles* reviews.

The Union Health Center, established in 1913 for union members, offers the services of sixteen physicians, four dentists and modern medical apparatus to its users. About 90,000 members use the clinic every year, paying about one-fourth the usual rates. Unity House, a summer resort maintained by the I. L. G. W. U. at Forest Park, Pennsylvania, on an estate purchased for $500,000, provides summer vacations to members of all unions at moderate rates. At the same time the I. L. G. W. U. has participated in all national and international funds for communal betterment, and has allotted large amounts to various relief projects.

Because it had been established on a basis of combined craft and industrial organization, the I. L. G. W. U. gave its allegiance to the newly formed Congress of Industrial Organizations (C. I. O.) when that group walked out of the American Federation of Labor in 1935. The C. I. O. drives for unionization received a great deal of financial support from I. L. G. W. U. funds. Three years later the union left the C. I. O. because a permanent cleavage in the American labor movement was threatened, and in June, 1940, it returned to the American Federation of Labor.

The significance of the I. L. G. W. U. in the American labor movement goes beyond its success in decreasing the work week from seventy hours to thirty-two-and-a-half, and in increasing the wage scale accordingly. Its greater achievement is its service in proving the adaptability of its social theories to progressive life without the disruption of violent action, and above all, the entrenchment of this practical, satisfactory scheme of advancement in the indigenous substance of American life. MAX DANISH.

**INTERNATIONAL WORKERS ORDER** (I. W. O.; Jewish Section), a fraternal order, organized in 1930, originally as a Jewish order, and consisting of the dissident left-wing elements of the Workmen's Circle. Subsequently other racial and national minorities joined to form the I. W. O., each group retaining linguistic and cultural autonomy. The Jewish Section has branches in the larger cities in the United States and Canada, with a total membership of about 36,000. According to R. Salzman, general secretary of the Jewish Section, the I. W. O. is "an organization which is active in the class struggle and which often supports the activities of the Communist Party." It maintains a number of Yiddish elementary schools and promotes cultural and social functions which center mainly around the Yikuf (Yiddish Cultural Alliance), the Icor and the daily *Freiheit*. It is also the mainstay of the Jewish People's Committee.

***Lit.:*** Salzman, R., *Tzu der Geshichte der Fraternaler Bavegung* (1936); Almanac of the I.W.O. (Yiddish; 1940).

**INTERNATIONALISM.** The Jews, scattered among the nations of the world, have, since the beginning of their dispersion, built up and maintained dur-

ing all the succeeding centuries international relationship, one with the other. That relationship is founded upon the common language, the unity of religion and tradition, yet it never challenged any political non-Jewish authority with the menace of a divided loyalty. While other religious institutions, for instance the Papacy, possess some aspects of a superstate, only spiritual bonds or combined efforts for Palestine unite world Jewry. No central authority, no single power can issue orders to any Jewish individual or community. Jewish internationalism has no political significance. It is a constructive force which kept Jewry alive in spite of many persecutions and enabled Jewish individuals to survive under disabilities and restrictions which individually they could not overcome within the section of the world in which they lived. But that constructive force was by no means exclusively advantageous to the Jews. Civilization in general as well as the individual countries in whose midst the Jews lived owe much progress to this Jewish internationalism.

Jews of the various countries are more closely linked together than are the followers of other religions to their coreligionists. This is true because the history of the Jewish people is far more an essential part of the religious consciousness of the Jewish individual than is the historic element of any other religion to its followers. Not only the common creed, the common code of conduct, the common cult, but the common historical reminiscences of the past united the Jews dispersed far and wide. Many centuries of experience of life in exile created the solidarity of the Jews of different lands, and fostered mutual trust among them.

During the Middle Ages, as well as in the early period of their dispersion, Jews became and remained enterprising and bold itinerant merchants. It was the peculiar organization of the Jewish settlements that enabled them to carry on under the difficult and dangerous trade conditions of that day. The development of Jewish life in Europe, Asia and North Africa was conditional upon the existence of organized and responsible communities which were usually held responsible for their members by the non-Jewish authorities. Christian authorities usually regarded "the Jews" of any country or city as a single entity. The collective responsibility of the Jewish communities involved the necessity of watching over the moral conduct of the individuals, and heightened their moral standard. The form of community organization was distinctively Jewish, and not derived from pagan or Christian sources; it was on these far-flung Jewish communities that the welfare of the single Jewish itinerant merchant depended. During the 8th and 9th centuries he alone was able to pass from country to country, finding all along their routes communities of his own people which offered him help and security. Staying with a member of a Jewish community, the Jewish merchant was not alarmed about the money or the goods he carried. He could arrange credits at a distance, receive information of foreign conditions, and everywhere find interpreters through the common medium of Hebrew. The commercial relationship of Jews was governed by Jewish ethics and in mutual confidence. The spoken word of the Jew of one country was deemed a reliable pledge by the Jew of another country. Barter arrangements without any contract were usual.

This trading activity of the Jews served, by reason of their international connections, as a supplement to the agricultural and military economy of the early centuries of the Middle Ages, and from the 13th cent. on as a support to the new commercial development of Central Europe. The Jews were the economic and spiritual intermediaries between Christianity and Islam. They became the "cornerstone of German trade and urban development," they exercised a kind of "guardianship" over the population in affairs of trade. They were indispensable for the exchange of goods and for the transfer of money which, in the Middle Ages, was not yet generally used as the yard-stick of wealth but was estimated as a rare commodity. The establishment of money as means of payment is largely due to Jews whose international trade increasingly required mobile capital.

The non-Jewish authorities, more or less reluctantly, recognized the importance of Jewish trade and its good effects. They granted charters and privileges to the Jews, protected them from clerical agitation and popular violence, and when they refrained from doing so, they were soon compelled by unfortunate experiences to pay regard to Jewish interests.

The best evidence that these international relationships which the Jews had pursued and fostered were constructive ones, lies in the fact that ultimately they were taken over by the European economy in general. The Christian merchants in Central Europe, handicapped by the lack of experience and of financial connections, were, step by step, educated by the Jewish example. Finally they excluded the Jews from activities which had been Jewish creations. The same procedure was repeated later on concerning colonial trade, army-contracting and the beginning of German industrialism. The Jew's tendency toward new economic fields has been evident in all eras of medieval as well as modern history. This tendency would never have been realized without international Jewish relations.

Until the 1860's, the internationalism of the Jews was not regarded as a discredit to them. Anti-Semitism in previous times accused the Jews rather of national particularism because internationalism was not a reproach at all. Medieval Christianity had accepted on principle the very essence of the message of prophetic Judaism predicting the kingdom of peace, and the Church itself was an international force. In theory, monarchic conservatism maintained the ideal of international cooperation until the age of Bismarck. Modern democracy at no time rejected this legacy. By 1860, when the Socialist Internationale founded by Marx attracted attention, the term "internationalism" began to grate on the ears of non-socialists, and anti-Semites utilized this fact in order to accuse the Jews of destructive internationalism. By 1873, when the Jewish deputy Lasker, in the Reichstag, had discovered that many members of Prussian aristocracy were interested in a bogus-company swindle, conservative politicians and anti-Semitic agitators such as Hermann Wagener and Otto Glagau tried to ward off the blow by accusing Jewish financiers of belonging to an international ring of capitalists who disregarded the interests of the German nation. French anti-Semites repeated analogous accusations on the occasion of the Panama case,

and, especially in the Dreyfus affair, they accused the Jews of international capitalism as well as of international revolutionarism. The forgers of the *Protocols of the Elders of Zion* imputed to the Jews an international plot for world domination.

It cannot be too emphatically stated that this "Jewish plot for world domination" is purely mythical. It was only the distorted minds of fanatical enemies or those who themselves grasped at world domination which could read into the attempts of Jews to protect their brethren from persecution or to establish a national homeland in Palestine a secret conspiracy to become a "master people." The internationalism of the Jew is not of his own choosing; it was forced upon him by the nations that scattered Jewish captives and refugees from persecution all over the world. The Jew accepted his dispersion; he used it to develop trade and finance, and he uses it to this day to preach the doctrine of world unity and peace. The Jew can be, and he has been a loyal patriot to the land of his habitation, and at the same time feel a kinship to his brethren everywhere. He hopes for the redemption of Israel, he prays for the redemption of all mankind from the chains of hatred and tyranny : nd oppression that still bind them. That is the internationalism of Judaism—the hope that some day, in the words of the prophet—"The earth shall be filled with the knowledge of the Lord as the waters cover the sea" (*Isa.* 11:9). HUGO BIEBER.

***Lit.:*** Valentin, Hugo, *Antisemitism* (1931); Parkes, J., *The Jew in the Medieval Community* (1938); Straus, Raphael, "The Jews in the Economic Evolution of Central Europe," *Jewish Social Studies,* vol. 3 (1941).

**INTERPRETATION OF THE BIBLE,** *see* BIBLE EXEGESIS.

**INTERPRETATION, RULES OF,** *see* HERMENEUTICS, TALMUDIC.

**INTERPRETER (Meturgeman),** *see* BIBLE TRANSLATIONS; BIBLE EXEGESIS; TARGUM.

**INTERVENTION,** the interference of a state or a group of states in the affairs of another state for the purpose of altering the trend of its domestic affairs against its expressed will. Humanitarian intervention on behalf of a mistreated minority is a corollary of international law. Jews, who are especially exposed to persecution because of their small numbers, have frequently been the object of its beneficence, though the intervention has not always been successful.

During the Middle Ages and the early modern period the personal intervention of influential court figures friendly to the Jews—either because of bribery or good will—occasionally brought about the relaxation of anti-Jewish measures in the small principalities and bishoprics of central Europe. Jews themselves were sometimes able to achieve this end through their own representatives who held positions of power in the royal courts. Joseph Nasi (d. Constantinople, 1579) retaliated against France and Venice for their mistreatment of his relatives and other Jews by suggesting seizures and attacks by Turkey. Salomon Natan Eskenazi, when Turkish ambassador to Venice, succeeded in obtaining (1573) the nullification of the decree expelling the Jews from the Republic of Venice. During the 17th cent. Manuel Fernandez de Villareal, Augustin Coronel and several members of the Belmonte family, Marranos who were at various times diplomatic representatives of Spain and Portugal, repeatedly undertook intervention on behalf of the Jewish communities in the countries to which they were delegated.

The first intervention of Christian statesmen on behalf of Jews was undertaken by Great Britain and Holland in 1744 and 1745, for the purpose of prevailing upon Empress Maria Theresa to revoke the decree expelling the Jews from Prague; the attempt failed. Similarly, all efforts made at the Congress of Vienna (1814-15) to improve the situation of the Jews in Germany by means of a general convention remained unsuccessful, since the governments of the confederate states of Germany held to the view that the treatment of the Jews was an internal question of the respective states.

The principle of humanitarian intervention was proclaimed by the Great European Powers when they protected the Greeks who were revolting against the Sultan in 1827 and burned the Turkish fleet in the battle of Navarino. During the Damascus blood accusation affair in 1840, the consuls of Austria, Britain, France, and the United States interceded on behalf of the Jews, and the private offices of Sir Moses Montefiore and Adolphe Crémieux obtained from the Sultan a firman against ritual murder charges. The United States interceded with the Swiss Confederation in 1857, in order to effectuate Jewish emancipation in Switzerland, several cantons having declined equal rights or even admission to Jews.

The convention of Paris (1856) recognized the creation of an autonomous Roumanian principality and contained provisions designed to guarantee religious liberty to the Jewish minority and to enable the Jews to acquire political and civil rights. When the Roumanian government defeated these attempts several diplomatic interventions followed. On June 14, 1867, Lord Derby instructed the British representative in Bucharest to protect the Jews from persecution. He was supported by Napoleon III, who gave analogous instructions to the French consul in Jassy. On April 10, 1872, United States Secretary of State Hamilton Fish charged the American consul in Bucharest to "do anything to prevent a recurrence or continuance of the persecution." The Congress of Berlin (1878) took the matter of Jewish rights up anew and bound Roumania as well as the other Balkan States then recognized to concede certain liberties to their minorities. But most of these efforts remained ineffective. Nevertheless, the British prime minister, Lord Salisbury, remained devoted to the cause of the Roumanian Jews. In 1902, John Hay, secretary of state, called the attention of the powers to Roumania's violation of the Treaty of Berlin and "her unjustified oppression of the Jews." But the Triple Alliance (Germany, Austria-Hungary and Italy) backed Roumania.

In 1880, 1882, 1891 and 1904 the United States interceded with the Russian government on behalf of the Jews, but with no effect on the official policy of oppression. In Germany, the only humanitarian intervention of which the Jews were an object occurred during the Seven Weeks' War between Austria and Prussia in 1866, when Sir Robert Morier, British representative in Frankfort, protected the Jews of Frank-

fort from the abusive exactions of the Prussian government during its occupation of the city. With the coming of Hitler to power in Germany (1933), humanitarian intervention in favor of the persecuted Jews was out of the question. Even discussions in Parliament about anti-Jewish measures in Germany brought a protest to the British government from Hitler, who insisted that his domestic policies were entirely outside the interest and interference of other countries. From this period began the breakdown of the system of protection of minorities, established by the League of Nations.

HUGO BIEBER.

*Lit.:* Wolf, Lucien, *Notes on the Diplomatic History of the Jewish Question* (1919); idem, *Essays in Jewish History,* edit. Cecil Roth (1934); Kohler, Max J., *The United States and German Jewish Persecutions* (1933); Luzzatti, Luigi, *God in Freedom* (1930); Lingelbach, *The Doctrine and Practice of Intervention in Europe* (1900); Oppenheim, *International Law* (4th ed., 1928); Philippson, Coleman, *International Law* (1908); Moore, John Bassett, *A Digest of International Law,* vol. 6 (1906); Eagleton, Clyde, *The Responsibility of States* (1928); Stowell, Ellery C., *Intervention in International Law* (1921); Rougier, Antoine, *La théorie de l'intervention humanitaire* (1910).

**INVENTION AND INVENTORS,** *see* SCIENCE AND INVENTION.

**I.O.B.B. (Independent Order of B'nai B'rith),** *see* B'NAI B'RITH.

**IOWA,** a central state of the United States in the prairie region. Of Iowa's population of more than two and a half million (2,538,268, according to the census of 1940), about 14,000 (14,089 in 1937, according to Linfield), or somewhat more than one-half of one per cent, are Jews. Although the total population of the state in 1940 represented an increase of about 70,000 (67,329, or 2.7 per cent, according to the census), as compared with its population in 1930, the Jewish population of Iowa in 1937 (according to Linfield) was about 2,000 less than at the end of the previous decade. Before that, from 1917 to 1927, the Jewish population of Iowa had increased about 850 from about 15,550, but this was still not as much as the percentage of increase of the state's total population. In 1897, according to David Sulzberger, the Jewish population of Iowa was about 5,000; and in 1880, according to the tables of the Union of American Hebrew Congregations, the Jewish population of the state was about 1,245.

Iowa was ceded by France to the United States as part of the Louisiana Territory in 1803; it was organized as a separate territory in 1838, and became a state in 1846. As early as 1848 Jews were living in Dubuque and McGregor, through which much of the traffic to and from the West passed. They settled also in other towns along the Mississippi—Davenport, Burlington, and Keokuk—and later, as the state became populated, in the interior and along the Missouri. About one hundred Jewish peddlers arrived in Iowa between 1846 and 1856. Davenport was the center for German Jews, since many non-Jewish Germans had previously settled there. Burlington and Keokuk became centers for the Jews from Poland and Russia. There is, however, no record of any Jewish organization before 1855. In that year a Minyan (group of ten men) gathered in Keokuk on the Passover and became the nucleus of a benevolent society.

The first known Jewish settler in Iowa was Alexander Levi. A native of France, descended from a family of Spanish Jews who had escaped from the Inquisition, he came to Dubuque in 1833 when he was twenty-four years old, and opened a store for the sale of provisions. He is said to have bought the site of his store for a pair of boots. He became a citizen in 1837, the first foreigner to be naturalized in Iowa. In 1846 he was elected a justice of the peace, and served for two years. He began to deal in merchandise as well as provisions, and invested in the lead mines of the neighborhood. He died in 1893, a much respected citizen. Another early settler in Iowa was William Krouse, who came to Des Moines from Germany in 1843 when he was about twenty years old. His brother, Robert, was one of the early settlers of Davenport (founded in 1835). There is a record of Solomon Fine and Nathan Louis as peddlers in Fort Madison in 1841; they settled in Keokuk and, later, lived in McGregor. Samuel Jacobs was surveyor of Jefferson County (1842-44).

The earliest of the Jewish communities of Iowa to flourish were Keokuk and McGovern. The Minyan at Keokuk which was organized into a Jewish benevolent society in 1855 became in 1863 Congregation B'nai Israel. In 1869 this had sixty-two members. The congregation's synagogue was dedicated in 1877—the first synagogue in the state. B'nai Israel also owned its own cemetery and had a ladies' Hebrew aid society. By 1898, however, so few members of the congregation were left in Keokuk that it could no longer support its own minister. For a while (about 1906-7), Rabbi Joseph H. Stolz, then at Quincy, Ill., preached there. The total Jewish population was then about seventy. In 1941 there were about twenty-five Jews in Keokuk out of a total population of about 15,000 (15,076, census of 1940). Less is known of the Jewish community of McGovern. Jacob Strouse was a member of the city council in 1866, Abner Samuels a member in 1872, and Louis Metzger in 1876. The total population of McGregor in 1940 was 1,309, and there was no record of any Jews.

Of the Jewish communities of Iowa in 1941, two, Des Moines and Sioux City, numbered 4,000 and 3,500, respectively. These are also the largest cities in Iowa. As for the other Jewish communities of the state, two, Cedar Rapids and Davenport, had more than 700 Jews each in 1941; two, Council Bluffs and Mason City, more than 500; Waterloo had almost 500; eight other communities each numbered less than 500 Jews but more than one hundred; thirty-one communities had less than a hundred Jews and more than ten; and there were about seventy towns with ten Jews or less.

Cedar Rapids, with a total population of 62,120 (1940 census), had about 750 Jews. It has a Reform congregation, Temple Judah, of which Hirsch L. Freund was rabbi in 1940. There is an Orthodox congregation, Beth Jacob. There is likewise a Hebrew school. The Jewish charitable organization is known as the Associated Jewish Philanthropies. Davenport had about 700 Jews, out of a total population of 66,039 (1940 census). Congregation B'nai Israel (Reform) of

Riddle

St. Petersburg

You are instructed to ask an audience of the Minister of Foreign Affairs and to make to him the following communication.

"Excellency: The Secretary of State instructs me to inform you that the President has received from a large number of ~~honorable~~ citizens of the United States of all religious affiliations and occupying the highest positions in both public and private life, a respectful petition addressed to His Majesty the Emperor relating to the condition of the Jews in Russia, and requesting as follows:—

***To His Imperial Majesty the Tzar:*** The cruel outrages perpetrated at Kischineff during Easter of 1903, have excited horror and reprobation throughout the World. Until your Majesty gave special and personal directions, the local authorities failed to maintain order or suppress the rioting.

The victims were Jews and the assault was the result of race and religious prejudice.

The rioters violated the laws of Russia.

The local officials were derelict in the performance of their duty.

The Jews were the victims of indefensible lawlessness.

These facts are made plain by the official reports of, and by the official acts following, the riot.

Under ordinary conditions the awful calamity would be deplored without undue fear of a recurrence. But such is not the case in the present instance. Your petitioners are advised that millions of Jews—Russian subjects—dwelling in Southwestern Russia, are in constant dread of fresh outbreaks. They feel that ignorance, superstition and bigotry, as exemplified by the rioters, are ever ready to persecute them; that the local officials, unless thereunto specially admonished, cannot be relied on as strenuous protectors of their peace and security; that a public sentiment of hostility has been engendered against them and hangs over them as a continuing menace.

Even if it be conceded that these fears are to some extent exaggerated, it is unquestionably true that they exist, that they are not groundless, and that they produce effects of great importance.

The westward migration of Russian Jews, which has proceeded for over twenty years, is being stimulated by these fears, and already that movement has become so great as to overshadow in magnitude the expulsion of the Jews from Spain and to rank with the Exodus from Egypt.

No estimate is possible of the misery suffered by the hapless Jews who feel driven to forsake their native land, to sever the most sacred ties, and to wander forth to strange countries. Neither is it possible to estimate the misery suffered by those who are unwilling or unable to leave the land of their birth; who must part from friends and relatives who emigrate; who remain in never-ending terror.

Religious persecution is more sinful and more fatuous even than War. War is sometimes necessary, honorable and just; Religious Persecution is never defensible.

The sinfulness and folly which give impulse to unnecessary War, received their greatest check when Your Majesty's initiative resulted in an International Court of Peace.

With such an example before it, the Civilized World cherishes the hope that upon the same initiative there shall be fixed in the early days of the Twentieth Century, the enduring principle of Religious Liberty; that by a gracious and convincing expression Your Majesty will proclaim, not only for the government of your own subjects, but also for the guidance of all civilized men, that none shall suffer in person, property, liberty, honor or life, because of his religious belief; that the humblest subject or citizen may worship according to the dictates of his own conscience, and that Government, whatever its form or agencies, must safeguard these rights and immunities by the exercise of all its powers.

Far removed from Your Majesty's dominions, living under different conditions and owing allegiance to another Government, your petitioners yet venture, in the name of Civilization, to plead for Religious Liberty and Tolerance; to plead that He who led his own people and all others to the Shrine of Peace, will add new lustre to his reign and fame by leading a new movement that shall commit the whole World in opposition to religious persecutions.

I am instructed to ask whether this petition will be received by your Excellency to be submitted to the gracious consideration of His Majesty. In that case the petition will be at once forwarded to St. Petersburg.

I avail myself etc.

Hay

*Facsimile of an official petition (1904) by John Hay, United States Secretary of State, transmitted to the Czar of Russia, protesting "the cruel outrages perpetrated at Kishineff during Easter . . . the Jews were the victims of indefensible lawlessness . . ."*



*Tifereth Israel Community, Des Moines*

Davenport was organized in 1861. Its place of worship, Temple Emanuel, was dedicated in 1884. Samuel Freuder, Maurice Thorner, William H. Fineshriber (1900-11), and Joseph L. Baron (1920-26) were rabbis there; in 1941 the rabbi was Alvin S. Luchs. B'nai Emeth is the Orthodox congregation of Davenport. The congregation owns its own cemetery. Together with the Jewish communities of Rock Island and Moline, across the Mississippi in Illinois, the Jewish community of Davenport supports the Tri-City Jewish Charities. It has also a Tri-City Jewish Cemetery Association. The leading Jew of Davenport in 1941 was Emanuel Philip Adler, the newspaper publisher. Benjamin Samuel Comenitz, in addition to his activities in Jewish communal affairs, was vice-president of the Davenport Community Chest and president of the Davenport Chamber of Commerce.

Council Bluffs had (1941) about 550 Jews out of a total population of 41,439 (1940 census). George Solomon Steinberg (b. 1872), of Council Bluffs, was elected alderman-at-large for several terms. Joseph B. Katelman was a member of the city council in 1936. There were about 600 Jews in Mason City, the total population of which was 27,080 (1940 census). The Jewish Council of Mason City was organized in 1937. Waterloo, out of a total population of 51,743 (1940 census), had about 425 Jews. Charles Lyon Beckler of Waterloo was elected a member of the lower house of the Iowa legislature (1937-39).

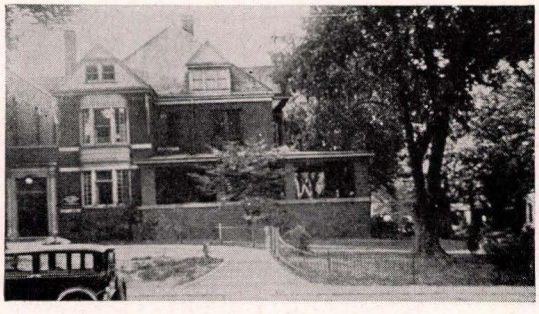
The Jewish communities of Dubuque and Burlington are older, although smaller, than those of Council Bluffs, Mason City, and Waterloo. Dubuque had a population of 43,892 (1940 census); about 275 were Jews. The city had a Hebrew congregation in 1857. An Orthodox congregation, Cneses Israel, was organized in 1888. The United Jewish Appeal was formed in 1937. There are two Jewish cemeteries in Dubuque: one known as Levi's Cemetery and the other as Chesed Shel Emes, organized in 1895. Benjamin Samuels was an alderman from 1855 to 1859. Joseph S. Israel of Dubuque was elected to the Iowa Assembly in 1881.

Burlington (population 25,832, 1940 census) had a Jewish population of a little more than a hundred. Burlington, too, had a Jewish congregation as early as 1857. In the early 1870's a congregation was organized under S. Hecht as rabbi, but it did not last more than a year. An Orthodox congregation, Anshe Yitzchak, was founded in 1902. Burlington has a Jewish cemetery association. Edward Louis Hirsch was city solicitor (1906-10), a member of the board of education from 1932 on, and president of the Burlington Chamber of Commerce. He was also president of the Des Moines County Bar Association (from 1937 on).

Other Jewish communities of Iowa (1941) are Fort Dodge with about 110 Jews, Iowa City with about 130, and Marshalltown with about 175. Muscatine has about 210 Jews, Oskaloosa about 105, and Ottumwa almost 200.

Iowa City, where the State University of Iowa is, has a Jewish congregation, Agudas Achim, and a Hebrew school. The School of Religion of the University of Iowa, an experiment in education, was established in 1927 to offer courses in Judaism, Catholicism, and Protestantism by representatives of each faith. Maurice Harry Farbridge was the first to teach the principles of Judaism. He was succeeded in 1929 by Moses Jung, who was still serving in that capacity in 1941, with the rank of professor of religion. Morris N. Kertzer, a graduate of the Jewish Theological Seminary of America, was the director of the Hillel Foundation at the university in 1940. Other Jewish instructors at the university (1941) were: Arthur Steindler, professor of orthopedic surgery at the College of Medicine from 1913 on and chief surgeon at the Children's Hospital in Iowa City; William Zev Malamud, professor of psychiatry at the College of Medicine from 1931 on and assistant director of the State Psychopathic Hospital in Iowa City; Kurt Zadek Lewin, professor of child psychology from 1935 on and head of the Child Welfare Research Station. Elias Blum, the composer, was professor of the theory of music and of singing at Grinnell College from 1917 on and in 1941 was still serving in that capacity. Max Levine was professor of bacteriology at Iowa State College at Ames, and from 1933 on was head of his department.

In the field of civic activity, Moses Bloom of Iowa City was a member of the city council in 1868, mayor in 1869 and again in 1874, a member of the lower house of the legislature from 1883 to 1886, and of the State Senate in 1887. Harry Shulman was a trustee of the Iowa City library board (1929-36), a director of the Social Service League (1925-36), and chairman of the Community Chest (1934). Joseph Julius Frankel of Ottumwa was local treasurer of all the Liberty Loan



*Jewish Community Center of Des Moines*

drives during the first World War. David Hensheim was mayor of Glenwood in 1892, and Sam Polonetzky of Valley Junction in 1934. Joseph Brody was a member of the city council of Eliot in 1903. Benjamin I. Salinger of Carroll was a member of the Iowa Supreme Court from 1915 to 1921.

Of the smaller Jewish communities, Centerville, the Jewish population of which was about fifty (1941), has a Jewish congregation, B'nai Israel. The congregation also owns a cemetery.

The principal Jewish communities of Iowa have each a lodge of the B'nai B'rith. The lodge in Burlington (No. 251) was organized in 1875. There are also a number of districts of the Zionist Organization of America.

Iowa has an Anglo-Jewish newspaper published weekly at Des Moines, the *Iowa Jewish News,* established in 1931.

*See also:* DES MOINES; SIOUX CITY.

EUGENE MANNHEIMER.

*Lit.:* Glazer, Simon, *The Jews of Iowa* (1904); Linfield, H. S., "Jewish Communities of the United States," *American Jewish Year Book 5701,* vol. 42 (1940) 227, 245; Sulzberger, David, in *Publications of the American Jewish Historical Society,* No. 6 (1897) 140-49; Wolfe, Jack, *A Century with Iowa Jewry* (1941).

**IRAQ,** modern name for Mesopotamia and ancient Babylonia, located in the lower part of the Mesopotamian valley, along the Tigris and Euphrates rivers. There are about 110,000 Jews in Iraq, most of whom live in the capital city, Baghdad. Basra, Mosul and Kirkuk also have Jewish inhabitants and several thousand live in the remote hills of Kurdistan. Formerly a Turkish province, Iraq was established as a monarchy under British mandate in 1922, and was granted independence in 1932. After an unsuccessful revolt under Nazi instigation in 1941, the British took over control of the country.

Life has never been secure for the Jews of Iraq, and they have constantly sought to emigrate whenever opportunity offered. A stream of such emigration began in the first half of the 19th cent., and thousands of Iraq Jews are to be found in every principal city in the Orient. The famous Sassoons of Bombay and Shanghai, often called the "Rothschilds of the East," came from Baghdad.

Anti-Semitism was intensified when the Arab outbreaks began in Palestine in 1936. The Moslems of Iraq were in sympathy with the Palestine Arabs; the Iraq representative to the League of Nations made official representations indicating the interest of his government, and Moslem mobs in Baghdad rioted against the Jews. During the brief 1941 Nazi-inspired revolt of Rashid Ali el-Gailani there were again severe attacks against the Jews, necessitating the dispatch of relief from outside the country.

The Jewish policy of non-resistance to the long list of indignities imposed on them earned for the Jews the name of "Wolad El Mithe"—weaklings. When Iraq was negotiating with Great Britain and the League of Nations for its independence, the Jews of the country failed to petition the League for minority rights, as did the Assyrians and other minorities. The spokesmen of the community, representing the wealthier element, claimed that they were Iraquians of the Jewish faith. Under Moslem pressure Chief Rabbi Sassoon Khedourie disavowed interest in Zionism on the part of the Iraq Jews, and declared that they were solely a religious group. Pressure against Zionism became more intense, and a number of Zionist teachers and Palestinians were compelled to leave the country at the height of the disturbances in Palestine. Large numbers of Iraq Jews, however, remained interested in Zionism.

Prior to 1931 the Jewish community was governed by traditional rabbinical ordinances. The country was divided into sub-communities, each with its own president, chief rabbi and council. In 1933 Khedourie was elected chief rabbi of Iraq, following a revision of the community structure. The chief rabbi presides over the general council which controls doctrine and the training of rabbis. There is a religious court for day-to-day matters, and a Jewish Legal Appeal Commission, the highest court. A Lay Council is in charge of community administration, finance, and school tuitions; it raises community taxes by means of the *Gabailah,* the traditional fees on meat, burial taxes, and the like. There are nearly 10,000 students registered in the Jewish schools in Baghdad alone.

In 1941 the Jews of the country were engaged in both commerce and agriculture. Baghdad Jewry plays a prominent part in the commercial activity of that city. Jews in the remote section of the country are largely removed from westernizing influences, and have to a great extent retained the language, customs and religion of their ancestors who settled there many centuries ago.

In 1909 the Jewish Territorial Organization, headed by Israel Zangwill, gave consideration to Iraq, then known as Mesopotamia, as a possible territory for Jewish colonization and settlement.

*See also:* BABYLONIA; BAGHDAD. CARL ALPERT.

*Lit.:* Levi, Elias, "Departure from Babylon," *B'nai B'rith Magazine,* March, 1935; Edwards, Arthur I., "Incident in Mesopotamia," *American Hebrew,* March 7, 1941; Lurie, Jesse Zel, "Jews of Iraq," *Jewish Digest,* July, 1941; *New Palestine,* Nov. 23, 1928.

**IRELAND,** an island located west of England and Scotland, and divided into Northern Ireland, known as Ulster, and Southern Ireland, which until early in 1938 formed the Irish Free State, but which since then has been known as Eire. Northern Ireland, or Ulster, a part of the United Kingdom, has six counties and two Parliamentary boroughs; Belfast is its capital. Eire, a self-governing unit of the British Empire, is composed of twenty-six counties and four county boroughs; its capital is Dublin.

In 1940 Ireland had between 7,000 and 7,500 Jews, out of a total population of about 4,230,000. According to an Irish legend, the prophet Jeremiah and his disciple Baruch visited Ireland about 580 B.C.E.; others connect the Irish with the Ten Lost Tribes. Although Jews are believed to have lived in Ireland as early as the 12th cent., there is no definite proof of the existence of a permanent Jewish settlement until 1232, when a grant to Peter de Rivall gave him the "custody of the King's Judaism in Ireland." In 1290, like the Jews of England, the Jews were expelled from Ireland, and did not live there again until the year 1655, in the time of Oliver Cromwell and the Commonwealth; the

community formed about that time was one of Sephardic (Spanish and Portuguese) Jews.

The Jews of Ireland are concentrated largely in Eire, numbering about 5,000 out of a total population of about 2,972,000 (1940). Dublin, the capital, had 3,749 Jews out of a total population of about 470,000 (1940); up to the latter part of the 19th cent., except for a Jewish community in Cork which existed for a time in the 18th cent., Jews had lived only in Dublin. In the other cities of Eire, Jews are scattered in small groups as follows: Cork, 350 out of a total population of 76,630; Limerick, 150 out of a total of 38,000; Waterford, forty out of a total of 27,000. Each of these cities has a Jewish congregation and a rabbi. Dublin has two large and four small synagogues. The oldest of these, the Hebrew Congregation of Dublin, was established in 1822; it is a survival of the first Irish synagogue founded by Sephardic Jews in 1660. Dublin has also five charitable organizations and a Talmud Torah school. It has also a chief rabbi. From 1919 to 1936 Isaac Herzog was chief rabbi of Dublin; he served as chief rabbi of Ireland, with his seat in Dublin, from 1925 to 1936, when he became chief rabbi of Palestine. From 1936 to 1941, no successor to Herzog was appointed.

The Jewish population of Northern Ireland in 1940 was estimated at between 2,000 and 2,500, out of a total population of 1,257,000. Belfast, the capital, had 1,284 Jews out of a total population of about 438,000 (1940). There is one synagogue in Belfast, founded in 1904, as well as several educational and charitable institutions. Isaac Herzog served as rabbi of the Jewish community of Belfast from 1915 to 1919. The only other Jewish community of Northern Ireland in 1940 was that of Londonderry, with 109 Jews out of a total population of 32,000; it had a small synagogue, founded in 1894. A small number of Jews live in towns and villages scattered over the rest of Northern Ireland. The small number of Jews living in Ireland up to 1940 has prevented them from having a greater share in the economic or civic life of the country. Very few of the Jews in Southern Ireland are engaged in the professions; most of them are small shopkeepers and tradesmen. A number of immigrant Jews from Courland and Lithuania introduced the clothing and furniture industries into the country.

Jews have held a number of public offices in both Northern and Southern Ireland. Benjamin Disraeli (not the grandfather of the prime minister Benjamin Disraeli, the Earl of Beaconsfield) was a public notary in Dublin from 1788 to 1796, and in 1810 held the office of sheriff in Carlow County. Ralph Bernal-Osborne represented Waterford in Parliament in 1870. Lewis Harris was alderman of the city of Dublin; his son, Alfred W. Harris, succeeded him as senior alderman, and in 1903 was justice of the peace of the city and county of Dublin. The most prominent of the Jews of Ireland was Sir Otto Jaffe, who served as Lord Mayor of Belfast from 1899 to 1900; he became high sheriff in 1901, serving until 1902, and in 1903 he served as justice of the peace for Belfast and as consul in the city for the German government. The Jaffe family founded the famous linen-house which bears the same name. Maurice E. Solomons, justice of the peace of the county and city of Dublin in 1903, was also consul for Austria-Hungary in that city. Countess Ellen Odette Desart (1857-1933), of Dublin, served in the Irish Free State Senate from 1922 until her death in 1933, by appointment of President W. T. Cosgrave. Robert Briscoe (b. 1894), of Dublin, was elected a deputy in the Dail Eireann (House of Representatives) of the Irish Free State, was reelected several times, and was still serving in this position in 1941. When, in April, 1937, Trinity College in Dublin established a chair in Hebrew, Jacob Weingreen was appointed to occupy it; he was the first Jew to hold a full professorship in any university or college in Ireland. Bernard Shillman (b. 1892), of Dublin, former inspector and staff officer of the Irish Department of the Ministry of Labour, was an attorney and author of note and an authority on Shakespeare, having written books on workmen's compensation and one on the Hebraic influence in Masonic symbolism.

*See also:* BELFAST; DUBLIN.

ABRAHAM I. SHINEDLING.

*Lit.:* Hyamson, Albert M., *A History of the Jews in England* (1928) 3, 16-17; *Jewish Historical Society of England, Transactions,* vol. 5, pp. 224-43; vol. 11, pp. 143-67; *Jewish Encyclopedia,* vol. 6, pp. 614-15.

**IRGUN BNEI BINYAMIN, IRGUN HA'KFAR,** *see* COLONIES, AGRICULTURAL.

**IRGUN TZEBAI LEUMI** (National Military Organization), an illegal secret Jewish movement in Palestine, founded some time after April, 1936, when the Arab anti-Jewish riots broke out in Palestine. The first of its kind among the Jews of the country, the movement had for its aims the establishment of an independent Jewish State of Palestine, and was credited with many acts of self-defense and some military activity against Arab terrorists in Palestine from 1937 to 1939. Differences of opinion existed as to the affiliation of the Irgun; some people believed it to be an independent organization, others held it to be closely connected with the Zionist Revisionist movement. Since its proclamations were always issued from the "Headquarters of the Jewish Military Organization in Palestine," the British authorities were greatly concerned about the matter. Although the exact number of members of this secret organization was never disclosed, it was well publicized among the Jews of Europe.

**IRKUTSK,** capital of a district in Eastern Siberia in the Union of Soviet Socialist Republics, with approximately 8,000 Jews out of a total population of 99,000 (1941). The history of the Jews in Irkutsk dates back to 1818. For many years only Jewish convicts banned to Siberia lived there, while other categories of Jews were barred. Eventually, however, Jews from European Russia settled in the city. In 1877 it had 203 Jewish families; four years later a synagogue was built. By 1897 the number of Jews in Irkutsk was 3,609. In 1923, after all restrictions regarding the residence of Jews were removed, the number grew to almost 8,000. Early in the 20th cent. Nata Olewski, author of the responsa *Hayye Olam Nata,* was rabbi of the community. In 1901 Salomo Beilin, noted Jewish folklorist in Russia, was made chief rabbi in Irkutsk. A severe pogrom, instigated by Bishop Serafim and



*Isaac and Abraham on their way to Mount Moriah; from the painting by Antonius van Dyck*

others, occurred in 1905. In 1918 a university was founded, of which the first president was P. M. Rubinstein, a professor of philosophy and former political prisoner banned to Siberia in Czarist times.

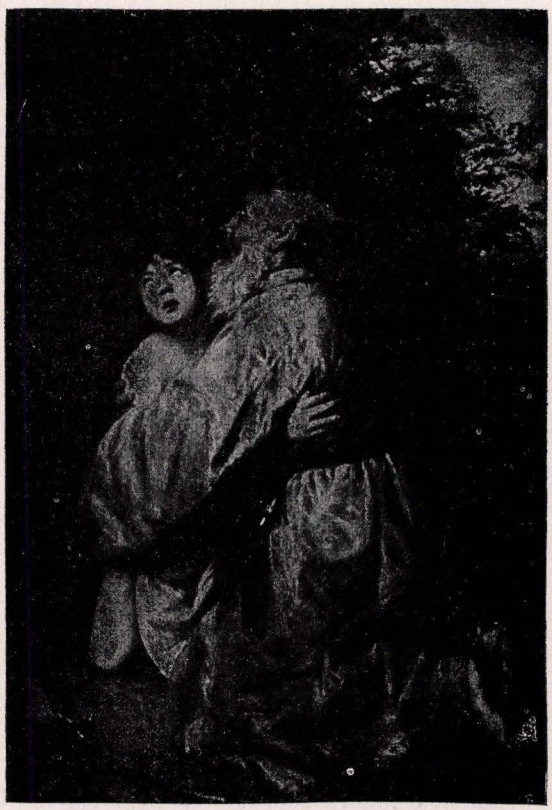
***Lit.:*** Voytinski-Gornstein, *Yevrei v Irkutske* (1915); *Irkutski Gosudarstvenny Universitet* (1921).

**IRUR** ("contest," "protest," "opposition"), in Jewish law, a challenge of the right of ownership (*vindicatio*) raised by a contestant (*me'ar'er*), who might claim that the actual possessor has no ownership right in the property, and particularly has no right to sell it. The owner could plead against an Irur that his actual possession establishes an assumption of ownership (*hazakah*), and that to attack it effectively, better legal grounds must be furnished. Maimonides forbade the sale of a field the ownership of which was contested by an Irur, even if the seller had given bond to the purchaser for any loss arising out of eviction, since the purchaser would have to establish his claim to the purchased real or personal property in a law-suit, thereby entailing trouble and expense. If the seller expressly disclaimed responsibility for eviction, the purchaser himself had to guard against a possibility of an Irur; but once he has entered into possession, the raising of an Irur gave him no right to withdraw from the contract (*B.K.* 8b). The Talmud (*Keth.* 13:6; *Keth.* 109a) discusses the question whether a signature of a third party to a sales contract cancels his right to an Irur. Some thought he could still enter a protest, since he believed that when he signed the sales contract, he did not surrender any of his rights. Others, on the contrary, maintained that his signature, confirmed by the signature of another witness, was in the nature of a quit-claim.

***Lit.:*** Maimonides, *Hilchoth Mechirah* 19; *Shulhan Aruch, Hoshen Mishpat* 147; *Otzar Yisrael,* under Irur; for further literature, see HAZAKAH.

**ISAAC,** the second of the patriarchs, the second son of Abraham, and the only son of Sarah (*Gen.* 17 to 28; 35:27-29).

**1. In the Bible.** Isaac was the child of old age; therefore his parents laughed when they were told that he would be born (*Gen.* 17:17; 18:12), and all the company laughed when he was born (*Gen.* 21:6). His



*The sacrifice of Isaac, as portrayed by Jan Lievens (1607-74)*

name is therefore derived from the words "one laughs." As a child he was willing to let himself be bound on the altar as a sacrifice by his father (the famous Akedah, *Gen.* 22:1-19). According to the Biblical chronology, when he was forty he married Rebekah. They were childless for twenty years, and then she gave birth to Esau and Jacob.

The Biblical narrative relates that Isaac lived in the extreme southern part of Palestine (Negeb), near the well Beer-lahai-roi; later on a famine compelled him to move to Gerar, and then to the valley which leads from there into the mountains. Here he was persecuted by the Philistines. However, he was "blessed by God" both as an agriculturist and as a cattle-breeder, and so the Philistines finally made peace with him at Beer-sheba, where he had introduced the worship of Yahveh, who had appeared to him there. His last residence is given as Hebron, which lies further northeast in the mountains (*Gen.* 35:27).

When he became blind in his old age, he desired to give his blessing to his favorite son Esau, but the cunning of Rebekah caused Jacob to receive it. He survived the latter's flight and return, and died at the age of 180 years. His two sons, who had by this time become reconciled, buried him in the cave of Machpelah (*Gen.* 49:31).

Isaac has less significance in the Biblical account than either his father or his son. The spiritual inheritance of Abraham had first to be established in him before it was put to a more severe test in the stormy experiences of Jacob's life. The account of Isaac's character is also less detailed. He had no heroic traits of character; in *Gen.* 26:7-9 he is described as fearful, and in 27:33-37 as weak of will and easily persuaded in his old age. Isaac's strength was the virtue of the weak—modest patience and trust in God; in this he was far above the average, both in his obedience to God and to his father on the occasion of his sacrifice, and in his love of peace and his willingness to give way to the Philistines. This is also expressed by his tenderness toward his bride (*Gen.* 24:67) and his inclination to obey his wife (*Gen.* 27:46; 28:1-2). He was the only one of the patriarchs who is recorded as having tilled the ground as well as raised cattle.

Biblical criticism notes a number of striking duplicate narratives in the story of Isaac (such as *Gen.* 17 and 18; 20 and 26:7-11; 21:22-24 and 26:26-31). In the division of the sources but little material is assigned to the Priestly Code (*P*). It is possible that the Isaac story was artificially stripped in favor of the Abraham story, as early as the Elohist (*E*) document (Wellhausen, J., *Composition des Hexateuchs* 323). Certainly Isaac seems to have once had a greater importance than the present Biblical narrative indicates.

It is probable that the name was originally that of a tribe, *Yitzhak-'el*, "God laughs" (meaning either the laughter of God as a sign of grace, or in scorn over the enemy, as in *Ps.* 2:4; cf. Kittel, R., *Geschichte des Volkes Israel*, 4th ed., vol. 1, p. 440, note 2). This tribe was later considered to be the "father of Esau and Jacob," namely the original unity from which Israel and Edom separated. Its god was the local deity of Beer-sheba, a god of the oath (cf. *Ps.* 105:9), who was worshipped near a well and a tamarisk-tree (*Gen.* 21:33). There is an allusion to this in *Amos* 8:14, where the corrupt word *derech* is to be emended to *be'erecha* or *borecha* ("thy well"). A strange contrast to the "laughing God" is furnished by the designation of the deity, *Pahad-Yitzhak*, the Fear of Isaac (*Gen.* 31:42), which is certainly very old. However, fierce laughter is mentioned also in *Job* 41:21, and is even attributed to God Himself (*Ps.* 2:4; 37:13; 59:9). The oldest prophetic reference to Isaac, *Amos* 7:9, 16, makes Isaac the poetic equivalent of Israel.

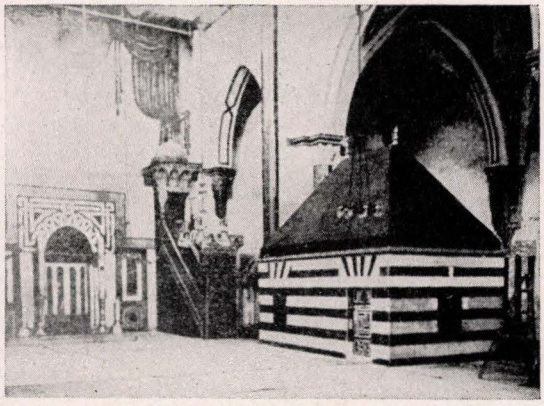
*See also:* AKEDAH; PATRIARCH. HUGO FUCHS.

*Lit.:* Gunkel, H., *Genesis;* Kittel, R., *Geschichte des Volkes Israel,* vol. 1; Jeremias, Alfred, *Das Alte Testament im Lichte des alten Orients,* 4th ed. (1930).

**2. In the Midrash.** The Midrash follows the Bible in assigning to Isaac a more passive rule in general, but takes especial pains to exalt his personality. Isaac was said to have been as worthy as Abraham and Jacob (*Midrash Gen.* 1:15). According to the legend, it was rumored that Isaac was not the son of Sarah, but a foundling, the son of a female slave. Sarah sought to prove the contrary, for at the feast given by Abraham at the birth of his son she even suckled other children, and thus showed that she was really a mother. The paternity of Abraham also was doubted, but the resemblance of Isaac to Abraham showed everyone that Abraham was his father. Isaac (Hebrew *Yitzhak*) bore this name as an abbreviation of *yatza hok*, "the law of the Torah (according to others, of the circumcision) has gone forth." The Hebrew name *Yitzhak* is also interpreted in numerical fashion. Yod (numerical value, ten) represents the Ten Commandments, or the ten trials which were visited on Abraham, the tenth being the sacrifice of Isaac; Tzade (ninety) Sarah's age when Isaac was born; Heth (eight) the eighth day of circumcision, which was first performed at that age on Isaac; Kof (100) the age of Abraham when Isaac was born (*Midrash Gen.* 53:7; *Midrash Num.* 18:21, with several variations). Isaac is also said to have been the first child who lay in a cradle.

Isaac was born in the month of Nisan, on Passover (*R.H.* 11a). He was supposed to have been offered up as a sacrifice in the same month (*Midrash Ex.* 15:7). In the same month the Tabernacle was later set up (*Tanhuma, Pekude* 11). Ishmael had to be driven out in order that he might not have a bad influence on Isaac.

The Talmud and Midrash treat in great detail of the sacrifice of Isaac (Akedah). In one instance there is an effort to give him an active role. Thus Isaac is said to have demanded the sacrifice of his own accord, in order to show that he did not fall behind his stepbrother Ishmael in his readiness to sacrifice himself to God (*Sanh.* 89b; *Midrash Gen.* 55:4). Satan unsuccessfully attempted to seduce Isaac as well as Abraham from their obedience to God. Isaac begged his father to bind him firmly in order that he might not become weak and flee when he saw the knife. But when Abraham lifted up the knife, Isaac shrieked and fainted, whereupon the angels prayed for him and rescued him; their tears, however, fell into Isaac's eyes, and as a result of this he became blind. Isaac's blindness is accounted for differently in other places in the Midrash. It was either a punishment for his preference of Esau over



*The traditional tomb of Isaac at Hebron. From Landauer's "Palästina"*

Jacob, or the result of Isaac's grief over Esau's heathenish wives, or because he had seen the majesty of God when he was upon the altar. One account says that God made him blind in order that he might be confined to his house, in order that people might not say behind his back, "There goes the father of the wicked Esau" (*Midrash Gen.* 56:8; 65:10). Isaac was thirty-seven years old at the time of the Akedah. The commandment to blow the Shofar (ram's horn) on the New Year's festival was traced back to this event, as was the practice, customary in the Talmudic period, of placing ashes on the head on fast days; both were said to be in memory of the ram that was sacrificed and burnt to ashes in place of Isaac, and therefore would indirectly recall to mind the voluntary act of Isaac in offering himself as a sacrifice. Isaac is mentioned in the Koran (cf. the commentaries to Sura 37), but the general Mohammedan opinion is that it was not Isaac, but Ishmael, who was offered up as a sacrifice.

As in the case of Abraham, legend also pictures Isaac as the prototype of the people that were his descendants. The wells that were dug by him are said to correspond to the five books of the Torah or to the five marching standards of the Jewish people (*Midrash Gen.* 64:8). Isaac cared little to wander about. Because he was an offering that had been dedicated to God he could not leave Palestine (*Midrash Gen.* 64:8). It was also said that as a reward for Isaac's remaining in Palestine, God did not change his name, as He had in the case of Abram and Jacob. Isaac's name is mentioned in the Shemoneh Esreh (Eighteen Benedictions; *Pes.* 117b); he introduced the Minhah (afternoon) prayer (*Ber.* 26b). Isaac's piety was especially exalted and his obedience to God was praised (*Men.* 53a). He followed the commandments of God, and just as Abraham gave the tithe, so Isaac gave the heave-offering of the priests (*terumah; Pesikta Rabbathi* 25, p. 127b). Isaac was the first among mankind to demand and receive chastisements for the purpose of purification. He died in the month of Tishri, the seventh Hebrew month, and was buried in the cave of Machpelah. He was considered one of the six pious men over whom the angel of death had no power. As in the case of Abraham and Jacob, the evil inclination had no power over him, and even here below he enjoyed a foretaste of the world to come (*B.B.* 17a). In the *Zohar* (cf. *Gen.* 21 and 22) Isaac appears as the symbol of the principle of the *geburah* (*middath hadin*) of justice. The Talmud holds the contrary opinion, and makes Isaac the patriarch who had the deepest feelings and sensibilities for his descendants; it applies to him *Isa.* 63:16, "For Thou art our Father, for Abraham knoweth us not, and Israel doth not acknowledge us."

ALEXANDER KRISTIANPOLLER.

The sacrifice of Isaac has frequently been treated in plastic art. Kutna gave a presentation of the artistic use of this motive in *Ost und West* (1908, Nos. 2 and 4); it included twenty-three reproductions, among them the paintings of Rubens (Paris), Rembrandt (Leningrad), and Piazetta (Dresden). This was done also in Theodor Ehrenstein's *Das Alte Testament im Bilde*, Vienna, 1923.

**ISAAC,** the first German Jew whose name is known to history, probably a merchant residing in Aix-la-Chapelle. His distinction arises from his participation in the embassy sent by Charlemagne to Caliph Haroun al-Rashid in 797. He originally served the expedition as guide and interpreter, but while returning with the caliph's reply, both of Charlemagne's representatives died. This left Isaac still far from France, with the sole care of the message and of the valuable gifts sent by the caliph to the emperor. Isaac completed his journey successfully in 802, and was received in audience at Aix-la-Chapelle by Charlemagne, a unique honor for a Jew at that time.

*Lit.:* Aronius, J., *Regesten zur Geschichte der Juden im fränkischen und deutschen Reiche bis zum Jahre 1273* (1902) Nos. 68 and 71; Graetz, H., *History of the Jews,* vol. 3 (1927) 183; Zunz, L., *Gesammelte Schriften,* vol. 1, p. 157; Steinschneider, M., *Jewish Literature from the eighth to the eighteenth century* (1857) 81.

**ISAAC ALBALAG,** *see* ALBALAG, ISAAC; PHILOSOPHY, JEWISH.

**ISAAC ALFASI,** *see* ALFASI, ISAAC BEN JACOB HA-KOHEN.

**ISAAC BEG,** Jewish physician of the 15th cent., who came from Spain and was the personal physician of Shah Uzun Hassan of Persia. In 1472 he was sent by the Shah to the courts of Europe in order to procure allies against the Turks. His travels took him to the Moldau, where he made a treaty with the voivode Stephan, to Budapest, Venice and Rome, where he met with no success. In 1474 he was at the court of King Casimir of Lithuania; in the letters of authority which he carried and which have been recorded, he is described as a Jew from Spain with full diplomatic authority from the Shah. However, in the meantime, Uzun Hassan had suffered a severe defeat in his war with the Turks, and Isaac had to interrupt his journey.

Isaac Beg may perhaps be identical with Isaac Hyspanus, mentioned often in the Polish official documents of 1501 to 1510 as the personal physician of Kings John Albert, Alexander and Sigismund I of Poland. He lived in Cracow, and successfully conducted diplomatic negotiations with the Khans of Crimea (1502) and the region beyond the Volga (1504). He was rewarded by being made farmer of the Jewish taxes of Cracow and Busk, and by being granted various other privileges.

**ISAAC BEN ABBA MARI,** codifier, b. Provence, France, about 1122; d. Marseille, France, after 1193. At seventeen he wrote *Shehitah Uterefoth*, dealing with the ritual slaughtering of animals and the dietary laws. This later became a part of his great work *Ittur Soferim* or *Sefer Haittur*, on which he was engaged for at least ten years. This work is a legal codex in three parts, giving an almost complete code of Jewish civil and religious law. The first part only was printed in Venice, in 1608. The text of the *Ittur Soferim* was included in the volume of commentary *Tikkun Soferim* edited by Abraham ben Joseph Azariah Giron, published in Constantinople in 1756, and in 1860 the complete *Ittur* was published in Lemberg. There are several commentaries to the work, and later codifiers cited it frequently, recognizing it as one of the most authoritative creations of the French rabbinate. Isaac's glosses to the *Halachoth* of Isaac Alfasi were printed in the Vilna edition of 1881. Others of his works have remained in manuscript. He maintained a friendly correspondence with Jacob ben Meir Tam, and was often consulted by Abraham ben David of Posquières. Among his relatives were the well-known figures Abraham ben Isaac and Eliezer ben Nathan.

***Lit.:*** Fünn, S. J., *Keneseth Yisrael,* pp. 582-83; Michael, H. J., *Or Hahayim* (1891) 499 et seq.; *Monatsschrift für Geschichte und Wissenschaft des Judentums,* vol. 20, pp. 173-76; Graetz, H., *History of the Jews,* vol. 4 (1927) 399-400.

**ISAAC BEN ABRAHAM IBN LATIF,** *see* IBN LATIF, ISAAC BEN ABRAHAM.

**ISAAC BEN ABRAHAM TROKI,** *see* TROKI, ISAAC BEN ABRAHAM.

**ISAAC BEN ASHER HALEVI,** The Elder, of Speyer (abbreviation, RIBA), 11th cent. savant, and one of the first pupils of Rashi. He corresponded with such well-known rabbinical authorities as Jacob ben Isaac Halevi (Jabez), Eliezer ben Nathan (Raben), and Joseph Kara. Isaac was the first known Tosafist. His Tosafoth were of great importance, and were frequently quoted in Germany. Among his disciples were Shemarya of Speyer, Moses ben Joel of Regensburg, and Isaac ben Mordecai of Bohemia. These three edited Tosafoth under his direction. His grandson was Isaac ben Asher Halevi the Younger, a distinguished scholar and leader; a terrible riot took place in Speyer in 1195, in which both the younger Isaac and his daughter were murdered.

**ISAAC BEN ELEAZAR,** Palestinian Amora of the second generation, who lived in Caesarea and was highly esteemed by his contemporaries. Thus he was called upon to deliver the funeral oration for the greatest man of his time, Rabbi Johanan. The saying of Habakkuk (2:20): "But the Lord is in His holy temple; let all the earth keep silence before Him," was applied to him, so highly was he esteemed (*Yer. Bik.* 65d). His sayings are cited for the explanation of important Halachoth (*Suk.* 35b; *B.B.* 163a). According to the view of many, Isaac ben Eleazar is identical with the Amora Isaac ben Hakula.

**ISAAC BEN ELIEZER HALEVI,** German Talmudist and liturgical poet, d. 1070 (according to Abraham Zacuto; according to Leopold Zunz, between 1070 and 1096). He was a pupil of Rabbenu Gershom, and one of the three teachers of Rashi, who quotes him frequently. Isaac was so highly esteemed that his disciples called him "our holy teacher." He wrote four well-known liturgical poems (Piyutim) on marriage. Of his four learned sons, three, Asher, Jacob (Jabez) and Samuel, together with their mother Hannah, died as martyrs in Worms during the persecutions of 1096.

***Lit.:*** Conforte, D., *Kore Hadoroth* (1846) 8a-17a; Zacuto, Abraham, *Yuhasin,* p. 217; Azulai, H. J. D., *Shem Hagedolim,* vol. 1 (1930).

**ISAAC BEN HAYIM OF VOLOZHIN,** Talmudic scholar, b. Volozhin, Russia; d. Ivenitz, province of Minsk, Russia, 1849. He was the son of Hayim ben Isaac of Volozhin, and after his death he became head of the Volozhin Yeshiva. He was a man of extraordinary sagacity, for which reason he enjoyed great popularity and authority. Max Lilienthal associated himself with him in his activity in behalf of school reform in Russia. In 1843 he took part in the work of the rabbinical commission in Leningrad. The government turned to him when it was preparing text-books and manuals in Jewish branches of education for use in the Jewish government schools.

***Lit.:*** Schmuckler, *Toledoth Rabbenu Hayim Mivoloszyn* (1909) 61.

**ISAAC BEN JACOB HAKOHEN,** *see* ALFASI, ISAAC BEN JACOB HAKOHEN.

**ISAAC BEN JACOB OBADIAH,** *see* ISFAHANI, ABU ISA (AL-).

**ISAAC BEN JOSEPH OF CORBEIL,** nicknamed Baal Hahotem ("the man with the nose"), French ritualist of the latter part of the 13th cent. He was the son-in-law of the teacher Jehiel ben Joseph of Paris and the brother-in-law of Mordecai ben Hillel.

Isaac's reputation for piety and learning brought him a number of disciples, among them Perez ben Elijah of Corbeil, Baruch Hayim ben Menahem of Niort, and Joseph ben Abraham. His fame rests on the work *Ammude Hagolah* or *Sefer Mitzvoth Katan* (Small Book of Precepts), generally called *Semak,* from its initials, written in 1277. The *Semak* was an abridgment of the more extensive and technical *Sefer Mitzvoth Gadol* (*Semag*) of Moses of Coucy. Isaac's object in compiling this volume was to create an instrument of popular enlightenment, rather than of scholarly authority. The *Semak* fulfilled a function which had been painfully neglected by the literature of that time. It was an interpretation, in terms understandable to the layman, of the principles of Judaism and of the practices in daily life which the application of these beliefs required. His work met with popular approval throughout France and Germany. Eventually a far greater measure of authority was granted the *Semak* than its author had aimed for, and it was often copied, quoted, and reprinted. Isaac was also the author of other writings. The *Kol Bo* (No. 128) contains an extract from a Talmudic work of his bearing the superscription *ketzath dinim meharab Yitzhak zichrono liberachah* ("some of the laws of Rabbi Isaac, may his memory serve for a blessing").



*An illuminated page from a manuscript of the Sefer Mitzvoth Katan, written in 1337*

**ISAAC BEN JOSEPH IBN POLGAR,** *see* IBN PULGAR, ISAAC BEN JOSEPH.

**ISAAC BEN JUDAH,** of Lorraine, Talmudic authority in the rabbinical seminaries at Mayence and Worms about 1050 to 1080. It was presumably at the latter school that he became the teacher of Rashi, with whom he afterwards corresponded. Isaac ben Judah was the author of commentaries on the Talmud which are quoted by Rashi, and of responsa. He accepted many innovations in the liturgy which are discussed at length in rabbinic literature. His son Judah, his son's wife Judith, and their son Isaac were the first to be mentioned in the list of the Mayence martyrs of May 27, 1096.

**ISAAC BEN MORDECAI** (abbreviation RIBaM), Talmudist who perhaps came from Bohemia and lived in Prague and Regensburg in the 12th cent. He was one of the most distinguished pupils of Rabbi Isaac ben Asher Halevi, who taught in Speyer, and, according to a few savants, also of Rabbi Jacob ben Meir Tam. Among the sages of Regensburg he stood out as their "chief and first man," and had a lively Halachic correspondence with the leading sages in Germany and France. His Tosafoth and decisions are scattered in the collections of others. He was presumably a rabbi in Prague, but his main activity was as a member of the rabbinate in Regensburg.

**ISAAC BEN MOSES OF VIENNA** (generally called Or Zarua, from the title of his principal work), rabbinical authority, b. Bohemia, about 1180; d. Vienna, about 1260. In his student years he attended the most important Yeshivas of France and Germany, and was eye-witness of the persecutions of the German Jews at that period; his teachers included Judah Hehasid at Regensburg, Eliezer ben Joel Halevi at Bonn, Simhah ben Samuel at Speyer, Eleazar at Worms, and Judah ben Isaac at Paris. Isaac then taught at Würzburg, Regensburg, various places in Saxony and Bohemia, and finally in Vienna.

His chief work, *Or Zarua* (Light is Sown; *Ps.* 97:11), is a compendium of Talmudic knowledge, based on his lectures, and almost as bulky as the Talmud itself. It follows the order of the tractates, gives all the Halachic material, quotes the commentaries and decisions of Isaac's predecessors, and finally gives exhaustive proofs and refutations of the points discussed. The work contains much interesting material about the life of the Jews in Bohemia, Germany, France and Hungary in the 13th cent. and is hence a valuable source for historians. Isaac quotes many vernacular words to explain difficult passages in the Talmud; there are about ten German, more than fifty Bohemian, and about 100 French glosses of this sort. *Or Zarua* was often quoted by later authorities, but was so bulky that it was not printed for a long time. Isaac's son Hayim made an abridgment, *Or Zarua Katan*; the work itself was finally issued in 4 vols. (vols. 1 and 2, Zhitomir, 1862; vols. 3 and 4, Jerusalem, 1887-90).

**ISAAC BEN NATHAN,** *see* KHAZARS.

**ISAAC BEN SAMUEL** (called RI Hazaken, "the old"), a great-grandson of Rashi, whose commentary on the Talmud he completed, b. probably before 1115; d. about 1184. When his uncle Jacob ben Meir (Rabbenu Tam) went to Troyes, France, Isaac took over the direction of his school in Ramerupt and later taught in Dampierre (Aube). His school was highly esteemed, and he is said to have had sixty students who were so well versed in the Talmud that each one knew a single tractate by heart. When the Jews were severely persecuted under the French king Philip Augustus, Isaac forbade them to purchase confiscated Jewish property; but if they had, they were to return it to the original owner. His renowned Tosafoth and responsa survive in citations; Asher ben Jehiel imputed more importance to his opinions than to those of Maimonides. He is also mentioned as a Bible exegete and Darshan, but nothing has survived of this activity of his.

**ISAAC BEN SHESHETH (RIBaSH),** Talmudic scholar, b. Valencia, Spain, 1326; d. Algiers, Algeria, 1408. His chief teacher was Nissim ben Reuben Gerondi. He lived as a private person in Barcelona and after he had been imprisoned for five months as the victim of an informer, held the rabbinate of Saragossa from 1370 to 1374. Though for a long time he refused to accept any rabbinical position, later he conducted a Yeshiva in Valencia. But in 1391, the frightful year of persecution, he fled to Algiers, where he was exposed to renewed attacks. His valiant championship of his fugitive countrymen brought upon him revived enmity. In his old age he resigned from the rabbinate in Algiers. Deeply versed in the philosophy of his period, he combatted the Aristotelian standpoint, which contradicted the doctrines of creation and Providence. He did not study the Cabala, and he expressed himself vigorously against it. His grave in Algiers is still today a place of continued veneration of his memory. Of his works the responsa, which are



*Pilgrims visiting the grave of Isaac ben Shesheth at Algiers; from a painting by Wilhelm Gentz*

important for their information on Jewish life, were printed in 1547 in Constantinople, in 1559 in Riva di Trento, and in 1805 in Lemberg. Joseph Caro said of them: "My teacher Jacob Berab relied on them more than on other arbiters." Elegies of his and songs of elegiac content were also printed. Biblical explanations, Talmudic novellae (Hiddushim, notes) and miscellaneous writings of his have remained in manuscript form.

**ISAAC THE BLIND,** scholar and author, who lived in the 12th and 13th centuries; he is usually called "Sagi-Nahor" ("great of light," a euphemistic Aramaic expression for blind). He is designated as the father of the Cabala, particularly of the Spanish-Provençal school. Isaac's disciples described him as gifted with supernatural powers. He was an advocate of the doctrine of metempsychosis, the transmigration of souls, which became a distinguishing feature of Cabala. His followers claimed that Cabalistic knowledge was handed down by Moses, who received it at Mt. Sinai, and that it was relayed from person to person until it reached Isaac the Blind. Some scholars attribute to him the authorship of the work *Bahir*, which had great influence in the development of Jewish mysticism. His father, Abraham ben David of Posquières, strongly opposed the rationalism of Maimonides. The most important pupils of Isaac the Blind were his nephew Asher ben David and Azriel (Ezra) ben Menahem of Gerona.

***Lit.:*** Graetz, H., *History of the Jews,* vol. 3 (1927) 547-48; Jellinek, Adolf, *Auswahl kabbalistischer Mystik,* vol. 1, p. 14; Landauer, M. H., *Oriental Literature,* vol. 6, p. 215.

**ISAAC OF CHERNIGOV,** Russian Jewish scholar, usually assumed to have lived during the 12th cent. He was a Biblical authority, and was quoted also on grammatical aspects of the Hebrew language. Isaac was either in communication with English scholars of the period or visited England himself. If the latter is true, he was the first Russian Jew to have come to England. Some authorities have placed his lifetime in the 13th cent., but he is more commonly considered identical with Isaac of Russia, a 12th cent. scholar mentioned in English documents.

***Lit.:*** Jacobs, Joseph, *The Jews of Angevin England* (1893) 66, 73.

**ISAAC ELHANAN SEMINARY,** *see* YESHIVA COLLEGE.

**ISAAC HAYIM HAKOHEN,** *see* CANTARINI, ISAAC HAYIM.

**ISAAC IBN EZRA (Abu Sad),** *see* IBN EZRA, ABRAHAM BEN MEIR.

**ISAAC IBN LATIF,** *see* IBN LATIF, ISAAC BEN ABRAHAM.

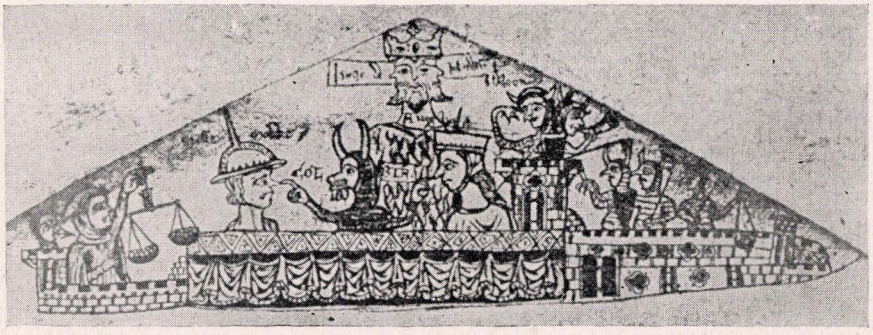
**ISAAC IBN YASHUSH,** grammarian, b. Toledo, Spain, 982; d. Toledo, about 1058. As a physician he was known as Ibn Saktar; he was personal physician to Muwaffak Mudjahid al Amiri. He was considered an authority on Jewish law, and as a writer he devoted himself chiefly to grammar, writing a work thereon in the Arabic language cited in Hebrew as *Sefer Hatzerufim.*

In Biblical exegesis he was very radical, disputing, for instance, the authenticity of the Edomite list of kings, maintaining that it was not compiled until there were already kings in Israel. Indeed, he asserted that the names themselves offered proof that the compilation of the table had to be ascribed to the time of Jehoshaphat. This theory was indignantly rejected by Abraham ibn Ezra, to whom we are indebted for our knowledge of the *Sefer Hatzerufim* and of several fragments of other books by Isaac ibn Yashush.

**ISAAC MEIR BEN ISRAEL,** *see* GERER REBBE.

**ISAAC NAPPAHA** ("the smith"), Palestinian Amora of the third generation (4th cent.), a pupil of Johanan. He is probably identical with the Amora of the same name who is called simply Rabbi Isaac in the Palestinian Talmud and the Midrash, and sometimes in the Babylonian Talmud. He lived part of the time in Tiberias, and part of the time in Caesarea, and visited Babylon, where he gave lectures in the house of the exilarch. He was the most important transmitter of the Haggadah of Johanan.

Isaac was mainly a Haggadist, although he was familiar with the Halachah also and frequently gave decisions as to the religious law (*Betz.* 27a; *Hul.* 48b) and acted as judge (*B.K.* 117b). He himself made the following observation: "In former times, when there was prosperity, the people wished to learn about the Mishnah and the Talmud; but now, when poverty and governmental oppression have laid heavy burdens upon them, they prefer to hear addresses about the Bible and the Haggadah." How much he was desired as a Haggadist as well as a Halachist is seen from the fact that Rabbi Ammi and Rabbi Assi wanted to hear something from him; but one wanted only Haggadah and the other only Halachah, so that Isaac was at a loss as to what to say. He told them the story of the man with two wives, one who was old and one who was young; one pulled out his black hairs and the other his white hairs, until he was left bald. Finally Isaac chose a verse from the Bible to which he could attach something Haggadic and also something Halachic (*B.K.* 60b). Rabbi Simon ben Lakish praised an interpretation of Isaac's and was of the opinion that it was superior to Johanan's. His trustworthiness in questions of the religious law was extolled by Abaye (*Hul.* 110a).



*Contemporary caricature of Isaac of Norwich; he appears at the top with three faces, perhaps to indicate his widespread activities. From the catalogue of the Anglo-Jewish Historical Exhibition, 1887*

**ISAAC NATHAN BEN KALONYMUS,** lexicographer and apologete of Provence, Southern France, who lived in the middle of the 15th cent. He was a member of the distinguished Nathan family, which produced many scholars. In his earlier years Isaac Nathan came into frequent contact with learned Christians. The result was a realization of the harm being done by the propaganda of Christian scholars, and by apostate Jews who made it a practice to misquote and falsely render words from the Bible in order to substantiate their attacks on the Jews.

Until his fifteenth year, Isaac's education, devoted to Talmudic, religious, and philosophical studies, included no Bible training. He soon realized this deficiency, and set out to remedy it. Having equipped himself with the necessary knowledge, he proceeded to refute unjust criticism of Judaism and to defend his convictions in a number of polemical works. The most important of these is entitled *Correction of the False Witness*, a reply to a libelous essay by the apostate Geronimo da Santa Fé.

In order to facilitate the study of Bible exegesis among Jewish scholars and to prevent misquotation, he compiled the first Hebrew Bible concordance. The only work of this kind then in existence was a Latin concordance, which he may have used as a model. He was engaged on this vast work from 1437 to 1445. The fruit of his labor he entitled *Meir Nathib* (Illumination of the Path). It was so designed that anyone might see at a glance how many times each word occurs, and the varying meanings of each word. Verses were grouped alphabetically under the reference words according to root.

An innovation which was later followed by the first printers of the Hebrew Bible was that of dividing the Bible text into chapters, and these and the verses Isaac numbered according to the procedure established by the Latin Vulgate of Jerome. The work was first printed at Venice in 1523 (the printer erroneously giving the author's name as Mordecai Nathan), and was reprinted many times. Subsequently the *Meir Nathib* remained a standard for the many concordances of the Hebrew Bible of both Christian and Jewish authorship.

*Lit.:* Zunz, L., *Gesammelte Schriften,* vol. 3, p. 190; Waxman, M., *A History of Jewish Literature,* vol. 2 (1933) 17.

**ISAAC OF NORWICH,** an English financier during the time of King John and Henry III, d. about 1244. The frequency with which his name appears in the records of the community, in connection with money-lending, proves that he was one of the most active financiers in the country at that period. In 1210 he seems to have been one of the Jews imprisoned by John in the Tower of London, when he attempted to extort money from the Jews. The Hebrew deeds of the period refer to Isaac as *Nadib*, or Maecenas. A caricature which has come down from the period of Henry III depicts Isaac as a three-faced rapacious being.

**ISAAC OR ZARUA,** *see* ISAAC BEN MOSES OF VIENNA.

**ISAAC, SAMUEL,** English merchant and builder of the Mersey Tunnel, b. Chatham, England, 1815; d. London, 1886. Having come to London as a young man, Isaac entered business as an army contractor, establishing the firm of Isaac, Campbell and Company. His brother, Saul Isaac, who was a Member of Parliament from 1874 to 1880, was associated with him. The firm was one of the largest purveyors to the Confederacy during the United States Civil War, running the blockade with great success. Isaac's son, Henry Isaac, died in Nassau at this period, while engaged in this enterprise. With the defeat of the South, Isaac, who had invested heavily in Confederate bonds, was ruined.

In 1880 Isaac acquired the rights to the projected Mersey Tunnel at Liverpool and, in spite of opposition, he himself superintended the work. The boring was completed in 1884 and the tunnel was opened for traffic in 1885. Isaac was a collector of paintings, specializing in the work of English artists.

**ISAACS,** an early Connecticut family repeatedly referred to as being of Jewish descent. However, the evidence for this assertion is not conclusive. It is based largely on Franklin B. Dexter's *Biographical Sketches of the Graduates of Yale College* (vol. 2, p. 233).

RALPH ISAACS was an early trader in the Connecticut colony and a leading citizen of Norwalk. In 1726 he married a Christian woman, Mary Rumsey, of Fairfield, and ten years later was a founder and first warden of the Episcopal Church of Norwalk. His descendants played a prominent role in Connecticut's colonial period.

ISAAC ISAACS (b. Norwalk, 1730), his son, graduated from Yale College at the age of eighteen. During the French and Indian War he was captain-lieutenant of the first (1756) expedition sent against Crown Point, where the French held a strategic fortification on Lake Champlain, and two years later he served as cap-



*Samuel M. Isaacs*

tain of the regiment which attacked Ticonderoga, another French entrenchment.

RALPH ISAACS (b. Norwalk, 1741), the brother of Isaac, was also a Yale graduate (1761). He was a prominent New England Tory during the Revolution.

BENJAMIN ISAACS, another brother of Isaac, completed work at Yale College in 1781. His son, also named Benjamin, settled in Bedford, N. Y., and for a number of years he was a member of the State Assembly, as a representative from Westchester County (1807, 1814-16, 1818). Other members of this family also figured prominently in America's early history.

**ISAACS,** a distinguished family of New York city.

SAMUEL MYER ISAACS (b. Leeuwarden, Holland, 1804; d. New York city, 1878), a rabbi, came to New York from England in 1839 to become the first Hazan and preacher of Congregation B'nai Jeshurun, then on Elm Street. The employment of a preacher was an innovation for the synagogue, especially one who preached in English. He was the first to do so regularly in an Ashkenazic synagogue in the United States.

His father had been a banker in Holland but fled to England with his family in 1814 to escape the invading French. Of his five sons, four became rabbis. Samuel Myer Isaacs, before leaving England, had been the principal of an orphan asylum in London (Noveh Zedek in West Norwood, later the Jews' Hospital and Orphan Asylum). In 1847, when a schism in Congregation B'nai Jeshurun led to the formation of Congregation Shaaray Tefila, Isaacs became the rabbi of the new congregation and remained such until his death.

In 1857 Isaacs founded a weekly, the *Jewish Messenger,* in which he opposed Reform Judaism. In 1875, however, he advocated certain minor ritual reforms but found no supporters. He was an ardent advocate of the anti-slavery movement and, although he lost his Southern subscribers because of this, persisted in his course, writing in an editorial, "We want subscribers, for without them we cannot publish a paper, and Judaism needs an organ; but we want much more truth and loyalty. . . ." At the memorial exercises for President Abraham Lincoln in 1865, held in Union Square, New York city, Isaacs performed part of the services.

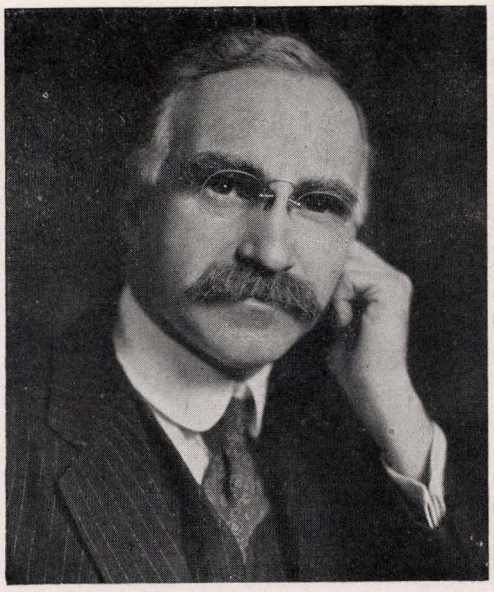
Isaacs was a leader in many communal activities: he was associated with Sampson Simson in founding Mt. Sinai Hospital (1852), originally (until 1871) called the Jews' Hospital, and was its first vice-president; he was one of the organizers of the Board of Delegates of American Israelites (1859) for securing and maintaining Jewish civil and religious rights at home and abroad; he helped found the Hebrew Free School Association in New York city (1864) and the first theological seminary for Jews in the United States, Maimonides College of Philadelphia (1867); and he helped organize the United Hebrew Charities in New York city (1874).

MYER SAMUEL ISAACS (b. New York city, 1841; d. New York city, 1904), a lawyer, was the eldest son of Samuel Myer Isaacs. He studied at New York University, graduating at the head of his class in 1859, and, after receiving his degree in law in 1861, was admitted to the bar of New York in 1862. He specialized in real estate law and lectured on this subject at New York University Law School from 1887 until 1897. He was appointed a judge of the Marine (later City) Court to fill an unexpired term in 1880. Isaacs was active in the perennial attempts to improve the administration of municipal affairs in New York city, and was one of the organizers of the Citizens' Union in 1897.

He worked beside his father in founding the Board of Delegates of American Israelites (1859) and the Hebrew Free School Association in New York city (1864). He was secretary of the Board of Delegates from 1868 to 1876 and president from 1876 until 1878, when the Board was merged into the Committee on Civil and Religious Rights of the Union of American Hebrew Congregations; he was secretary of the Hebrew Free School Association in 1864 and its president from 1880 until 1892. In 1889 he was a member of the committee that established the Educational Alliance, into which the Free School Association was merged. Isaacs was one of the founders of the Hebrew Technical Institute (1883), and was one of those who initiated the merging of a number of relief societies in New York city into the United Hebrew Charities (1873). He was also one of the founders of the Montefiore Home (1884) for chronic invalids. He helped secure Seward Park for the crowded East Side of New York city.

From 1881 on, during the persecution and massacres of Russian Jews, Isaacs was one of the New York committee to aid the refugees. He became a member of the executive committee of the Alliance Israélite Universelle in 1881, and was president of the Baron de Hirsch Fund from 1891 until his death. As such he was active in establishing the Baron de Hirsch Agricultural School at Woodbine, N. J. (1895).

He was one of the editors of his father's *Jewish Messenger* from its founding in 1857 until his father's



*Lewis M. Isaacs*

death in 1878. In 1906 his brother, Abram Samuel Isaacs, edited a collection of his addresses, *The Old Guard and Other Addresses.*

ABRAM SAMUEL ISAACS (b. New York city, 1852; d. Paterson, N. J., 1920), rabbi, editor, and educator, was another son of Samuel Myer Isaacs. He studied at New York University (A.B., 1871; M.A., 1873), at the University of Breslau (1874-77), and at the Jewish theological seminary in that city. He was professor of Hebrew at New York University (1885-94), then professor of German (1887-95), of German literature in the post-graduate department (1895-1906), and, finally, professor of Semitic languages at New York University, in charge of the department (from 1906 on).

Isaacs was preacher in the East 86th Street Synagogue in New York city (1886-87). From 1896 until 1905 he was the rabbi of B'nai Jeshurun Congregation of Paterson, N. J. (Barnert Memorial Temple).

Upon his father's death in 1878, Isaacs became the editor of the *Jewish Messenger.* He remained its editor until the periodical was merged with the *American Hebrew* in 1903. Isaacs was the author of *A Modern Hebrew Poet: The Life and Writings of Moses Chaim Luzzatto* (1878), *What Is Judaism* (1912), and, for younger readers, *Stories from the Rabbis* (1894), *Step by Step* (1910; the early days of Moses Mendelssohn), *The Young Champion* (1913; a year in Grace Aguilar's life), and *Under the Sabbath Lamp* (1919). Two of his poems are in the *Union Hymnal,* published by the Central Conference of American Rabbis.

In 1878 he was awarded the degree of Ph.D., *honoris causa,* by New York University.

LEWIS MONTEFIORE ISAACS (b. New York city, 1877), lawyer and musician, was the son of Myer Samuel Isaacs. He studied at the College of the City of New York (1891-93), New York University (Ph.B., 1897), Columbia University, M.A., 1899), and Columbia University Law School (LL.B., 1900). He was admitted to the bar of New York in 1899, and from then on practised law in New York city.

Isaacs wrote about music and was himself a composer of songs and compositions for the piano and orchestra. He is the author of *Guide to Humperdinck's Königskinder* (1912; with Kurt J. Rahlson) and *Guide to Humperdinck's Hänsel und Gretel* (1913). He was treasurer of the Beethoven Association and secretary of the Edward MacDowell Association. For many years he was a trustee of the West End Synagogue (Congregation Shaaray Tefila).

EDITH JULIET RICH ISAACS (b. Milwaukee, Wis., 1878), editor, was the wife of Lewis Montefiore Isaacs. She studied at Milwaukee-Downer College (A.B., 1897). For a while she was the literary editor of the *Milwaukee Sentinel* (1903) and a departmental editor of the *Ladies Home Journal.* During the first World War, she was head of the department of publicity for women in the Second Federal Reserve District during the Liberty Loan campaigns (1917-18).

From 1918 on, Mrs. Isaacs was editor of *Theatre Arts Magazine,* a quarterly devoted to the study of the arts of the theatre. In 1924 the magazine became the *Theatre Arts Monthly.* Mrs. Isaacs was the editor of *Theatre* (1927, a collection of essays on the theatre), *Plays of American Life and Fantasy* (1929), and *Architecture for the New Theatre* (1935; a collection of essays).

STANLEY MYER ISAACS (b. New York city, 1882), lawyer and city official, was another son of Myer Samuel Isaacs. He studied at Columbia University (A.B., 1903; M.A., 1904) and New York University Law School (LL.B., 1904). He was admitted to the bar of New York in 1905, and practised law in New York city until 1919; from 1919 on he was in the real estate business.

From 1904 until 1912 and from 1916 on, Isaacs was a member of the Republican County Committee of New York County. In the interval he was a member of the Progressive Party. In 1937 he was elected president of the Borough of Manhattan of New York city for a term of four years on a municipal "Fusion" ticket. He aroused much criticism by appointing a communist to the post of confidential examiner in his office. Isaacs defended the appointment on the ground, among others, that in a democracy political beliefs did not bar an appointee from office, if he was otherwise qualified; but because of the appointment Isaacs was refused renomination by the Republican Party, and withdrew his candidacy (1941), but announced that he would run for the City Council.

Isaacs was active in the work of the settlement houses in New York city, particularly that of the Educational Alliance. In 1934 he was president of the United Neighborhood Houses, and was awarded a medal in 1938 for his activity in this field. He was also an officer of the Baron de Hirsch Fund and a trustee of the Federation for the Support of Jewish Philanthropic Societies.

CHARLES REZNIKOFF.

*Lit.:* Bloch, Joshua, "Abram Samuel Isaacs," *Publications of the American Jewish Historical Society,* No. 31 (1928) 265-66; Isaacs, Abram S., "Myer S. Isaacs. A Memoir," *American Jewish Year Book,* 5667 (1906-7) 19-33; Isaacs, I. S., "Myer S. Isaacs," *Publications of the American Jewish Historical Society,* No. 13 (1905) 143-46; Kohler, Max J., "The Board of Delegates of American

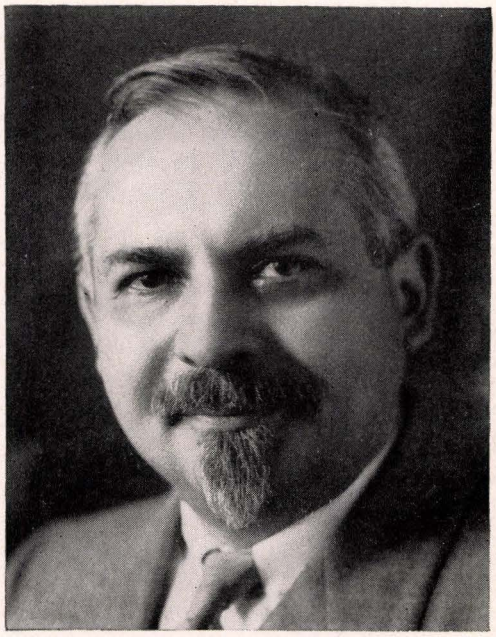
Israelites, 1859-1878" (including the correspondence of Myer S. Isaacs with General Benjamin F. Butler as to the status of the Jews at the time of the Civil War), *Publications of the American Jewish Historical Society,* No. 29 (1925) 75-135; Stern, Nathan, "Abram S. Isaacs," *Central Conference American Rabbis Year Book,* vol. 31, pp. 154-57.

**ISAACS,** an American family of scholars and scientists originating in Cincinnati. Although the family has been in the United States for about a century (1941) and its members have had distinguished academic careers, they have remained Orthodox. SCHACHNE ISAACS (b. Liubava, Lithuania, 1812; d. Cincinnati, Ohio, 1887), the founder of the family, established Orthodox institutions in Cincinnati, to which city he came in the year 1852, as the older institutions, one by one, became Reform. Several of the institutions he founded are still popularly known by his name. He corresponded with leading European and American rabbis regarding questions of Orthodox ritual in the United States and, in recognition of his stand against any change in the prayer-book, one of the earliest Hebrew pamphlets published in the United States was dedicated to him—Elijah Holzmann's *Emek Refaim* (New York, 1875). Schachne Isaacs' sons, Moses (b. 1852) and Abraham (b. Hamilton, Ohio, 1859; d. 1928), continued their father's activities.

NATHAN ISAACS (b. Cincinnati, 1886), son of Abraham, was a professor of law. He studied at the University of Cincinnati (A.B., 1907; A.M., 1908; Ph.D., 1910), at the University of Cincinnati Law School (LL.B., 1910), and at Harvard University (S.J.D., 1920). He was admitted to the bar of Ohio in 1910, and for a while practised law in Cincinnati (1910-12). He then taught law at the University of Cincinnati Law School, serving as professor of law from 1912 to 1918 and as assistant dean from 1916 to 1918.

From 1919 to 1920, Isaacs was Thayer teaching fellow at Harvard Law School; he was professor of law at the University of Pittsburgh Law School from 1920 to 1923 and, from 1924 on, professor of business law at the Graduate School of Business Administration of Harvard University (also, from 1936 on, at the Graduate School of Public Administration). He taught business law at Columbia University in the summers of 1921 to 1926 (with the exception of 1924); he was the Cutler lecturer on constitutional law at the University of Rochester in 1934; and a lecturer at Yale Law School from 1937 to 1939. Isaacs was a director of the American Arbitration Association and was frequently asked to arbitrate commercial and labor disputes.

Isaacs' publications include *The Law in Business Problems* (1921; revised ed., 1934), *Course in Business Law* (1922), and *Study as a Mode of Worship* (1925). His "The Influence of Judaism on Western Law" was included in *The Legacy of Israel* (1927; a summary of the contribution of Judaism to human thought). A series of essays by Isaacs, " 'The Law' and the Law of Change," dealing with the evolution of Jewish law to modern times, appeared in the *Pennsylvania Law Review* (vol. 65). He contributed articles to the *Encyclopaedia Britannica* (1930) and the *Encyclopedia of the Social Sciences* (1931-35). He also edited (with Roscoe Pound) *The National Law Library* (1939). He was assistant editor in charge of Hebrew of the *International Standard Bible Encyclopedia* (1915), and a fellow of the American Academy of Arts and Sciences.



*Nathan Isaacs*

During the first World War Isaacs served as a captain in the intelligence division of the Army (1918-19).

Among his Jewish activities, he was a trustee of the Associated Jewish Philanthropies of Boston and president of the Bureau of Jewish Education. He owned a collection of Judaica and Hebraica, consisting particularly of bio-bibliographical material and almost complete in printed editions of responsa.

SCHACHNE ISAACS (b. Cincinnati, 1888), son of Abraham, was a psychologist. He studied at the University of Cincinnati (A.B., 1910; M.A., 1912) and did post-graduate work at other universities, including Johns Hopkins and the University of Paris. He was an instructor at the University of Cincinnati from 1915 to 1917, and instructor (1921-24) and associate (1924-28) in psychology at Johns Hopkins University. From 1928 to 1932 he was city psychologist of the health bureau of Rochester, N. Y., and an assistant in medicine of the psychiatric division of the Strong Memorial Hospital in that city. From 1933 on, he was a psychologist for the Training School for Boys of the Department of Social Welfare of New York State.

During the first World War Isaacs was a first lieutenant in the air service (medical research laboratory) of the United States Army, and served with the American Expeditionary Force.

RAPHAEL ISAACS (b. Cincinnati, 1891), son of Abraham, was engaged in medical research. He studied at the University of Cincinnati (A.B., 1911; A.M., 1912) and at the College of Medicine of the University of Cincinnati (M.D., 1918). He did post-graduate work at the Marine Biological Laboratory at Woods Hole, Mass., and at Harvard Medical School (1922-23). Before entering upon his medical studies he had been an assistant in biology (1910-11) and an assistant in zoology (1911-14) at the University of Cincinnati; afterwards, he was an assistant in physiology (1917-18)

and an instructor in medicine (1920-22) at the University of Cincinnati College of Medicine.

From 1923 to 1927 Isaacs was an instructor in medicine at Harvard Medical School. He was an assistant professor of medicine at the University of Michigan from 1927 to 1929 and, from 1929 on, associate professor. From 1927 to 1940, he was assistant director of the Simpson Memorial Institute for Medical Research of the University of Michigan. From 1940 on, he was hematologist at the Michael Reese Hospital in Chicago.

Among Isaacs' discoveries are the effect of X-rays on blood (1925), the use of desiccated stomach in the treatment of pernicious anemia (1929-30), and a form of liver extract (1932). For his achievements he was awarded the Alveranga prize in 1925 and the bronze medal of the American Medical Association in 1930. He is the author of *Manual of Clinical and Laboratory Technic* (1926; with H. B. Weiss), *Diseases of the Blood* (1937, with C. C. Sturgis), and *Diagnosis and Treatment of Diseases of the Blood* (1937; with Thomas Ordway and L. W. Gorham). He was an associate editor of *Folia Haematologica* from 1925 on. He was also a member of the editorial board of *Harofe Haivri*.

Nesha Isaacs (Mrs. Harrison I. Rothfield, b. Cincinnati, 1894), daughter of Abraham, was an instructor in political science at the University of Cincinnati from 1922 to 1929. From 1938 on, she was a member of the committee on publications of the Jewish Welfare Board. She was also a member of the board of directors of the Women's Branch, Union of Orthodox Congregations of America.

Elcanon Isaacs (b. Cincinnati, 1896), son of Abraham, was a lawyer. He studied at the University of Cincinnati (A.B., 1917; LL.B., 1920) and at Harvard Law School (S.J.D., 1927). From 1927 on, he conducted the courses in business law of the summer session of Columbia University. He also advanced a theory of the metrical basis of Hebrew poetry which received favorable recognition (Eduard König, *Kommentar zu den Psalmen*, 1927, p. 13).

Moses Legis Isaacs (b. Cincinnati, 1899), son of Abraham, was a chemist. He studied at the University of Cincinnati (M.A., 1921; Ph.D., 1923) and was an assistant in chemistry at the university from 1919 to 1921 and held a Merrell fellowship in biochemistry from 1921 to 1924. From 1924 to 1926 he was a national research fellow in bacteriology at Columbia University, an instructor in sanitary science at Columbia University from 1926 to 1936, and from 1936 on, assistant professor of sanitary science at Columbia University. In 1940, upon the death of Bernard Revel, dean of Yeshiva College, Isaacs was appointed professor of chemistry there and dean, to take office in 1942.

Isaacs was vice-chairman of the Kashruth Advisory Board of the New York State Department of Agriculture.

Asher Isaacs (b. Cincinnati, 1902), son of Abraham, was an economist. He studied at the University of Cincinnati (A.B., 1923; A.M., 1924) and at Harvard University (A.M., 1926; Ph.D., 1933). He was an assistant in economics at the University of Cincinnati in 1923 and 1924, an instructor in economics at the University of Pittsburgh from 1926 to 1928, assistant professor in economics at the university from 1928 to 1935, and, from 1935 on, associate professor.



*Henry A. Isaacs*

Isaacs was also editor of the weekly *American Jewish Outlook* of Pittsburgh from its establishment in 1934.

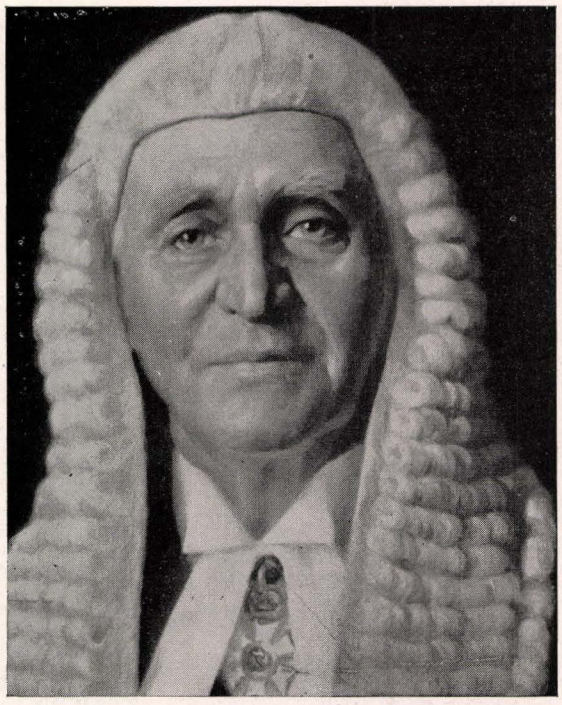
Charles Reznikoff.

**ISAACS, SIR HENRY AARON,** Lord Mayor of London and civic worker, b. London, 1830; d. London, 1909. He became an alderman in London in 1883, and served until 1891. In 1887 he was made a sheriff, and was knighted. Isaacs was chosen Lord Mayor of London for the year 1889 to 1890. Because the Lord Mayor's show that year was held on the Sabbath, and Isaacs' riding in a coach would have been offensive to his Jewish constituents, he walked through the Jewish sections traversed by the parade.

Isaacs' efforts on behalf of the inhabitants of the poorer neighborhoods of the city were inspired by his own emergence from such a background. He was an advocate of better housing, and effected financial reforms in the city administration. Isaacs was an authority on the teaching of deaf-mutes, and wrote *Sounds Versus Signs*, a brochure on a teaching method. He was also the author of *Memoirs of My Mayoralty*.

**ISAACS, SIR ISAAC ALFRED,** governor general of Australia, b. Melbourne, Australia, 1855. He took his law degree at the University of Melbourne in 1880, was called to the bar the same year, and became Queen's Counsel in 1899. Isaacs was elected to the Victorian Legislative Assembly in 1892 and held his seat until 1901. In 1893 he was made solicitor-general of Victoria, and in 1894, attorney-general. He served in the latter post until 1899 and again from 1900 to 1901.

An early advocate of the federation of the Australian



*Isaac A. Isaacs*

states, Isaacs was a member of the convention which, in 1897 and 1898, framed the federal constitution. He was elected to the Australian House of Representatives in 1901; during the last year of his incumbency (1905-6), he was also attorney-general of Australia. In 1906 Isaacs was made a justice of the High Court of Australia; he was acting chief justice in 1927 and 1929, and chief justice from 1930 to 1931. He had been knighted in 1928. When, in December, 1930, he left the office of chief justice to become governor general of Australia, Isaacs was the first native Australian to occupy the position. In 1936 he left the governor generalship and became a member of the privy council.

**ISAACS, ISAIAH,** merchant and colonial settler, d. Charlottesville, Va., 1806. He was the first Jew known to have settled in Richmond, Va., before the Revolutionary War. His name appears in a lawsuit as early at 1769. About 1781 he formed a business partnership with Jacob I. Cohen which lasted until 1792. The partners engaged in important land ventures, employing Daniel Boone, in 1781, to stake out virgin Kentucky lands, thereby helping to open up the early West to commercial enterprises.

Isaiah Isaacs (whose surname often appears as "Isaac") owned real estate both in the city of Richmond and in several adjacent counties. Prior to his coming to Richmond, he had been a resident of Albemarle County, Va. He was one of the original members of the first Richmond Jewish congregation, and contributed the first burial ground for the use of its members. Isaiah Isaacs, while a slave owner, appears to have treated his negroes with a spirit of sympathy and consideration. He gave one of his slaves, Lucy, her freedom in 1799; his will contained humane provisions for the care and treatment of the rest of his slaves, tending toward their ultimate emancipation.

***Lit.:*** *Publications of the American Jewish Historical Society,* No. 4, p. 24; No. 19, p. 70; No. 20, pp. 100, 104; Markens, I., *The Hebrews in America* (1888) 84; *First Census of the United States, 1790 (Virginia)* (1908) 115; Ezekiel, H. T., *The History of the Jews of Richmond* (1917) 14-16.

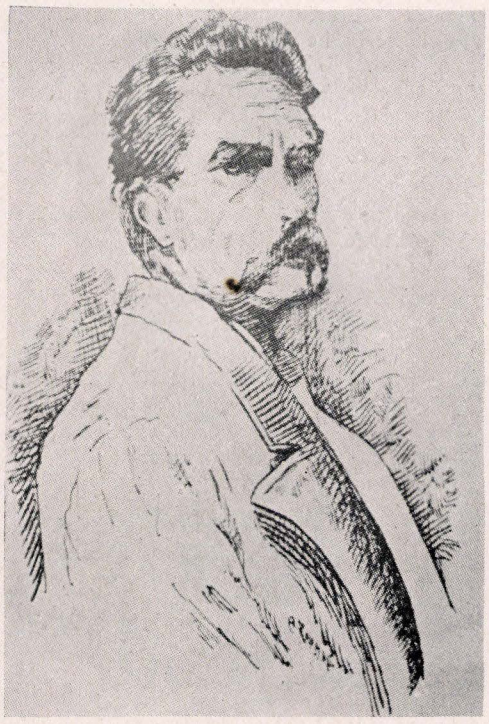
**ISAACS, JACOB,** merchant and inventor, b. early in the 18th cent.; d. Newport, R. I., 1798. He was a member of the Jewish community of Newport, R. I., during the Colonial and Revolutionary periods. He became involved in considerable litigation over a note executed by his father, Abraham Isaacs, with John Merritt of Providence, R. I., who brought an action against Jacob to recover the loan, with accrued interest, in 1755. The king in council, February 17, 1758, entertained his appeal from local decisions against Isaacs and decided the cause in his favor.

Jacob Isaacs was a resident of Newport in 1755, where he remained for the rest of his life. He was one of the ten signers of a letter of thanks, dated May 28, 1759, sent by the Newport Congregation to Congregation Shearith Israel of New York for aiding in the erection of their synagogue. The signature appears as "Jacob Isaacks," a form of spelling of the surname which was generally contracted to "Isaacs" in subsequent years. The name of Jacob Isaacs appears in an enumeration of the Jews of Newport, for the year 1760, made by Ezra Stiles. His family is listed as consisting of "five souls," and he is also mentioned by Stiles as the owner of a brig, in 1762, in a list of shipowners. He became insolvent in 1772; and there is nothing heard of him until 1783, when he made known that he was in the brokerage business. About the same time, Isaacs came into public notice with an offer to build ships in Rhode Island and Massachusetts by employing the best workmen obtainable. Again, in 1790, Isaacs came to the fore as an inventor of a special process for obtaining fresh water from the salty waters of the sea, in which he interested George Washington and Thomas Jefferson. Jefferson was favorably impressed and, in a lengthy report, recommended the invention to Congress, but Congress laid the matter aside indefinitely.

***Lit.:*** *Publications of the American Jewish Historical Society,* No. 2 (1894) 111-17; No. 5 (1897) 199-202; No. 6 (1898) 77-78; No. 8 (1900) 124; No. 27 (1920) 179-80; Peterson, *History of Rhode Island,* 61; Stiles, *Literary Diary,* vol. 1, p. 11.

**ISAACS, JACOB,** lecturer on the English language and literature, b. London, 1896. He was educated at Oxford, and after a period in the Civil Service and service in France during the first World War, Isaacs became assistant lecturer at the University College of North Wales. In 1924 he was made assistant lecturer at King's College, London, and in 1928 was appointed lecturer. Among his published works are *Shakespeare as Man of the Theatre* (1927); *Production and Stage Management at the Blackfriars Theatre* (1933); *Shakespeare Scholarship and Later Shakespeare Criticism* (1933). Isaacs was also a contributor to the *Encyclopaedia Britannica* and to leading British literary journals. He was honorary secretary of the Zangwill Memorial Fund.

**ISAACS, JORGE,** Colombian novelist, b. Cali, Colombia, 1837; d. Ibagué, Colombia, 1895. He was the



*Jorge Isaacs*

son of an English Jew who had accepted Catholicism and married a Spanish woman. Isaacs spent his early childhood in Colombia and was then sent to London, where he finished his education. Family tragedies and the loss of the estate as the result of internal wars left him on his own. In 1864 Isaacs published a volume of poetry, *Poesías,* and in 1867 his novel *María* appeared. The melancholy and lyricism which had marked his poetry were apparent also in the novel, which was a simply told romantic tragedy.

Isaacs was rewarded for his success by a diplomatic post in Chile. It was evidently not a favor to him, for he made no further progress either in diplomacy or literature, and achieved only minor success in both from then on. *María,* however, became a Colombian classic. In 1920 the twenty-fifth anniversary of the author's death was commemorated by the erection of a statue in his honor by South American women.

***Lit.:*** *American Hebrew,* July 18, 1941, p. 10.

**ISAACS, MOSES,** merchant and patriot, b. New York city, 1737; d. New York city, 1798. He was the son of Abraham and Hannah (Mears) Isaacs. His father engaged actively in the building of the first synagogue in New York, consecrated in 1730. Moses Isaacs served in the Continental Army during the American Revolution and is said to have entertained General George Washington at his residence in Newport, R. I., to which city he had removed. A portrait, which shows him in uniform, is in the possession of Dr. Francis Allen de Ford of Philadelphia, one of his numerous descendants.

Moses Isaacs married Rachel Mears, daughter of Judah and Johaveth Mears, in Philadelphia, in 1764. They had sixteen children, and the family lived at different times in various places in New England. During the War of Independence they were compelled to move from place to place. The eldest daughter, Johaveth, became the wife of Michael Marks of Philadelphia in 1786, and descendants of the family are numerous in the cities of New York and Philadelphia.

***Lit.:*** *Publications of the American Jewish Historical Society,* No. 6 (1898) 127; No. 19 (1910) 20; Morais, H. S., *The Jews of Philadelphia* (1894) 241-42; London, *Portraits of Jews* (1927) 75.

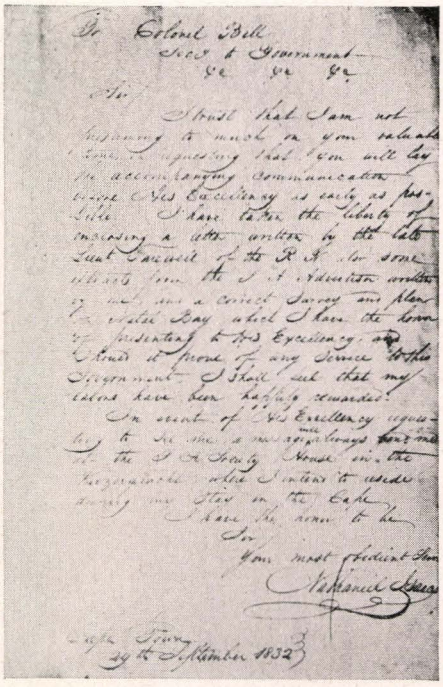
**ISAACS, NATHANIEL,** African explorer, b. Canterbury, England, 1808; d. West Africa, after 1858. He left England in 1822 for St. Helena, near Africa, to which he had been sent by his family to obtain commercial experience in the counting-house of his uncle, Saul Solomon, a leading merchant on the island and a consul for France and Holland. Tiring of business life there, Isaacs, who was of an adventurous nature, accepted the invitation of Lieutenant King, of the Royal Navy, commanding the brig *Mary,* to accompany him on a voyage to the Cape of Good Hope after the latter had delivered a cargo to his uncle. They arrived at Cape Town in June, 1825, where they heard that Lieutenant Farewell, a friend of King, was lost in "East Africa." King and Isaacs set out to search for Farewell and his party in the Zulu country. On September 30, 1825, they found Farewell and his three friends at Port Natal, off which the *Mary* anchored.

The first three years of Isaacs' residence in Natal were marked by a number of extraordinary adventures. Apart from exploring a goodly portion of the then unknown territory, Isaacs for a while gained the protection and favor of the Zulu king, Chaka, who was noted for his despotism and blood-curdling massacres. On one occasion he was asked by Chaka to assist the Zulu army in attacking the Umbatis. The expedition was successful, but Isaacs was seriously wounded in the fight. On account of this, Chaka gave him the name of Tamboosa, the brave warrior, and not long afterwards regarded him as the leader of the small band of Europeans in Natal. Isaacs was also sent on an unsuccessful diplomatic errand by Chaka to the colonial authorities at Port Elizabeth, remaining there from May to July, 1828.

Returning to Natal, Isaacs was asked to conduct another mission to the Cape on behalf of Chaka, who at the same time offered him a quantity of ivory and a kraal of cattle. "As a remuneration for the presents he had received from me, as well as for my attention to his people on the last mission, and for the wound I had received in Ingoma, he created me a Chief of Natal," declares Isaacs, "and granted me a tract of country lying from the River Umslutie to the River Umlass, a space of 25 miles of seacoast and 100 miles inland, including the bay, islands and forests near the point, and the exclusive right of trading with his people." Later Dingaan, the successor and murderer of Chaka, also confirmed this grant.

In March, 1829, Isaacs arrived at St. Helena, where he spent a year recuperating from his illness. Natal saw him again in mid-1830. He left the country for good in June, 1831, after learning that Dingaan was about to do him injury. Before his return to St. Helena in March, 1853, he visited the islands and ports in and about the Mozambique Channel.

He, furthermore, believed that he would again live in Natal under more auspicious circumstances. In 1832,



*Facsimile letter by Nathaniel Isaacs*

he unsuccessfully asked of the governor of the Cape, Sir Lowry Cole, a preferential claim in view of what he had achieved there. He was also a warm advocate of the annexation of Natal by Great Britain; and this course was ultimately adopted in 1842.

He spent his last years trading on the West Coast of Africa. In 1835, he petitioned the British government against French interference with his commerce at Portendie. He complained of the conduct of two French brigs-of-war, under the command of the governor of Senegal, towards the English brig, *Eliza,* trading from Sierra Leone and which belonged to G. V. Redman of London, for whom he was acting as agent. For many years he made his headquarters at Old Calabar. He was last seen alive in 1858.

Isaacs wrote *Travels and Adventures in Eastern Africa, with a Sketch of Natal,* published in 1836, at London, in two volumes. A second edition, edited by Louis Herrman, was issued by the Van Riebeek Society, Cape Town, in 1936 to 1937. It is generally regarded as an invaluable and authentic work on the history of early Natal, especially on Zulu life and lore.

In the 20th cent. there has been a renewal of interest in Isaacs. "The part he played in the founding of Durban has so far failed to receive due recognition," writes Graham MacKeurtan (*The Cradle Days of Natal,* 159-60). "It was naturally no greater than he claims in his book. But, after making due allowance for the amiable vice of opportunism, he must rank along with Farewell, Fynn and King as a founder. His book is a vivid, detailed, and accurate record of the birth of a great settlement, and he deserves the acclamation of every interested historian. He was hardy, bold, keen in perception, and resourceful in action. He came to Port Natal a mere boy; he departed almost a stripling; but he left a vivid impression on its nascent years. The only trace of him to-day is the name of 'Cape Nathaniel' opposite the Bluff Point, on a few faded maps. As time goes on, however, he will come into his own."

S. A. ROCHLIN.

*Lit.:* Herrman, Louis, *A History of the Jews in South Africa* (1930) 73-82; Rochlin, S. A., "Nathaniel Isaacs and Natal," *The Jewish Historical Society of England, Transactions,* vol. 13 (1932-35) 247-70; MacKeurtan, Graham, *The Cradle Days of Natal* (1930) 125 et seq.

**ISAACS, RUFUS DANIEL,** *see* READING, MARQUIS OF.

**ISAACS, SAMSON M.,** civil official, b. Norwalk, Conn., 1776; date of death unknown. He spent his youth in Newport and later settled in New York city. Here he became an official of the New York Custom House, which he served for over forty years. He witnessed the inauguration of George Washington (1789) and acted as private secretary to General Henry Knox, a leader of the American revolutionary army and first secretary of war (1785-94).

**ISAACS, SAMUEL HILLEL,** calendarian, b. Raczek, near Suwalki, Poland, 1825; d. Chicago, 1917. He came to New York city in 1847. Isaacs was the reader of the first Russian American congregation (organized 1852), which met, at first, in the garret of 83 Bayard Street, New York city; his services, as were those of all the officers, were gratis. During 1886 and 1887 he was principal of a Talmud Torah in New York.

Isaacs contributed a number of articles on Talmudic subjects to the *Torah Mitziyon,* a monthly published in Jerusalem, but he is known chiefly for his calculation of calendars, particularly the *Civil and Ecclesiastical Perpetual Calendar,* published in New York (1891).

**ISAACSOHN, CHARLES,** music critic, b. Brooklyn, N. Y., 1891; d. 1936. The son of a musician, he studied the violin under his father, but his interest in music being cultural rather than professional, he turned to criticism and the direction of popular concerts in order to reach the layman. In 1916 he became associated with the New York *Globe* as editor of the feature "Our Family Music," and continued it in the *Evening Mail* from 1921 to 1923. From 1927 to 1930 he was music critic for the *Morning Telegraph.* In connection with his newspaper columns, and with the help of Otto Kahn, Adolph Lewisohn and other philanthropists, Isaacsohn organized and directed thousands of educational free concerts in all parts of the city. Through these concerts he helped young musicians, like Max Rosen, Erno Rappé and Mischa Levitski, who eventually became famous.

Isaacsohn is the author of *Face to Face With Great Musicians, Simple Story of Music, Stories from the Hindu,* and *Jews Money and Such.* At various times he was associated with the San Carlo Opera Company, the Chicago Opera Company, and the Aeolian Company. In the early days of broadcasting he experimented with various types of musical programs which later became popular.

**ISAACSOHN, SIEGFRIED,** historian, b. Marienburg, Germany, 1845; d. Berlin, 1882. He was known through his scholarly work *Geschichte des preussischen Beamtentums vom Anfang des fünfzehnten Jahrhunderts bis auf die Gegenwart,* which appeared in three volumes. He edited the tenth volume of the

great collection of records and official documents on the history of Elector Frederick William of Brandenburg.

**ISAIAH.** The Book of Isaiah, by virtually the unanimous agreement of Bible scholars, contains the writings of at least two prophets: Isaiah ben Amoz (chaps. 1 to 39) and Deutero-Isaiah, or Second Isaiah (chaps. 40 to 55); the chapters that constitute Second Isaiah were appended to 1 to 39. The remainder of the book (chaps. 56 to 66), according to critical opinion, consists of fragments of prophetic literature; these, like the second Isaiah portion, were likewise attributed to Isaiah ben Amoz. The reasons for the differentiation of these latter two sections of the Book of Isaiah will be treated below.

**1. Isaiah ben Amoz,** the first of the so-called Major Prophets. His activity extended from the year of the death of Uzziah (about 738 B.C.E.; *Isa.* 6:1) until approximately 701 B.C.E., in the reign of Hezekiah. Therefore he witnessed, as a child, the activity of the prophet Amos and, as a youth, he probably heard the message of the prophet Hosea and was undoubtedly influenced by their teachings.

The time when Isaiah was called to prophecy was one in which the Kingdom of Judah had been experiencing unparalleled peace and prosperity for nearly forty years. This period was marked by two important factors which determined the whole thought and message of the prophet.

The first was the development of the process of social change, in which the simple, nomadic and communal society of primitive Israel had become superseded by and assimilated into the agricultural and urban Amorite, or Canaanite, civilization. This process had been accompanied by the rise of a class of wealthy landowners and merchants at the expense of great numbers of freemen who, by this process, had been reduced to a position of dependence; by the corruption of the social life of the nation as a result of the exploitation practiced by the upper and ruling classes; and by a debasement of the moral life of Hebrew society which resulted from the Hebrews' adoption of the nature worship of the Canaanites with its attendant immoralities as the mode of worship of the national God, thus actually worshipping Him in the guise of a Canaanite Baal (5:7-24; 2:10-17).

The second factor was the rise of the mighty Assyrian conqueror, Tiglath-pileser IV, under whom (and his successors Shalmaneser and Sargon) Assyria threatened, and ultimately destroyed, the independence of the Syrian and Palestinian nations, Israel being defeated and taken into captivity in 722, and Judah being reduced to the position of a tributary state.

In the year 735, Judah was attacked by a coalition of Syria, under Rezin, and Israel, under Pekah, in an attempt to force Ahaz of Judah to join them against Assyria. Ahaz and his advisers were minded to appeal to Assyria for aid against the invaders. Isaiah appeared before Ahaz as he was inspecting the defences of Jerusalem and urged him to have nothing to do with the coalition, predicting the downfall of Syria and Israel. He warned Ahaz that unless he had faith in God, he would not be established (7:1-9). To the incredulous Ahaz, Isaiah declared that the Lord would give him a sign to confirm the prediction of the prophet: within the period that it would take for a woman to bear a child conceived at that moment, i.e. nine months, Judah would be delivered from the aggressors; the child itself would then be named in thanksgiving Immanuel ("God is with us"). But within two or three years, Judah itself would be overrun by the same Assyrians whom Ahaz was calling to his assistance, and would be completely destroyed (7:10-25). As if to repeat this warning, Isaiah inscribed on a great tablet for all to see the words: Maher-shalal-hash-baz ("speedy spoil, quick prey"), recording the date before reliable witnesses. When a son was born to him shortly after, he gave him this same name, making him, as it were, a walking warning of Judah's impending doom. At the same time he repeated the prediction that within two or three years Assyria would destroy the kingdom (8:1-8).

Although not accomplished within the time-limits



*Raphael's painting of Isaiah in the Church of St. Augustine, Rome*

set by Isaiah, the prophet's prediction nevertheless came to pass: Syria (Damascus) was conquered about two years later (732) and Israel fell ten years thereafter (722). The immediate results for Judah and Israel were that both countries became vassals of Assyria.

With the accession of Hezekiah to the throne of Judah (about 720), Judah became involved in a succession of attempted revolts against Assyria by the countries of Western Asia. One was set on foot against Sargon II by Marduk-apal-iddina (the Merodach-baladan of the Bible) of Babylonia, who sent a mission of "friendship" to Hezekiah, probably in an effort to discover the extent of the latter's resources as well as to persuade him to join the anti-Assyrian coalition (*II Kings* 20:12-19; *Isa.* 39). At any rate, about the year 720, several Syrian, Palestinian and Phoenician nations, aided by Egypt, rose in rebellion against Sargon, and it is possible that Judah was one of them. But later (circa 713 to 711), while Assyria was preoccupied with a campaign against Urartu and its allies in the north, there was a revolt on the part of Ashdod in Philistia, of Judah, Edom and Moab, with Egypt, then under the Ethiopian dynasty, again furnishing assistance to these buffer states. Isaiah protested against Judah's participation by appearing naked in the streets for three years, as a symbolic warning of the certain defeat of Egypt and the fate of war captives (18:1-6; 20).

In 705, when Sennacherib succeeded to the throne of Assyria, a rebellion of the western tributaries of Assyria broke out in earnest. Hezekiah, relying upon an alliance with Egypt, headed the coalition. Isaiah strenuously opposed Hezekiah's policy (30:1-7; 31:1-5; 38:7-22), branding it as folly and contempt of God. Jerusalem was besieged; but, probably because further outbreaks in Babylonia or other parts of the Assyrian empire forced the Assyrians to shift their forces from west to east, the siege was raised, and Jerusalem was miraculously delivered. The people rejoiced, thinking their deliverance was permanent and a sign of God's favor. Not so Isaiah, who branded the people of Judah as corrupt and worthy of the fate of Sodom and Gomorrah (1:2-17); he declared that Assyria, too, would be destroyed in the future (31:8-9), because it did not perform its function of destruction of Judah, in accordance with God's desires (10:5-19).

Against this turbulent background of political change, Isaiah lived and preached. He was not primarily a politician. He made no attempt to influence politics by personal contact with those in power; instead, he worked from the outside, opposing the policies of the politicians from the standpoint of his commission from God to prophesy. If his political judgment was largely correct, it was not because of his gifts as a statesman, but the result of his conviction concerning God as the Author of history and the Moral Will of the universe. Isaiah was essentially a prophet, and as such the interpreter of the heritage that was his as an Israelite; as a prophet he followed and developed the political concepts of his predecessors, almost contemporaries, Amos and Hosea.

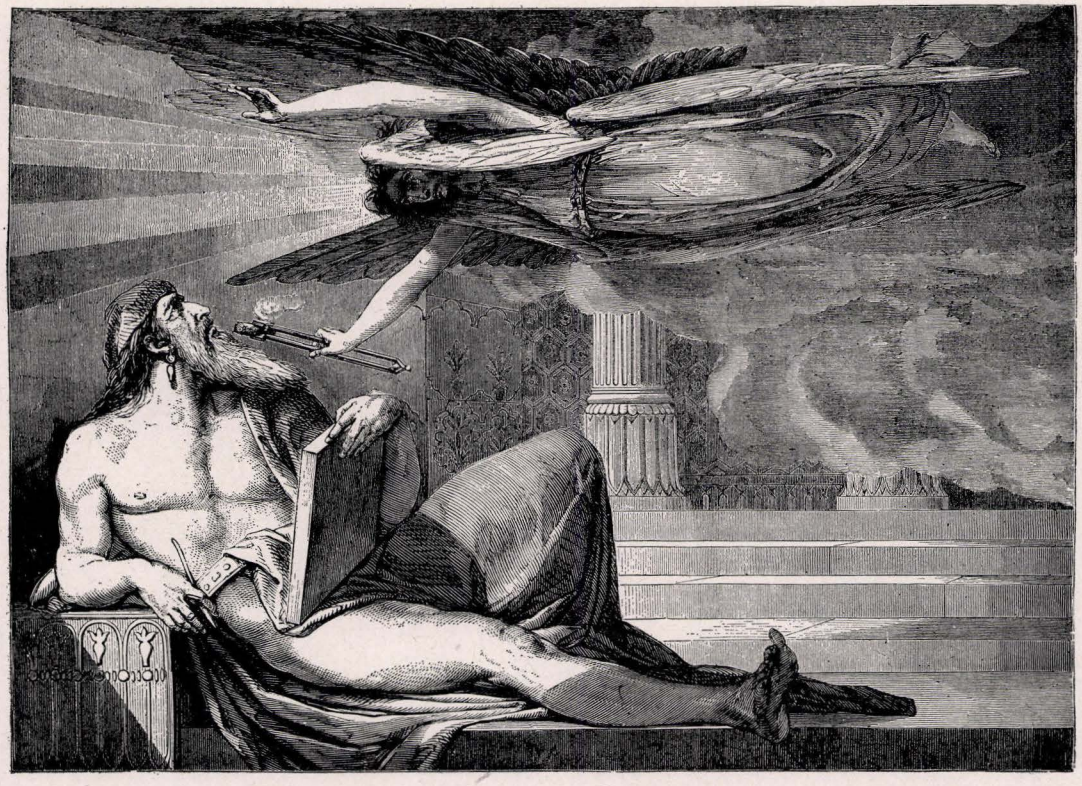
As an Israelite, Isaiah inherited the belief that his people—both the Southern and Northern Kingdoms—were connected by a special tie to God (Yahveh), Whose dwelling-place was Zion. Israel was His people, and He was their possession as well. The other nations might have their gods, but He was the God of Israel and, to Isaiah, the Holy One of Israel—separate and distinct by virtue of His moral nature from all other gods. Isaiah's recognition that God was the God of all the world, Whose glory filled the entire world (6:3), was at the same time bound up with the idea that He was nevertheless the personal, intimate God of His prophet and His people (1:2-3 and many places).

As a successor of Amos and Hosea, Isaiah was undoubtedly influenced by their ideas. Like them, he condemns idolatry, with its accompanying immorality that affected all classes of the people (2:5-8). Like Amos, he declares God to be a God of righteousness, who hates social injustice and ritual divorced from ethical conduct (5:1-25 and other places). In common with both Amos and Hosea, he interprets the "day of the Lord" as a day of punishment of the people for their moral sins, rather than one of favor for their meticulous observance of ritual (5; 9:9 to 10:4 and other places). Even his bold denunciation of the kings and their policies has its pattern in the activities of Elijah and Elisha.

The most important new element which Isaiah added to the message of Amos and Hosea was his doctrine of the holiness of God. In its original sense the Hebrew word for "holy" is derived from a root K-D-SH, which implies "taboo, physically set apart from common affairs." The divinity is essentially *kadosh* (holy) in that He is distinct from humanity. Isaiah turns this primitive concept into a spiritual ideal based upon perfection and justice. "The Lord of Hosts is exalted through justice and the Holy God makes Himself holy through righteousness" (5:16). Isaiah's favorite name for God is "the Holy One of Israel"; to him Holy One meant a God distinct from man by the quality of righteousness or justice.

Yet this perfect and holy God does not withhold Himself from man. The common conception of faith and trust in God among the Israelites of his time was that of meticulous performance of the cult and ritual. Isaiah spiritualizes this desire to serve God by imbuing it with an ethical interpretation; God is to be served by ready obedience to His will for justice (1:19-20). Thus piety is manifested as faith in practical terms; when Isaiah warned Ahaz to avoid the Syro-Ephraimitic alliance in the words: "If ye have not faith, verily ye shall not endure" (7:9), he was enunciating the spiritual principle that only by trusting in God—by conformity to the divine standard of holiness through the establishment of righteous government and a just social order—could the nation endure. To Isaiah faith, trust in God, is not merely an attitude toward God, but a way of life, in conformity with the holiness that is His moral nature. If Israel trusts in God and follows righteousness, its reward will be enduring peace (32:17).

When Isaiah perceived God as a God Whose glory fills the whole world (6:3), he implied that there was no room for any other god. While this does not necessarily imply that Isaiah was a complete monotheist, it says at the very least that other gods are relegated to a subordinate position. There are no other *holy* gods. It also affects the concept of the relations of God and Israel; Israel is dependent on God, but God is inde-



*The call of Isaiah, with the seraph touching a glowing coal to his lips*

pendent of Israel. He would even destroy a recreant Israel in order to vindicate His greatness (6:9-13). To Isaiah God is the Supreme God of the universe Who governs the world according to His own plan to achieve His own purposes. He governs the world no less personally than the kings and politicians. But their plans are doomed to failure unless they conform to His righteous plan, for only in righteousness can their power endure (30:1-5; 31:1-3; 28:23-29; 5:11-17).

Thus, according to Isaiah, God not only cannot tolerate unrighteousness, but He will destroy it. He will even destroy His own people if it persists in its unrighteousness (6:9-12). Yet even if the sinful nation should meet its doom, there will remain a remnant who will return in righteousness to God, will be forgiven, and will form the nucleus of the future, reconstructed holy nation (10:20-23). This hope the prophet symbolized in the names of his sons, Shear-jashub ("A remnant will return") and Maher-shalal-hash-baz. Not that Isaiah shared the popular belief in the inviolability of Jerusalem, even when he predicted that Assyria would not capture Jerusalem. It was not because Jerusalem was inviolate, but because Assyria had failed to carry out the task to which God had appointed it, that it was punished by not being enabled to take the city (10:5-19). But Jerusalem, doomed to eventual destruction, might be saved only by a return of its people to righteousness. How it would be destroyed, and by whom, Isaiah does not say. But his faith was certain that after the judgment had been visited upon Israel, a new Zion would arise, "redeemed by justice," wherein the unjust judges and corrupt counsellors would be replaced by a people so righteous that it would be called "the city of righteousness" (1:26; 28:16-18; 8:17).

A special problem on which scholars are divided is the question of the eschatology of Isaiah, with special reference to certain passages in *Isa.* 1 to 39 which presumably predict the coming of the Messiah. Of those passages that depict the future Zion (9:1-6; 11:1-8; 30:19-26; 32:1-8; 33), none, according to Gray, can be assigned with certainty to Isaiah, and several of them are clearly not his work. Isaiah certainly hoped for and pictured, to some degree, the future, righteous state on earth. But that he predicts the coming of the Messiah as redeemer of mankind, is highly questionable. The two passages particularly (9:1-6 and 11) in which the Messianic king is pictured are held to be unauthentic by a majority of Bible scholars. The passage in 7:14, cited as a prediction of the virgin birth of Jesus, contains no reference to a Messiah. Furthermore, the prophet's own interpretation of its symbolism is borne out by 8:1-15 and 17:1-11, both of which are products of Isaiah's time. Finally, the fact that the prophet does not use the Hebrew term for virgin (*bethulah*) but instead a term which means simply "young woman," married or unmarried (*'almah*), indicates that no idea of virgin birth was in his prediction for the future.

Whatever eschatological pictures appear in those portions of *Isaiah* which are authentic writings of Isaiah ben Amoz refer not to a time some seven or eight hundred years after his time, much less to so indefinite a time as "the end of days," but rather to a more immediate future such as the time which will follow the destruction of Assyria and the emergence of the "remnant" who would then establish the ideal state.

**2. Deutero-Isaiah** (*Isa.* 40 to 55). As certainly as Isaiah ben Amoz (chaps. 1 to 39) speaks of conditions before the destruction of the First Temple (586 B.C.E.), so certainly do the chapters that follow (40 to 55) refer to conditions after that event. The prophecy of doom in the earlier section is replaced by one of comfort, hope and restoration from an exile that is coming to an end (40:1-11). References to Cyrus the Great of Persia and to the impending overthrow of Babylonia (538 B.C.E.) further suggest that these chapters were written late in the Babylonian Exile; while the differences in style, imagery, local references and, above all, theological ideas, all serve to confirm the opinion, upon which virtually all Bible scholars are agreed, that not only chaps. 40 to 55 but also 56 to 66 do not come from the same prophet as the author of 1 to 39.

In 549 B.C.E. the young Cyrus, king of Persia, overthrew his overlord Astyages, king of Media, and proclaimed himself king of the Medes and Persians. The other powerful nations of the time, some of which had already been at war with Media, allied themselves against Cyrus, but the Jews saw in his rise the prospect of deliverance when Babylonia would fall before his power. In fact, anonymous spokesmen (fragments of whose works are to be found in *Isa.* 13; 14; 21:4b-17) refer to the impending destruction of Babylon, and undoubtedly raised hopes of realizing the restoration predicted by Isaiah ben Amoz, although the author of 21:4b-17 reflects the skepticism of some of his contemporaries as to any possible good to the Jews that would result from this restoration.

Undoubtedly the masses of Jewish exiles were divided in their opinions and their hopes. Those thoroughly established in Babylonia and successful in their work-a-day pursuits were perhaps indifferent to any prospect of national restoration. Others, living in the glories of the past, must have anticipated it. Some were confident of the future of the restored nation, others doubted its possible restoration or even its success in the event of its occurrence. In the welter of these conflicting opinions and emotions, there arose the author of *Isa.* 40 to 55, with a stirring message that conceived of God, the Author and Governor of human destiny, as raising up Cyrus as His "Anointed One" (*mashiah*) to overthrow Babylon (45:1). Cyrus, recognizing his success as the decree of God, would acknowledge Him as the God of the universe to Whom not only he, but all peoples, would give homage (45:3-7). In accordance with God's decree, Jerusalem would be rebuilt; the exiles would return by a straight path across the desert to their homeland which would be rebuilt more gloriously than ever before (40:3; 44:14-23; 54:11-17).

As to who this Isaiah was, there is no intimation whatever in the book. He remains, as he may have been even in his own day, anonymous. The evidence of the exalted literary style of his work would indicate that his message was *written* rather than *preached;* the context of his pages, against the background of his day, would indicate that he lived, not in Babylonia, but in a country further west, either in Palestine or Phoenicia (although some scholars have placed him variously in Persia, Babylon and Egypt) and that he wrote his work as tracts that were anonymously distributed among the Jewish settlements of the empire, since they might be regarded as treasonable. For the message of Deutero-Isaiah was doubly suspect to the Babylonian officials: on the political side, because it predicted the overthrow of the empire; on the religious side, because it predicted the defeat of the Babylonian deities.

Isaiah was the first thoroughgoing monotheist, the first expositor of the unity and universality of God as a religious doctrine. It is through the influence of his book that this doctrine became the basic idea in the religious thought of Judaism. "I am the first and I am the last, and beside Me there is no God" (44:6 et seq.; 45:5-6; 46:9). He so thoroughly rejected dualism as to declare that evil as well as good comes from God (45:7). To this dogmatic statement Deutero-Isaiah adduces the argument that in fulfillment of his prophecy Cyrus would come to liberate God's people (41:2-4); further, that no other gods can "declare the things that are to come hereafter." Deutero-Isaiah here seems to argue that God's power to predict the future is the best proof of His divinity (41:21-29).

Furthermore, God is the sole Creator of heaven and earth and the Determiner of destiny (40:21-26; 41:4 and other passages), Whose greatness is manifest in His care for the poor and needy (41:17-20) and to Whom other gods, mere images of wood and stone, cannot be compared (44:12-20). This idea of God, the Creator and Director of the universe, revealed progressively to Amos, Isaiah ben Amoz and Jeremiah, comes to its fullest fruition in Deutero-Isaiah; through him it became one of the basic and most dynamic ideas in Judaism.

Deutero-Isaiah promulgates another far-reaching idea which became incorporated into the very heart of Jewish doctrine. Although Amos (9:7) and Jeremiah (12:14-17; 16:19-21) had intimated it, it was for Deutero-Isaiah to declare unequivocally the doctrine of the universality of God, the God of all nations, belief in Whom—as Israel believes in Him—must become the basis of the religion of the whole world (45:1-7, 22-24). This was a completely new idea in the development of the religion of Israel. Earlier prophets had dwelt upon the relations between God and Israel, but none of them conceived the idea that it was Israel's duty to teach religion to the rest of humanity. To Deutero-Isaiah, however, the purpose of God in His direction of the universe and of history is to "establish judgment," that is, true religion, on earth.

The logical corollary of this doctrine is the conception of Israel as the "servant of the Lord" (*'ebed 'adonoi*), entrusted with a mission by God—to be His witness among the nations (41:8-10; 42:1-6 and other passages). The prophet set forth this argument in answer to what must have been the constant question and complaint of the exiles: why do we suffer? what does the future hold for us?

In explanation of the sufferings of his people, Deutero-Isaiah declares that suffering is the inevitable accompaniment of the performance of the mission, which in itself is beyond the comprehension and appreciation of other peoples. More than this, since that mission is to witness to the ultimate triumph of the truth of God, the missionary people must accept, even with joy, the indignities that the other peoples, unable

to understand Israel and its mission, will heap upon it. Even Israel, at times, does not realize its mission as the Lord's servant (42:18-22) and for their sinfulness in disobeying His law, the Jews are being punished (42:23-25), even doubly punished (40:2). Nevertheless, Israel will triumph; for Israel suffers not only for its own sins, but for the sins of the world, and for the ultimate salvation of the nations of the earth (52:12 to 53:12). For this reason Israel is scattered amongst the nations: that the Gentiles, seeing Israel's shame and its miraculous recovery, will become convinced of the power of the One God.

That there will be a recovery, the prophet is certain. It may be that God will redeem Israel simply for the glory of His own name (48:9-11); or perhaps, because in his loving kindness God offers His salvation to all who will accept it (49:7-12). But the final assurance for Deutero-Isaiah's certainty lies in the fact that Israel's mission has been entrusted to it by God Himself; Israel is God's servant whose purpose in the world is to bring the nations to Him. Israel, therefore, must make known His teachings and His works (43:8-13); but above all, Israel must exemplify that truth and establish it in the furthermost reaches of the world (42:1-4). But the chief element in the conversion of the Gentiles to God will be the fact of the glorious restoration of the people of God, Israel. Then the nations, and even Cyrus himself, will acknowledge God as Lord and worship Him; and the rulers of the earth will recognize that suffering Israel—downtrodden, despised, ridiculed and persecuted—had suffered that they might be saved (45:1-7; 53:1-12).

This is the doctrine of vicarious atonement, common to the nations of antiquity. But Deutero-Isaiah spiritualized it by his unique doctrine that the martyrdom of Israel must be accepted heroically, out of free choice, so that those who inflict the suffering may be saved.

**3. The Remaining Chapters of the Book of Isaiah.** *Isa.* 56 to 66 is a collection of fragments of prophetic literature, pre-Exilic, Exilic and post-Exilic, the meanings and times of authorship of which are subjects on which Bible scholars are still in disagreement. Some, insisting that these chapters are, for the most part, a unity, assign them to another anonymous prophet, Trito-Isaiah. For the most part, however, chaps. 56 and 57 are considered a separate unity; chap. 58 (incorporated into the liturgy of the morning service of Yom Kippur), chap. 59 and chap. 60 are regarded as separate entities; chaps. 61 and 62 form a separate poem; 63:7 to 64:11 forms a prayer of intercession for Israel after some calamity about which scholars are in disagreement; chap. 65 is regarded as the answer to the prayer preceding it; chap. 66 is regarded as obscure. SOLOMON LANDMAN.

***Lit.:*** *International Critical Commentary, Isaiah,* 2 vols., by Gray (on chaps 1 to 39) and Peake (on chaps. 40 to 66); Smith, G. A., commentary on Isaiah (2 vols., *Expositor's Bible*); Hastings, *Dictionary of the Bible,* vol. 2, pp. 485-99; Smith, H. P., *Old Testament History;* Smith, W. R., *The Prophets of Israel;* Bewer, J. A., *The Literature of the Old Testament;* Buttenwieser, M., *The Prophets of Israel;* Wallis, Lewis, *God and the Social Process;* Lods, A., *The Prophets and the Rise of Judaism;* Smith, J. M. P., *The Prophets and Their Times.*

**ISAIAH, ASCENSION OF,** a pseudepigraphic work composed of three original parts and put into its present form sometime in the 2nd, or perhaps in the first half of the 3rd cent. C.E. Only the first part, that is, the Martyrdom of Isaiah, is classified as belonging to the Old Testament pseudepigrapha, and is therefore of special Jewish interest. It consists of 1:1, 2a, 6b-13a; 2:1-8, 10 to 3:12; and 5:1b-14. (This is the Charles arrangement. Burkitt and others differ.)

The Martyrdom, or the first part of the Ascension of Isaiah, was undoubtedly written by a Jew, originally in Hebrew or Aramaic, not later than the 1st cent. C.E., and possibly earlier, at a time when apocryphal and apocalyptic literature (*Sefarim Hitzonim*) were fairly widely read among mystically inclined Jews. This work deals with the legend that Manasseh, the king of Judah, had condemned Isaiah to death and, after the latter had hidden himself in a cedar-tree, had him sawed in two. This story is closely related to that in *Yeb.* 49b, where it is told that Simeon ben Azzai found, in Jerusalem, an account of the death of the prophet Isaiah, who had been condemned to death because he had claimed to have seen God, and thereby made himself a blasphemer. Another version of the same story is recorded in *Yer. Sanh.* x, and still another in the Targum to *Isaiah.*

The work deals with Hezekiah's summoning Manasseh, his son, and Isaiah, to give instructions regarding Manasseh's carrying on the work of his father, who was approaching his death. Isaiah assures Hezekiah that nothing that he can do can prevent Manasseh from sawing him (Isaiah) in two, since Beliar (the devil), whose servant Manassah will be, will so direct him. After the death of the king, Manasseh causes Israel to sin, and Isaiah and the prophets leave Jerusalem and hide. But Belchira, a false prophet, discovers their hiding place, and Isaiah finally meets his death.

The Christian portions of the work are the Testament of Hezekiah, chaps. 3:13b to 4:18, and the Vision of Isaiah, chaps. 6:1 to 11:40 (Charles). Because of the similarity of these two sections, it is thought by some that they may have been the work of the same writer. Others maintain that they were the work of two writers who thought alike. There is still another theory that the Testament of Hezekiah was based on an earlier Jewish original, but a later writer inserted the Christian elements. The editor fused these three into the Ascension of Isaiah about the 3rd cent. or possibly toward the end of the 2nd. The Testament of Hezekiah was written between 88 and 100 C.E., and the earliest form of the Vision of Isaiah near the end of the 1st cent. The Testament of Hezekiah deals with Beliar's wrath against the prophet for refusing to recant what he said about Manasseh and Sammael, and for prophesying the descent of Jesus and his persecution, the coming of his twelve disciples, the crucifixion and his ascent into the seventh heaven, and the final destruction of Beliar and his hosts.

The Vision of Isaiah tells of Isaiah the prophet who had a vision in the twentieth year of the reign of Hezekiah in which he portrays his travels through the seven heavens, where he sees God and Jesus as well as the righteous who have gone there, including Abel and Enoch. He was given the power of seeing the whole history of Jesus and reported his experiences to Manasseh. "But Manasseh did not remember them nor

place these things in his heart, but becoming the servant of Satan, he was destroyed."

The value of the Ascension of Isaiah lies in its contributions to contemporary religious thought. It mentions the following beliefs of the era in which it was composed: the seven heavens, the trinity, resurrection, Beliar, the anti-Christ and the persecutions of the Christians.

There are Ethiopic, Greek, Latin and Slavonic versions of the work, and it has been translated into English, German and French. G. GEORGE FOX.

*Lit.:* Charles, R. H., *The Ascension of Isaiah;* idem, *The Apocrypha and Pseudepigrapha of the Old Testament,* section on the martyrdom of Isaiah; Kautzsch, E., *Apokryphen und Pseudepigraphen;* Burkitt, F. C., *Jewish and Christian Apocalypses.*

**ISAIAH, MARTYRDOM OF,** *see* ISAIAH, ASCENSION OF.

**ISAIAH DI TRANI,** *see* TRANI, ISAIAH BEN MALI DI.

**ISAK, ARON,** the first unbaptized Jew allowed to enter Sweden, b. Treuenbrietzen, Prussia, 1731; d. Stockholm, Sweden, 1816. Because there were no art schools or art teachers in his native village, Isak taught himself seal-engraving and became an expert. In 1751 he moved to Bützow, Mecklenburg-Schwerin. During the Seven Years' War (1756-63), he established contact with many officers of the Swedish army and with government officials who, after the war, when Germany suffered an economic crisis, urged him to emigrate to Sweden because there were no seal-engravers there.

The residence of a Jew in Sweden was forbidden by law, Lutheran Orthodox influences in the government demanding the conversion of every non-Lutheran immigrant. Isak refused to change his religion. He carried on his negotiations for many years, asking the right to live in Sweden as Jews, not only for himself and his family, but for other Jews as well. He wanted free exercise of religion, the right to assemble a Minyan, to build a synagogue and to have a cemetery. The Swedish government, which had Jewish connections abroad through its India Company, had planned a project of Jewish immigration as early as 1745. But it had been frustrated by the Lutheran Orthodoxy, and when Isak arrived in Sweden in 1774 the resistance revived. In spite of all the difficulties, Isak remained firm, and in 1779 religious freedom was established in Sweden.

Nevertheless, Isak still faced numerous obstacles, especially those created by Christian goldsmiths and jewelers. Some baptized Jews were also an annoyance. Johann Kristian Berlin, formerly Abraham Brody, was especially irksome; he seems to have been the ancestor of Sven Hedin, the explorer. Isak, however, succeeded in consolidating his position which was substantially advanced because of the services he had rendered to the Swedish king in the war against Russia (1788-89). In Bützow, Isak had been Gabbai of the synagogue; he held the same post in the synagogue of Stockholm from its founding until his death. In 1801 and 1802 Isak wrote his autobiography in Judeo-German.

*Lit.: Aron Isaks Minnen,* an autobiography, edit. Abraham Brody and Hugo Valentin (1932); Valentin, Hugo, *Judarnas Historia i Sverige* (1924).

**ISAWITES,** *see* ISFAHANI, ABU ISA.

**ISBITZKI, JOSEPH** (pseudonym, Bainish Michalewitch), labor leader and publicist, b. Brest-Litovsk, Lithuania, 1876; d. Warsaw, Poland, 1928. After receiving a traditional Hebrew education he was introduced at the age of seventeen to socialistic doctrines. He joined a group of socialists in Brest-Litovsk, and in 1897 he became their leader. Thereafter he became a leading figure in the ranks of the "Bund," for which party he worked all his life, with the exception of ten years which he spent in various prisons for political acts. In Bialystok he published illegally the weekly *Der Bialystoker Arbeiter* (1899). Uncovered by political spies, he left for Warsaw where, with I. L. Peretz and other writers, he projected a plan of reviving Peretz' *Yomtov Bletlach* as a legal periodical. After a year he returned to Bialystok in order to be close to the labor struggle. He immediately became editor of the party's illegal organ, *Die Arbeiter Stimme,* conducted a broad organizational campaign and wrote proclamations. As a delegate of the "Bund" he traveled a good deal, and in 1902 sojourned in Minsk, where he organized militant trade journals. In 1903 he and his wife were arrested by political police.

In 1905, Isbitzki escaped from prison and set out incognito to win over southern Russia for the principles of the "Bund." In 1912 he settled in St. Petersburg as a staff writer for the *Zeit.* Under the German occupation of Vilna (1915) he was official representative of the Jewish workers. Soon afterwards he again departed for Warsaw, where he contributed to the party press. From 1918 on he wrote for various newspapers under a variety of pseudonyms on a wide range of political, economic and cultural subjects. He became an exponent of the Yiddish school movement, in behalf of whose financial interests he visited the United States (1924), where he lectured in the major Jewish centers.

Isbitzki published *Sociologishe Etuden un Politishe Skitzen* (Warsaw, 1919), which deals in an unacademic way with the problems of human society, utopian socialism, Marx and Marxism, patriotism and national cultural autonomy, and *Zichroines fun a Yiddishen Socialist* (vol. 1, Warsaw, 1921; vol. 2, Warsaw, 1923), a revolutionary autobiography embracing the period from 1892 to 1908. He translated Bogdanov's *Politishe Economik* into Yiddish.

**ISCARIOT,** *see* JUDAS ISCARIOT.

**ISCOVESCU, BARBU JUDAH,** artist, b. Bucharest, Roumania, 1816; d. Constantinople, 1854. He was a contemporary and colleague of the Roumanian Jewish artist and patriot, Daniel Rosenthal. Iscovescu studied in Paris, and Vienna, where he took an active part in the revolution of 1848. On his return to his native land he became associated with Roumanian revolutionary leaders and was entrusted with many dangerous missions. With the invasion of Wallachia by Russia, at the beginning of the Crimean War (1854), Iscovescu and his colleagues escaped to Constantinople, where he died. His last wish was that he be buried in one grave with his comrades-in-exile, so that his body rests in a Greek Orthodox cemetery. The epitaph on his grave, composed by the Roumanian poets Heliade Radulescu and D. Baltineanu, describes the endless patriotism and loyal devotion of Iscovescu to his country. EDWARD HERBERT.

*Lit.: Anuar Pentru Israeliti,* vol. 8, p. 118.

**ISFAHAN,** a city in southwest central Iran (Persia), with a population of about 100,000, of whom approximately 5,000 were Jews (1941). The city was once the capital of Persia, and its location in a fertile province made it a spot of beauty. Jewish history is connected with the city from its very beginning, which is reputed to have been a colony set up by Jews exiled by Nebuchadrezzar, king of Babylonia, after 586 B.C.E. Other sources attribute the first settlement to the 4th cent. C.E., when large numbers of Jews are said to have been brought over from Armenia by Shapur II and settled forcibly in Isfahan. A still later alleged establishment of the community is ascribed to the Jewish wife of Yezdigird I (399-420). It is known, however, that Jews occupied one-half of the city, and this section was called Yahūdīya (section where Jews lived).

Persecutions began in the early period. A major attack is known to have taken place during the reign of King Firuz (457-84). Angered by the supposed flaying of two Magi by the Jews of the city, Firuz ordered half the Isfahan Jewish community put to death, and half the Jewish children were seized to be brought up in the Zoroastrian religion. After the capture of the city by the Moslems in the 7th cent., and the development of commercial bonds with other countries, including those on the European continent, the Jews functioned both as craftsmen and as merchants. Dyeing and weaving provided a livelihood to large sections of the growing Jewish population. Religious persecution, however, broke out spasmodically. In 750 a Messianic revolt instigated by Abu Isa ben Ishak led the inhabitants to revenge themselves on the Jews of Isfahan, but remnants of the sect which he founded, known as the Ispahani, or Isavites, existed until the 10th cent.

There is a record that a Jew of extraordinary wealth lived in the city in the 10th cent. In the 12th cent. there were 15,000 Jews in Isfahan. They not only predominated in the business quarter of the city, which was still then the Persian capital, but they were important in international trade, since Hebrew was frequently the language of commercial communication between the cities of Europe and the Middle East.

The reign of the Safavis, which began in 1499, provoked new oppressions against the Jews. In the centuries following there were several major assaults, particularly one in 1666, under Abbas II. This attack, general throughout Persia, began in Isfahan.

Modern times brought decadence to Isfahan and to its Jewish community. A 19th cent. traveler described a poverty-ridden ghetto, and the isolation and misery which characterized the Jews of the cities in central Asia hung over Isfahan as well. The Alliance Israélite Universelle of Paris established two schools there, early in the 20th cent., and the renaissance which streamed out from Palestine to all the surrounding countries gave an additional impetus to the modernization of the ancient Jewish settlement in Isfahan.

LIBBY BENEDICT.

***Lit.:*** Evelyn, John, *The History of the Three Imposters* (1669); *Royal Asiatic Society Journal,* 1901, pp. 411, 661; Stern, Henry A., *Dawning of Light in the East* (1854); *Encyclopaedia Judaica,* vol. 8 (1931) cols. 608-9; Graetz, H., *History of the Jews,* vols. 2 and 3 (1927).

**ISFAHANI, ABU ISA** (al-; Isaac ben Jacob Obadiah), of Isfahan, Persia, pseudo-messianic military leader, who lived in Persia during the stormy period of the Omaiyad-Abbasid struggle for dynastic supremacy in the middle of the 8th cent. Some authorities place him at the close of the 7th cent.

An illiterate and a plain tailor by trade, he was, nevertheless, able to gain a large following among the Jews of Persia when he announced himself as the fifth and last messenger of the Messiah sent to deliver Israel from the yoke of the Gentiles. Abu Isa did not claim to be the actual Messiah, but possibly the Messiah ben Joseph, the forerunner of the real Messiah ben David. Miraculous feats were reported of him. He cured himself of leprosy overnight and, although unable to read or write, nevertheless composed books without the aid of any human being. Abu Isa felt himself strong enough to rebel against Caliph Mansur. He is said to have led a force of 10,000 men. He was defeated and slain in a battle at Rai (possibly Rhagae, not far from Teheran) in 755 to 756; his followers were scattered.

Many, however, continued to believe in his messianic mission, and maintained that he was alive, hidden in a cave, soon to reappear to complete the work of redemption. A sect of Isawites (Isunians), believers in Abu Isa and practising the religious rites which he prescribed, persisted for a long time, traces of them having been found in Isfahan and Damascus as late as the 10th cent. Abu Isa had a disciple and messianic follower in Yudghan of Hamadan, who likewise founded a sect.

Abu Isa was among the first in the period of the Geonim to revolt against certain rabbinic doctrines and practices, although he was not hostile to the rabbis nor a thoroughgoing opponent of Talmudism. The age was one of revolt against Talmudic authority, and sects, more or less anti-rabbinic, were springing up in Jewry, culminating in the great Karaite movement of the 8th and 9th centuries.

Abu Isa, following Sadducean and Christian tradition, forbade divorce even in cases of adultery. He forbade also the use of meat and wine, probably as acts of mourning for the destruction of the Temple. He ordained seven daily periods of prayer instead of three, basing his regulation on *Ps.* 119:164: "Seven times a day do I praise Thee." He did not, however, change the order of the prayer service of his day. Nor does he seem to have deviated from the calendar of the rabbis in fixing the dates of the festivals.

Abu Isa entertained a wide tolerance for both Christianity and Islam. Kirkisani reports of him that he "acknowledged the prophecy of Jesus, the son of Mary, and the prophecy of the Master of the Mohammedans, contending that each of these two was sent to his own people. He advocated the study of the Gospels and the Koran, as well as a knowledge of their interpretation, and he maintained that the Mohammedans and the Christians were both guided in their faith by what they possessed just as the Jews were guided in their faith by what they possessed." ABBA HILLEL SILVER.

***Lit.:*** Graetz, H., *History of the Jews,* vol. 3 (1927) 124-25; Harkavy, note to Graetz, Hebrew translation, vol. 3, pp. 501-2; Poznanski, in *Reshumoth,* vol. 1, pp. 209-13; Silver, A. H., *A History of Messianic Speculation in Israel* (1927) 55-56.

**ISH-BOSHETH,** the fourth son of Saul who, after his father and brother Jonathan had been slain in the

battle of Mt. Gilboa (*I Sam.* 31:1-13), was proclaimed king of Israel by Abner, the captain of Saul's army at Mahanaim, in Gilead, east of the Jordan (*II Sam.* 2:8). He ascended the throne at the age of forty and reigned for two years (*II Sam.* 2:10). On Saul's death David became ruler over Judah but the other tribes preferred to tender their allegiance to Saul's son Ish-bosheth. War between Ish-bosheth and David followed (*II Sam.* 2:12-17), with the house of David ultimately victorious (*II Sam.* 3:1). The termination of the war was hastened when Abner, enraged at Ish-bosheth's accusation that he was conducting a treasonable liaison with Rizpah, one of Saul's concubines, deserted Ish-bosheth for David (*II Sam.* 3:6-21).

After Abner had been treacherously slain by David's general Joab (*II Sam.* 3:7-30), two of Abner's captains murdered Ish-bosheth in his castle. This terminated the dynasty of Saul, although a grandson of Saul, Mephibosheth, Jonathan's son, survived. When the murderers brought Ish-bosheth's head to David, anticipating a reward, they were rebuked and executed for their perfidy, while David had the head of Ish-bosheth buried in Hebron.

Ish-bosheth's original name was Ishbaal ("the lord's man," "man of Baal"). When Baal came to be considered a disreputable name because of its idolatrous association, the name *bosheth* ("shame") was substituted, Ish-bosheth thus meaning "man of shame."

**ISHAK BEN YAKUB OBADIAH ABU ISA AL-ISFAHANI,** *see* ISFAHANI, ABU ISA (AL-).

**ISH-KISHOR, JUDITH,** writer, b. Boston. She received an elementary education in London, and later attended Hunter College in New York city. Specializing in writing for juveniles, she was the author of numerous plays, among which are *The Slave from Egypt* (1916), *When the Candles Smoked* (1918) and *Yigael* (1918). Since 1921 she has been editor of a children's page, entitled *The Sabbath Angel*, which is syndicated in the Anglo-Jewish press. Miss Ish-Kishor wrote a series of over fifty stories for the Bureau of Jewish Education, with ancient Jewish life as their theme. In 1937 she wrote a full-length play for adults, entitled *David and His Children,* and she was the author also of a novel, *The Secret of the Casket* (1941).

EPHRAIM ISH-KISHOR, her father, was a noted Zionist teacher and writer.

**ISH-KISHOR, SULAMITH,** author, sister of Judith, b. London. She came to the United States as a young girl, and attended Hunter College in New York city. Her writings appeared in some of the leading American publications, including the New York *Times, Herald Tribune* and *Post,* the *Outlook, American Spectator* and *New Yorker,* and she was also a frequent contributor to Anglo-Jewish periodicals. Among her full-length works are: *The Bible Story* (1921); *Heaven on the Sea* (1924); *Children's History of Israel* (1932); *Magnificent Hadrian* (1935). This latter book, which is a reappraisal of the Emperor Hadrian, has an introduction written by Theodore Dreiser. She in turn wrote the introduction to Dreiser's book *Moods* (1935). *Jews to Remember* (1941) is a collection of biographical sketches of the world's greatest Jews.

**ISHMAEL,** son of Abraham, born to him, according to the Biblical narrative, at the age of eighty-six by Hagar, the slave of his wife Sarah (*Gen.* 16:2, 16). At the age of thirteen he was circumcised by his father (*Gen.* 17:23-25); this circumcision of Ishmael at the age of thirteen is probably a reflection of the fact that the Arabs performed this rite at that age. When Isaac was weaned, a celebration was held which was marred by the scoffing behavior of Ishmael, which ultimately led to his mother's expulsion (*Gen.* 21:8-21). Ishmael lived in the wilderness of Paran, near the Egyptian border, and was the progenitor of twelve princes (*Gen.* 25:12-16). He joined his brother in burying their father, Abraham. He is said to have married an Egyptian woman. His daughter was married to Esau. Bible chronology relates that Ishmael died at the age of 137.

According to rabbinic legend, when Isaac grew up, frequent quarreling occurred between him and Ishmael concerning the rights of the first-born. Ishmael, after his father's death, claimed a double portion of the inheritance. He was wont, when using his bow and arrow, to aim at Isaac. When reprimanded, Ishmael insisted that he was only jesting. Abraham acceded to Sarah's request to expel Ishmael and his mother only after a divine revelation. The evil eye which Sarah cast upon Ishmael made him ill. When she was cast out into the wilderness, Hagar was forced to carry Ishmael until, unable to endure the sight of her son slowly dying, she cast him under the willow shrubs. Both prayed, Hagar unto her idols, Ishmael unto God. The miraculous well of Miriam was divinely bidden to appear.

The Egyptian woman whom Ishmael married, the legends add, bore him four sons and a daughter. Later, he, his mother and his family returned to the wilderness. Abraham once visited Ishmael, only to discover his son was away. When Ishmael's wife proved rudely inhospitable, Abraham left word, by means of code, of his visit, and suggested that his son divorce his wife. Ishmael understood the message and heeded his father's counsel. He married another woman, who favorably impressed Abraham when he again visited his son.

In Arabic literature Ishmael is considered a prophet by Mohammed as well as an arrow-maker and a good hunter. He converted many heathens to monotheism. His son Kedar was believed to be an ancestor of Mohammed.

**ISHMAEL BEN ELISHA** (usually simply Rabbi Ishmael), a Tanna of the younger group of the second generation in the 1st and 2nd centuries. He came of a priestly family (*Keth.* 105b), and his father perhaps still functioned as high priest. According to a later tradition, as a boy he was ransomed from the Roman captivity for a high price by Rabbi Joshua, who saw in him a future teacher in Israel on account of his great knowledge of the Bible, and was brought back to Palestine (*Git.* 58a). Ishmael lived in the south of Palestine in the neighborhood of Edom; Rabbi Joshua once visited him in Kefar-Aziz, and also in Jabneh and in Usha. Ishmael was of a gentle and particularly friendly nature. He recommended (*Aboth* 3:13) that men practise readiness and good will and receive every man



*Scene from the captivity of the son and daughter of Ishmael ben Elisha. From a manuscript at the State and University Library at Hamburg*

in a friendly manner. With reference to *Deut.* 22:13-14 he remarked: "See whither hate leads; it brings one to slander" (*Sifre Deut.* 235). In the mention of the "children of Israel" he used the addition, "May I be their atonement" (*Neg.* 2:1). He espoused the cause of the impoverished Jewish girls, and likewise of the women whose husbands had been drawn into the war. He taught the principle: One may not make regulations by which the majority of the community can not exist (*B.B.* 60b). According to his opinion, under certain circumstances it is even permitted to worship an idol in order to save one's life, since it is the intention of the Torah that one should live by the Law (*Lev.* 18:5) and not that one should suffer death through it (*Sanh.* 74a). Despite this, he did not permit his nephew, Eleazar ben Dama, who had been bitten by a poisonous snake, to be healed by a Judeo-Christian in the name of Jesus (*A.Z.* 27b; *Yer. A.Z.* ii, 40d). On account of his gentleness he seems to have enjoyed great popularity with his teacher Rabbi Joshua, as well as with his colleagues Rabbi Eleazar ben Azariah and Rabbi Akiba, since they used to address him as "Ishmael, my brother." Nevertheless, he believed that the rights of the Jews in relation to the heathens had to be safeguarded under all circumstances, and in legal disputes between Jews and heathens made his decision sometimes according to the Jewish law and sometimes according to the heathen law, all according to which pronounced in favor of the Jews. This favoring of the Jews called forth the opposition of other Tannaim (*Sifre Deut.* 16; *B.K.* 113a).

Ishmael assumed that *Josh.* 1:8: "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night," was not to be taken literally, but that one must pursue one's occupation as well as the Torah. It is true, on the other hand, that he forbade his nephew to study Greek knowledge, since, according to the Scriptures, he must find for that a time which is neither day nor night (*Men.* 99b). In the Torah he considered the study of civil law very important; he who wishes to become wise will occupy himself with that.

In Scriptural interpretation Ishmael went his own way. The seven rules of interpretation (*Middoth*) set forth by Hillel were amplified by him to thirteen. In contrast with Akiba, who derived a new rule out of every seemingly superfluous word or letter of the Torah, Ishmael laid down the principle: "The Torah speaks in the language of men." In other respects also he held more to the simple wording of the Scriptures and was unfavorable to many interpretations. Once he cried out to Rabbi Eliezer ben Hyrcanus: "It is as though you imposed silence upon the Biblical verse until you concluded your interpretation."

Ishmael was extolled by Rabbi Tarfon, who, with other Tannaim, paid him a visit of condolence after the death of his sons, as a great sage and one who was versed in the Haggadah. His great wisdom was admired after his death. He and Akiba were characterized as "the fathers of the world." The assumption that the *Mechilta* and the *Sifre* to *Numbers*, in their fundamental portions, came from the school of Ishmael, can not be definitely proved. But it is certain that these Midrashim use many sources from the school of Ishmael, while as regards the other Halachic Midrashim (the *Sifra,* and the *Sifre* to *Deuteronomy*) this is the case only to a slight degree.

Ishmael gave touching expression to his grief over the destruction of the sanctuary at Jerusalem and the oppression of his people (*B.B.* 60b). But he lived in the hope that the Temple would soon be erected again, and when through neglect he had violated a precept concerning the Sabbath, he wrote down, "When the sanctuary is rebuilt I will bring an expiatory sacrifice" (*Tos. Sab.* 1:13; *Sab.* 12b). According to several sources, he seems to have suffered a martyr's death (*Mechilta Mishpatim* 18; *Tos. Sotah* 13:4; *Sanh.* 11a). But according to the wording of the Mishnah (*Ned.* 9:10), it is probable that he died a natural death.

CHANOCH ALBECK.

*Lit.:* Bacher, W., *Die Agada der Tannaiten,* 240 et seq.; Bader, G., *The Jewish Spiritual Heroes,* vol. 1 (1940) 258-69.

**ISHMAELITES,** a people frequently mentioned in the Bible, for example in *Gen.* 37:25 and *Judges* 8:24; they were Arab nomads who traded with Egypt. The story in *Gen.* 16 of Ishmael, the son of Abraham and Hagar, represents the acknowledgment of Israel that they were blood-relatives of this tribe. The life of the freedom- and booty-loving sons of the desert, far away from cities and civilization, is depicted in the prophecy of *Gen.* 16:12. According to *Gen.* 25:12-18, the Ishmaelites (like the Israelites) were divided into twelve tribes and pitched their tents in Northern Arabia as far as the borders of Egypt and Assyria. This is probably a later conception, which transferred the name of the old tribe that had ceased to exist as a unified

group of families to a number of tribes in Northern Arabia, including perhaps the Nabateans, the forebears of the Itureans (on Anti-Lebanon), and, according to *Judges* 8:24, also the Midianites. The fact that Hagar, the mother of Ishmael, is designated as an Egyptian woman (*mitzrith*; *Gen.* 16:3; 21:9; cf. 21:21) may be due to a reminiscence of the fact that there was originally some Egyptian blood in the Ishmaelites. But H. Winckler reads the word as *mutzrith*, and connects it with the Arab tribe Musr.

The Arabs themselves derive their descent from Ishmael. Only occasionally is reference made to them in the history of Israel; the Talmud still calls them by their old name, but makes more and more use of the terms *'arabi* and *tayya'a*.

*Lit.:* Glaser, *Skizze der Geschichte Arabiens,* vol. 2, p. 438 et seq.; Gunkel, H., *Genesis Kommentar* to *Gen.* 16 (accepting the theory of Winckler).

**ISHTAR,** the most important goddess in the Assyrian and Babylonian pantheon, and the only one who is not merely the female consort of a male deity. She figures in an epic in which she descends to the netherworld to bring back Tammuz, the god of vegetation who is annually slain and brought to life again. Ishtar is probably an ancient Semitic mother goddess, but with the invasion of Mesopotamia by the Semites became identified with the local Sumerian deities, who were called the "Ishtars" of their respective cities; thus Nana was the Ishtar of Erech, Nin-Lil the Ishtar of Nippur, and Zarpanit the Ishtar of Babylon. In course of time, Ishtar took on all the attributes of these deities and became a water goddess, the giver of vegetation, the creator of animals, the goddess of sexual love, wedlock and maternity, the giver of revelations, the destroyer of life, and a goddess of war and of storms. With the development of astrology, she became identified with the planet Venus. Among the Arabs she was known as Attar, Athtar and Ashtar, in Abyssinia as Astar, in Egypt as Hathor, and in Greece, with a change of consonants, as Aphrodite. In Canaan she was worshipped as Astarte (Hebrew Ashtoreth), particularly as a goddess of fertility. The references to the "queen of heaven" (*Jer.* 44:17-19) indicate Ishtar worship. The name Esther is likewise derived from that of the goddess, and some critics regard the Esther story as a reworking of the Ishtar myths.

**ISIDOR,** a name used by anti-Semites, especially in Germany, as a derisive nickname for Jews; thus Paul Josef Goebbels, minister of propaganda of the Third Reich, published in 1931 an anti-Semitic diatribe, *Das Buch Isidor.* The name itself has an interesting history. It means "gift of Isis," and was adopted by followers of the cult of the Egyptian goddess Isis, who had many votaries in Rome. Later, as Christianity began to make converts among the pagans, it became a frequent name among Christians. It was not, however, borne by Jews until about the middle of the 19th cent. in Germany, probably because of the great success of the dramatic play *Isidor and Olga,* by the non-Jew Ernst Salomon Benjamin Raupach, first performed in 1825. Jewish parents often gave the name to their sons as a substitute for Isaac in the 19th cent., but by the 20th its vogue was dying out in favor of such other substitutes for Isaac as Irving and Ignatz.

**ISIDOR, LAZARD,** chief rabbi of France, b. Lixheim, Lorraine, 1814; d. Montmorency, France, 1888. Trained in the rabbinical school in Metz, he was at first rabbi in Pfalzburg (1838-47) and chief rabbi in Paris (1847-60) until he became chief rabbi of France in 1860. His main achievement was to effect the abolition of the special Jewish oath in France by his firm opposition to it. Of his writings, which consist chiefly of sermons and funeral orations, the best-known is *Paroles prononcées sur la tombe du commandant Franchetti.*

**ISLAM,** "complete surrender," that is, to the will and guidance of Allah; hence one who professes Islam is one who is a "surrenderer," a Muslim. Islam is also the Arabic name for the youngest of the three universal monotheistic religions, founded early in the 7th cent. at Mecca, in Arabia, by Muhammad ibn 'Abd Allah, a well-to-do merchant of the tribe of Kuraish, more commonly known as Mohammed. Muslim tradition reckons the year, July, 622, to June, 623, the date of Muhammad's flight (*hijra,* the Hegira) from Mecca to Medina, as the dividing line between the epoch of heathenism (*jahiliyya,* "ignorance") and the era of true faith. Islam, in 1941, was professed by about 200 million persons (estimates run from 175 to 270 million) in Asia (including China), Africa, and Europe (Russia, Poland, the Balkans, and elsewhere), and in small colonies in the Americas and Australia.

**1. The Essence of Islam.** Muhammad himself claimed no supernatural qualities, and represented himself merely as a messenger (*rasul,* usually translated "prophet") appointed by Allah (the Arabic term for God) via the Archangel Gabriel, to bring to the Arabs the Revelation incorporated in 1) the Koran, which is the purified and final form of the true faith preached by the Jewish prophets and Jesus. To this principal fountain-head of true belief were later added 2) the *Hadith,* or tradition recounting the sayings and customs (*sunna*) of Muhammad and his entourage; 3) the deductions derived by the logical method of analogy (*kiyas;* Hebrew *hekesh*) from the Koran or the *Hadith*; and 4) the *Ijma'*, or consensus of opinion of believers in matters not found in the above sources.

The five main pillars of Islamic worship are 1) the testimony (*shahada*) to the unity of God and to Muhammad's apostolic mission ("There is no god but Allah, and Muhammad is the messenger of Allah"); 2) the observance of five obligatory daily prayers (at dawn, immediately past noontime, before sunset, immediately after sunset, and in the evening), each preceded by ablution; 3) the fasting from sunrise to sunset throughout the holy month of Ramadan; 4) the dispensing of obligatory (*zakat*) and voluntary (*sadakat*) alms; and 5) the pilgrimage, at least once in one's lifetime, to the holy shrine at Mecca. The duty to engage in holy war (*jihad*) against unbelievers was not generally accepted as a basic principle of Islam, although it is, at least theoretically, esteemed by the majority of Muslims to be but little less in importance. On the whole, Islamic worship is of Spartan simplicity, and its spiritual grandeur is due to the overwhelming fervor and wholehearted sincerity of its believers and followers, rather than to any ceremonial pomp or luxury in the appointments of the mosque.

**2. Ethics.** The ethics of Islam are rooted in the belief in the omnipotence and justice of Allah, who rewards the good and punishes the evil, but mercifully forgives sin when it is followed by sincere repentance in thought and deed. Charity to the poor, the orphan, and the widow, kindness to one's family (of which slaves form an integral part), and hospitality are cardinal points, as is the belief in the resurrection of the dead and the day of judgment (*yawm al-din*; Hebrew, *yom hadin*). An important feature of Islam is its equal appreciation of all its believers, irrespective of race, nationality, descent, wealth, or previous state of unbelief or slavery; and like the Jewish rabbi, the Muslim *imam* or *ḳadi* owes his privileged position entirely to his learning, and not to any innate superiority peculiar to him and forever denied to others. In practice, however, this democratic spirit did not always prevail, especially in the case of the *sayyids* ("lords") who trace their descent directly to Muhammad's family.

**3. Development.** Muhammad was not a trained theologian able to devise a complete scheme of faith, nor could he become the founder of a dynasty, inasmuch as he had no male issue. Therein lay the seeds of the subsequent course of Islam. The lack of completeness and of systematic arrangement of the Koran, and the occasional contradictions to be found in its pages, compelled subsequent exegesis and implementation; the lack of a direct successor to the Messenger of Allah necessitated the inheritance of authority by others; both of these incidents were inevitably bound to produce discord.

The first three caliphs (*ḳhalifa*, "lieutenant," that is, of the Messenger of Allah), Abu Bakr, 'Umar, and 'Uthman, managed to keep rebellion out of the open, but with the assassination of 'Uthman it flared into an internecine war between the supporters of Mu'awiya and those of 'Ali. From this controversy stem the two main branches of Islam, 1) the Sunnites, or followers of the *Sunna*, at present the overwhelming majority of Muslims, who hold that any member of the tribe of Kuraish may be caliph, subject to election by the people (or confirmation by them of a successor designated by the caliph before his demise), and recognize the first three caliphs as rightful rulers; and 2) the Shiites, or party (*shi'a*) of 'Ali, who hold that the caliphate is an office bestowed by God and has ever belonged to 'Ali, Muhammad's son-in-law, and his heirs (*imams*), upon whom there has descended not only the political authority but also the inspired ability to interpret the will of Allah. A third branch, the Kharijites ("dissenters"), maintained with the Sunnites that the caliphate is elective, but rejected the limitation to the tribe of Kuraish and left the office open to any believer chosen by the people, "be he even a black slave."

These differences, soon aggravated by nationalistic and political aspirations of conquered and Islamized Persians, became inevitably overgrown with theological differences as well, and produced innumerable sects and subsects, among both the Sunnites and Shiites. In the final result, the Shiite persuasion came to be differentiated from the Sunnite also in important theological matters, such as the near-deification of 'Ali as the vice-regent (*wali*, "confidant") of Allah, the profuse worship of saints, especially of 'Ali's two sons, al-Hasan and al-Husain, the permission of temporary marriages (*mut'a*). In modern times, particularly since the first World War, a considerable movement has arisen for modernization and modification of such features as polygamy and slavery, but this movement remains generally unorganized and has not yet proved capable of effecting universal reforms.

**4. Law.** Like Jewish law, Islamic law (*shari'a*) embraces the whole life of the individual, and is based on the four source-heads already enumerated. There are four legal schools or systems which originated in the 8th and 9th centuries and are named, after their founders, the Hanafite, the Malikite, the Shafiite, and the Hanbalite; the last named, the most fundamentalist, commands in the 20th cent. the smallest number of adherents. However, the law as taught by these schools, while regarded as a desirable ideal, has only partially influenced actual legal practice in Muslim courts, and has been partly superseded and partly supplemented by local customary law (*'adat*) and by legal regulations of the sovereign or the governmental bodies and officials. Only the 'Ibadi and Wahhabi sects (the latter now supreme in Arabia under King Ibn Saud) recognize no other law but the *shari'a*.

**5. Philosophy and Mysticism.** Islamic theology is closely bound with philosophy in the elaboration of such questions as divine attributes, freedom of the will, the status of the believer who has committed a cardinal sin. An early rationalistic trend of thought represented by the Mu'tazila movement met bitter opposition on the part of the Fundamentalists headed by Ibn Hanbal (9th cent.), until both extremes were reconciled by al-Ash'ari (10th cent.), who drew rationalism into the service of orthodoxy, thereby becoming the father of Muslim scholasticism.

The same process took place in Muslim mysticism, of which the Sufis ("wearers of *suf*, or coarse woollen robes") are the most famous representatives. The essence of Sufism, the belief that it is the duty of man, through victory over his own personality, to reach and become one with the all-loving spirit of the Deity, was highly suspect to the orthodox, for the Sufi in his spiritual skyward soaring was apt to regard the law and custom of Islam as unimportant or as an allegoric expression of ideas of a higher order. The difficulty was smoothed over by al-Ghazali (11th cent.), who added mysticism to tradition and reason as the third pillar of orthodox faith. Yet Sufism persisted, especially in Persia, Turkey, and India, and was the source which produced a series of poets of great gifts and deep inspiration.

**6. Polity.** Islam is theoretically a theocracy ruled by Allah through his Messenger Muhammad and the latter's lieutenants (caliphs). The caliph thus is not only the political ruler of the faithful (*amir al-mu'minim*) vested with absolute power, but also the court of highest instance, the leader (*imam*) of the faithful at their public prayers, and the generalissimo of their armed forces. Once elected by the community of believers, the caliph, like the pope, must be unquestionably obeyed and can not be removed save for violation of a cardinal principle of Islam, and then only when so certified by a *fatwa* ("decision") of the doctors of law (*'ulama*). In practice, of course, the caliph dele-

gated many of his powers to several governmental branches: 1) the vezier (*wazir*, "deputy") or prime minister, whose powers fluctuated between those of a plenipotentiary regent and those of a mere figurehead); 2) the *diwans*, or ministerial departments devoted respectively to the administration of finance and taxation, crown estates, army, postal services (*barid*); 3) the *imam*, or leader of public prayers in the cathedral mosque (*al-masjid al-jami'*), and the *amir al-hajj*, or leader of the annual pilgrim caravan to Mecca—the latter post was frequently filled by a ranking member of the caliph's own family; 4) the corps of judges (*ḳadis*) presided over by the chief justice (*ḳadi al-ḳudat*), who were charged also with the administration of pious foundations and bequests (*waḳf*, plural *wuḳuf*); and 5) the general officers of the army and navy. With the deposition of the last sultan of Turkey by the Turkish National Assembly (1924) the caliphate became vacant, but since that time it has suffered from no lack of pretenders.

The state income was composed of the obligatory alms (*zaḳat*) paid by all Muslims, the poll (*jizya*) and land (*ḳharaj*) taxes paid by non-Muslim subjects, and the fifth part of all war-booty. This system, established by the second caliph, 'Umar, and regarded as an ideal, soon broke down, principally due to wholesale conversions of conquered non-Muslims to Islam, and was of necessity considerably modified.

Service in the armed forces is theoretically binding upon all male believers as a matter of religious duty and entitles them to a share in four-fifths of the captured property and goods. Unbelievers must be invited to choose between three alternatives, conversion, submission by treaty, or war. Unbelievers accepting the alternative of submission receive the status of clients (*ahl al-dhimma*) living under the protection of the state in return for payment of poll and land taxes. Once defeated in battle, however, unbelievers would forfeit their lives, families, and property, and the caliph might do with them as he deemed best for the interests of the state, put them to death, enslave them, or sell or exchange them for captured Muslims. Conversion to Islam admits the neophyte to all the duties and privileges of a Muslim on an equal footing with all others, but apostasy or relapse into a former faith are irrevocably punishable by death.

The status of the woman in Islam has long been misinterpreted by Western prejudice and ignorance. The Muslim is permitted to have up to four legal wives at any one time and any number of concubines, but the statutes governing the woman's own and her children's rights, both in marriage and in separation, are so definite, and so strictly enforced, that the Muslim man, even if he is rich enough to afford the maintenance of more than one wife, is by no means an absolute master over his womenfolk. A wife's property is rigidly secured for her own disposal only, and is not subject to the husband's control. Divorce is easy, but provision is made in the marriage settlement for the divorcée's proper maintenance. The seclusion of women within the confines of their quarters (*haremlik* in Turkey, *zenana* in Persia and India) is modified by mutual visiting and trips to shops, public baths, and picnic grounds. A concubine who has given birth to her master's child can not be sold and is often manumitted and legally married. Among the Bedouin and the poor in general, circumstances necessarily reduce the veiling and seclusion to negligible proportions, and women and girls enjoy considerable freedom, even by Western standards. Since World War I, vigorous movements toward the abolition of the veil and the *zenana* or *haremlik* have made considerable local progress, notably in Turkey, Egypt, and Persia.

**7. Appreciation.** Political events and religious prejudice have conspired to produce an unfair picture in Western minds of the role of Islam in human progress. Islam's political misfortune lay in the internal dissensions among the Arabs as well as between Arab and non-Arab Muslims, and in the fact that the Muhammadan empire had to bear the brunt of Christian conquest on the one side, and of Mongol and Turkish invasion on the other. Yet even under these handicaps Islam inspired those who professed it to adopt and develop the fruits of the ancient Oriental, Persian, and Hellenistic civilizations, particularly philosophy, astronomy, mathematics, geography, medicine, and the fine and applied arts, thus preserving and furthering these sources of knowledge during the dark ages when Europe had little use for them. The greatest pride of medieval Islam is perhaps its innumerable universities, libraries, public hospitals, and public baths; its greatest sorrow, its decline under alien rulers.

**8. Jewish Influence.** While modern research has not yet come to a general agreement as to which influence, Jewish or Christian, was paramount in early Islam, abundant traces of Jewish origin are universally acknowledged and are clearly discernible. They came in both directly through Muhammad himself and through early Jewish converts, of whom Ka'b al-Ahbar ("the Jewish scholar," from the Hebrew *haber*) in the 7th cent. is the most famous.

In the Koran these Jewish components, often considerably modified, are represented by the principle of God's absolute unity and omnipotence, by expositions of Old Testament stories, by the institutions of circumcision, ablution, daily prayer with obligatory facing (*ḳibla*) toward the Meccan shrine, resurrection and judgment day, the fasting on the tenth day of the first month (*'ashura*, originally obligatory, but later made a matter of individual choice). Later tradition and law also show unmistakable traces of borrowing from Jewish sources, such as the dogma of punishment in the grave (*'adhab al-ḳabr*; Hebrew *hibbut haḳeber*), numerous Haggadic stories about the Jewish prophets, certain features of the rituals of burial and slaughtering, and some cardinal principles of jurisprudence.

**9. Relation to Jews.** Muhammad, like Luther, began his religious career by soliciting the conversion of the Jews to his faith in the hope of acquiring the great prestige of their endorsement of his teaching. When the Jews resident in Arabia refused to heed his call, Muhammad, again like Luther, veered abruptly to wholesale condemnation of the Jews on such charges as rebellion against God's true faith, and falsification and suppression of Old Testament passages foretelling the advent of Muhammad, "the Seal of the Prophets." This hostile attitude naturally persisted later, in the *Hadith* and in Muhammadan polemical literature, and centered in the cardinal questions of whether Muhammad's mission was universal or was limited to the Arab

nation, and whether his revelation did or did not supersede and nullify Jewish and Christian institutions where they conflicted with them.

A secondary accusation, although often repeated, was the charge of gross anthropomorphism in the Jewish conception of God, a charge which was a consistently favorite weapon of Karaite polemicists in their attacks on rabbinic Judaism, and which was taken over bodily from the Karaites by the Muslims, though without the former's consent or approval. Many Muslim polemicists against Judaism were converted Jews, mostly possessed of little expert knowledge of Jewish theology and law who, without compunction, substituted satire and fiction for factual criticism. The Jews, on their part, endeavored to refute these charges by creating a great polemical and apologetic literature, of which works by Saadia Gaon, Judah Halevi, Abraham ibn Daud, and on the Karaite side, al-Kirkisani, are examples.

Politically, Muhammad's changed attitude toward Jews and Judaism resulted in his military campaign against the Jews of Arabia, ending with their forced expulsion (624-34). However, as the Muslim conquests extended far beyond the borders of Arabia, large bodies of Jews and Christians came under Islamic rule and were subjected to the status of clients (*ahl al-dhimma*) protected by the state in their lives, religion, property and communal affairs in return for submission and payment of taxes. The basis of this relationship is a document known as the Treaty of 'Umar (the second caliph), regulating the status of all recognized *dhimmis* and preserved in several variant versions.

According to it, a Jew may not marry a Muslim woman nor have extra-marital relations with her; he may not subvert a Muslim into apostasy nor engage in war or spying against the state; he may not build new synagogues, but may keep extant ones in good repair; he must wear distinctive dress and must conduct himself with modesty and subservience toward his Muslim overlords; he must pay the poll tax on his person and the land tax on his real estate. Later legal interpretation often modified and extended these provisions, but occasionally both official persecution and unofficial mob action nullified them into mass murder and pillage, even though the Koran and the *Hadith* are by no means deficient in admonitions to respect the "People of the (Sacred) Book" (*ahl al-kitab*) and to treat them kindly.

**10. Influence on Judaism.** The influence on Judaism of Islamic thought and culture has been too little investigated by modern research to permit of a fair appraisal, but what little is known leaves no doubt of its great extent. The theological and philosophical controversies in the first four centuries of Islam have their exact counterpart in the contemporary great upheaval in Judaism which produced innumerable sects and schisms (some openly adopting Muslim doctrines) and gave birth to Karaism, with the resulting vast literature by both Karaite and Rabbinite authors. The Karaite controversy brought about a flowering of Biblical study and the birth of Hebrew and comparative Semitic philology, and of Jewish philosophy, both of which are permeated, in content as well as in terminology, by Muslim-Arab material.

In the cultural, scientific, and economic life of Islam, at least prior to the Mongol conquest (13th cent.), Jews played an eminent role, and this could not possibly have failed to react upon the Jews themselves. Medieval Hebrew poetry owes its metrics and rhythmics, if not its very birth, to contemporary Arabic poesy. A mighty proportion of medieval Jewish prose, in all branches of knowledge, was written in the Arabic tongue and in conformity with Muslim prototypes, with more or less modification necessitated by the Jewish subject matter and the use of Hebrew technical terms, words and expressions coined by the Arabic-speaking Jewish population.

Islamic countries, notably Spain, Egypt, and later Turkey, provided at least temporary havens for decimated, pauperized and exiled Jewish communities and their scholars, writers and (later) printers, and the Jewish contribution to human civilization would have been much the poorer had it happened otherwise. It is again the Islamic East, through the agency of its synagogal Genizahs, which has been yielding up precious remnants of medieval Jewish literature long believed lost and preserved nowhere else.

LEON NEMOY.

***Lit.:*** The basic reference work on Islam is the *Encyclopedia of Islam* (4 vols., 1913-34; supplement, 1938). Cf. also Pfannmüller, G., *Handbuch der Islam-Literatur* (1923); Brockelmann, C., *Geschichte der islamischen Völker und Staaten* (1939); Goldziher, I., *Mohammed and Islam* (1917); Macdonald, D. B., *Development of Muslim Theology, Jurisprudence and Constitutional Theory* (1903); Smith, H. P., *The Bible and Islam* (1897); Torrey, C. C., *The Jewish Foundation of Islam* (1933); Steinschneider, M., *Polemische und apologetische Literatur in arabischer Sprache zwischen Muslimen, Christen und Juden* (1877); idem, *Die arabische Literatur der Juden* (1902); Tritton, A. S., *The Caliphs and Their Non-Muslim Subjects* (1930); Fischel, W. J., *Jews in the Economic and Political Life of Medieval Islam* (1937).

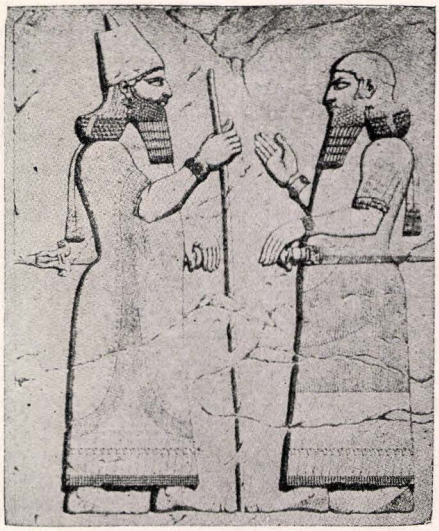
**ISPAHAN,** *see* ISFAHAN.

**ISRAEL,** 1. the name which, according to the story told in the Bible, was given to Jacob by the angel of God with whom he wrestled at the crossing of the river Jabbok. The name is interpreted as meaning "he strove with God" (*Gen.* 32:29; *Hosea* 12:4-5), but its original meaning is uncertain, and may perhaps be "God strives."

2. the people of Israel as a whole, who were regarded as the descendants of Jacob-Israel. The usual term for the nation is *bene yisra'el*, "children of Israel," though Israel is sometimes used alone. This name, with its implication of common blood and common interest, proved to be a powerful influence in moulding the scattered tribes of the Hebrews into a single nation.

3. the kingdom of Israel formed by Saul and David and lasting approximately 100 years (about 1040 to 937 B.C.E.). Its kings were:

**Saul** (about 1040 to 1017), of the tribe of Benjamin, anointed by the prophet Samuel as a permanent war chieftain against the invading Philistines. His rule was to a large extent nominal, and he had to depend upon a voluntary army and volunteer contributions to maintain the struggle. He successfully defended Israel for many years, but was finally defeated and slain at Mt. Gilboa. The rule then passed to



*An Israelite submitting to an Assyrian king as depicted in a monument excavated in modern times*

**Ishbaal** or **Ish-bosheth** (about 1017 to 1010), the son of Saul. He set up a kingdom in the Transjordan, while at the same time David, who had been a noted leader under Saul, set up a kingdom consisting of his own tribe, Judah. A civil war followed, in which Ishbaal was steadily defeated, and he was eventually assassinated by two of his servants. The kingship over the entire nation was then assumed by

**David** (about 1010 to 977), the greatest conqueror in the history of Israel. He brought under his sway the Philistines, Edomites, Moabites and Ammonites, as well as large sections of Aram (Syria). The city of Jerusalem, until then still in the possession of the Jebusites, was conquered and made the capital. In the latter part of his reign David was temporarily ousted by his rebellious son, Absalom, but succeeded in recovering the throne. On his death it passed to his son

**Solomon** (about 977 to 937), noted for his great building and commercial enterprises. He joined forces with Hiram, king of Tyre, sent fleets to India and imported horses from Arabia to be sold to Egypt. His wealth was proverbial and his magnificence the source of many stories. He divided the country into administrative districts and set up a regular system of taxation to support his lavish plans of building. He is famed for having erected the Temple at Jerusalem and a magnificent palace. On the political side he was less fortunate, as the kingdom of David was diminished by the successful revolts of Rezon in Aram and Hadad in Edom.

4. the kingdom formed by Jeroboam in 937 B.C.E. as a result of a successful revolt of the tribes against Rehoboam, the son and successor of Solomon. Since it embraced the entire nation, with the exception of Judah, Simeon and a part of Benjamin, it retained the old name, though it is also known to historians as the Northern Kingdom and Samaria. It lasted for about 200 years. Its kings were:

**Jeroboam** (937 to 915), of the tribe of Ephraim. With the encouragement of Ahijah of Shiloh, he led a successful uprising against Rehoboam on the latter's refusal to reduce the burden of taxation. He made Shechem his capital, and set up golden calves in Dan and Beth-el as national shrines. During his entire reign he was at war with Judah, a war which was interrupted by a raid of Sheshonk of Egypt, who plundered Israel and Judah impartially. Jeroboam was succeeded by his son

**Nadab** (915 to 914). Nothing is known about his reign except that he was engaged in a war with the Philistines, during which he was assassinated by

**Baasa** (914 to 890), of the tribe of Issachar. He was engaged in constant warfare with Asa of Judah and was successful until the latter invoked the aid of Ben-hadad, king of Aram, who invaded Israel and annexed part of its territory. Baasa was succeeded by his son

**Elah** (890 to 889), who is depicted as a drunkard. He was assassinated by one of his officers, Zimri, who attempted to seize the throne. This was frustrated by Omri, the head of the army, who besieged Zimri at Tirzah so successfully that after seven days he committed suicide. This was followed by a civil war between Omri and Tibni, another claimant to the throne; after four years Tibni was overcome by



*Frederic V. Guinzburg's conception of "Israel Ever Young"*



*Israel portrayed as imperishable, by Adam Achod Sanders*

**Omri** (889 to 875), who laid the foundations for the first successful dynasty in Israel. He laid out a new capital, Samaria, in a position of great military strength; it was the only new city to be built by the Israelites. He gave trade concessions to the Arameans to secure their friendship, and allied himself by marriage to the kings of Tyre and Judah. Thus protected from immediate attack by his neighbors, he succeeded in bringing back to his rule some of the tributary people, such as the Moabites, who had taken advantage of the disorders in Israel to recover their independence. Omri was succeeded by his son

**Ahab** (875 to 853), one of the greatest kings of Israel. He successfully defended his kingdom against an attack by Ben-hadad of Aram. He followed the example of Solomon in extensive building and successful commercial ventures. His marriage to Jezebel of Tyre, however, who introduced the worship of the Tyrian Baal, brought him into conflict with the prophetic party, headed by Elijah. When a new menace to the independence of the states of Western Asia arose through the invasion of Shalmaneser III of Assyria, Ahab and Ben-hadad of Aram headed a successful coalition that checked the Assyrians at Karkar (854 B.C.E.). The victors then quarreled and an indecisive battle followed in which Ahab was killed. The next king to rule was Ahab's son

**Ahaziah** (853 to 852), who died of an illness after a short reign, leaving the throne to his brother

**Jehoram** (852 to 842). He was engaged in wars with Moab, which had revolted, and with Aram, and won small successes but not a decisive victory. He was assassinated by

**Jehu** (842 to 815), who was encouraged in his revolt by the prophetic party headed by Elisha. He exterminated the family of Omri and founded a new dynasty, and proceeded with great vigor against the worshippers of Baal. However, he had done this at the cost of losing the support of Tyre and Judah, and was hence unable to ward off the Arameans. In his plight he sent tribute to Shalmaneser of Assyria, who failed to check the Arameans. This ushered in a long period of subjection. Jehu was succeeded by his son

**Jehoahaz** (815 to 798). His reign was a period of national humiliation, as he suffered constant defeats by the Arameans, and Samaria was nearly taken. The throne passed to his son

**Jehoash** (798 to 782), who defeated the Arameans three times and overcame Amaziah of Judah, making the latter country his tributary. He was succeeded by his son

**Jeroboam II** (782 to 741), who restored Israel to its former power by defeating Aram and recovering all the territory that had been lost in the last 150 years. His reign was of great outward prosperity but of internal weakness, as is testified by the writings of the prophets Amos and Hosea. An earthquake is known to have taken place during his reign. On Jeroboam's death, the throne passed to his son

**Zechariah** (741), who had reigned for only six months when he was assassinated by Shallum. A period of anarchy followed, and Shallum, after three months, was slain by

**Menahem** (741 to 737). He had to put down many revolts against his rule, and was forced to become tributary to Tiglath-pileser of Assyria. His son and successor

**Pekahiah** (737 to 736) was defeated and killed by

**Pekah** (736 to 734), head of the anti-Assyrian party, who had probably laid claim to the kingship as far back as the death of Zechariah. Pekah joined with Rezin of Aram to fight against Assyria and attempted to force Ahaz of Judah to join the coalition. Ahaz appealed to the Assyrian king, who sent his armies westward, took Damascus, stripped Pekah of half of his kingdom and appointed in his stead

**Hoshea** (734 to 722), the last king of Israel. In the latter part of his reign he revolted against his Assyrian overlords, and was taken prisoner when the Assyrian armies invaded the country. Samaria was taken after a three years' siege, and the kingdom of Israel came to an end. Some of the people took refuge in Judah; others were deported to the east, and replaced by transportees from Mesopotamia.

For the further history of this section, see SAMARITANS. See also the biographies of the individual kings.

SIMON COHEN.

*Lit.:* The Biblical histories for the period covered, and the literature cited under the articles about each king.

**ISRAEL, THE FIRST HOCHMEISTER,** the first arch-rabbi (grand master) of the Jews in Ger-

## The Kings of Israel

(founders of dynasties are in Small Capitals)

SAUL (1040?–1017?)

Ishbaal (1017?–1010?)

Michal = DAVID (1010?–977?) = Bathsheba

Solomon (977?–937)

(division of the kingdom)

JEROBOAM (937–915)

Nadab (915–914)

BAASA (914–890)

Elah (890–889)

OMRI (889–875)

Ahab (875–853) = Jezebel of Tyre

Ahaziah (853–852) Joram (852–42) Athaliah = Jehoram of Judah

Ahaziah of Judah

JEHU (842–815)

Jehoahaz (815–798)

Jehoash (798–782)

Jeroboam II (782–741)

Zechariah (741)

(period of anarchy begins)

MENAHEM (741–737)

Pekahiah (737–736)

Pekah (736–34)

Hoshea (734–722)

(conquest by Assyria)

many. From 1400 to 1403 he was rabbi in Nuremberg, but owing to a dispute with some of its learned citizens he left that city and established himself in Rothenburg on Tauber.

On May 3, 1407, King Rupert III issued a royal proclamation appointing Israel as Hochmeister—"Grand master over all grand masters of Jews in German lands." The king had no desire to organize the ecclesiastical customs of the Jews along the lines of the Catholic Church, nor did he intend to create a corporate social and religious organization for German Jewry. His real interest lay in conserving and increasing the royal revenues. It had been customary, up to that time, for a Jew who had committed an offense, or had been placed under the ban, to pay a fine to the king as penance. The king's object was to make certain that these fines, together with whatever taxes he levied upon the Jews generally, were fully and promptly paid. Israel therefore was given sole right to pronounce a ban, and sole authority to pass judgment in cases that involved the payment of penance money. When delinquency in payment occurred, Israel was required to use the ban to force payment.

The immediate response to Rupert's step was the irreconcilable opposition of both rabbis and laymen. The Jews objected on principle to the installation of a Jewish authority by a non-Jew. Israel, who was believed to have solicited his post from the king, was himself put under the ban. His efforts to exert authority met with complete failure. On November 23, 1407, the king came to Israel's rescue with a decree imposing a fine of twenty gold marks on anyone refusing to submit. Even this had no effect. Recognizing his failure, Rupert dismissed Israel about the beginning of October, 1408, and the previous methods of collection were reestablished.

No mention of Israel occurs again until 1415, when a document of Emperor Sigismund announces his appointment as superintendent of the collection of Jewish taxes, subordinate to the royal chamberlain.

Graetz identifies Israel with Israel of Krems, author of the *Haggahoth Ashiri*, who lived during the same period. Other scholars have shown this to be an error.

***Lit.:*** Güdemann, Moritz, *Geschichte des jüdischen Erziehungswesens*, vol. 3 (1888) 35; Stobbe, Otto, *Die Juden in Deutschland während des Mittelalters*, 3rd ed. (1923) 148, 257; Fünn, S. J., *Keneseth Yisrael*, 702-3; Graetz, H., *Geschichte der Juden*, vol. 8, pp. 102-4; Zunz, L., *Zur Geschichte und Litteratur* (1845) 106-94.

**ISRAEL BEN ABRAHAM ABINU**, *see* ABINU, ISRAEL BEN ABRAHAM.

**ISRAEL BEN ELIEZER BAAL SHEMTOB**, *see* BAAL SHEM, THE.

**ISRAEL BEN PETHAHIAH KREMS**, *see* ISSERLEIN, ISRAEL.

**ISRAEL BRUNA BEN HAYIM**, rabbi, b. about 1400; d. about 1480. His surname of Bruna is derived from the city of Brünn, where he taught as rabbi. He received his Talmudical education from David Schweidnitz, Jacob Weil and Israel Isserlein, and was rabbi at Brünn until about 1454. He then went to Regensburg, but met with opposition on the part of Rabbi Anschel Segal, who was already conducting a Yeshiva there. A dispute arose which ended in Israel's favor, but he was subjected to petty annoyances on the part of the community; crosses were painted on his seat in the synagogue, together with the word "heretic" and other abusive terms, and once the greater part of the congregation left the synagogue when he was preaching. Bruna, however, was regarded as one of the greatest Talmudic authorities, and on the death of his rival, he was accepted by the community.

Misfortune, however, still followed Israel, for he was twice thrown into prison, once by Emperor Frederick III for thirteen days, because Jewish taxes were not paid, and once because of a charge of ritual murder brought against him by a converted Jew, Hans Vagol (1474). The accuser was eventually unmasked, and was executed, but Israel had to promise not to ask for any compensation for the unjust accusation.

After his death a number of his responsa were collected, and finally printed, but in a very defective state (Salonika, 1798; 2nd ed., Stettin, 1860). The life of Israel Bruna was presented in a five-act tragedy by Gotthard Deutsch (*Israel of Bruna*, Boston, 1908).

**ISRAEL, ELECTION OF**, *see* CHOSEN PEOPLE.

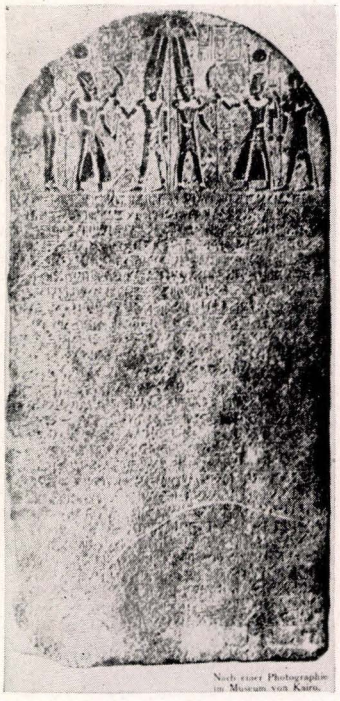
**ISRAEL FRIEDLAENDER CLASSES**, *see* JEWISH THEOLOGICAL SEMINARY OF AMERICA.

**ISRAEL GER**, *see* ABINU, ISRAEL BEN ABRAHAM.

**ISRAEL OF KOZIENICE**, usually called the "Kozienicer Maggid," Hasidic master and Cabalist, b. Ostrowce, Poland; d. Kozienice, Poland, 1814. He was a disciple of Baer of Meseritz, Levi Isaac of Berdichev, Elimelech of Lezajsk and Samuel Horowitz of Nikolsburg. He associated also with Jacob Isaac Horowitz, the "seer" of Lublin. He was well versed in the Talmud, a fact which was acknowledged by contemporary Talmudists. His reputation rested primarily on his therapeutic and wonder-working powers. The Mithnaggedim (opponents of Hasidism), however, denounced him as a charlatan. He published homilies, novellae (notes) to the Talmud, various commentaries and responsa; his chief work, *Abodath Yisrael*, a collection of Sabbath and holiday sermons, was not published until after his death (1842), at which time a street in Kozienice (Ulica Magida) was named after him. The story is told that he predicted Napoleon's final defeat by means of an interpretation which represented a play on the words of *Esther* 6:13: *nafol tippol* ("thou shalt surely fall"), i.e. "Napoleon, thou shalt fall."

**ISRAEL SALANTER**, *see* LIPKIN, ISRAEL.

**ISRAEL STELE**, sometimes referred to as Merneptah Stele, the only hieroglyphic inscription that mentions Israel. Merneptah (1225-1215 B.C.E.), the reputed Pharaoh of the Exodus, had the inscription placed on the stele as a record of his triumph over all foreign enemies of Egypt (Libyans, Hittites, Canaan, Ashkelon, Gezer). The discovery of the famous Israel inscription by Petrie (*Six Temples*, plate 13-14) has made the date of the Exodus (the middle or end of the 13th cent.) doubtful. Line twenty-seven of the inscription closes with the words "Israel is annihilated without growth. Palestine has become (helpless) like a widow for Egypt." These words, dating to the fifth year of Merneptah, seem to point most conclusively




*The Israel Stele of Pharaoh Merneptah*
*In the Museum at Cairo*

to the fact that Israel had already settled in Palestine. Another construction is that they refer to the twelve tribes wandering in the desert or still being held in slavery in Goshen.

**ISRAEL, EDWARD,** Arctic explorer, b. Kalamazoo, Mich., 1859; d. Greenland, 1884. After graduating from the University of Michigan, where he specialized in mathematics, he joined the Signal Corps of the United States Army. In 1881 he volunteered as astronomer in the Lady Franklin Bay Expedition, which



*Edward Israel*

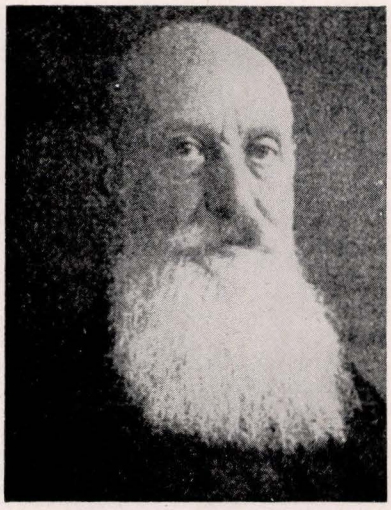


*Edward L. Israel*

was under the command of General A. W. Greely. In this capacity he recorded valuable scientific observations. Although not physically strong, he nevertheless volunteered to lead special investigating sleigh parties, and in 1882 gave valuable assistance in determining an overland route to Hazen Land in Greenland, via "The Bellows" Valley. The youngest member of the expedition, Israel was respected by the party for his enthusiasm and bravery. When he became ill he refused to accept more than the equally apportioned rations, and as a result died before the expedition returned to the United States.

**ISRAEL, EDWARD L.,** rabbi, b. Cincinnati, 1896; d. Cincinnati, 1941. He was educated at Harvard and Cincinnati universities, and graduated from the latter institution in 1917 (B.A.). Two years later he was ordained by the Hebrew Union College, Cincinnati, and then served as chaplain under Jewish Welfare Board auspices with the American Expeditionary Force in France (1919). He was rabbi of Temple B'rith Sholom, Springfield, Ill. (1919-20), Washington Avenue Temple, Evansville, Ind. (1920-23), and Har Sinai Congregation, Baltimore, Md. (1923-41). During the summers of 1927 to 1929 he lectured at the University of North Carolina, and at the University of Virginia during the summer of 1931. In 1938 Washington College (Chestertown, Md.) conferred the LL.D. degree on him.

Israel was an active worker on behalf of social justice. He served in the following capacities in this field: chairman of the social justice commission of the Central Conference of American Rabbis (1927-33; 1939-41) and editor of its bulletin (1927-33); chairman of the Religious Board and member of the Report Committee of the White House Conference on Children in Democracy (1939-40). He was official arbitrator in the men's clothing industry of Baltimore from



*James A. Israel*

1935 to 1941, and was chairman of the Municipal Commission on Employment Stabilization of Baltimore City. From 1933 until his death he was also a member of the national board of the National Public Housing Conference.

From 1931 to 1936 Israel served as president of the seaboard region of the Zionist Organization of America, and from 1935 on as a member of the national executive committee. He served also as president of the Baltimore branch of the American Jewish Congress, member of the executive committee of the World Jewish Congress and delegate to its Geneva conference (1936), member of the board of governors of the Hebrew Union College, and the board of trustees of the B'nai B'rith Hillel Foundation Commission. In 1938 he was elected vice-president and in 1940 president of the Synagogue Council of America.

In 1941, a few months before his death, he was appointed executive director of the Union of American Hebrew Congregations.

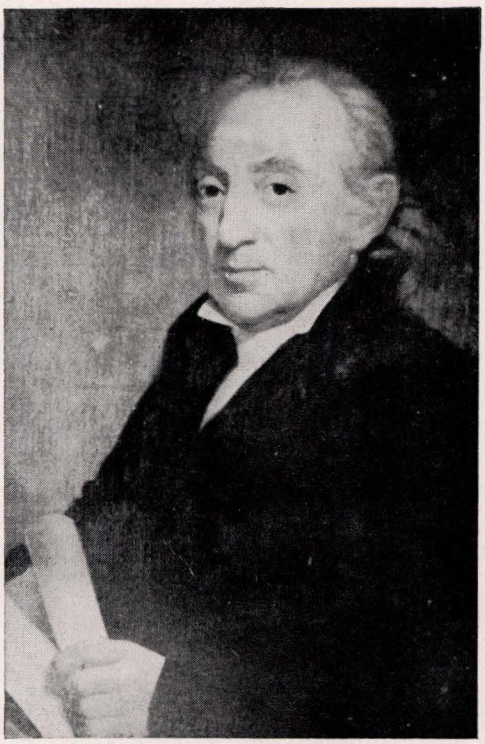
He was co-author of *The Western Maryland Railway Strike* (1927) and *The Centralia Tragedy* (1930), and author of *The Message of Israel* (1938). From 1929 to 1933 he was a contributing editor of *The World Tomorrow*, and from 1939 until his death he was a contributing editor of the *Reconstructionist*.

**ISRAEL, ISRAEL,** American Revolutionary patriot, b. Pennsylvania, 1743; d. Philadelphia, 1821. He was the son of Michael Israel, a Jew, and Mary J. Paxton, an Episcopalian. At the age of twenty-one he left America for the Barbados, where he lived for ten years and amassed a fortune. He was a farmer near Wilmington, Del., in 1777, when captured by the British on his way to bring relief to his family in Philadelphia. The thrilling account of his capture and escape is a matter of historical record; the same is true of the exciting episode in which his young wife, née Hannah Erwin, played a heroic part. Israel Israel became high-sheriff of Philadelphia (1800-3), and was grand master of the Masonic Order in 1802 and 1804.

***Lit.:*** London, H. R., *Portraits of Jews* (1927) 26-30; Morais, H. S., *The Jews of Philadelphia* (1894) 31-34; *Colonial Records*, vol. 15, pp. 240, 623; Lossing, *Pictorial Field-Book of the Revolution.*

**ISRAEL, JAMES ADOLF**, physician, b. Berlin, 1848; d. Berlin, 1926. From 1875 to 1917 he was at first deputy and then chief director of the surgical division of the hospital of the Jewish community in Berlin. In 1894 he received the title of honorary professor. He held the office of president at several of the congresses of the Association Internationale d'Urologie, and was an honorary member of many medical organizations. As one of the founders of scientific surgery of the kidneys he possessed international authority, and his books are among the classic works of medicine. His major works were *Erfahrungen über Nierenchirurgie* (1894) and *Chirurgische Klinik der Nierenkrankheiten* (1901), which is still a standard work. He declined the professorship offered him several times at the University of Berlin, since he did not wish to obtain it at the price of baptism. Without the official position of teacher, he drew to his lectures on surgery, and especially surgery of the kidneys, a large number of students from many lands, including professors from foreign universities. He was often called upon as a diagnostician in internal diseases and surgical cases.

**ISRAELI, ISAAC BEN SOLOMON** (also known as Abu Yakub Ishak ibn Suleiman al-Israili and Isacus Judaeus), physician and philosopher, b. Egypt, in the middle of the 9th cent.; d. Kairwan, Tunisia, between 940 and 955. He is said to have reached the age of 100. Israeli studied medicine in Baghdad, after which he returned to Egypt and became a noted oculist there and in Kairwan until 904, when the last Aglabite prince,



*Israel Israel (by an unknown artist), in the collection of Arthur G. Ellet, Kansas City*

Ziadeth Allah III, who resided at the latter city, appointed him court physician. When the Aglabites were overthrown by the Fatimids in 909, the conqueror, Caliph Ubaid Allah, continued to employ Israeli's services, as did the succeeding caliphs, Al-Kaim and Ishmael al-Mansur. Israeli also conducted a famous school which was attended by both Moslems and Jews, including the Mohammedan Abu Jaffar ibn al-Jazzar and the Jew Dunash ben Tamim.

Israeli composed a number of medical works in Arabic; the originals have survived only in fragments, but Hebrew and Latin translations have been preserved. The most famous of these are: *Kitab al Hummayat* (Hebrew, *Sefer Haḳaddahoth*), on fevers; *Kitab al Adwiyah al Mufradah wal Aghdhiyah* (the first part of which was translated into Latin as *Diaetae universales* and into Hebrew as *Tibe Hamezonoth*), on remedies and ailments; *Kitab al-Baul* (Hebrew, *Sefer Hashethan*), on the urine; and a book of fifty aphorisms for physicians, the Arabic title of which is unknown, but which was translated into Hebrew as *Musar Harofeim*.

Israeli's works play an interesting role in the history of medicine. They were such authorities that the Christian monk Constantine of Carthage translated a number of them into Latin (1087) and used them as textbooks at the University of Salerno (the earliest university in existence), which he founded. The author's name was omitted; it was not until the 16th cent. that they were published under the title *Opera Omnia Isaci* (Leyden, 1515-16).

Israeli's philosophical works gained less reputation than did his medical writings. Both Ibn Ezra and Maimonides held them in light esteem, and the general verdict is that he writes more as a physician than as a philosopher. Nevertheless, Israeli shows himself in his work as a remarkable psychologist; thus he describes the faculty of cogitation and distinguishes between the impressions received by the five senses and the post-sensatory perceptions. He has hints at epistemology and anthropology which anticipate modern conclusions. His chief philosophical writings are: *Kitab al Istiḳsat* (Latin, *De elementis;* Hebrew, *Sefer Hayesodoth*), on the elements, the oldest work of medieval Jewish philosophy; *Kitab al-Hudud wal Rusum*, on definitions and limits. He also wrote a commentary on *Genesis* and the *Sefer Yetzirah*.

HUGO BIEBER.

***Lit.:*** Campbell, *Arabian Medicine* (1926); Friedenwald, Harry, in *Annals of Medical History,* New Series, vol. 1 (1929); Husik, I., *A History of Mediaeval Jewish Philosophy* (1916); Wolfson, Harry, in *Jewish Studies in Memory of George A. Kohut* (1935); Guttmann, J., *Die philosophischen Lehren des Isaac Israeli* (1911).

**ISRAELITE CHRISTIANS,** a sect organized in Russia in 1817 to assist and encourage the conversion of Jews to Christianity. Czar Alexander I and his minister, A. N. Golitzyn, who was the president of the Russian Bible Society, conceived the idea after Lewis Way, a representative of the London Bible Society, made certain proposals at a conference of the monarchs of Europe. The Society of Israelite Christians was then formed by imperial edict. Members of this society were granted many attractive privileges denied to Jews. They could become converts to the Greek Orthodox, Roman Catholic or Lutheran faiths; each Israelite Christian was allotted free land in one of the northern or southern provinces, with full civic equality; all were permitted to engage in trade, agriculture, commerce or manufacturing, and were exempted from having to join a guild. They and their families were freed from compulsory military service, were exempt from paying ground taxes, and enjoyed a number of other benefits.

A "committee of guardians," elected by the converts, was commissioned to find a favorable area of land on which its members might settle. A large tract near Yekaterinoslav was set aside for this purpose in 1820, but the converts seemed disinclined to go there. The government finally became aware of this, and in 1823 did manage to settle thirty-seven families from Odessa there; but it was soon found out that the settlers did not possess certificates of baptism. The whole project was abandoned in 1824, but the organization was not officially dissolved until 1833.

**ISRAELITES** (also "Children of Israel," "House of Israel," and "House of Jacob"), designation for the entire people which conquered Palestine under Joshua. It is derived from "Israel" (Hebrew, *yisra'el*), the other name of the third patriarch, Jacob. After the division of the kingdom (937 B.C.E.), Israel was at first the specific name of the Northern Kingdom; but it still continued as the national and religious name of the entire people, and occurs frequently in poetry. The term "Jews" gradually became the more popular term, and is the only one to be found in the classical writers. The name Israelites was used only in prayer and poetry, until the time of the Emancipation, when it was again revived as a welcome change from the name Jew, which had become associated with persecution. Many Jewish organizations, societies and periodicals adopted the name "Israelite." Thus in 1921 Isaac Bernheim proposed that American Jews call themselves members of "the reformed church of American Israelites." Eventually a reaction took place in favor of the hallowed and less euphemistic name Jew. New organizations are no longer called "Israelite," and the term is even disappearing from religious usage.

**ISRAELITISCHE ALLIANZ, WIENER,** *see* ALLIANZ, ISRAELITISCHE, ZU WIEN.

**ISRAELS, ISAAC,** painter and graphic artist, son of Jozef, b. Amsterdam, Holland, 1865. He made his debut with the portrait of Frau Enthoven in 1881, and achieved great success in 1882 with his painting *Military Burial*, exhibited at the Salon de Paris. He lived in Charleroi from 1884 to 1885, painting scenes from its glass factories, in Amsterdam from 1886 to 1903, in Paris from 1903 to 1914, and visited Spain in 1894, and Bern and London in 1915. In the latter city he painted the *Hyde Park Amazones* and the *Knights of the Rotten Row*. He painted the sea-coast of Scheveningen while there in 1918. From his travels in Java in 1921 he returned with a collection of paintings of its cities. Thereafter he settled in The Hague.

Israels, who was extraordinarily productive and versatile, is the only important Dutch artist who can be numbered among the impressionists of the French school. He painted also in water colors and did many

etchings. His themes are metropolitan motifs, sailors' taverns, factory girls and children at play. Many of his paintings are in The Hague and the Amsterdam museums.

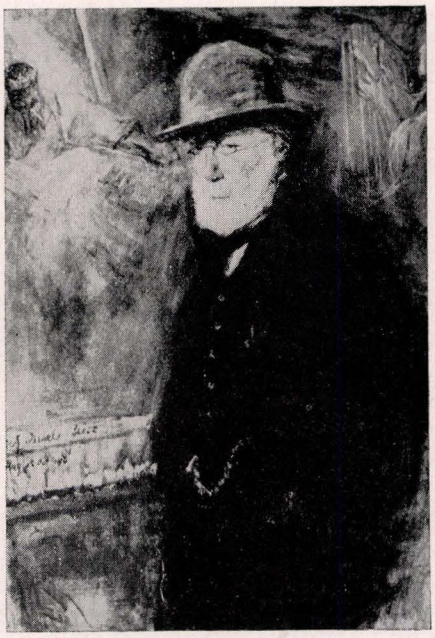
**ISRAELS, JOZEF,** painter and etcher, b. Groningen, Holland, 1824; d. The Hague, Holland, 1911. He studied in Paris under Picot, Horace Vernet and Paul Delaroche, and fell under their romantic influence, which showed itself in his early work. When he returned to Amsterdam he continued in this vein, painting historical pictures which went unrecognized. With remarkable vigor he then turned to portray the life of the common people which he saw about him. It is on this work that his fame rests securely.

He painted fishermen and fishing scenes on the Dutch coast, peasants at work in their fields and villages, peasants living in poverty in wretched huts. His masterly depictions of the hard lot of fisher and peasant folk soon made him one of the most popular artists in Holland. His mode of using chiaroscuro heightened the quality of his work, which belongs to the impressionistic school of painting. He also painted with water color and etched; his etchings were the most sought after specimens of Israels' graphic art. His work was an inspiration to artists at home and abroad. Max Liebermann, with whom he was connected by close bonds of friendship and to whom he was indebted for many valuable suggestions, paid tribute to him in an essay. On his eightieth birthday Israels received honors and congratulatory messages from all over the world. Israels made a trip to Spain and North Africa, and wrote a book about the art and the people of the countries which he visited. This book is considered of standard value on painting of the 19th cent. (*Spain: The Story of a Journey*, with a portrait and thirty-nine reproductions of drawings by the author, translated from the Dutch, London, 1900.)

At the Paris World Expositions of 1867, 1878 and 1889 Israels was awarded the gold medal; in 1867 he was made a knight of the Legion of Honor, and an officer in 1878; he also received the Belgian Order of Leopold. His early painting, *Passing Mother's Grave* (1856), was acquired by the Amsterdam Academy, and *Alone in the World* (1878) by the Rijksmuseum in Amsterdam. In 1900, at the Paris World Exposition, two of his paintings, *The Merchant of Bric-à-Brac* and *Returning from the Fields*, received the highest praise.



*"The Scribe." From a painting by Jozef Israels*



*Self-portrait of Jozef Israels in the Toledo (U.S.A.) Museum of Art*

One of his last and most important portraits of himself he donated to the Bezalel Museum in Jerusalem. Israels also painted a number of Jewish subjects, all of which were acquired by the Rijksmuseum. His *A Son of the Ancient People* is considered one of the foremost paintings depicting the tragedy of Jewry in lands of European persecution.

***Lit.:*** *American Hebrew,* Aug. 18, 1911, p. 447; Eisler, Max, *Josef Israels* (1924); Stahl, Fritz, "Josef Israels," *Jüdische Künstler* (1903); reproductions in *Ost und West* (1911) 8-9; Thieme, U., and Becker, F., *Allgemeines Lexikon der bildenden Künstler,* vol. 19, pp. 255-61; Pythian, J. E., *Josef Israels* (1912); Dumas, F. G., *Illustrated Biographies of Modern Artists,* 121-44.

**ISRAELSOHN, JACOB I.,** Orientalist, b. Mitau, Latvia, 1856; d. Brussels, Belgium, 1924. In 1902, in Paris, he became a collaborator of Joseph Derenbourg on the *Grande Encyclopédie* and in 1903 on the periodical *Voskhod*. Israelsohn wrote mainly on Jewish and Arabic literature, especially in the *Revue des études juives* and *Hakedem*. His treatise on the Peshitta translation of *Chronicles* was awarded a prize, and he translated into Russian the *Jewish Wars* and *Against Apion* of Josephus. He edited a part of the commentary of Samuel ben Hophni to *Genesis* (1886) and the commentary of Judah ibn Balam to *Jeremiah* (in *Harkavy-Festschrift,* 1909). He played an important role in the defense of Mendel Beilis, who was prosecuted at Kiev in 1913 on a ritual murder charge, and acquitted.

**ISRU HAG** ("order the festival procession"), designation for the day after the three joyous pilgrimage festivals, Passover, Shabuoth and Sukkoth, all three of which are called *hagim* ("festivals"). The expression is taken from *Ps.* 118:27 and is symbolically interpreted as "bind the festival." The day has, as it were, an echo of the festival joy; the penitential psalm, *Ps.* 6, is therefore not said on it, although it is customary on weekdays.

**ISSACHAR,** a son of the patriarch Jacob, and the fifth son of Leah. The name may possibly mean "man of reward" (*'ish sachar*). According to *Gen.* 30:14-16 (the Jahvist writer), Leah conceived and bore Issachar as a reward for the mandrakes which her eldest son Reuben found and which she gave to Rachel; according to *Gen.* 30:17-18 (the Elohist writer), however, it was because Leah handed over her maidservant to Jacob. These stories are presumably due to folk etymology.

The tribe of Issachar lived in the eastern part of the Plain of Jezreel and the rolling hill-country to the north (*Deut.* 33:18; *Josh.* 19:17-23), a fruitful district adjoining that of Zebulun and containing sixteen towns. The tribe was divided into four clans (*Gen.* 46:13); according to *Num.* 1, it was the fifth, and according to *Num.* 26, the third largest of the tribes. According to *I Chron.* 7, it mustered 87,000 warriors in David's time and was considered especially rich in children. According to *Gen.* 49:14-15 and *Deut.* 33:18-19, it was presumably industrious and rich. In the time of Deborah, Issachar took part in the national uprising (*Judges* 5:15); the "lesser judge" Tola (*Judges* 10:1) and the royal rebel Baasa (*I Kings* 15:27) were of the tribe of Issachar. *I Chron.* 7:5 and 12:23 describe the tribe as being valiant in war and its members as "men that had understanding of the times, to know what Israel ought to do."

In the Pseudepigraphical *Testaments of the Twelve Patriarchs,* Issachar preaches of the simplicity of the farmers (cf. Septuagint to *Gen.* 49:15). Among the legendary tales concerning Issachar, the Midrash describes him as one learned in the Torah (cf. *I Chron.* 12:33). The later Midrash refers to this supposed scholarship of Issachar by interpreting the "wise men, who knew the times" in *Esther* 1:13 as men descended from the tribe of Issachar (*Midrash Esther* and *II Targum Esther* to the passage). Another legend relates that two hundred of those who presided over the Sanhedrin were likewise descendants of Issachar. The symbol of the tribe was the ass, in the Orient the symbol of patient strength; its stone is the sapphire in the breastplate (*'efod*) of the high priest; its flag was black, with pictures of the sun and the moon (*Midrash Num.* 2).

**ISSERLEIN, ISRAEL** (called Israel Marburg, Israel Neustadt, and Israel ben Pethahiah Krems), Talmudic authority, b. Regensburg, Germany, about 1390; d. Neustadt, Austria, 1460. His great-grandfather was Israel of Krems, and his maternal uncle was Aaron Blumlein, at whose Yeshiva in Neustadt he studied. After the massacre of the Jews in Neustadt in 1421, during which his mother and his uncle were killed, Isserlein left Austria. He probably spent some time in Italy; from 1425 to 1445 he lived in Marburg, and then spent the rest of his life in Neustadt, where his appointment as head of the Yeshiva made the town a center of Talmudic learning.

Isserlein, in his teachings, laid emphasis on the importance of the original Talmudic sources and the writings of the Geonim. His responsa, which are included in his published works, are a rich source of information for the life of the Jews in the Middle Ages. He tended to a strict interpretation of the Law,

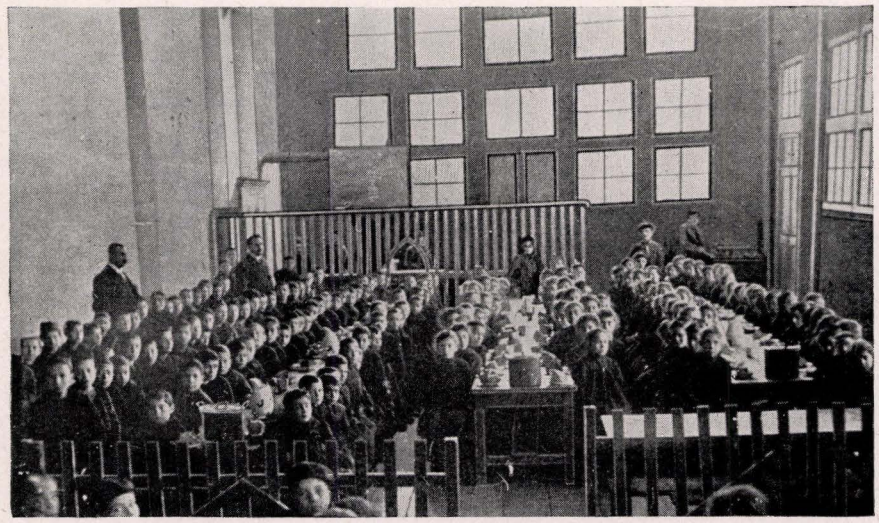



reflecting his own ascetic character. In some instances, however, he was notably liberal; he opposed severe punishment and heavy penalties. He made a notable successful defense of his pupil, Israel Bruna, who had been attacked because he set up a school in a city where another rabbinical scholar was already residing. In the conflict which followed Isserlein propounded the principle that any man of the proper learning and piety, with the authorization of an established teacher, may assume the function of rabbi.

Isserlein's writings include: *Biurim,* a supercommentary on Rashi to the Pentateuch; *Shearim,* of which extracts are included in the Basel *Shaare Durah* of 1547; *Pesakim Ukethabim; Terumath Hadeshen.* Of these, only the two last have been published.

**ISSERLES, MOSES** (the name means "son of Israel"; abbreviation, ReMA), codifier, b. Cracow, Poland, 1520 or, as it is now generally assumed, 1510; d. Cracow, 1572. His chief teacher was his father-in-law Shalom Shechna of Lublin. Isserles was head of a great Yeshiva, the pupils of which he supported at his own expense. His father was the founder of the "Rema School," which was named after the son and is still in existence.

Ten printed works, containing explanations of Biblical books and their commentaries, codifications of the religious laws, responsa, and philosophical material give proof of Isserles' many-sided learning and surpassing greatness. Talmudic commentaries, codifying material, a commentary to *Song of Songs,* and Cabalistic material have remained unprinted. He was extolled by the inscription on his tombstone as well as by Solomon Luria: "From Moses [Maimonides] to Moses [Isserles]



*Dining room of the Balata school at Istanbul*

there was none like Moses"—words which were earlier referred to Maimonides and later to Moses Mendelssohn also. Maimonides' method of research was the model for that of Isserles. He was a connoisseur of astronomy and was fond of history. He provided the *Yuhasin* of Abraham Zacuto with appendices, and induced his pupil David Gans to write the chronicle *Tzemah David*. Despite his regard for the Cabala, he attributed no authority to it in questions of religious law if the Talmud or the codifiers or Minhag (custom), or even merely the simple meaning of the text, ran counter to it. In his opinion, Cabala and philosophy must be identical; "only they speak in two languages." Many of his explanations of Biblical passages were strongly influenced by allegory and symbolism. In decisions on questions of religious law he followed the latter authorities, upheld the earlier versions as far as possible, wrote a detailed criticism of his predecessors, considered Aramaic as old as Hebrew, accorded tradition great play in decisions without proceeding uncritically, and had regard to what was popular and intelligible. Rationalistic explanations, too, may be found in his works, especially in cases concerning later commands or prohibitions which were to be provided with a basis. As side studies ("walks in Paradise") he permitted other branches of learning, also secular history and war books in the Hebrew language, as Sabbath readings.

Isserles' chief work was a commentary on Jacob ben Asher's *Turim*, which he made over into glosses to the *Shulhan Aruch* when he heard of the work of Joseph Caro written at the same time. He called it *Mappah* ("Table-cloth") for the *Shulhan Aruch*, the "prepared table"; it became an authoritative work for Jews of German and Polish origin. It has wrongly been said of Isserles that, in contrast with the *Shulhan Aruch*, he made his decisions only in a more stringent temper. He followed the trend of German and Polish predecessors and models. On the 18th of Iyar, the anniversary of his death, many Jews from Cracow and its environs would visit his grave in pious reverence. Tradition glorified his life in various ways.

***Lit.:*** Horodezky, S. A., *Leḳoroth Harabbanuth* (1910) 81 et seq.; *Otzar Yisrael*, p. 298 et seq.

**ISSI** (Amoraim), *see* Assi.

**ISTANBUL** (Constantinople), until 1920, capital; since 1926, second capital of Turkey.

**1. History.** Jews were living in Constantinople in the Roman era. They are first mentioned there in 390. Their situation was extremely bad under the Byzantine emperors; from the time of Theodosius II on they had to live in a special quarter (Stenum, the modern Pera), were fearfully persecuted, and were hindered in the performance of their religious practises. Justinian I (527-65) forbade them to celebrate Passover before Easter. Heraclius I (610-41), after he had already persecuted the Jews in Palestine during his war with the Persians, tried to compel all the Jews in his empire to embrace Christianity. However, the Jews in Constantinople were protected from this calamity by the intercession of the empress. The situation of the Jews was still worse under the rule of the Iconoclasts, who compelled them either to accept Christianity or emigrate. Nevertheless, the geographical situation of Constantinople was so favorable for trade that it always attracted new Jews, and under Leo VI (886-911) Constantinople was again a Jewish center. In 1176, therefore, Benjamin of Tudela found a rather large Jewish community there; he reported that 2,000 Jews lived in Constantinople, some of whom were very wealthy. During the Byzantine period, the Jewish community of Constantinople was again and again the seat of great Jewish scholarship. The studies of the Karaites flourished well here, and the war between them and the Rabbanites brought about many literary productions. From the 16th cent. on, the Hebrew printing establishments that arose in Constantinople further increased literary output.

After Constantinople fell into the hands of the Turks in 1453, the Jewish population began to increase rapidly through heavy immigration of Ashkenazic and Italian Jews, and particularly through arrivals from Spain and Portugal after the great expulsion of 1492, so that in 1574 Constantinople harbored about 30,000 Jews. Each group lived apart, had its own synagogue, and retained the customs and dress of its home; the Sephardim, however, claimed the leading position. The Jews who lived in a special quarter, "Haskyöy," gradually became so rich that in the 17th cent. Sultan Murad III took

measures against their luxury. Their principal occupations were commerce, petty business, and handicrafts. Important Jewish personalities such as Donna Gracia Mendesia, Joseph Nasi, and Solomon Ashkenazi also tried to raise the spiritual niveau of the Jews. There were great savants and authors among them, but the bulk of the people remained ignorant, since conditions in Turkey were unfavorable for the development of a higher culture. In the 17th cent., the situation of the Jews took a turn for the worse because of the appearance of the pseudo-Messiah Sabbatai Zebi. The unrest produced by the Sabbatian movement among the Jews in Constantinople aroused the suspicions of the sultan, who thought that the Jews were trying to overthrow the Turkish empire. Moreover, it ruined the Jews of Constantinople; in the excitement they had neglected their businesses, and were now supplanted by Greeks and Armenians. There was also further continuous oppression by fanatical Moslems, who stirred up the Janissaries against the Jewish quarter of the city. Thus there began a general decay of the Jewish community of Constantinople, which lasted uninterruptedly until the 19th cent., although certain leading Jewish families and individuals tried to check it from time to time. Another cause for decay was the internal conflict between the secular and ecclesiastical forces in Judaism.

The bearers of secular culture met with the opposition of conservative rabbis. Even the well-known Jewish philanthropist, Count Abraham de Camondo, who did much for the needs of the people, had to leave Constantinople, because he could not prevail against the opposition of the rabbis, especially Isaac Akrish. This internal division weakened the community both morally and materially; at the same time they had to fight against the enemy without. The Greeks, in particular, sought to calumniate their business rivals, the Jews, and ritual murder trials were in the order of the day. Those in the years 1861 to 1874 had especially severe consequences (the last process of this sort was called the Balata Affair). In addition, there were fearful conflagrations in 1872 and 1874, and an outbreak of cholera in 1875, all of which led to the complete ruin of the Jewish masses. The Alliance Israélite Universelle, to be sure, did much to uplift the community from its moral degradation, but it could no longer reawaken the intellectual life.

**2. Modern Times.** At the end of the 19th cent. and in the first years of the 20th, Turkey was under the influence of the great European powers; this grew stronger and stronger, and was on the whole a favorable influence for the position of the national minorities, especially of the Jews in the territory of Constantinople. In 1908 the coup d'état of the Young Turks brought definite emancipation to the Jews.

The Balkan War and the World War found a large number of the Turkish Jews, like all other Ottoman subjects, at the fronts. The close of the War brought the Jewish community in Istanbul a large increase through the emigration that set in from Russia after the revolution, which caused the Jewish population in Istanbul to grow to 90,000.

During the occupation of Istanbul by the allied powers, Zionism, favored by the English policy, set foot in that city, and rapidly spread among the hitherto



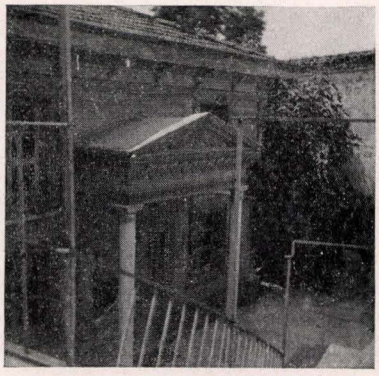
*Incunabulum from Jacob Ben Asher's "Arba Turim" printed in Constantinople (Istanbul)*

disinterested classes of the population. The movement, which grew too quickly at first, disintegrated just as quickly when Istanbul was recovered by the Turkish national troops and the Kemal government set about removing all foreign influences from the national capital. This tendency of Turkish internal policy later became a definite feature of the Turkish attitude towards minorities, despite the provisions of the Lausanne treaty. The schools maintained by the Alliance Israélite Universelle fell a sacrifice to it, and most of the other Jewish institutions which had been maintained by people outside of the country eventually succumbed under it.

The policy of the government of Kemal Pasha had a decisive effect on the Jewish population of the country. It was not outspokenly hostile to the Jews, but was directed against all the minorities settled in the territory of the Turkish republic, and it hit the Jews the hardest, especially those who lived in Istanbul. Being active in commerce, banking, and the professions, they suffered especially severely from the progressive and deliberately planned Turkicization of all public life. The renunciation of the minority rights established in the Lausanne treaty deprived the Jews of the right of making complaint to the League of Nations. All these circumstances



*A symbol of modern Istanbul: Hanim Nigar Shevki, a Jewess, the first woman admitted to the bar in Turkey*



*Exterior of the oldest synagogue in Istanbul, where a sect of Spanish Jews worship*

led to a steady increase in the emigration of the Jewish population to other countries, a movement which had already begun because of the severe economic crisis. In 1941 Istanbul did not number more than 35,000 Jews; the former lively social and economic life of the Jewish community there was on the point of extinction. Of the formerly numerous Jewish periodicals, but one still appeared, *El Tiempo,* in Spaniolish.

*See also* TURKEY.

***Lit.:*** Baudin, *Les juifs à Constantinople* (1878); Rosanes, *Dibre Yeme Yisrael Betogarmah,* vol. 1, 2nd ed. (1930); vols. 2-3 (1911-14); Galante, *Documents officiels turcs concernant les juifs de Turquie* (1931).

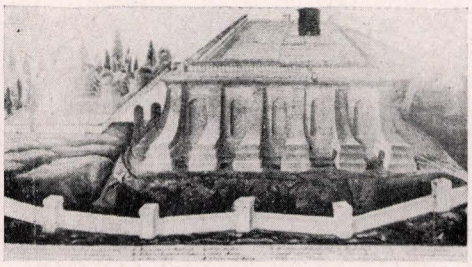
**ISTEL, EDGAR,** musicologist, b. Mayence, 1880. He was a student of musicology at the University of Munich, and also of composition with L. Thuille. In 1913, Istel was appointed lecturer on esthetics at the Humboldt Academy in Berlin, and in 1919 at the Lessing High School. He settled in Spain in 1920, and remained there until the outbreak of civil war. After a brief stay in England, he came to the United States. Istel is the author of numerous studies on many different phases of musical history, including books on the comic-opera (1906), *Wagner* (1910), *The Opera Since Wagner* (1916) and Paganini (1919). He has edited for publication books by E. T. A. Hoffmann, Dittersdorf and Cornelius. He is also the composer of several serious and comic operas, as well as of a variety of orchestral and choral works, and songs.

**ITALA** (Vetus Latina), *see* BIBLE TRANSLATIONS.

**ITALIA, SHALOM,** engraver, who lived in Amsterdam, Holland, in the 17th cent. It is supposed that he came from Lombardy and that he was one of the Mantua d'Italias, a family of printers. Only two plates of his are extant, a portrait of Jacob Jehudah Leone (1641) and a portrait of Manasseh ben Israel (1642). There is also a Megillah, with the text in manuscript, and the border illustrations made from an engraving (this was in the art collection of the Jewish Community of Berlin).

**ITALIAN LITERATURE ON AND BY JEWS,** *see* LITERATURE ON AND BY JEWS.

**ITALY. 1. The Roman Republican and Imperial Period.** Jewish settlements in Italy may extend as far back as the 2nd cent. B.C.E. The envoys whom

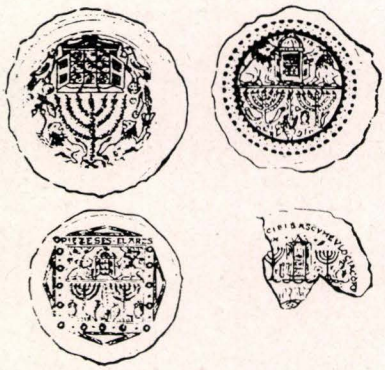


*Representation of Solomon's Temple sketched by Shalom Italia. From J. J. Leone's "Tratado de los Cherubim" published at Amsterdam, 1654*

the Maccabean Jonathan (about 144 B.C.E.) sent to Rome are said to have found a Jewish community there. Through active missionary work, especially among the freedmen, this community grew and was so important under Emperor Claudius that the latter could not decide to expel the Jews from Rome, which was desired at that time for a reason no longer demonstrable. When Claudius did drive a number of Jews out of Rome as the result of a riot, the essential part of the community remained in the city. The first general expulsion of the Roman Jews took place under Tiberius (19 C.E.), but a few years later a new community was already formed.

According to extant inscriptions, other Jewish communities existed in antiquity in Naples, the chief port for trade with the Orient; in Latium in Aricia, Castel Porziano, Fundi, Ostia, Portus Augusti and Terracina; for Etruria there is evidence only of a Jewish settlement in Clusium; on the other hand, there were communities in Venetia in Aquileia, Brixia and Concordia; in Gallia Cispadana Jews lived in Bologna, Ferrara and Ravenna; in Gallia Transpadana a community existed only in Milan; in Liguria there were communities in Genoa and Tortona; in Istria only in Pola. The oldest South Italian community in Campagna was Puteoli; inscriptions give conclusive evidence of Jews in Bacoli, Capua, Marani, Naples, Pompeii and Salerno. In Apulia and Calabria there were numerous Jewish settlements at an early date; from the forty-seven grave inscriptions of the catacombs of Venosa and the inscriptions of Tarentum it may be concluded that there was a highly developed community life in Southern Italy. Inscriptions prove the existence of former Jewish communities in Sicily in Syracuse, Netum and Citadella; in Sardinia near Santo Antioco. The date of the origin of these communities can not be established. It may be assumed, however, that the Jews of these places came from Alexandria and Cyrene to Naples and Sicily, and that those of Central and Northern Italy were mostly communities of proselytes.

On the other hand, the assumption that the communities experienced a demonstrable increase through the captives that were brought thither after the destruction of Jerusalem (70 C.E.) is erroneous. In general, the unfortunate outcome of the Jewish war had only a slight influence over the situation of the Jews of the Roman Empire. The plan of Domitian (81-96) to exterminate the Jews in Rome was not put into effect. It is improbable that the Jews of Italy had to suffer as a result of the military undertakings of Trajan (98-117) against the revolting Jews of the Orient. It is probable

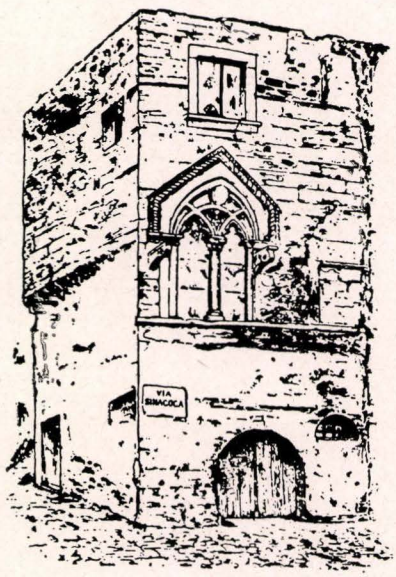


*Plates bearing Jewish emblems from the catacombs (early Christian centuries) at Rome*

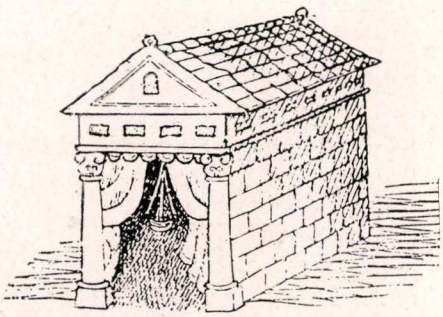
that after the wars of Hadrian they were not subjected to judicial and religious exceptional laws. Their position was generally favorable under the Roman emperors.

**2. The Period of the Early Papacy.** It was not until Christianity became the state religion in the 4th cent. that the situation of the Jews in Italy became worse. The rule of Julian the Apostate signified only a short interruption of the thenceforth systematically progressive divestiture of their rights. Under the Ostrogoths their position became more favorable. Rome, Naples, Milan, Genoa, Palermo, Messina and other cities possessed flourishing communities, which aided the Ostrogoths in the struggle against Byzantium. The Byzantine overlordship was a period of complete cancellation of their rights. The Lombard period, however, was a time of peace for them, particularly as the popes were favorably inclined toward them at that time or, at least, left them undisturbed.

This stretch of peace and quiet was especially favorable for the development of their trade; the letters of



*South Italian (13th cent.) synagogue at Trani on the Adriatic. All illustrations on this page reproduced from Israel Abrahams' "The Legacy of Israel"*



*Small synagogue, or scola, from a mosaic of the 5th cent. known as the 'Capitoline plan' at Rome*

Pope Gregory the Great give proof of their importance for the foreign and domestic trade of the country. As is always the case when Jews are unmolested, Jewish religious literature began to flourish in Italy, producing such Haggadic collections as Midrash Psalms, such synagogal poetry as that of Solomon ben Jehudah of Rome, such works of Biblical exegesis as those of Yiram of Magdiel (Rome), and, in particular, the great historical work *Josippon,* the Hebrew Hegesippus.

Shortly afterwards strong intellectual stirrings appeared among the Jews of Southern Italy and Sicily, who enjoyed complete equality under the Norman rule. The most important intellectual achievements of the period were the philosophic writings of the physician and astronomer Sabbatai Donnolo (913-82) and the rhymed chronicle of Ahimaaz ben Paltiel. The Talmudic schools of Venosa, with Rabbi Nathan ben Ephraim (d. 846), of Oria, with Rabbi Amittai and his son Shephatiah (868) and Hananel, of Bari and of Otranto were renowned even outside of Italy. The philologist Solomon ibn Parhon in Salerno (1160), the Talmudist Isaac ben Melchizedek of Siponto, and Jacob Anatolio of Naples, the teacher of Frederick II of the Hohenstaufen line, gave the south a position of intellectual supremacy. Nathan ben Jehiel of Rome (1100), who wrote the most famous dictionary of the Talmud, the *Aruch,* studied in Southern Italy and in Narbonne.

While the Church canonical laws were enforced against the Jews everywhere else in Europe, they were scarcely observed in Italy. Pope Alexander III entrusted the administration of property to a Jew. It was not until the time of Innocent III (1198-1216) that their position became distinctly worse, especially because of the decrees of the Fourth Lateran Council. During his papacy the current limitations against the Jews were applied also to those of Italy for the first time. The complete expulsion of the Jews from Rome was planned by John XXII, but was prevented by the intercession of King Robert of Sicily, in 1321.

**3. The Golden Age of Italian Jewry.** The time from 1230 to 1550 was the golden age of Jewish literature in Italy. Rome was at that time the center of Jewish intellectual life. Prominent physicians, Biblical exegetes and poets, including the gifted satirists Immanuel ben Solomon, the friend of Dante, and Kalonymus ben Kalonymus, lived and worked there.

Their position was seriously imperiled by the inimical regulations of Benedict XIII, the instigator of the disputation at Tortosa (1413-14). These decrees were

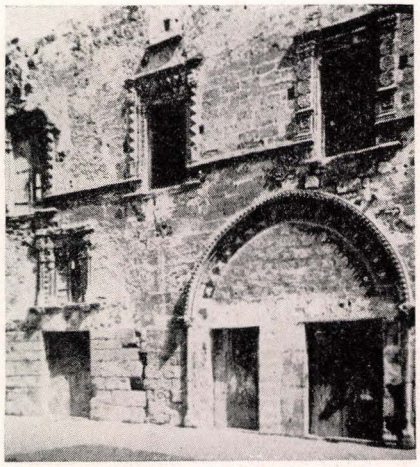



*Map of Italy in the first half of the 13th century*

renewed by Eugenius IV (1431-47), after Martin V had repealed them. It is true, however, that now these regulations hostile to the Jews were observed nowhere less than in Italy. The commercial interests of Venice, Florence, Pisa and Genoa flatly required consideration for their Jewish merchants and thus disregard for the papal limitations. Wholesale firms and banking houses like that of Jehiel of Pisa (d. 1490) maintained relations with the cities and states of the country. At the same time, a growing interest in the Hebrew language caused the Christian scholars to make a more friendly approach to the Jewish savants.

Pico della Mirandola and Johann Reuchlin, the cardinals Egidio da Viterbo and Domenico Grimani, and many others had themselves initiated into Hebrew lore by learned Jews such as Johanan Alemanno, Elijah Levita and Obadiah Sforno. Many Jews studied medicine and natural sciences at the Italian universities. The newly revived philosophy found enthusiastic votaries among the Jews, as the Latin and Italian works of the university instructor Elijah Delmedigo (d. 1497) and the *Dialoghi di Amore* of Leone Ebreo (Judah Abravanel) testify.

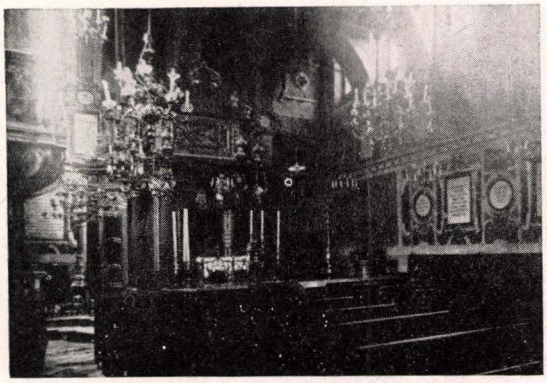
Their active participation in the fine arts, however, was slight. The painter Moise del Castellazzo in Venice and the unknown makers of several excellent Jewish medals are the only evidences of their share in the new blossoming of art. Important Hebrew printing establishments in Reggio, Piove di Sacco, Mantua, Ferrara, Bologna, Naples, Rome, Sabbioneta, Pesaro and Venice took care of the circulation of old and new Hebrew works. The cultivation of Talmudic lore, especially through German and Polish immigrants, including the rabbis of Padua, Judah Minz (until 1508), his son Abraham (until 1526), and Meir Katzenellenbogen (until 1565), and the rabbi of Mantua, Joseph



*Façade of a 12th century home in the Jewish quarter at Trapani, Sicily*

Colon, completes the gratifying picture of the intellectual life of the Italian Jews during the Renaissance.

The incitations of the Franciscan Bernardino da Feltre and of John Capistrano disturbed this peaceful development for a short time only. More serious were the changes called forth by the influx into Italy of the Jewish fugitives from Spain and Sicily in 1492, chiefly Spanish Marranos. Don Isaac Abravanel found a reception in the court of Ferdinand I and of his successor, Alfonso II, in Naples. The greatest part of the refugees were absorbed by Rome, Naples, Ancona, Venice, Ferrara and Padua. The intellectual and economic life of these communities was thus considerably elevated. The immigrants brought also an interest in the Cabala to Italy and created the necessary conditions there for the acceptance of David Reubeni and Solomon Molcho. David Reubeni, who claimed to be the envoy of the Jewish king of Khaibar to the Christian princes of Europe, received a most honorable reception from Pope Clement VII (1523-34). His appearance caused a great sensation among the Marranos in Portugal and brought about a new persecution of those who had been baptized forcibly. The pope received the fugitive Marranos, including the enthusiast, Solomon Molcho, in Ancona. The attempt to win over Emperor Charles V to their schemes brought Solomon Molcho to the funeral pyre and David Reubeni to a Spanish prison.



*Interior of a synagogue (built in 1593) at Casale Monferrato, Italy*

4. **The Period of the Inquisition.** The expulsion of the Jews from Naples was the first sign that the spirit of the Spanish Inquisition had settled in Italy. The period of persecutions began with the death of Pope Paul III in 1549. The expulsion of the Jews from Genoa signified the beginning of this period of suffering. At the instigation of the baptized grandsons of Elijah Levita, all copies of the Talmud in Rome, Venice and Candia (Crete) were burned. The position of the Italian communities was greatly jeopardized. Therefore, under the leadership of Meir Katzenellenbogen, the representatives of the communities of Rome, Mantua, Ferrara, Bologna, Reggio, Modena, Padua and Venice assembled in 1554 in order to issue decrees to ward off the threatening peril. An alleged ritual murder was to have provided the reason for the expulsion of the Jews from Rome under Julius III (1550-55). At the eleventh hour, however, the real murderer was fortunately unmasked by Cardinal Alexander Farnese and the community was saved.

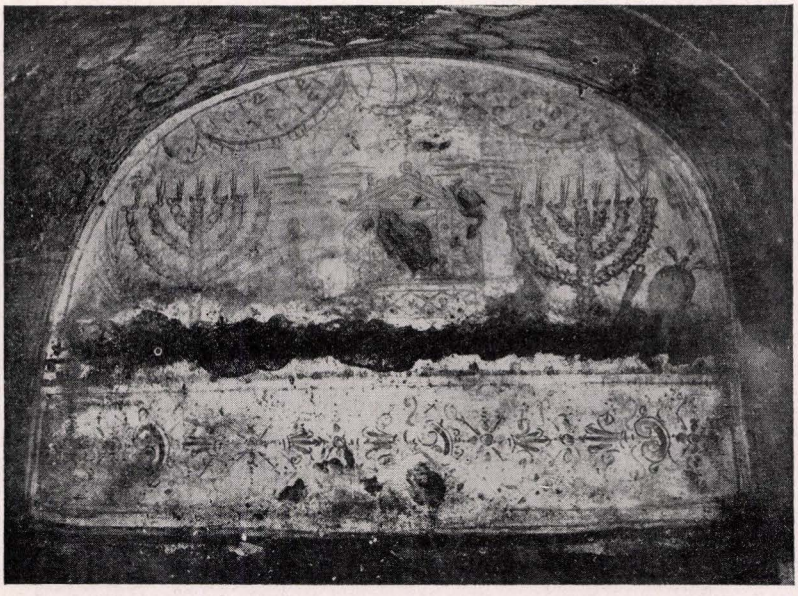
Their position became unbearable under Paul IV (1555-59), since the latter ordered that all restrictions which had ever been imposed upon the Jews by a pope should be put into effect in the most stringent manner. Everyone who possibly could do so fled from Rome and Ancona to Ferrara and Pesaro. In Ancona twenty-three Jews and one Jewess were burned alive. In order to compel a change, the Jews of the Levant decided to break off all commercial relations with the Papal States and to transfer them to Pesaro. However, this plan was not strictly followed, since the Jews in Ancona feared that the anti-Jewish measures would be made even more severe.

A new burning of Hebrew books in May, 1559, at Cremona, where the learned Talmudist Joseph Ottolenghi of Ettlingen had founded a Talmudic academy, was the signal for an attack of Jew-baiting in Italy, which began in Lombardy and Bologna and ended with the expulsion of 1,000 families from the Papal States under Pius V. Compulsory attendance at sermons delivered for the purpose of converting the Jews—introduced in Lombardy in 1278 by Pope Nicholas III—was revived by Gregory XIII for the period after the termination of the Sabbath services. As late as 1775 Pius VI, by an edict, carried out this compulsory measure in Rome.

The election of Solomon Ashkenazi of Udine as Turkish envoy to the republic of Venice and the peace treaty concluded by him in July, 1574, between Venice and Turkey meant the deliverance of the Venetian Jews, who were threatened with expulsion. Through Solomon's influence Jacob Soranzo became the permanent representative of Turkey in Venice. Besides Venice, Ferrara and Mantua now took over the direction of the Italian communities. The latter two rendered great services to Jewry as a whole, for they created a commission, decided upon a congress at Padua, for the preliminary censorship of Hebrew books, and under great sacrifices put through a new edition of the Talmud at Rome in 1590.

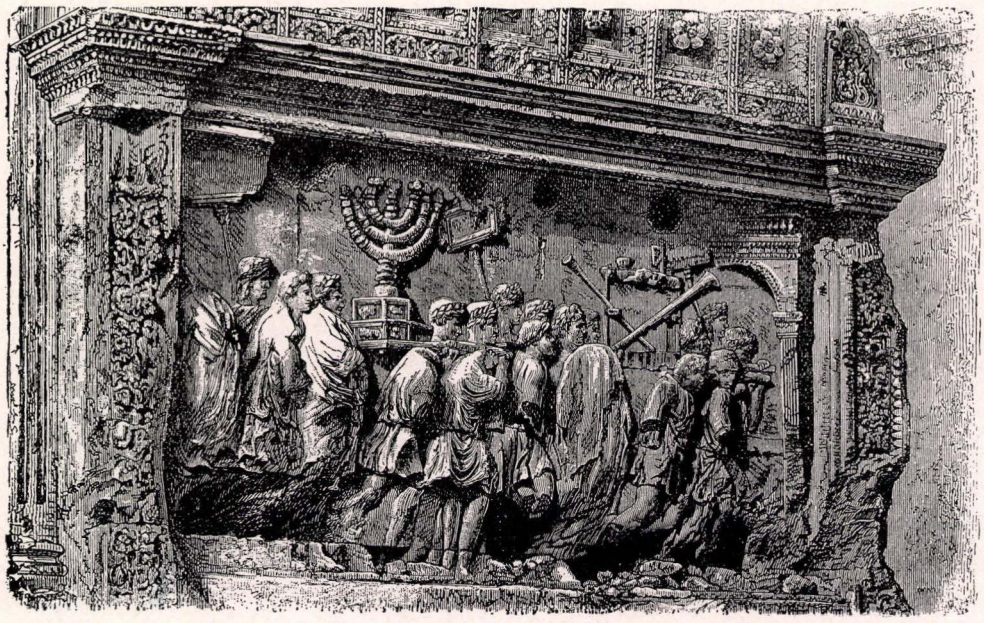
At the same time Jewish literature began to flourish anew in Italy. Ferrara was the residence of Azariah dei Rossi of Mantua, the author of *Meor Enayim,* who was greatly admired for his learning. In Mantua were the architect and engineer Abraham Colorni and the





*Human representation (top) in the Torlonia catacombs; (right) a sarcophagus in the Vigna Bandanini; (bottom) Jewish symbols carved on a tomb in the Torlonia catacombs. Plates on pp. 629-31 and 634 reproduced by courtesy of the Jewish Publication Society of America: from illustrations in Hermann Vogelstein's "Rome"*

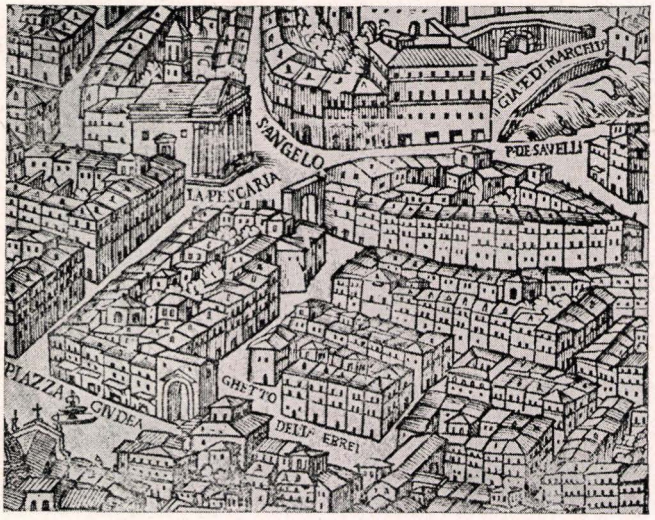




*Bas relief from the Arch of Titus, Rome, showing the golden candlestick and other spoils from the Temple (70 C.E.)*

mathematician Mordecai Finzi. Gedaliah ibn Yahya, the author of an uncritical history of Jewish tradition (*Shalsheleth Haḳabbalah*), lived in various cities of Italy. In Venice David de Pomis wrote *De Medico Hebraeo* in defense of Jewish physicians.

In the meanwhile, Sixtus V and Gregory XIV, who were friendly to the Jews, were succeeded by Clement VIII (1592-1605), who renewed the anti-Jewish bulls of Paul IV and Paul V, again expelled the Jews from the Papal States, and limited the existence of the Jewish communities to Rome, Ancona and Avignon only. The exiles found a haven in Pisa and with Duke Vincenzo Gonzaga. The Jews driven out of the province of Milan, which was then under Spanish rule, in 1597, were received in Mantua, Modena, Reggio, Verona and Padua. The Jews of Ferrara, who had become papal subjects in 1597, were also threatened with expulsion. However, Cardinal Pietro Aldobrandini, the papal administrator of the city, was humane and wise enough not to carry out the order of expulsion. The Jews of Mantua were completely destroyed and driven out by the troops of Wallenstein in 1630, but this expulsion was suspended by the intervention of the emperor. A unique legal position was occupied by Leghorn, the newest of the large Jewish communities in Italy, which had been autonomous since 1597. Its close relations with the East made it a center of Cabalism. Its self-jurisdiction was abolished in 1808, when Leghorn was taken into the French empire, but was granted again from 1814 to 1866.




*A view of the ghetto of Rome in the days of Paul V. From a contemporary engraving in R. Lanciani's "New Tales of Old Rome"*

In the 17th cent. Venice became the chief community of Italy. Both the author of the apologetic *Discorso circa il Stato degli Ebrei di Venezia,* Simhah Luzzatto (1583-1663), and Rabbi Leone da Modena (1571-1648), famous as an Italian and Hebrew writer, lived there. Isaac Cardoso of Verona wrote *Sulla Eccellenza degli Ebrei* in defense of the Jews. At the same time Joseph Solomon Delmedigo, the pupil of Galileo, wrote books on mathematics. Deborah Ascarelli and the deeply religious Sarah Copia Sullam (1592-1641) distinguished themselves as poetesses who wrote in the language of the country. Their works were surpassed by the profound religious poet and thinker, Moses Hayim Luzzatto (1707-47). The rabbi and physician Isaac Lampronti of Ferrara (1679-1756) completed the colossal task of writing a Talmudic encyclopedia (*Pahad Yitzhaḳ*).

**5. The Nineteenth Century.** The Jews of Italy were emancipated by Napoleon I (1797 on). Several Italian rabbis were members of the Sanhedrin which he called together in Paris in 1807. The downfall of Napoleon and the repartition of Italy ended their short period of freedom. Pius VII im-

mediately reinstituted the Inquisition in the Papal States, divested the Jews of all their rights, and again shut them up in ghettos. The darkness was momentarily illumined by the opening of the first rabbinical seminary, Collegio Rabbinico, in Padua in 1829 by Emperor Francis I of Austria-Hungary. It remained in existence until 1871. Its first teachers were Lelio della Torre and the learned Biblical critic Samuel David Luzzatto. The seminary owed its origin to Isaac Reggio (1784-1855), the Mendelssohn of Italy. At the same time, through Elijah Benamozegh, the rabbinical school in Leghorn experienced a new period of prosperity.

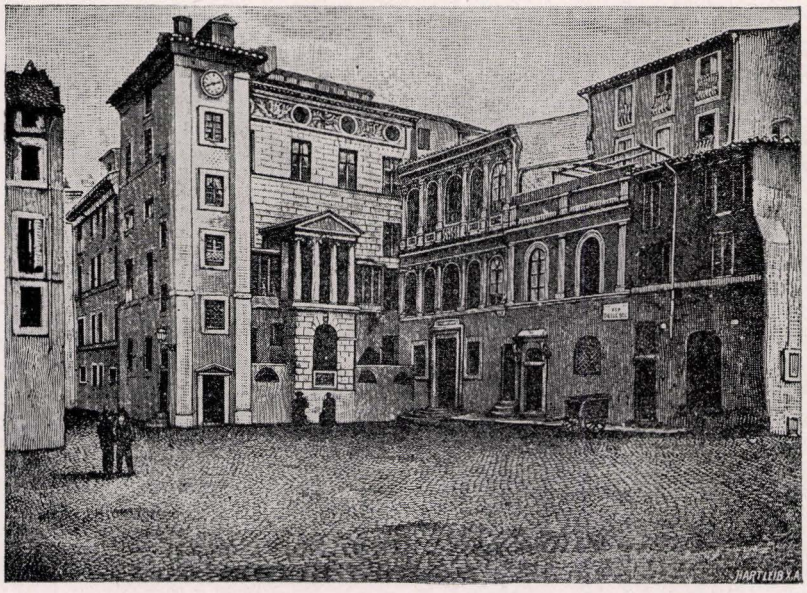


*The Octavius Gate near the old Roman ghetto. From E. Rodocanachi's "Le Saint-Siège et les Juifs"*

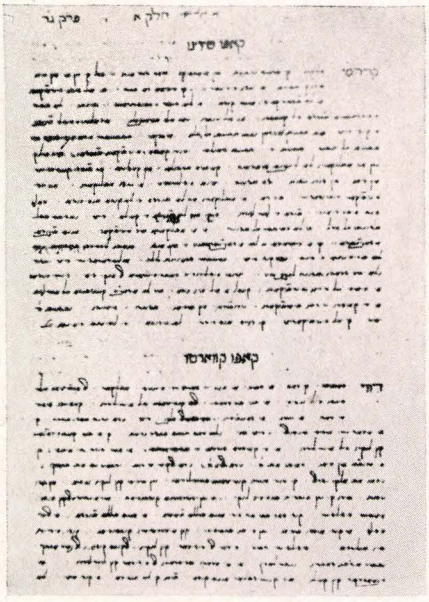
A wretched period of reaction succeeded the short period of freedom during the revolution of 1848. The criminal court of Rome, which continued to divest the Jews of their rights, untroubled by the admonitions of the entire civilized world, was put by fate into the hands of the young kingdom of Italy. Giuseppe Finzi and Isacco Artom played a glorious part in the growth of the new Italy, which had immediately granted full equality to the Jews. On September 20, 1870, the capture of Rome by the champions of United Italy brought final deliverance to the Jews of the Papal States.

PAUL RIEGER.

The first to enjoy the benefits of equality and tolerance were the Jews of the Kingdom of Sardinia. Other states of the Italian Peninsula, as they gradually came under the rule of the Sardinian kingdom, extended the civil equality of rights to the Jews until it became a recognized principle upon the establishment of the united Italian realm. The electoral law of March 17, 1848, recognized the right of non-Catholics to the political electorate. The decree of March 29, 1848, admitted the Jews to the enjoyment of civil rights. From that date they were permitted to acquire academic titles and to perform military service. The last of the restrictions was removed with the law of June 19, 1848, when Jews were admitted to public office and were permitted to hold military commissions. The final vestige of civil and moral inferiority which the Jews had undergone for three centuries within the limited enclosure of the ghetto in Rome disappeared when the troops of General Cadorna entered Rome in 1870. The leaders of the ancient Roman community and of other Jewish communities of Italy delivered to General Cadorna an address of homage to be presented to King Victor Emmanuel II in which they asked to be considered as loyal Italian subjects. "Remembering only when in



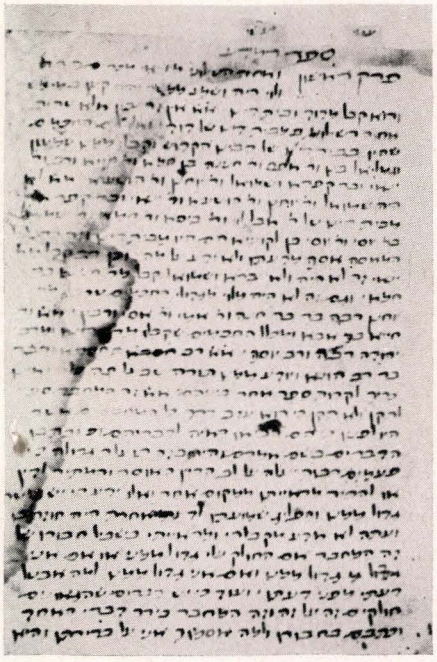
*The House of Five Synagogues. From A. Berliner's "Geschichte der Juden in Rom"*



*Italian translation (1583) in Hebrew script of the "Moreh Nebuchim." From a manuscript formerly in the Prussian State Library*

our Temples of worship that we are Israelites," they said, expressing the desire to participate in the life of the Italian nation, they asked to be admitted as equal citizens into the new constitutional kingdom.

Civic liberties and social emancipation soon wrought profound changes in the attitudes and ideals of the Italian Jews. With a hunger for learning and recognition which the centuries-long interdictions had rendered feverishly intense, the Italian Jews dedicated themselves to study, entered the free professions, the academic field, and began to play an important part in the public and intellectual life of the country.

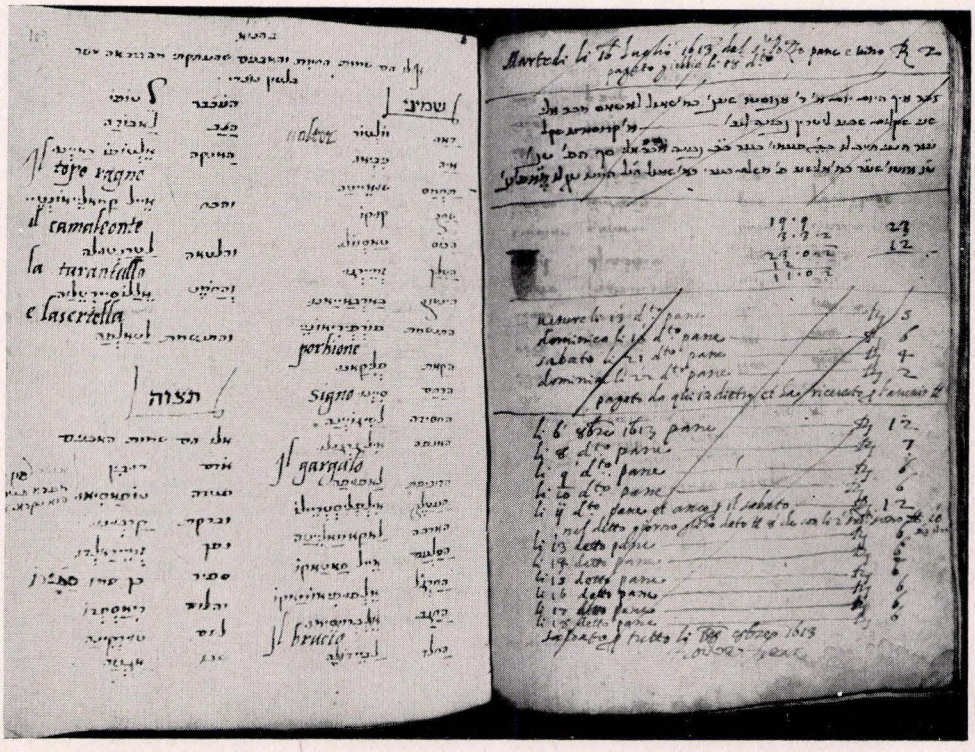


*Ibn Daud's critique of Maimonides' "Mishneh Torah," Italy (15th cent.). Reproduced by courtesy of the Jewish Theological Seminary*

The profound sentiments of patriotism demonstrated by the Jews of Piedmont and Venice for the cause of Italian unity, the open and secret struggles which they conducted with self-abnegation against alien domination, conferred on the Jews of the newly established kingdom the right to enjoy the fullest equality and the recognition of their compatriots. In 1870 the Italian army counted eighty-seven officers and 300 Jewish soldiers, a high proportion considering the number of the Jewish population and the limited contingents of the Italian army of that epoch. Colonel Cesare Rovighi, who later founded the first Jewish periodical in Italy, was aide-de-camp to King Victor Emmanuel II.

The ideals of religious freedom and of civic emancipation of the Jews in Italy, proclaimed and defended by Camillo Cavour, became the leading and undisputed principles of the governments which followed those of the great statesman. Outstanding examples of the swift rise of Italian Jews in public life were the direct consequences of the free political and social statute of the Italian Jewry. Isacco Artom, personal secretary to Count Camillo Cavour, continued after the death of his one-time chief to influence and shape the political directives of the country. He held successfully the post of secretary general of the Foreign Office under the two Visconti Venosta ministries. In recognition of his outstanding merits, he was nominated a member of the Italian Senate, being thus the first Jew of the new Italian kingdom to become senator. Other conspicuous examples of the prominent part which the Italian Jews played in the upbuilding and the defense of the new state were Sansone d'Ancona, minister of finance and public works; General Giuseppe Ottolenghi, minister of war; Giacomo Malvano, under-secretary of state of the Italian Foreign Office; Gabriele Pincherle, chairman of the Council of State; Luigi Luzzatti, the "Grand Old Man of Italy," prime minister and five times minister of the treasury; and a long phalanx of other Jews, prominent in every field of social, intellectual, scientific and public activities. The new generation of Jews grown up in the atmosphere of absolute equality considered the fullest "assimilation" as the most natural, logical process and carried it to its utmost limits. So complete was their acceptance in Italian life that religious distinction began to lose its significance. Secularism became rife in the Jewish community. Among large masses of Italian Jewry religious observance dwindled to the vanishing point. In all parts of the country mixed marriages (with the almost invariable result of the loss of the posterity to Judaism) grew to an alarming extent; in some cities, like Florence, Leghorn, Rome and even Trieste, the number of such marriages reached a high proportion and frequently exceeded those among Jews.

**6. The Period of the First World War.** The generation which had been formed in the atmosphere of civil equality and enjoyed its benefits answered the call of patriotism in 1915, when Italy entered the first World War on the side of the Allies. Citations for gallantry won by Italian Jews during the first World War amounted to more than 1,000. The impressive list of



*Hebrew-Italian Bible glossary (left), written by Jacob de Olmo, Alba Monferrata (1567). On the right side are shown accounts in Hebrew by an erstwhile (1613) owner of the manuscript*

names of those who fell in combat are carved on the tablets of honour in the temples of Rome, Venice, Turin and on the synagogues of minor Jewish centers in Italy. The Italian army during the War counted eleven Jewish generals. Their contribution in the vast framework of the war's operations was such as to be remembered in a number of cases by King Victor Emmanuel III.

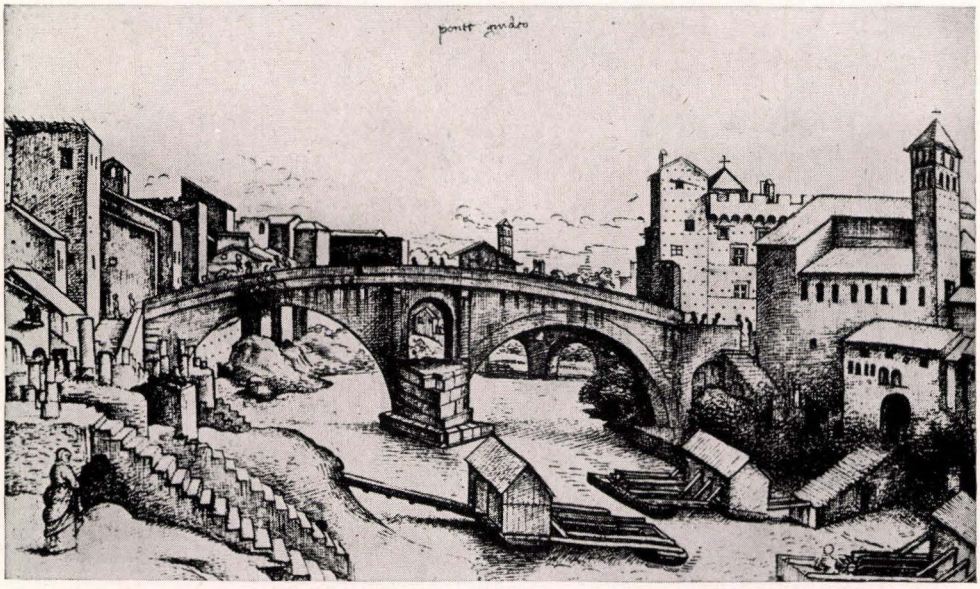
In the solemn function for the celebration of the victory which took place in November, 1918, at the Hebrew Temple in Rome, on the Lungotevere Cenci, attended by his express desire by King Victor Emmanuel, the chief rabbi, Angelo Sacerdoti, wore beneath his sacred vestments his grey uniform of a military rabbi. The same night he went to Trieste and to Trento to bring the salute of the ancient Jewish community of Rome to the two communities in those cities which had been annexed to Italy. Many Triestine Jews played an important and even leading part in the "irredenta" movement and struggled for the cause of reunion with Italy. They had also figured later among the Fiume Legionaries of Gabriel d'Annunzio.

**7. Under Fascism.** The Fascist movement, which was founded on March 23, 1919, in Milan, and set out to "redeem the fruit of Italian victory" and to combat communism, found adherents and associates also among the Jews of Italy. However, the swift rise of the Fascist party and the antagonistic attitude which it was assuming against other parties and against the fundamental premises of the liberal and democratic state could not, in the great majority of Italian Jews, arouse anything but apprehensions as to their future and their legal and moral status in a Fascist state. The principles proclaimed by Mussolini and his Fascist theoreticians presented new and troublesome elements to the Italian Jewry intimately connected with the traditions, ideals and practices of Italian liberal regimes. These apprehensions were founded on the fact that the Italian Parliament, on the eve of the "March on Rome," numbered eleven deputies and ten senators who were Jews, not counting Carlo Schanzer, foreign minister in the last liberal cabinet of Luigi Facta, and Sidney Sonnino, ex-premier, both of Jewish origin.

The anti-Semitic agitation of a group of Fascist "intellectuals," articles published in the official organ of the Fascist Party, *Il Popolo d'Italia,* on the alleged identity of Communism and Judaism and bitter anti-Semitic tirades in the monthly *La Vita Italiana,* which supported the Fascist movement, contributed toward increasing the feeling of uneasiness among the Jews of Italy. Though proclaiming his antagonism against the liberal regime and his scorn for the "putrid Goddess of Liberty," Mussolini himself did not follow, for opportunistic reasons, the suggestions of the anti-Semitic extremists in the Fascist party. Instead of repudiating them, he deemed it wiser to include the Italian Jews within the framework of the Fascist state which he was preparing to create.

In January, 1923, he received Angelo Sacerdoti, chief rabbi of Rome, in official audience, aiming by this act to indicate that he did not share the views of the more fervent Fascist polemists and agitators. The official communiqué of the audience was intended to dissipate the apprehensions of Italian Jews and the widespread comments abroad about the anti-Semitic tendencies of the Fascist government.

"Professor Angelo Sacerdoti," stated the communiqué, "brought to the attention of His Excellency, Benito Mussolini, the fact that the anti-Semitic parties




*The Jews' Bridge at Rome. From the "Enciclopedia Italiana"*

abroad seek in some manner to find a greater force in their anti-Semitic policy. To accomplish this end they point to a pretended anti-Jewish attitude in Italian Fascism upon which they would like to model themselves. In reply to this, the head of the government formally declared to Professor Angelo Sacerdoti that Italian Fascism has never sought to follow an anti-Semitic policy. In fact, he deplored that anti-Jewish organizations abroad should in such a manner exploit the influence of the Fascist idea."

During the first six years of Mussolini's premiership the legal and moral position of Italian Jews remained much the same as it had been previously. The Concordat with the Vatican, signed on February 11, 1929, and the confirmed privileged position of the Catholic Church within the Italian state ended the tradition of an entirely secularized education which had previously obtained. Nevertheless, the Italian Jews were empowered to open their own schools, with governmental subsidies. The Italian government also granted permission to issue a special edition of state textbooks, in order to render them suitable to the needs of Jewish elementary schools, these textbooks having been conceived in a purely Catholic spirit. In his speech on the Lateran Treaties before the Senate, Mussolini emphasized that the Concordat would not affect the position of Italian Jewry and assured them that "it is even ridiculous to think that the Synagogues should be closed as has been rumored. The Jews have been in Rome from the time of the Roman Republic. Perhaps they furnished the clothing after the rape of the Sabines. They asked to be permitted to weep at the body of dead Caesar. They shall remain undisturbed—as shall remain undisturbed those of other faiths."

Soon after the conclusion of the Lateran Accords, the Italian government appointed a commission to elaborate a unitarian, homogeneous statute governing the Jewish communities of Italy. Their juridical status at the time varied according to the regions that comprised the communities. In some parts of Italy, such as Piedmont, Liguria, Emilia, the Marches and Tuscany, Jewish communities were subject to the law of the Kingdom of Sardinia which regarded them as autonomous corporations, with the power of levying contributions from their memberships. In other regions, such as Rome and Naples, Jewish communities were considered to be voluntary associations, maintained by voluntary contributions. The scheme of the legislative measure which was prepared by the Commission and aimed at giving a definite, unitarian statute to Italian Jewish communities was submitted to Minister of Cults Rocco in October, 1929. The government substantially accepted the suggestions of the Commission, in which Professor Sacerdoti, chief rabbi of Rome, Angelo Sereni, president of the Jewish Community of Rome, and Professor Mario Falco, prominent Jewish jurist and professor of the University of Milan, participated.

The new rules governing the organization of the Jewish communities in Italy and her colonies were published by royal decree on October 30, 1930. Professor Angelo Sacerdoti had a prominent part in the preparation of the new Law on the Jewish Communities in Italy, especially with regard to the creation of a union of Italian Jewish communities. This was designed as a compulsory organization, having a vast titular influence on the general interests of Italian Jewry, and representing the community before the government and the public. Furthermore, it was to preserve the historic, bibliographic and artistic patrimony of Italian Jewry, coordinate the action of the communities and keep an eye on them. It was also not by accident that Article 35 of the new law governing the Jewish communities in Italy established as an explicit duty of the Unione delle Comunità Israelitiche Italiane (Union of Jewish Communities) to participate in the "general religious and social activity of world Jewry" and "maintain spiritual and cultural contacts with Jewish communities abroad, especially with those which have close traditional relations with Italian Jewry and with Italy."



*King Victor Emmanuel of Italy shown visiting the principal synagogue at Rome. He is greeted by the late Chief Rabbi Angelo Sacerdoti (wearing cap and prayer shawl)*

The Italian government intended that the union of Jewish communities should be instrumental in the expansion of Italian influence among the numerous Jewish nuclei in the Mediterranean and in the Balkans who maintained close relations of long standing with the Italian Jewish communities. The new Law of October 30, 1930, imposing upon Italian Jews the duty of taking an active part in all general manifestations of Judaism, enabled the small nucleus of Italian Jews to take part in and make its voice heard in assemblies convoked by world Jewish organizations and in Zionist congresses. The delegates of the Union (Professor Sacerdoti, Professor Dante Lattes and the poet Angiolo Orvieto) took part in the preliminary conferences which were held in Geneva and in Paris, in which were decided the convocation and the statutory bases of the World Jewish Congress. The appointment of the first Council of the Union of Italian Jewish Communities coincided with the period in which Hitler came to power in Germany and the beginning of his anti-Jewish extermination policy. In its first sitting the Council made decisions regarding the most urgent measures to be adopted, from a political and from an economic point of view. On March 25, 1933, Professor Sacerdoti, chief rabbi of Rome, was received by Mussolini in audience and submitted to him the following resolution adopted by the Union of Jewish Communities, "that in the near future there be reestablished among the Jews of Germany normal conditions of life, that all unjust restrictions be withdrawn, and that they be restored to a parity of rights among other citizens." It is stated that as a result of this audience and Mussolini's intervention with Hitler, the three-day boycott of the Jews planned from April 1 to 3, 1933, was actually reduced to one day.

Thanks to the initiative of the Union there was founded in Rome a central relief committee for German refugees, and an appeal was addressed to all Italian Jews asking them to start a public subscription and form sub-committees in all the various communities. Subventions were granted to the agricultural school of Ricavo di Castellina, near Siena, conducted under the auspices of the Italian Zionist Federation, and with the approval of the Italian authorities, to train young Italian and German Jews for agriculture. Other training schools of this kind were founded in the neighborhood of Genoa and Rome. The part taken by the Union in the general activities and problems affecting Jewry was not limited to relief work for the Jews of Germany. The Union made representations with the Italian government in favor of the Jews of the Saar, in view of the plebiscite, and in favor of the Austrian Jews. They intervened also in problems affecting the Jews in the Italian colony of Libya.

The new tasks which the Law of October 30, 1930, assigned to the Union for the preservation and development of Italian communal and cultural life gave it the stimulus to meet successfully difficult local problems. Special care was given to the small communities in Italy, those of Tuscany, Piedmont and Romagna, which, owing to the constant emigration of Jewish families to more important centers, found themselves in great demographic and numerical decay. The Union did its best to preserve the historic, bibliographical, and artistic patrimony of these communities, and reorganized their archives and libraries. An inquiry was undertaken concerning the condition of the archives and of the libraries, especially in those communities which in the past achieved great distinction in Hebrew studies and were notable for their intellectual traditions.

In the first years after the installation of the Nazi government in Germany, with an ideology not dissimilar to that of the Fascists, Italy refused to follow her in the path of anti-Semitism. The attitude of the totalitarian state in Italy was not affected by the frantic anti-Semitism of its German counterpart. The racial theories of the German Reich were flatly rejected and ridiculed by Mussolini and by his government and press. In a speech at Bari in September, 1934, he declared that "Thirty centuries of existence allow the Italians to look with some pity on certain doctrines which are preached beyond the Alps by those who were illiterate when we had Caesar, Virgil and Augustus."

However, the first signs of a serious change in the policy of the Fascist government with respect to the Jews were to be discerned with the increased collaboration between Nazi Germany and Fascist Italy, during the Abyssinian War. The rapprochement with Germany implied that the policy of the Nazi government—

even in its worst anti-Jewish excesses—could no longer be commented on unfavorably in the Italian press. Everything perpetrated by the political partner of Fascist Italy became praiseworthy. The Arabs of Palestine and of the Mediterranean basin appeared in the light of useful allies against the British Empire. Italy began to pose as the protector of the Arabs, "oppressed by Anglo-Jewish imperialism." The official organ of the Fascist organizations abroad, *Il Legionario,* in a long editorial, accused the "occult powers—Free Masons, Jews, and international bankers—of being behind the League of Nations in her decision to apply sanctions and to starve out the Italian people." Attacks on Zionism and on those who supported it became more frequent. Avowedly anti-Semitic periodicals (above all, *Il Giornalissimo* and *Il Tevere*) came into prominence, and the *Protocols of the Elders of Zion* were published and commented on in all seriousness. The press attacks against the "Jewish Internationale" and against Zionism, presented as a menace to Italy, coupled with the growing signs of discrimination in the intellectual and academic field, began to preoccupy the Italian Jews seriously. They were baffled by the marked change of attitude toward them.

The question entered upon a new phase with the ostentatious affirmation of the "Rome-Berlin Axis." It then became a part of the official policy of the Italian government to align itself "ideologically" with Nazi Germany even in matters on which the countries and the two regimes had hitherto been in profound disagreement. The frequent visits and contacts between Nazi and Fascist officials extended the importance of the "Rome-Berlin Axis" far beyond the usual pursuance of political aims by two governments. The process of conversion, initiated by Dr. Paul Joseph Goebbels on the occasion of his visit in Venice in August, 1936, and by his talks with the Italian minister for propaganda, Dino Alfieri, was followed by the visit of an Italian official delegation to the Nuremberg Party Congress and by frequent exchanges of views between Nazi "racial experts" and Fascist party officials. The anti-Semitic wave then became more apparent and assumed larger dimensions, although prominent representatives of the Italian government denied that any anti-Semitic measures were in contemplation.

However, the increased attacks in many Fascist newspapers against the Jews and the number of books devoted to the Nazi science of "raceology" were ominous signs and rumblings, presaging an imminent change in the official attitude of the government. The most significant sign of the impending storm was the book *Gli Ebrei in Italia* (The Jews in Italy), by Paolo Orano, an intimate friend and confidant of Mussolini. The book attacked the Italian Jews because of their "Zionist propaganda, tendencies and language" and made the concrete demand that "the Jews of Italy must sever themselves from their coreligionists in all countries because European Jews are anti-Fascist and rebellious." The book emphasized that there existed a profound conflict between the Jews' duty as Italian patriots and their attitude toward such questions as Zionism and the persecutions of Jews in Germany. The arguments of Paolo Orano became the dominant subjects of the entire Italian press. The anti-Semitic papers *Il Tevere* and *Il Regime Fascista,* which advocated the introduction of racial measures in Italy, were jubilant. Thereupon the chief rabbi of Rome, Professor David Prato, who had succeeded Sacerdoti, made representations to Count Ciano, the foreign minister, and an official communiqué was issued on January 6, 1937, to the effect that there was no change in the government's attitude toward the Jews.

The question entered upon a new phase after the exchange of visits between Hitler and Mussolini. The fate of the Jews of Italy was probably settled during the conversations between the heads of the two totalitarian governments, at Rome, in May, 1938. The economic, political and "ideological" rapprochement with Nazi Germany meant for Italy also the ultimate submission to the Nazi racist view. Racism became a conditio sine qua non for the coordination of the two Axis regimes. Toward the end of May, 1938, a delegation of German experts on race, headed by Professor Walter Gross, chief of the office for race policy of the Nazi Party, arrived in Rome. On June 2, Roberto Farinacci, editor-in-chief of the extremist and anti-Semitic *Il Regime Fascista,* was appointed minister of state. Instances of anti-Jewish discrimination began to multiply in the intellectual and academic field, preluding the discriminatory legislation on racist lines.

On July 14, 1938, a group of anonymous "scholars," whose names were published later and who had been studying the "race problem" under the aegis of the ministry of popular culture, issued a ten-point manifesto which embraced, almost in their entirety, the German racial doctrines, except for the obvious fact that it failed to take account of the inferiority of the "Mediterranean" to the "Nordic" races. It affirmed that the present Italian population was of Aryan origin and its civilization Aryan; that in its main lines it had been unchanged for a thousand years; that the Jews represented the only population that had never been assimilated in Italy, because it was made up of non-European racial elements differing absolutely from the elements that had given origin to Italians. The first announcement of this statement which appeared on the front page of the official *Giornale d'Italia* gave rise to a vehement, unremitting and obviously inspired press campaign in Italy. No effort was spared to stress the differences between the "Italian-Aryan" race and the "non-European" Jewish race in order to explain the necessity for "a new racial mentality of the people." Action soon followed the publication of the racist manifesto. On July 18th the ministry of the interior established a special bureau for demography and race protection. A new review, *Difesa della Razza,* edited by the notorious Jew-baiter, Telesio Interlandi, began to appear under its auspices. On July 25, 1938, Achille Starace, secretary general of the Fascist Party, told the authors of the racial decalogue that "our racial campaign must not remain theoretical, but must be followed by precise political action." Pope Pius XI's condemnation of Italy's "unhappy imitation" of Nazi Germany was replied to by Mussolini with the declaration that "also in racial questions, Fascism will continue to go ahead." He used the stubborn phrase "Noi tireremo diritto" which he once used with reference to the Abyssinian campaign. On August 3, 1938, it was an-

nounced that foreign Jews and their children were to be excluded from all Italian schools and seats of learning. This was a complete reversal of the policy which had hitherto prevailed of encouraging foreign Jews to come to Italian universities to complete their studies. In fact, hundreds of Jews from Roumania, Hungary and Poland, who had found their higher education interrupted by the numerus clausus were enabled to come to Italy to study and were even assisted by means of reduced fares and scholarships. On August 5th the *Informazione Diplomatica* officially announced that Jews were to be discriminated against henceforth in Italian public life. Professor Roberto Almagia, who was to have represented Italy at the International Geographic Congress at The Hague, was told to remain at home; Signor Salem, Jewish podestà (mayor) of Trieste, was forced into resignation, and Theodore Mayer, one of the staunchest supporters of the "irredenta" movement in Trieste, was compelled to surrender control of his influential newspaper *Il Piccolo di Trieste*. Jews holding leading positions in banks, insurance companies, and industrial concerns were removed, and Jewish owners of department stores were warned not to advertise. The extremely small number of the Italian Jews, which made it absurd to speak in terms of a "Jewish problem," remained a cause of some perplexity for the Fascist government, and a census of Jews on a racial basis was then ordered. It revealed that the entire native Italian Jewish population, including those who had lost all contact with Judaism, aggregated only 57,422.

By resolution, embodied in a royal decree of September 7th, the Council of Ministers ordered that all persons whose fathers and mothers were both Jews, and who settled on Italian territory after January 1, 1919, were to leave the country within six months. The decree applied not only to Italy proper, but also to Libya and the Aegean possessions; and, as a natural corollary (theretofore unprecedented in any country of Western Europe), all grants of Italian citizenship after the beginning of 1919 were repealed. The drive against foreign Jews who settled in Italy represented one of the most appalling phases of the new Fascist anti-Semitic course. The situation of the 16,000 foreign Jews resident in Italy (practically all of whom arrived after 1919) and of those who became "stateless" after the repeal of their citizenship, at once became extremely critical. The large commercial and industrial city of Milan counted about one-third of the total. Owing to the existence of a special financial arrangement, which provided facilities for German Jews desirous of settling in Italy to transfer thither a far larger proportion of their property than was the case with other countries, Italy became the logical transitory country for German refugees. At the time of the issuance of the decree, there were about 6,000 German and Austrian refugees in Milan, Turin, Genoa, Rome, and in minor centers of the peninsula. According to the official interpretation of the new drastic decree, the only foreign Jews exempted from the general order of expulsion were those above the age of sixty-five and those married to persons of "the Italian race." The United States government interceded forcefully and with success for American citizens of the Jewish faith.

On September 5, 1938, the Fascist Grand Council decreed the exclusion of Jewish teachers from all schools and universities and of Jewish pupils from primary and secondary schools. It further decreed the suspension of all Jewish professors, principals, assistants, private lecturers and members of academies, scientific institutions and art and literary associations, to take effect on October 16, 1938. The minister of education, Giuseppe Bottai, decreed the elimination of secondary school textbooks written by Jewish authors. On October 12th, a preliminary list of names of dismissed university professors was issued. An analysis of the ninety-four names included in the first selection (the total number of victims was much higher) indicated that forty-eight of them, or more than one-half, belonged to the oldest stratum of Italian Jewry, and that forty-three bore names indicating descent from the medieval immigrants, from the 14th to the 16th centuries. Only three suggested more or less immediate foreign descent, of 19th or 20th century origin. The exclusion of Jews from cultural life was completed by the prohibition of the publishing of books of Jewish authors, by dismissals from positions in journalism, and by increasing difficulty in obtaining an appointment in the liberal professions.

The educational restrictions marked the beginning of the flood of anti-Jewish legislation. On October 7, 1938, a new session of the Fascist Grand Council adopted a series of further restrictions concerning marriages of both Jewish and non-Jewish Italians to foreigners. Its clauses included a strict prohibition of marriage between Italians and persons belonging to Semitic and other "non-Aryan" peoples. The measures decreed by the Fascist Grand Council were codified and promulgated as a law by the cabinet on November 17, 1938, and published in the *Gazzetta Ufficiale*. It contained precise provisions for the "defense of the Italian race" and defined precisely who was to be considered a Jew. Four cases were enumerated in which Italian citizens were to be considered of the Jewish race: if they had parents of the Jewish race, even though they belonged to a religion other than the Jewish; if one of their parents was of the Jewish race and the other of foreign nationality; if the mother was of the Jewish race and the father unknown; or if both parents were of Italian nationality and one was of the Jewish race, belonged to the Jewish religion or was enrolled in a Jewish community. One exception was made. No one was to be considered of the Jewish race whose parents were of Italian nationality, one of whom was Jewish, but who, in October, 1938, belonged to a religion other than the Jewish—a definition which differed from the Nazi concept of "race purity." The law of November 17, 1938, besides prohibiting marriages between Jews and non-Jews in Italy—a measure keenly felt in a country where, because of assimilation and the absence of social exclusiveness, mixed marriages assumed extensive proportions—forbade Jews to join the Fascist Party, to own or manage enterprises employing more than 100 persons, to own more than fifty hectares of land (about 130 acres), or to enter military service. Article 12 of the Decree Law provided that Jews might not be employed in the civil and military departments of the state, in the administration of

the provinces, the municipalities, public charity institutions, administration of municipal enterprises, in banks of national interest and in private insurance companies (this last being a branch of activity which in Italy had largely been developed by Jews). The exclusion of Jews from the Fascist Party was particularly far reaching; for as the production of the certificate of membership is necessary for any sort of private or public employment, it virtually implied that almost all normal avenues of earning a livelihood were closed to Jews. Exemptions were provided for families whose members had fallen or had been decorated in the Libyan, first World, Ethiopian and Spanish Wars, or who were enrolled in the Fascist Party during the period preceding the "March on Rome." These exemptions did not amount to much more than the holding of property and employment in insurance companies. Yet even in these cases the children were denied ordinary facilities of education and were sent to the separate ghetto schools.

The decree of February 9, 1939, sharply curtailed Jewish ownership rights and imposed further drastic economic limitations upon the Jews of Italy. According to the provisions of this decree, Italian citizens of Jewish race can not be owners of land with a combined taxable value of more than 5,000 lire, and of urban buildings with a combined taxable value of more than 20,000 lire. The limit of 5,000 lire meant that practically no more landed property could be possessed by Italian Jews, and that they were virtually eliminated from real estate. By this legislation Jewish-owned land and urban property exceeding the stated limits were transferred to a newly created Institute for the Administration and Liquidation of Immovable Property. The institute was empowered to issue bonds negotiable only among Italian Jews in payment for the real property over which it assumed control. The decree also provided that Jewish-owned enterprises with more than 100 employees should be administered by a specially appointed commissar for a transition period of one year and then transferred to "Aryan hands."

A further imitation of Nazi practice was the decree of June 1, 1939, concerning surnames, inheritance rights and liberal professions. The law, which became effective in six months after its promulgation, provided that clauses in wills restricting inheritance to persons of the Jewish faith were invalid. Jewish physicians and dentists were prohibited from attending non-Jewish patients, and Jewish lawyers were permitted to represent only "non-Aryans." According to reliable estimates, 530 lawyers, 500 physicians, 340 engineers, 115 journalists and 200 chemists were deprived of a living by the racial legislation.

Interpretation of decrees already enacted became more elaborate in order to restrict further the economic activities of the Italian Jews. On August 23, 1939, the Italian police was ordered to void the licenses of Jewish street vendors as an administrative measure, an action which is estimated to have affected approximately 1,200 heads of families. The campaign against small businessmen and peddlers was carried on by means of propaganda and boycott, the vehemence of which reflected the attitude of the regime and the Fascist Party at the moment.

The outbreak of the second World War in early September, 1939, intensified the anti-Jewish campaign. On September 24, 1939, after a similar speech by Hitler, the Italian dictator denounced the "remaining Free Masons, Jews and friends of foreign lands." On November 27, 1939, the Italian press, including the official organ of the Fascist Party, *Popolo d'Italia,* carried articles in which attempts were made to saddle responsibility for the British blockade on the Jews. Italian Jews were again subjected to further anti-Semitic measures, particularly in the economic field. The Italian police authorities refused to renew the licenses of Jewish owners of coffee houses, wine shops, bars, restaurants, tobacco shops and billiard parlors. Jewish-owned jewelry shops were also compelled to cease operations.

In May, 1940, anti-Jewish demonstrations lasting two days occurred in Trieste. Windows of Jewish schools and synagogues were broken. Several stores were wrecked and ransacked. Similar demonstrations were planned for Rome, but were called off. This tense atmosphere presaged the entrance of Fascist Italy into the war on the side of her Nazi ally on June 10, 1940. One of the first war-time acts of Italy after her entry into the European conflict was to forbid foreigners who had lived in Italy for less than twenty years to remain in Rome, Milan, Trieste, Venice, Naples, Genoa, Florence, and the islands of Sicily and Sardinia. The order was primarily intended for Jewish refugees from Germany, Austria, Czechoslovakia and Poland. The government issued also an order that all Jewish merchants were to register their stocks of raw materials and manufactured goods with the local police or Fascist organizations.

In January, 1941, it was estimated that half of the Jews of Italy were unemployed as a result of the government's anti-Semitic measures. Some new restrictions were added since then on the economic activities of Italian Jews by prohibiting them from exporting fruit and vegetables and from selling school books. Practically the only important occupation left to the Italian Jews was that of small shopkeepers, particularly in the clothing and dry goods trades, which remain comparatively unaffected. Larger stores were compelled either to sell to "Aryan" interests or to "Aryanize" themselves by incorporating non-Jewish directors on their boards. About 30 per cent of successful Jewish businessmen had to camouflage themselves in this manner. In view of the necessities of war time, Jewish factories in the cotton, wool and silk industries were permitted to function normally. In the professions Italian Jews suffered heavily, three-quarters of them having been barred from practice. A number of Jewish doctors were tried on the charge of having accepted "Aryan" patients. One of them was Erwin Stuckgold, German refugee doctor, a naturalized Italian, leading court physician.

In the first two years of the enactment of the anti-Semitic laws, about 5,600 Jews emigrated from Italy, mostly to Palestine, South America, Australia and the United States. Although the immigration quota to the United States was not filled, the Italian Jews had to overcome considerable difficulties in obtaining emigration permits from the Italian authorities. The low exchange of the lira and the restrictions on the export

of money by emigrants were additional restrictive factors. The laws limiting Jewish economic activities and the amount of real estate which Jews might own further diminished their available funds. Pending regulation of the manner of disposing of Jewish property in excess of the amount allowed by law, notaries were forbidden to supply deeds of sale for lands and real estate belonging to Jews.

The psychological consequences of the new racial legislation in Italy and of the swiftly applied anti-Semitic measures were as disastrous as the economic ones. The Italian Jews could, however, find some consolation in the fact that the Italian masses were not won for anti-Semitism and were astonished by the bitter attacks in the press against the Jews. The Italian people generally held in high esteem the patriotic qualities of their Jewish compatriots, mindful of their participation in the Risorgimento and in all of Italy's recent history. Sympathy, therefore, for the Jewish victims of racism extended to all classes of Italian society. In view of this situation, the Fascist Party found it opportune to issue to all Fascist organizations and sections circular letters warning against a show of compassion toward the Jews: "Contro il pietismo." The number of those who indulged in demonstrations of sympathy for the Jews only increased, although they were threatened by the powerful apparatus of the state and party. The indifference of the Italians to problems of race purity or racial origin made the anti-Jewish attacks in the Fascist press ineffective. The attitude of the Italian Catholic hierarchy, and the fact that several dismissed Jewish scholars were appointed to do research work in the Vatican Library contributed to a situation in which the Italian public did not implement the "Aryan" policy of the Fascist government. The opposition to official anti-Semitism among the better elements of the Italian people was again and again indicated in articles in the Fascist press which denounced persons who refused to mention the Jews in attributing blame for the war and coolness to the use of "International Jewry" as the explanation of Italy's military reversals and economic hardships.

The vicissitudes of Italian Jewry brought profound disorganization into the activities of the Union of Jewish Communities, which was compelled to face new and grave problems. Dante Almansi, erstwhile high official of the Italian ministry of the interior, and former prefect of several Italian provinces, on November 26, 1939, succeeded ex-naval commander Federigo Jarach as president of the Union of Jewish Communities. Pending his induction into office Vice-President Aldo Ascoli acted as president. One of the most important tasks confronting the new president of the Union, beside the growing impoverishment of the Jewish population in Italy, was the movement toward Jewish proselytizing—due to the loophole of conversion which the Italian racial laws provided. In the beginning the conversions were in most cases due to the desire to place the children in Catholic schools because of their exclusion from secular schools. Later, many of these conversions were due to the desire to escape the severity of the law regarding transfer of property and the limitation of economic activities. Most of such conversions being due to motives of escape rather than spiritual conversion, the growth of a new type of Marranos has already been noted. Since the official introduction of anti-Semitism into Italy, more than 5,000 Jews, nearly 10 per cent of the Jewish population, turned to Catholicism in the hope that protection would be forthcoming from the Vatican. The present (1941) chief rabbi of Rome, Professor Ignazio Zolli, former chief rabbi of Trieste, cooperated with the new president of the Union of the Jewish Communities in his tasks of alleviating the economic difficulties of Italian Jewry and of preserving the traditions and integrity of the Jews of Italy.



*Tombstone of an Iturean soldier of the 1st cent. B.C.E.*

DAVIDE KLEINLERER.

*Lit.:* Vogelstein, H., *Rome* (1940); Berliner, A., *Geschichte der Juden in Rom* (1893); Vogelstein, H., and Rieger, P., *Geschichte der Juden in Rom* (2 vols., 1895-96); Güdemann, M., *Geschichte des Erziehungswesens,* vol. 2 (1884); Cassuto, Umberto, *Gli Ebrei a Firenze* (1918); Mortara, *Indice alfabetico dei rabbini e scrittori di cose israelitiche in Italia* (1886); further literature is found in Cassuto, Umberto, *Gli studi giudaici in Italia* (1913); Gabrieli, *Italia Judaica* (1924); Loevinson, *Roma Israelitica* (1927); Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 2 et seq.

**ITELSON, GREGOR,** scholar, b. Zhitomir, Russia, 1852; d. Berlin, 1926. In 1884 he settled in Berlin, where he studied mathematics, physics, and later the theory of knowledge. A renowned logician, at the Geneva Philosophical Congress of 1904 he gave a new definition of logic and sought to develop it as an independent science. His philosophical library was bought for the Jewish National and University Library in Jerusalem.

**ITHAMAR,** fourth and youngest son of the high priest Aaron, who ministered in the priestly office together with his brothers; he was later the leader of the Levites (*Ex.* 28:1; *Lev.* 10:6, 12). Eight divisions of the priests were descended from him, and sixteen from his brother Eleazar.



*Tombstone of an Iturean warrior (1st cent. B.C.E.) found in the vicinity of Mavence*




*Daniel Itzig. From a medallion by Abraham Abramson*

**ITHAMAR BEN AVI,** *see* BEN AVI, ITHAMAR.

**ITO,** *see* TERRITORIALISM.

**ITUREA,** district in Northern Palestine in the anti-Lebanon area. It received its name from the Arab tribe of the Itureans, who lived in the country east of the Jordan (*I Chron.* 5:19) and later settled in the Anti-Lebanon and the district to the south of it. The name is derived from Jetur, the son of Ishmael (cf. *Gen.* 25:15; *I Chron.* 1:31). According to Eupolemus, David is said to have warred with this tribe. Aristobulus I, the Hasmonean king, conquered the southern part of the district of Iturea, and forcibly converted its inhabitants to Judaism (about 104 B.C.E.).

**ITZIG,** a large and widely-dispersed German Jewish family of industrialists, merchants, bankers, scholars, diplomats and officers. The family intermarried with Jewish as well as Christian families of note. Conversion to Christianity in the case of some of its representatives, and the adoption of different names, make a definite exposition of the family's history difficult. ITZIG BEN DAVID JAFE (d. Märkisch-Friedland, 1741) was the first known representative of the family, a horsedealer and purveyor to the Prussian king Frederick William I. He is mentioned several times in notes on the Leipzig fair. Märkisch-Friedland was in Poland, and many Jews lived in the city who did business in Prussia, but were not allowed to live there. Two of Itzig's sons, MOSES ITZIG DANIEL and DANIEL ITZIG (1722-99), were evidently wealthy enough, in their youth, to buy the right of residence in Prussia. Their names are included in the April, 1750, list of *Schutzjuden* (Protected Jews) in Berlin. Moses Itzig Daniel, after moving to Breslau, took the name of Moses Jaffe, and was the progenitor of many of the Silesian and Berlin families of that name. His brother, who, after several changes of name, finally became Daniel Itzig some time prior to 1756, married Miriam Wulf in 1748. With his brother-in-law, Isaak Benjamin Wulf (Eisek Dessau), and other partners, he engaged in various commercial undertakings, rendering Frederick II many important services, particularly during the Seven Years' War (1756-63), when he undertook a great part of the minting. According to Itzig's will, this undertaking was an "arduous, dangerous but honest business, essential to His Majesty."

The king demanded that not only Prussian, but also foreign coins, be minted, particularly Polish coins. The metal content of the currency, which Frederick was trying to put into compulsory circulation throughout his kingdom, was not up to standard. Prussia's enemies and the neutral countries were not long in discovering this deficiency, and in spreading the news of the fraud. Frederick tried to shift the blame to Itzig and one of his partners, the jeweler Veitel Heine Ephraim; since the king had himself ordered the currency manipulations and watched over their institution, his attitude toward his Jewish minting specialist was hardly loyal. When the close of the Seven Years' War did not bring an end to the attacks on Itzig and Ephraim, these two (1764) presented to the king a memorandum for protection against slander. In his marginal notes to the secret documents of his regime, Frederick left no doubt as to the great trust in which he held Itzig and Ephraim, insofar as he was able to trust anyone. In 1761 he had given them the rights of Christian merchants, which freed them from many restrictions, particularly in the discounting of notes.

An even greater service than that of coinage was rendered Frederick by Itzig when he arranged for the import of gold and silver into Prussia. Scarcity of these metals, which had endangered Frederick's war plans, remained a threatening calamity for the Prussian state in the ensuing years of peace. Frederick had hoped to dispossess the Jews from their position after the war, but he was forced to retain them in matters of minting and the development of industry.

Itzig and Ephraim broke their partnership and Itzig surpassed Ephraim in the competition which followed. In 1771 he was the sole wholesale purveyor to the Prussian mint. He was known as the richest man in



*Isaak Daniel Itzig (left) and (right) Blümchen (Itzig) Friedländer. From copperplates by Anton Graff formerly in the art collection of the Jewish Community of Berlin*

Prussia, perhaps in all of Europe. But, like other Jews, he was not allowed to retain control over his wealth. Besides submitting to extraordinary taxes and imposts, he was forced to take over various unremunerative industries. Nevertheless, Itzig's wealth increased. He bought the government iron foundries and tin factories in the Hartz mountains, and in 1772 he and his brother-in-law Wulf received the rights to firewood in Berlin.

From 1764 until his death Itzig was the representative elder of the Berlin Jewish community; later he became the representative of all Prussian Jewry. His energetic efforts to improve the condition of his coreligionists earned him the reproach of Frederick, who charged him with using his own position to get as many Jews as possible into Prussian cities. Itzig was not deterred, however, by these charges, although marked improvement in the Jewish status was not possible until the reign of Frederick's successor, Frederick William II, who came to the throne in 1786. Itzig's greatest successes, nevertheless, were achieved on behalf of his own family. In 1791 he was the first Jew to be naturalized. He, his sons, their descendants and the descendants of his daughters were made full-fledged citizens, with all rights and duties of Christian Prussians. Itzig and his family remained subject to Jewish law only in matters of ritual.

Itzig practised private charity on a wide scale, providing dowries for many poor Jewish girls and supporting scholars. He put at the disposal of students his large private library of Jewish books and manuscripts. In 1778 he founded the Jewish free school Hinnuch Nearim, the first of its kind in Germany. It remained in existence until 1823, headed after Itzig's death by his son Isaak Daniel Itzig, his son-in-law David Friedländer, and Lazarus Bendavid. To the school was attached a publishing house, the Orientalische Verlagshandlung, which issued Hebrew books. At Itzig's request, Israel Samocz wrote his *Kommentar zum Kusari*. Moses Mendelssohn induced him to protect Hartwig Wessely's *Dibre Shalom Veemeth* (Words of Peace and Truth) against the threatened ban of Hirschel Levin, chief rabbi of Berlin. Itzig's daughters were taught by Issachar Falkensohn Behr, whose *Gedichte eines polnischen Juden* had been reviewed by Goethe in his early work.

During the lifetime of his pious wife, who was a friend of Moses Mendelssohn, Itzig fought staunchly against the rising tide of conversion. Like his brother-in-law Moses Isaak Fliess, he barred from inheritance any of his descendants who were unfaithful to Judaism. After Fliess' death in 1776, two of his Christian sons-in-law brought suit. Although the king upheld the will, an order in 1786 forbade all further clauses of this nature in wills. After his wife's death, Itzig seemed to waver in his attachment to Judaism. He failed to make any demands that his descendants remain faithful to their religion, and set aside the request that after his death a synagogue containing his library be built in Berlin in his memory. Moreover, he ordered the sale of his library.

To each of his five sons and ten daughters Itzig left substantial inheritances.

Isaak Daniel Itzig (1750-1806), the eldest son, was court banker and road inspector, elder of the Berlin Jewish Community and chief provincial counsellor for Prussian Jewry. In addition to supervising the school founded by his father, he was a leader in the negotiations which led to the change in the Prussian Jewish laws. His son, Moses Jonathan Itzig (d. 1813), was a zealous supporter of Judaism. In 1811 he challenged the poet Achim von Arnim to a duel because of the latter's anti-Semitic utterances. He died of wounds suffered at Lützen, during his service as volunteer in the war against Napoleon. Isaak Daniel Itzig's later descendants called themselves Nobiling.

Benjamin Daniel Itzig (d. 1793), another son of Isaak Daniel Itzig's, married into the Wulf family and

directed and developed two of his father-in-law's silk factories in Berlin and Potsdam. JAKOB (ISRAEL) DANIEL ITZIG (1764-1838) was Isaak Daniel Itzig's fourth son; he married into the Wulf family and was commissioner of works for Prussia. His son, Benjamin Jakob Bornheim (d. 1869), left his fortune to Jewish organizations.

ELIAS DANIEL ITZIG (1772-1818) was the youngest of Isaak Daniel Itzig's five sons. He took over his father's leather factories and became city councillor in Potsdam. A list of converted Jews which his brother-in-law David Friedländer submitted to the Prussian Chancellor Hardenberg in 1811 contained Itzig's name. After his conversion he called himself Hitzig. His eldest son, JULIUS EDUARD HITZIG (1780-1849), was the first of the Itzig family to become a convert when, in 1799, he was named court assessor in Warsaw. When Prussia, after its defeat in 1806, forfeited its Polish territories, Hitzig lost his post and became a publisher and author. He had many friends among the writers of the period. After Napoleon's defeat in 1815, Hitzig became councillor to the department of justice and issued technical journals on criminology, as well as a collection of unusual court cases, *Der neue Pitaval*. As a writer on jurisprudence he rejected the humanization of punishment, as investigating judge he displayed great zeal for reactionary tendencies, and in church matters he leaned toward pietism. Heine's poem, *Jehudah ben Halevy*, ridiculed him.

GEORG HEINRICH FRIEDRICH (FRITZ) HITZIG, Hitzig's son, was a renowned architect with a flare for the classical; he designed the stock exchange, the Reichsbank, and the Technical High School in Berlin. Julius Eduard Hitzig's grandson, EDUARD HITZIG (1838-1907), was a well-known neurologist, professor of psychiatry and director of the state insane asylum in Halle. One of Julius Eduard Hitzig's daughters, CLARA HITZIG, married Franz Kugler (1808-58), well-known as art historian, councillor to the Prussian Ministry of Culture, fiction writer and poet. During the middle of the 19th cent. the Kugler home was the gathering-place for Berlin's cultural circles. Clara Kugler, herself known as a writer, was even better known because of the praise which she drew from her guests and the characterizations of her in their work. Her son, Bernhard Kugler (1837-98), was history professor in Halle; he specialized in research on the Crusades. Clara Kugler's daughter Margarete (d. 1862) married the poet Paul Heyse, whose mother was a descendant of Daniel Itzig.

EUGENIE HITZIG, the other daughter of Julius Eduard Hitzig, married Joseph Jakob von Bäyer (1794-1885). Among the descendants of this marriage were Emma Bäyer, who married Otto Ribbeck, the philologist and historian of Roman literature, and Adolph von Bäyer (1835-1917), a famous chemist, the discoverer of eosin and of the first method for the artificial restoration of indigo blue, and Nobel Prize winner. Adolph von Bäyer's son, Ernst von Bäyer, professor of orthopedics at Heidelberg, was ousted from his post by the Hitler regime.

One of Elias Daniel Itzig's daughters married Nathan Mendelssohn, youngest son of Moses Mendelssohn. Another daughter, Karoline Itzig, married the scholar Paul Erman (1764-1851), one of the few German physicists who, in the period of predominant philosophical speculation, defended empirical investigation. Her son, Adolph Erman (1806-77), became famous as the result of exploration in Asia and physical research, particularly in earth magnetism. His defense of civic democracy was so determined, however, that he suffered a setback in his academic career. His son Wilhelm Erman (1852-1932) published bibliographical works of importance and wrote also on the history of universities. Another son, Adolf Erman (1854-1937), professor of Egyptology at the University of Berlin, was the author of studies of various aspects of his subject which have been translated into English. A third daughter of Elias Daniel Itzig married J. A. von Etzel, a Prussian general, once called Ötzel (1783-1850). Her daughter Luise married the physicist Wilhelm Heinrich Dove.

Of their three sons, Richard Wilhelm Dove was professor of theology at Göttingen, Alfred Dove (1844-1916) was professor of history at Freiburg and the author of excellent investigations on the political and cultural history of Germany in the 18th and 19th centuries, and Heinrich Dove (1855-1919) was recorder of the Berlin Chamber of Commerce and vice-president of the German Reichstag.

Daniel Itzig's daughter BELLA (BABETTE) ITZIG (1749-1824) married the Prussian court jeweler Salomon Levi Salomon (d. 1811). Her oldest son, JAKOB LEVI SALOMON (1779-1825), became a Protestant in 1805 and took the name of Bartholdy, incurring the anger of his mother and causing a break between them. After fighting in the Austrian war against France in 1809, he entered Prussian government service in 1813. From 1815 until his death he was Prussian consul general in Rome. He was interested in the German artists studying in Rome, particularly in the "Nazarenes," who stressed Christian themes in their work. His own home was decorated by frescoes derived from the history of Joseph, done by Philipp Veit, Overbeck and Schadow. Together with other art objects belonging to him, they eventually came into the possession of Berlin museums. His influence made his brother-in-law Abraham Mendelssohn baptize his children.

Babette Salomon's daughter, LEA SALOMON, married Abraham Mendelssohn, Moses Mendelssohn's oldest son. Out of this marriage came the composer Felix Mendelssohn-Bartholdy, Fanny Hensel, the wife of the painter Wilhelm Hensel, Rebecca Dirichlet, wife of the mathematician Lejeune Dirichlet and mother of the liberal Reichstag deputy Dirichlet, and Paul von Mendelssohn-Bartholdy, whose descendants continued the Mendelssohn banking firm. Babette Salomon's second son, Louis, took the name of Saaling, as did her daughter Marianne, who was a famous beauty, who turned Catholic in order to marry a Portuguese duke. But he died before the wedding. And Varnhagen von Ense, who became engaged to her after the death of his first wife, Rahel, dissolved the engagement. The third daughter, Clara Salomon, married the banker Herz of Frankfort, who later played an important political role. They remained Jews. Their daughter married Baron Willi von Rothschild. Under the pseudonym Regina Frohberg, the fourth daughter of Babette Salomon wrote short-lived novels. The fifth

daughter, Julie Salomon (b. 1788), married the philologist Karl Wilhelm Ludwig Heyse. Her son Paul Heyse, a successful and prolific novelist and dramatist, and Nobel Prize winner, was married to Margarete Kugler.

Blümchen Itzig (b. 1752) was another daughter of Daniel Itzig. She married David Friedländer, the religious reformer. Her son Benoni Friedländer was an art and autograph collector whose collections were bequeathed to the Prussian government. His sons were Gottlieb Friedländer (1805-78), librarian of the Prussian Academy of War and author of studies in Prussian and Brandenburg history, and Julius Friedländer (b. 1813; d. 1884), director of the Berlin coin collection, the basis of which was his father's collection. He was himself an important numismatic expert.

Another daughter, Fanny (Franziska) Itzig (1757-1818), married the Vienna banker Baron Nathan Adam von Arnstein, partner in the banking house of Arnstein and Eskeles. Fanny Arnstein held an exceptionally important social position in Vienna. She supported Beethoven; her salon attracted the greatest artists and scholars of Vienna and other countries. A friend of Austro-Prussian unity, she agitated vigorously against Napoleon. At her instigation, her husband's banking house supported the Tyrolean uprising in 1809. During the Congress of Vienna in 1814 and 1815 her influence reached its peak. Among her regular guests at this period were Wellington, Hardenberg, Cardinal Consalvi, the Papal delegate, and Comte de la Garde, the chronicler of the Congress, who described her receptions in detail.

Fanny von Arnstein's daughter Henriette (b. 1780; d. 1848) married Freiherr Heinrich von Pereira (1773-1835). She was a well-known pianist, a pupil of Clementi, and a friend of Grillparzer, Thorwaldsen and Field Marshal Radetzky. Her daughter Flora was baptized and married Count Moritz Fries, partner in the banking firm of Arnstein and Eskeles.

Caecilie (Zippora) Itzig (1760-1839) married Simcha Benjamin Wulff and, after divorcing him, Baron Bernhard von Eskeles (1753-1839), the son of the Moravian rabbi Issachar Beruch Eskeles, of Arnstein and Eskeles. He had close connections with Metternich and Hardenberg. During the Congress of Vienna he was in the confidence of Dr. Karl Buchholtz, who represented the interests of the Jews, and used his personal influence in favor of the Jews. In April, 1815, he and his brother-in-law Arnstein sent a petition to the Congress, asking for equal rights for the Jews in all German countries. After the failure of this petition he sought promises from Metternich for the betterment of the condition of the Jews in Austria. Religiously, however, he became more and more indifferent. Although he himself died as a Jew, his children were baptized. Caecilie von Eskeles was a friend of Goethe, whom she met in Franzensbad in 1808. In letters to her, Goethe expressed gratitude for many gifts and for the efforts which she and her sister Fanny von Arnstein were making to popularize his work in Vienna. Her son, Denis (Daniel) von Eskeles (d. 1867), directed the banking firm until it collapsed during the war of 1859.

Rebekka Itzig (1767-1854) married David Veitel Ephraim (1763-1847), the son of Daniel Itzig's partner, Veitel Heine Ephraim. They moved to Vienna, where Rebekka was a friend of Grillparzer. Although she was never baptized, she introduced the Berlin custom of the Christmas tree to Vienna, as well as evening teas.

Sara Itzig (1763-1854) married Samuel ben Salomo Levi. She moved in a circle of writers and scholars. Known for her charity and for her classical education, she remained true to Judaism all her life.

In 1870 there were known to be 140 families who traced their origin to Daniel Itzig, but the number of those whose connection with Judaism was broken is still larger. During the 1870's, a cornerstone was being laid in Berlin for an armory. The representatives of the Prussian Ministry of War, of Finance and of Public Works met in conference regarding the ceremony. They did not know one another. They had different names. But they discovered that the chosen plot of ground was once Daniel Itzig's garden, called *Judengarten*, and that they were all three descendants of Daniel Itzig.

Hugo Bieber.

*Lit.: Acta Borussica, Das preussische Münzwesen im 18. Jahrhundert, Beschreibender Teil,* edited by Freiherr von Schrötter (1904-13); Freund, Ismar, *Die Emanzipation der Juden* (1912); Geiger, Ludwig, *Geschichte der Juden in Berlin* (1889); Freudenthal, Max, *Aus der Heimat Mendelssohns* (1900); Tietze, Hans, *Die Juden Wiens* (1933); Grunwald, Max, *Vienna* (1936); Sauer, August, *Goethe und Österreich* (1902-3); *Briefwechsel Achim von Arnims mit den Brüdern Grimm* (1905); Von Ense, Varnhagen, *Vermischte Schriften,* vol. 4 (1842); Heyse, Paul, *Jugenderinnerungen und Bekenntnisse* (1912); Erman, Adolf, *Mein Leben und mein Wirken* (1929).

**IVÁNYI-GRÜNWALD, BÉLA,** painter, b. Somogysom, Hungary, 1867; d. Budapest, 1940. He studied in Budapest, Munich and Paris, and first exhibited his painting *Sundown in Summer* in Budapest (1889). At the beginning of his career he was influenced by naturalism. In 1892 he won the prize of the Friends of Art of Budapest, and his picture *Conspirators Casting Lots* was purchased by the Hungarian state. In his historic tableaux, *The Sword of God* and *After the Tatar Invasion* (1896), figures and scenery concur in suggesting dramatic suspense. In 1896 the Hungarian impressionists' school of Nagybánya was founded, where Iványi-Grünwald painted and taught from its inception to 1907. In 1904 he won the Fraknói scholarship, which enabled him to spend two years in Rome. After his return he exhibited his paintings in the National Salon of Budapest.

From naturalism through a moderate impressionism he had now turned to compositions with figures and forms strongly accentuated by light and shade. In 1907 he became the head of the artists' colony of Kecskemét, and decorated the club of that town with mural paintings. He won the Association Prize with his *Market Women Selling Fruit among Piles of Snow* (1912), the small golden medal of the state with his *Awakening of Spring*, and the large golden medal with his *Women Bathing* (1915). His deep understanding of nature was translated into a number of landscapes of Lake Balaton. He always lived and painted in the country, in various parts of Hungary, and his full colors, along with a conservative realism even in his most dramatic and visionary paintings, reflect the climate and philosophy of his country. Although a Jew,

he was entrusted by the anti-Semitic Hungarian government with the painting of a mural for the auditorium of the University of Debrecen. A teacher of several generations of Hungarian painters, he ranks among the greatest artists of his time.

**IVRIAH,** an organization of Jewish women, founded in 1926. In the preceding year, a systematic survey of the Jewish educational system in Greater New York revealed that 70 per cent of the Jewish children of school age were not in attendance in any of the Jewish schools. The greatest hindrance to Jewish education was the indifference and the ignorance of the parents. In order to overcome this lethargy, the Jewish Education Association decided to secure the cooperation of the Jewish mother. A preliminary conference of seven women was held at the home of Mrs. Israel Unterberg on January 12, 1926, at which time the Women's Division of the Jewish Education Association was organized. Mrs. Jacob Schwarz was elected chairman pro tempore. The name "Ivriah" was chosen as it was the Hebrew for "Jewess" and it symbolized the idea of the Jewish mother in Israel. The slogan "The Jewish Mother of Today for the Jewish Mother of Tomorrow" was adopted on this same day. In October of the same year, Mrs. Jacob Schwarz resigned because of poor health, and Mrs. Joseph Leblang (now Mrs. William Jasie) was elected president, with Mrs. Gabriel Hamburger as vice-president. Bernard Semel, honorary secretary of the Jewish Education Association, was an inspiring factor in the organization of Ivriah, and an inspiration to this date.

During the first year, thirteen groups were organized, and the following year brought three additional divisions, until in 1941 there were twenty sections in Greater New York, including Westchester and Queens, with several young matrons' groups called "Bnoth," the meaning of which is "daughters," in Hebrew.

The objectives of Ivriah are as follows:

1. To increase registration in the Jewish religious schools of New York city, and wherever possible, to make parents feel the responsibility of paying tuition fees in the schools. This is accomplished through the efforts of a central registration chairman and the district subsidiary chairmen who work with the local schools, rallies, motion picture entertainments and puppet shows and the distribution of posters and literature.

2. To interest the Jewish woman who has drifted far afield from Jewish life, or who, because of her background, has never had the opportunity to acquire knowledge of Jewish life. This adult education is brought about through cultural and educational programs which consist of panel discussions, symposia, open forums, and the like. The contribution of the Jewish people in the realm of literature, drama, science, art and music are presented at these meetings, and intensive courses in Bible history and Hebrew are another means.

3. Dramatization and demonstration lectures of the major and minor Jewish festivals. Thus, there is achieved a correlation of the teaching of the child in school with the example of the mother in the home.

4. Fund-raising for scholarships for underprivileged children in the Jewish religious schools.

5. Ivriah's Beth Hayeled (House of the Child) was opened in October, 1939. In this project in early childhood education Ivriah has attempted, and in great measure succeeded, in creating a happy environment in which there is harmony of American and Jewish influences. Research in the field of child development and mental hygiene has demonstrated the importance of the experiences of young children. It is for this reason that the children enter the Beth Hayeled at the age of two years and nine months. At the age of eight, they are ready to enter the third grade of the public school, and they will continue their Hebrew studies in a progressive school under the auspices of the Jewish Education Committee. The chairman of the advisory board is Dr. Ruth Andrus, chief of the Child Development Bureau, State Board of Education; Mrs. William Heller is administrator of the school. There is another Beth Hayeled at the Shaaray Tefila Congregation in Far Rockaway, N. Y., which is partially supported by Ivriah.

In September, 1941, Ivriah became the Women's Division of the Jewish Education Committee, since the Jewish Education Association had merged its resources and activities with the former.

Each year, in the month of May, Ivriah culminates its year's activities with a springtime breakfast, at which Ivriah presents a very elaborate pageant or play, depicting the aims and purposes of the organization. At this breakfast the Ivriah membership has been addressed by such outstanding personalities as Dr. Solomon Goldman of Chicago, Dr. Abba Hillel Silver of Cleveland, Dr. Abram Leon Sachar of Wisconsin, Henry Monsky of Idaho and, in 1940, by the vice-president of the United States, Henry A. Wallace. At the conclusion of his speech he said: "We must teach our children that love of God is love of freedom and respect for the rights of the individual. The Jewish and Christian tradition alike must work together for peace by applying the teachings of the past to a fruitful realization in the present."

Mrs. Gabriel Hamburger was elected president of the organization in 1930, and was still serving in 1941. The board of trustees included the following (1941): Mrs. William Jasie, honorary president; Mrs. Max Lazare, first vice-president; Mrs. Jacob Friedman, second vice-president; Mrs. George N. Janis, treasurer; Mrs. Stanley Garten, Mrs. David Rout and Mrs. Louis Wald, cultural chairmen; Mrs. Sidney Sorrin, chairman of music; Mrs. Samuel E. Stein, chairman of the Speakers' Bureau; Mrs. G. O. Ackerman, membership chairman; Mrs. Arthur Rabinowitz, registration chairman; Mrs. Nathan Berkman, chairman of bazaar; Mrs. Isidore Ginsberg, editor-in-chief of the *Ivriah Scroll*; Mrs. Helen Siegler, chairman of customs and ceremonies; Mrs. Frank Bloom, historian.

BLANCHE OPPENHEIMER.

**IYAR** (a month in the Hebrew calendar), *see* CALENDAR.

**IZATES II,** son of King Monobaz of Adiabene, on the Tigris river, and his wife Helena; d. 55 C.E. As king he was just and merciful; he was held in high regard by the Parthian king, Artaban, and his entire royal entourage were converted to Judaism by a Jew-

ish merchant, Ananias. This act enraged the nobility and caused a revolt, which was suppressed after much bloodshed. Izates II bestowed many favors on Jerusalem, where he built himself a palace. He was buried in the "Tombs of the Kings." He left his throne to his brother, Monobaz II. Several of his sons took part in the Jewish war against Rome (66-70).

**IZBA HANDLOWO-PRZEMYSLOWA POLSKO-PALESTYNSKA** (Polish-Palestine Chamber of Commerce and Industry), Warsaw, a central agency for trade between Poland and Palestine, founded in 1925. Economic relations between these countries were important because half the Jews living in Palestine were from Poland. The Chamber was founded by five leading Zionists of Poland: Leon Lewite, Majer Klumel, Fischel Rottenstreich, Senator Moses Körner and Deputy Georg Rosenblatt.

Lewite was president of the Chamber during the fifteen years of its existence, and was instrumental in making it the most important of the Palestine Chambers of Commerce existing in European countries. After 1935, under the managing directorship of Joseph Thon, expansion was particularly rapid.

The Chamber organized three exhibitions of Palestine products at the annual Polish fairs and had several Polish pavilions at the Levant Fair in Tel Aviv. Emigration of the Jewish middle-class from Poland was also aided by the Chamber, representing the Palestine economic organizations—the Union of Colonists and the Union of Manufacturers. As a result of the efforts of the Chamber, Polish Jews began to invest capital in Palestine early and helped Palestine industry in its development. Shipping to Palestine was facilitated, and a direct air-line brought Tel Aviv within ten hours of Warsaw.

In 1932 a monthly, *Palestyna i Bliski Wschod* (Palestine and the Near East) was started. In 1935 the Chamber began to publish the *Economic Archives of Palestine and the Near East*, edited by Joseph Thon. Twelve monographs appeared under its imprint. The Chamber established a subsidiary, the Polish-Palestine Bank, which was the clearing agency between Poland and Palestine. It maintained close contact with the Palestine-Polish Chamber of Commerce and Industry in Tel Aviv, headed by Meir Dizengoff, mayor of Tel Aviv, and Moshe Chelouche. In 1939 the development of the Chamber was brought to a halt by the German invasion of Poland.

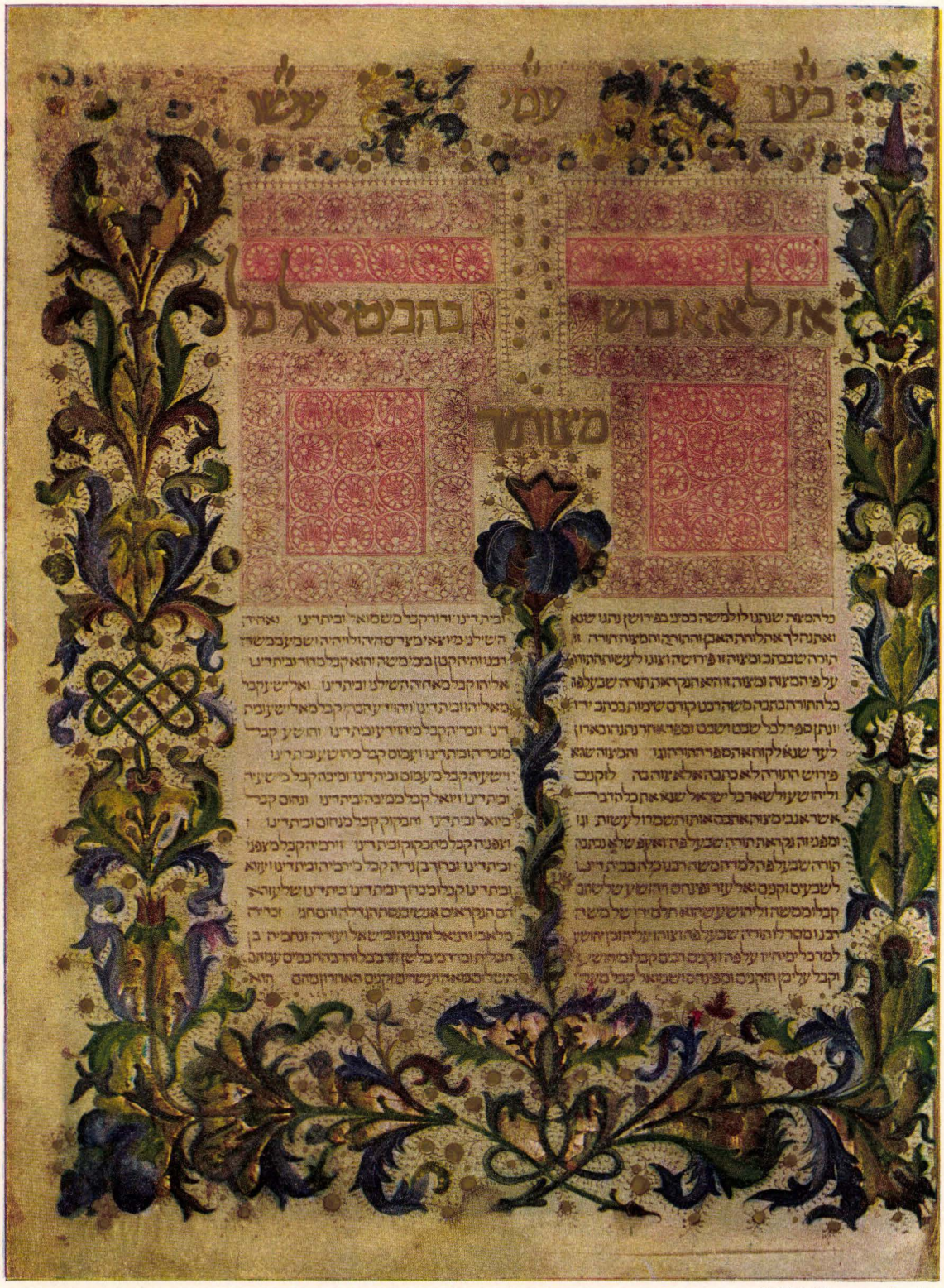
**IZSÁK,** financier who lived in Hungary under King Zsigmond (1387-1437). He was probably of Moravian origin, and acted as an attorney for the Moravian princes Józsa and Prokop in the city of Pozsony (Pressburg). The princes were holding that city as a pawn for funds advanced to King Zsigmond, and farmed the revenues of the city to Izsák. In 1387 the princes ordered that the landed property of those burghers of Pozsony who had not paid their debts to Izsák should be seized. One of the houses thus passing into the possession of Izsák was later purchased by the city council, and was made the city hall of Pozsony.

**IZSÁK,** head of the mint of Kassa, Hungary, under King Lajos II (1516-26). He was nominated to this post in 1524, although the financial operations of the Jewish treasurer, Imre Szerencsés-Fortunatus, had increased already existing anti-Jewish feeling. The king, however, had found it difficult to find an expert and appointed Izsák, who had been recommended to him by the dignitaries of the country. The royal document addressed to the city of Kassa describes Izsák as a man who "has the insight and experience which are required in the matter."



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Founder and Director of the Academy for Adult Jewish Education


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